

# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 1.

## CORRESPONDENCE.

REISTERSTOWN, Md., Dec. 10, 1884.

G. BEEBE'S SONS—DEAR BRETHREN:—I notice in the SIGNS of November fifteenth a request from sister A. L. Dulin, of Panola, Georgia, that I should write through the SIGNS upon the words recorded in Matthew xviii. 6, and to-night I feel like trying to comply with the wish of the sister. Ever since I first had a hope that the Lord for Christ's sake had forgiven my sins, these words have seemed to me full of awful significance, and I have often trembled in spirit while reading and meditating upon them. I have felt that they were full of solemn meaning, while I could at best gain but a feeble glimpse of them. I have had many fears constantly lest I should fall, or had fallen, under this condemnation. I have never felt that I understood all that they meant, but that is also true of every word of the Bible. I have had some reflections upon these words, however, which I trust have been profitable to me, and them I will pen down, hoping that they may be profitable to others also. The text reads as follows: "But 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." I have no doubt that the chief object of the sister in making this request was the fear that she has committed this sin, and come under the fearful doom of those who had better have died. At least I know that very many have been troubled by this very thing, as I have said above, has been the case with myself.

First, let us consider the little ones, who they are, and what is their character. The disciples were given sometimes to quarreling or disputing among themselves as to which of them should be greatest in the kingdom of the Lord, and here it is said that they came directly to the Master and proposed the question plainly to him. In this they were carnal and selfish, and betrayed their ignorance of what constitutes the kingdom of Christ, and of what makes a disciple of the Lord. They were just like us when we are thinking of self, and of our name and fame and standing in the church. For an answer, Jesus took a little child and set him in the midst, and told them that except they should be converted and become as this little child, they could not enter the kingdom of heaven. The one thing which he taught them, as will be seen in verse four, was humility. "Whosoever therefore shall humble

himself," &c. Had they been really actuated by that humble spirit which they who see themselves as they are in the sight of God feel, they could never have once thought about which one should be the greatest. All would have felt too unworthy to have any place in the kingdom of God; and even to be a door-keeper there, would have seemed too high for them to aspire. Now Jesus takes the little child as their pattern in enforcing this lesson of humility. As the little child knows nothing of ambition, but submits itself to its parents, and is content with the place assigned to it, so they are not to be self-seeking, or to think much of themselves; and Jesus said that he that should thus humble himself in this new kingdom should be greatest. Those who think least of themselves, and seek the least for themselves, are the chief in his kingdom. How exactly opposite from this world is this spirit. Men despise such a spirit as this, and trample upon him who is actuated by it, but in the sight of God it is of great price.

Now we can see that the little children thus far in the narrative are disciples, who have become humble and lowly. Now, in verse five it will be seen that the same character is meant. Not little children literally, but those who have become like them. "Whoso shall receive one such little child;" that is, such as he has been describing. Now, in verse six we read again, "Whoso shall offend one of these little ones," &c. Here again the word "these" is a definite one, and refers to the same characters as the word "such" in the preceding verse; and this we have seen refers to humble disciples. Therefore the little ones are not literally children, but only those who in humility are like little children. Neither does it mean the ignorant, the unwise, the feeble in body or mind, but all the disciples of the Lord, wise or unwise, rich or poor, high or low, Jew or Gentile, black or white, bond or free, if so be that they be humble and meek and lowly. But if we are seeking to be the greatest, the term "little ones" does not apply to us. We are then already turned aside from the truth, and do not need to be "made to offend," or to turn aside.

This brings me to notice, second, the word "offend." It is now used very commonly to express resentment for injuries, and, in this sense, is the first step toward revenge; but this cannot be its meaning here, because the persons said to be offended are the humble little ones, and one cannot be humble and little, and resentful at the same time. Neither does

the word mean here any emotion or feeling of grief. There are two or three words in the New Testament translated offend and offense, but neither of them ever means to grieve or to be grieved. I have heard brethren say that there was a vast difference between the new man being grieved and the old man being angry, and I do not know but what it is true, though with me it is hard to tell whether I feel grieved or angry at any wrong done me. But the word "offend" in this text means neither grief nor anger. The Greek word here translated "offend" is *skandalizo*, and it signifies "to cause to err, or to turn out of the way." The text means, therefore, "Whoso shall cause one of these little ones to err, to go astray, to depart from the truth," &c. In the seventh, eighth and ninth verses the word "offend," "offense," &c., is used five times, and in all cases is translated from the same word, and means "to cause to err." So in the ninth verse the meaning is, "If thine eye lead thee astray, pluck it out," &c. Whosoever, then, shall cause one of these humble children of God to go astray, it had been better for him if he were dead. It is a fearful thing to put stumbling-blocks in the believer's way.

Now, right here let us pause to ask ourselves the question, Are we causing any one to err? Are we putting stumbling-stones in the way of any one of the lowly of the household? Are we leading any one of the little ones astray by bad example? We must then remember that not only is what we do bad and wrong and a sin against God in itself, but it is heaping upon us the more sin and sorrow, because some of our Father's little ones are led by it into danger and sorrow. Just as the little children in a family will naturally follow after the older, and therefore the older are placed under stricter bonds not to disobey, and are considered doubly culpable if they do, so we are to put no occasion of stumbling in our brother's way, and are much more blame-worthy if we do. The power of example, either bad or good, is incalculable. Perhaps one of us who believes in Christ indulges himself in some bad habit. We are accustomed to visit the public bar, to indulge in harmful and evil conversation, such as foolish talking and jesting, tale-bearing, gossiping, &c. All this is bad enough in itself; but others are also led into the same snare, and are made to err from the path of right and truth. If so, against us the condemnation of the text is denounced.

Perhaps we have caused some to

err by false teaching. Having taken up with some false principle ourselves, we draw others also away from the doctrine of God our Savior. Falsehood is an offense against God, and they who hold it dishonor God. What a solemn word is this to us who profess to be teachers in Israel, lest we should turn the lame out of the way. We may cause some child of God to be disobedient to our heavenly Father by our false teaching, and by our disobedience to the truth. Is it not to be feared that some of our Father's children are to-day walking outside of the fold, turned aside from the path of obedience because it has been said, "O, stay out as long as you can; do not come as long as you can help it. When the Lord's time comes he will bring you in?" &c. Expressions are these which, in the sense in which they are intended to be used, are false and misleading as any language can be. Have we not caused some of the little ones to err in this way?

Again, if we are cold in the cause and one to another, if we engage in strife and debate, and make the meetings of the church occasions for contention, and in our daily intercourse are full of jealousy, envy, malice and all unkindness, or if some or any of these things appear, we may be sure that they will prove occasions of stumbling to the weak, and that which is lame will be turned out of the way. If in our daily life in any way we are evil, some little one will be disheartened and hindered in the way. Woe indeed shall be unto us if in this way we are guilty. I once heard one who is a dear lover of truth say, while referring to a time of strife in the church which was past, that she thought she had seen as much love in the world as she had at times in the church; and I have no doubt that she was made to err by this very thing, in staying away from the church, and never being baptized as the Lord commanded.

But I cannot understand that this warning applies to disciples only. Jesus was addressing his apostles, but he does not say, "Whosoever of you," but "Whosoever." The next verse seems to carry the woe out to all who cause the dear children to err. He says, "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!" It is true that to err is the lot of the little ones often, but woe to him who shall cause them to err. By persecution, by scorn, by allurements, by deceit, the men of the world are ever endeavoring to lead or drive the

people of God from their sure foundation; and in the text Jesus marked the enormity of their guilt and announced the severity of their doom.

Why should it be such a fearful offense to cause the little ones to err? In answer, let us notice one other thing which is said of the little ones. They believe in Jesus. "Which believe in me." Humility is always joined to faith. It is so spoken of in the word of God, and it is true in all christian experience. The Savior does not imply that some of the little ones do not believe in him when he says, "which believe in me," but names a characteristic of all the little ones. It always seems true that the smaller we get the more confidence we have in Jesus. Faith unites these little ones livingly and experimentally with Jesus. They live, move and have their being in Jesus. If they rejoice he rejoices; if they are afflicted he is afflicted with them. Thus when men seek to lead the little ones astray, their Savior understands and knows their need, for he was tempted by the arch-enemy in every way; and the sin is not against the little ones, but against the Master. So David felt when in the fifty-first Psalm he said before God, "Against thee, thee only, have I sinned, and done this evil in thy sight." The sin is against the Lord. It is seeking to rob him of the allegiance of his followers. It is making light of his authority. It is despising his name. It is to set one's self up in opposition to God, his word, his law. "It is a fearful thing to fall into the hands of the living God."

For these who thus offend it were better that a millstone were hanged about their necks, and they drowned in the midst of the sea. Of Judas the Lord once said, "It were good for that man had he never been born." I understand that the Lord said in substance that it were better that that man should experience certain, and what to us would seem a very frightful, death. I do not know that the Lord meant that we should understand him to hold out any special punishment here, but merely to emphasize the dreadful guilt of leading one of his little ones to err. Death is a fearful thing to most men, but there is one thing worse, and that is sin. This is true in the sight of God, and if we are led by the Spirit of God we shall think this also. Some reflections occur to me to which I wish in conclusion to briefly allude.

1st. The poor, humble, lowly child of God need not be worried by this Scripture. It is not the little ones who are in danger of causing the others to err; but the proud, the self-righteous Jew, the learned Greek, the bigoted priest, the worldly wise man, are the ones who are guilty. If the sister at whose request this is written fears lest she should be one of the guilty ones, let her be comforted. This very fear is one of the best evidences that this is not so. The little ones not only feel small, but also very sinful; and knowing the hardness and deceitfulness of the heart, they fear lest it should have

led them into this sin also. But the self-righteous and the enemies of God take counsel against him, and count it merit to do so, and have no fears before them. As long as we are little we feel that we can only look to God to guide us and keep us; and while in such a spirit we shall cause no one to err.

2d. How tender is the care and how great the indulgence of God to his children—to his little children! He loves them so well that he executes vengeance against their foes. He regards their enemies as his enemies. Whosoever touches them touches the apple of his eye. Here is our hope and joy, my brethren. If this Savior is ours what more can we want? Having him we have all.

3d. How intimate the communion of the Father with his children! In verse ten Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." It is sure that whatever these words may mean beside, they express one thing, and that is the idea of close and constant communion with God; and let us mark again, that it is of the "little ones" that he speaks. Their angels always behold the face of God. This is the high privilege of him who is small and humble. Hesees God. How strangely and wonderfully do Philip's words blend in here: "Lord, show us the Father, and it sufficeth us." But an important question would meet Philip, or any who had desires like him. "Art thou small enough to see God?" We do not find God out by searching in the pride of human wisdom and intellect. He forever is beyond the reach of the high and wise and proud ones of earth; but he is near to the lowly. Have we, brethren, ever got small enough to behold the face of God? O that I could be so small as to see him all the time.

And lastly, how prone we are to wander! how easy to be led astray! Thus if the "little one" is caused to err from the way, he cannot turn and condemn him that caused him to err, because that, had there not been a something within him ready to go after the ways of evil, the tempter could not have overcome him; and so he must take shame to himself. Of Jesus it was true that when the prince of this world came he found nothing in him; but of not one of us is this true. The prince of this world finds very much in us all akin to himself. O what a day that will be when we shall have nothing of the prince of this world in us, but when the Prince of glory comes he shall see his own image reflected as he looks upon us!

In summing up, let us remember who the little ones are, and that in the text the word "offend" means "to cause to err." And we do well that we watch unto prayer, lest we cause others to stumble, or are made to stumble ourselves.

I hope the sister will be to some extent satisfied by what is here written, and that no harm may result to

any one by these views thus brokenly presented.

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

F. A. CHICK.

CLARK'S FACTORY, N. Y., Nov. 3, 1884.

DEAR BRETHREN IN CHRIST:—Soon after brother Cox's letter was published in the SIGNS, I received another copy, or an addition, treating on the same subject. I did not send it to you for publication, as the first was already published. Of late I am advised to send it to you for publication. I think it is a subject worthy of publication. I am delighted with such excellent testimony. I will send it to you, and you can dispose of it as you think proper.

I can say in truth that I have never felt more interest in reading the SIGNS than I have for the past year. The gospel truth has been excellent indeed and very refreshing to my soul, if I have any experience of it. Last night the first number for November came to hand. After reading it I thought of the words of the poet,

"Powers of iniquity may rise,  
And frame pernicious laws;  
But God, my Judge, still rules the skies,  
And will defend my cause.

Let malice vent her rage aloud,  
Let bold blasphemers scoff;  
The Lord our God shall judge the proud,  
And cut the sinners off."

If I have any spiritual relation or kindred in Christ, it is the Old School Baptists. I delight to hear them sing and preach of Christ, the life, the light, the true and living way.

Your sister in love of the truth,  
LUCY C. WHITCOMB.

GHEENT, Ky., July 12, 1884.

SISTER L. C. WHITCOMB:—Since I wrote you upon the subject presented in the tenth verse of the last chapter of Deuteronomy I have been permitted by the grace of God to meditate more upon the vast and unlimited fountain of infinite wisdom recorded in that chapter for our learning, and I realize that I scarcely prefaced that great and glorious subject in that communication. You will therefore please pardon me for attempting to talk to you a little while this morning upon the great and sublime truth there recorded. In the seventh verse of that chapter we find these words: "And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." This quotation is part of that sacred history which was given by inspiration of God, that the man of God might be perfect, thoroughly furnished unto every good work; that he might be profited when he is permitted to meditate upon its sublime beauties and rejoice in the wisdom of God made manifest to him in unfolding to him the rich treasures of God's redeeming grace. But the inquiry appropriately suggests itself, How is the man of God profited by knowing that when Moses was a hundred and twenty years old his eye was not dim, nor his natural powers abated? It is true that but few of our race in

any age of the world have retained in old age the strength of youth and the power of natural vision of their early days. Although this was a remarkable fact in regard to Moses, yet we are unable to see how the saints of this or any other age of the world are profited by the recital of that fact, unless it has a spiritual meaning which accords with the experience of God's dear people and affords them comfort and consolation while in their earthly pilgrimage. Then let us look into some of its sublime beauties, guided by the revelation which God in his abundant mercy has revealed to them in his sacred word. We would here premise that that which exalts the name of the great Jehovah in the hearts of his people is profitable to them. It strengthens their faith and lifts their thoughts and meditations above the vain, delusive and transitory things of earth, to things holy, heavenly and divine. Moses was a servant of the Almighty, chosen for the great work whereunto God had chosen him, which was to bring forth Israel out of bondage. God said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve will I judge; and afterwards shall they come out with great substance." The Lord appeared unto Moses at the burning bush and declared his purposes concerning the delivery of the children of Israel out of bondage, and said unto him, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Here the purpose of the Almighty was declared, and the work whereunto Moses was chosen was made known to him, which was to bring his people out of Egypt. The word Egypt means, "that which troubles or oppresses." They were to be delivered from their oppressors. Moses was not told that he should lead them into the land of promise, but that he should bring them forth out of Egypt, out of that land wherein they had suffered sore oppression for four hundred years. When tracing this part of sacred history we learn that they were forty years in the wilderness. In that wilderness they had no resting place—no place they could call home. They were separated from their home in the promised land. They had not crossed the Jordan, the river of judgment, which is the meaning of that word. Little did they think that Moses, their great leader, could not cross that river, that he could not enter that land promised to their father Abraham. But his eye was not dim, nor his natural force abated, until he had gone unto Mount Nebo, to the top of Pisgab, which means "eminence." From the lofty height of that eminence, yea, from the mount of prophecy, (Nebo means prophecy), he was enabled to gaze upon that land of promise, that land that flowed with milk and honey.

The Lord said unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither." When the Lord had spoken these things to him, he died. His natural force then became abated, and his eye forever dimmed. He had received the law on Sinai, and was afterwards recognized as the giver of the law. It is written, "The law was given by Moses; but grace and truth came by Jesus Christ." Our Lord said to the leper whom he had cleansed of his leprosy, "Go thy way and show thyself unto the priest, and offer the gift that Moses commanded, for a testimony unto them." Here our Lord recognized the giving of the law of offerings by Moses. Again, when our Lord appeared on the mount of transfiguration, Moses and Elias were there: one representing the law, and the other the prophets. And they spake of his decease which he should accomplish at Jerusalem. How appropriate the subject of that conversation. He had come to shed his blood for the remission of the sins of his people, which was prefigured by the shedding of blood under the law. The prophet, looking through the long vista of years that were to intervene before his suffering, breaks forth in this language, "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 opened not his mouth. He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked and with the rich in his death." They spoke of his decease which he should accomplish at Jerusalem, which was in accord with the prophecies and types and shadows of the law. Moses was the representative of the law, and stood so identified with it that he could not enter natural Canaan, which was a figure of spiritual Canaan, the gospel dispensation. If Moses had or could entered the promised land, there would have been some foundation on which modern legalists and workmongers could have stood. But through that long shadowy dispensation the law remained in full force; its force was not abated. Our Savior said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The words "jot and tittle" were the names in the Greek language, as I have learned, of the marks used in punctuation, such as the comma, colon, period, &c., in our language. Then he taught that not the smallest part of that law should pass from it, till all be fulfilled. The apostle says, "For Christ is the end of the law for righteousness to every one that believeth." Death was the penalty of the law. But he in his own glorious person met that penalty in the

room and stead of his people. Then he is the end of the law to every one that believeth; and his righteousness being imputed to them, the law has no more demands against them. The psalmist says, "Blessed is he whose transgression is forgiven and whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." There is no guile in their spirit, for the reason that they have the righteousness which is by faith of the Son of God, who of God is made unto them righteousness. "Their righteousness is of me, saith the Lord." It is not of Moses; it is not by the law. "For by the deeds of the law there shall no flesh be justified in his sight." Peter says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Christ entered spiritual Canaan, but he entered by his own precious blood. Moses could not enter natural Canaan, which was a figure of the spiritual. Neither could the law enter that land of rest in which spiritual Israel rests from all their works, as God did from his. In that blessed land they rest from all the works of the law, because the law had received full satisfaction at the hands of their great High Priest, who offered himself without spot unto God. The natural force of Moses was not abated till he was permitted to look across the Jordan, the river of judgment. But then he must stop, go up to the heights of Pisgah, die and be buried. Christ alone could go to and cross that river of judgment. Not the tallest angel around the eternal throne could meet that judgment. The law required perfect obedience; it required a sacrifice commensurate with its great demands, and none could offer that sacrifice but the spotless Lamb of God. When he had offered that sacrifice, he forever sat down at the right hand of God, having brought in eternal redemption for his people. The law declares in thunder tones, "The soul that sinneth, it shall die." All were under the sentence of death, for all had sinned. But Christ, being the elect of God the Father, was in the everlasting covenant of redemption set apart to the great work of meeting and passing through that judgment. For that purpose a body was prepared him. The apostle says, "When he cometh into the world he saith, Sacrifice and offering thou wouldest not; but a body hast thou prepared me." Again, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all." He took away the law covenant, that he might establish the gospel. That law covenant having been taken away, could not enter into the gospel dispensation, in which the saints rest from all the

requirements of the law. A body having been prepared him, he could pass through the river of judgment, deliver his spiritual Israel, and make them free men and women in spiritual Canaan. When Moses had with undimmed eyes beheld the beauties of natural Canaan, he died, and was buried. And when the law received its full penalty by the sufferings of our glorious Lord, it could demand no more of those for whom that penalty was paid. He cried in the deep agonies of death, "It is finished." How full of meaning are the words of our dear Redeemer, uttered by him amid darkness and confusion. He had finished the great work of redemption. He had offered himself without spot unto God. He had by one offering forever perfected them that are sanctified. Well might the prophet, viewing him in prophetic vision after his resurrection, cry out, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

But while it is true that the law met in our glorious Lord all its demands, and every jot and tittle of it were fulfilled by the sacrifice offered by our great High Priest, and therefore could not enter spiritual Canaan, that land typified by the sabbath under the law, yet it by its types and shadows looked over into that land of spiritual rest, and pointed to the joys and consolations of spiritual Israel when dwelling safely in that land that flows spiritually with milk and honey. How delightful to you, dear saint, is this figure of milk and honey. Milk gives growth and strength to the young, and vigor and power to the full grown. So when you are fed upon the sincere milk of the word, you grow in grace and in the knowledge of the truth as it is in Jesus. Honey is not made by the skill of man, but like the manna that fed Israel in the wilderness, it descends from above. It descends as the dew upon Mount Hermon, and is full of sweetness. O how sweet to you are the glorious promises of the gospel, when you hunger and thirst after righteousness! Every promise is to you as the honey in the honeycomb. It is then that you cry out in the language of one anciently, "I will publish the name of the Lord. Ascribe ye greatness unto our God. He is the Rock, his work is perfect." Moses was enabled from that lofty eminence to view natural Canaan, to behold its fertile fields and flowery plains; but that was as far as he could go: his eye became dim in death. So the law of offerings looked and pointed to the joys of the redeemed in the land of rest; for "The ransomed of the Lord shall return and come to Zion: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Since the foregoing was written, the SIGNS of July 15th has come to hand, in which is published what I wrote you on the 20th of May; and this is a sort of sequel, or addition,

to what I then wrote, which you will please dispose of at your pleasure, and believe me, yours in christian love and fellowship,

H. COX.

NORTHPORT, Ala., Dec. 8, 1884.

DEAR BRETHREN BEEBE:—I am glad the SIGNS OF THE TIMES is a medium through which the Bible doctrine of the absolute predestination of all things can be advocated without the fear of being "gobbled up" by the editor, and then being set upon by a half-dozen or more correspondents. Your father pledged himself, I believe, in his prospectus to advocate certain points of doctrine, among which was the "absolute predestination of all things," and so far as I know that pledge has been kept, both before and since your father's death. As I am one of your readers that conscientiously and unflinchingly believe that doctrine, I ask a small space in some corner of the SIGNS to notice some objections that are urged against the doctrine, and to express my fidelity to that doctrine, and to bring up some scriptural proof of its authenticity.

It is urged by some that if this doctrine be true, it makes God the author of sin and leaves the matter in this shape: "That God made man and forbid him to sin, but subsequently made him sin, and then damned him because he did sin." Now if there is any person on earth that holds to any such an idea as this I have no knowledge of such person, nor do I think a child of God would charge another with such things if they themselves understood the teaching of the Scriptures upon this subject. Now in order to get back at the root of God's purpose, or predestination, (for they are both the same), we must go back before the foundation of the world—before the world was ever formed or man was ever created, and from the inspired testimony we learn that God's people were chosen in Christ, and that grace was given to the saints in him, and that they were "predestinated to the adoption of children by Jesus Christ," &c., and all this before the world began—before the dust of the highest hills was laid—even when the "stars sang together, and the sons of God shouted for joy." And Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Now then we see that the choice was made, the grace given, and the life promised, and all before the foundation of the world; and an apostle has said, "And we know that all things [no thing left out] work together for good to them that love God, to them who are the called according to his purpose." Now I ask in all candor, How could God have done and uttered all these things if he had not absolutely foreknown and predestinated all things? Besides this, if there is anything at all that is left to chance, many of God's eternal purposes "which he hath purposed in himself" might long since have been thwarted, and the absolute certainty

of the salvation of any sinner would be untrue. I further say that without the introduction of sin into the world, the purposes of God would have all been thwarted, and the plan of salvation would have been a failure. What use would there have been for a Savior if there had been no sinners to save? None. Hence we see that the introduction of sin into the world was necessary in order that the plan of salvation might be carried out and consummated. But did God cause man to sin, or is he the author of sin? We answer emphatically, No. We are informed in Scripture that God made man and placed him under a law, the penalty of which was death, and instead of making him sin, commanded him not to sin; but he did sin. How? The serpent deceived Eve. She ate and gave to her husband, and he did eat. From this we learn that this serpent or devil is the author of sin; and I am satisfied that while Adam was carrying out the purpose of God he was not aware of it, and went into the transgression willfully and knowingly, just as Joseph's brethren sold him into Egypt through envy, yet they were carrying out God's purposes and promises that he made to Abraham, that his seed should sojourn in a strange land four hundred and thirty years, &c. I am glad in my heart that Adam sinned; not that I approve of Adam's course in transgressing the commandment of the great God, but because Adam's sin made me a sinner, and now through Jesus Christ my Savior I can be saved, because Christ Jesus came into the world to save sinners. He "came not to call the righteous, but sinners to repentance." If Adam had not transgressed, I should not have been a sinner, consequently could not have been saved. So I say again that it was necessary that sin should be introduced into the world, in order that the plan of redemption (which existed prior to the foundation of the world) might be carried out. And we know that God had the power to have prevented the introduction of sin into the world, if it had been his will, but I have not the remotest idea that God influenced Adam to transgress his law. My idea is that all the sin and wickedness that a man is guilty of is influenced and originated by the devil, while all the real good that a man does is influenced and originated by the Lord; so that while the devil is the author of all sin and wickedness, God is the author of all goodness and righteousness. This is plainly seen by every unprejudiced mind in the very letter of the Scriptures. I heartily indorse the language of the poet when he says:

"Chained to his throne a volume lies,  
With all the fates of men;  
With every angel's form and size,  
Drawn by the eternal pen."

We might now refer to the slaying of all the children in Bethlehem by Herod as necessary in order that the purpose of God might be carried out. Because he says by the mouth of his prophet, "Thus saith the Lord,

A voice was heard in Ramah, lamentation, bitter weeping, Rachel weeping for her children, refused to be comforted for her children because they were not." Now all this slaying of children was done that this prophecy might be fulfilled, and that the purposes and predestination of God might be carried out, and the wickedness of Herod and his responsibility to God was just as great as though God had no purpose in it. Some dear brethren are apparently afraid of predestination, and will say that God permits sin, or that God permitted Adam to sin, or God permitted Herod to kill the children, or permitted Joseph's brethren to sell him into Egypt, or permitted Judas Iscariot to betray Jesus, &c.; but the word "permit" occurs only twice in the whole Bible, "permitted" once, and "permission" once. See 1 Cor. vii. 6; xiv. 34; xvi. 7; and Hebrews vi. 3. None of these expressions have any reference to the eternal purposes and predestination of God, in reference to the wicked acts of men or devils; and instead of Judas being "permitted" merely to betray Jesus, the Scriptures show conclusively that he was appointed for that very office, as Pharaoh was appointed for the specific purpose that he answered, as God says, "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Peter speaks of those "natural brute beasts, made to be taken and destroyed;" and Jude, I believe, speaks of those "who were before of old ordained to this condemnation;" and it is true that the same divine hand that saved the Israelites from the Egyptians and from a watery grave, destroyed their enemies in the midst of the Red Sea, even taking off their chariot wheels in order that he might detain them and destroy them, and save his chosen people. I do hate to hear brethren trying to draw a line between the things that God has predestinated and those he has not predestinated. I think it would be just as easy to draw a line between the stars of heaven and limit them in their orbits. It is conceded by all, I believe, that God predestinated everything connected with the salvation of his people. I believe that myself, and I believe that embraces everything that ever has or ever will occur in this time world, whether good or bad, little things or big things; because the Scriptures say, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." And Paul saith, "All things work together for good to them that love God, to them who are the called according to his purpose."

Sometimes an objection to the predestination of all things is raised in this style: "I don't believe that God predestinated that I should take the life of my fellow-man, or that I should steal, or anything of that kind," all of which I look upon as idle words when compared with the

magnitude of this glorious and mysterious subject. Why, just look at the multiplied thousands of human beings that have been slain by the people of God before and after their entrance into the land of Canaan. And the Lord says, (Isaiah xliii. 4) "For 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." Now all these things are connected with the salvation of the Lord's people, and because we cannot understand how and why these things are so, shall we say they are not so, or if they are, God is unjust? No, no, "Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

I never expect to be able to understand how it is that God is a sovereign, immutable, unchangeable God, and how he has purposed and predestinated and declared the end from the beginning, and how that man is accountable to God for his conduct, and how he does wickedly at his own expense, and of his own will, and voluntarily of his own accord, and yet in so doing carries out God's "eternal purposes which he hath purposed in himself;" but if the Scriptures do not teach all these things then I confess that I am a dull scholar. I have long since learned that we can understand nothing in spiritual things only as it is the will of God to reveal it to us.

Brethren Beebe, if you consider these lines in harmony with the Scriptures, please publish them; if not, commit to the waste basket. It has been said that if I preached this doctrine it would injure me, to which I replied, If preaching the truth injures me I am more than willing to be injured.

Yours in humble hope of eternal life,

H. J. REDD.

#### FORGIVENESS.

"FORGIVE us our debts, as we forgive our debtors."

What a world of mystic meaning is wrapped up in this grand and sublime expression, what a wealth of beauty, what a myriad of mercies, what showers of blessings, what boundless depths of love; a love that is so closely associated with the deep compassion embodied in that divine prayer, which in its fullness man can never fathom. "Father, forgive them, for they know not what they do." O this blessed, happy spirit of forgiveness! Who, dwelling on the shores of mortal time, can understand it or possess it, even in the moment of sore distress, when we would grasp at the something (the underlying, hidden power) which would lend us a forgiving spirit toward our enemies? It is often as though reaching forth into vacancy; disappointment only answers in return. The power of the natural heart, and the carnal love of

retaliation and revenge, is strong within us, and the better spirit which makes for the things of peace lies not dead, but dormant. The existence of the better spirit is the reason of the warfare, for the prince of darkness never fights unless meeting with opposition. The exercise of forgiveness cannot always be called at once into action. It is not a garment that we can doff or don at pleasure, but rather of heaven-born origin, its abiding place being in the sanctuary of the Most High; neither can it be had for the mere asking. As "it is the losing that is the gaining," so it is the crucifying of the old man and his carnal inclinations, and the grace and mercy which are the gift of God, that bring the desired spirit which can proclaim, "Love your enemies; bless them that curse you." But into what labyrinths of despair must we be led, what exposure to the keen shafts of the enemy are we permitted to endure; for it is only in the cloud-land of humiliation, in the midst of heart-sorrow and tribulation, that we learn the lesson which is to restore our soul; for forth from the maze of trials and the shadow-land of death we come purified and refined, not by the works of the flesh, but by the fire wherewith we are tried. Then we can love our enemies; aye, pray for them that despitefully use us and persecute us. We not only realize that the sun is made to rise on the evil and on the good, and the rain is sent upon the just and upon the unjust, but we can testify of a truth that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. When once we are granted that rich, rare gift which emanates from the realm of perfection and purity, we think never again to lose it, and we would ever foster its treasured experience; but O, vain man! while dwelling in this sin-polluted world what are our frail minds sure of? We are to take no thought of to-morrow, for the want of to-morrow will be supplied by the needed lessons of its kind. How firmly linked by golden bands those two important factors in our soul's travel, love and forgiveness, inseparable gems in the peerless setting of immortality, revealed to us by the radiance which issues from out the portals of eternity. As the sun sheds its glorious beams, making the earth to rejoice, so the Sun of righteousness breathes forth an inspiration that makes the heart to redound with praise and excessive joy, causing us to wander in the tabernacles of delight and beauty. The light is given us that we may know love; and love is begotten that we may discern the light. Though life's voyage be tempestuous with surging billows, and affliction sits enthroned on the crest of every wave, is it not a blessing when, emerging forth refined and purged, our heart overflows with that sweet, restful love which makes melody in the soul? What peace! what rest! what unity! to have our hearts thus attuned to the sacred anthem that is wafted from the immortal shore. Is it not a season when the sting of death is swal-

lowed up in the triumphant victory of the precious atoning blood, which can change a leper's spots and make them white as snow? O what a mighty power, and what manner of love is this, that Emanuel should thus suffer and die for us!

"Immortal love! forever fall!  
Forever flowing free!  
Forever shared, forever whole!  
A never ebbing sea."

How our hearts respond in a glad refrain to the celestial cadence that is borne to us in our weary pilgrimage. As the wind bloweth where it listeth, and we hear the sound thereof, and cannot tell whence it cometh and whither it goeth; so the still, small voice of the blessed Spirit beareth witness within us that we have cause and reason to rejoice. How we hoard the hidden treasures which issue from the fountain of love, that washes us in its crystal waters, which is a pure river coming forth from the throne of God. O that this excess of joy might last, that we might ever dwell under the shadow of the Almighty. But lest we glide into that ease which works woe to Zion's children, we must journey on in the midst of trial and sorrow, and often in the darkness and seemingly alone; but not alone, for Israel's God neither slumbers nor sleeps, though we can many times exclaim, "All thy waves and thy billows are gone over me." Even though from out the secret recess of the soul a silent sentinel a tireless vigil keeps, yet we heed not his voice of warning to be watchful, that when we think we stand, to take heed lest we fall. How well it was foreseen from the beginning our need, our desires, our frailness and human weakness, our fallen condition. Christ knew how to give good gifts to his children, and we knew not even how to pray as we ought; for how lovingly, and with what earnest, tender solicitude, he dwells on those heart-sustaining and soul-strengthening messages of love and forgiveness. In a moment of self-strength, in a moment of scorn or flash of pride, we resent an abuse, slight or offense that is not pleasing to us, and how soon is obliterated every thought of the forgiving spirit. Our weak humanity makes us forgetful of the power that lies therein. Old carnality is up and stirring; and we must first descend into the furnace from whence proceed our own cries for deliverance and forgiveness, or by some manifestation of the Holy Spirit we receive the quiet influence which pours its sweet purity into our hearts, ere we can forgive in deed and in truth. Blessed are the moments when we behold melting away the stony barrier that stood between us and some one we loved for the truth's sake, or when love spans the chasm which false pride had fixed between those who should stand in the strength, beauty and unity of fellowship. With what pathos Paul, speaking to the Hebrews, recalls God's compassion: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Man can never grasp nor measure the boundless supply of such affection, exceed-

ing the deepest love, rivaling the grandest logic. It has no part nor lot with things of earth, and cannot be discerned by natural methods. But how it awakens a response within us, pressing close home to the soul its awful majesty and truth. How it sways our being, and how eagerly we forgive every unkind act or intent. If he who remembered we are dust can forgive, how much more ought we to forgive one another. We read that to him who forgave most was most forgiven; and Paul staunchly advocates the spirit of forgiveness, for he says, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." Thus in looking down through a vista of years we find the unforgiving spirit a device of the enemy, a trap to catch the unwary; and now, as then, the children are not ignorant as regards this device as a vantage-ground for the tempter, for surely no other is the author of this spirit of resentment, of retaliation, evil speaking, and the cold feeling that surges up in the heart one toward another. Yet another strong encampment of the enemy is found on the ground of judging. How often we judge when we should only pity, and how often we are judged when he alone who knows the heart of his people should sit in judgment; for "Jehovah only will judge the earth with righteousness, and his people with equity." What a touching appeal we find recorded to the church at Ephesus: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Love is the silent, hal- lowed power which wields its magic wand, working the subtle charm that breaks down every barrier; and heart flows to heart, and knows naught of hindrance.

Again, the church is bidden or beseeched to walk worthy of the vocation wherewith they are called; and in that vocation are the paths of meekness, lowliness, peace, and that mightiest of kindred ties, unity. O happy spirit! O blessed bond! O sweet communion! this fellowship of the elect, precious jewels of God's own choosing. Permitted to wander apart, then drawn by the cords of love; again engulfed and separated asunder by carnal reasons; again deluged with a flood of light that shows us the extreme ugliness of our own heart. Verily a vision of vile- ness, which stands out like a monster against the pure background of those effulgent rays which the precious Redeemer has caused to shine in upon us. How meagre our knowledge! What a dearth of experience of the greater mysteries that are to be revealed in the fullness of God's time! But we have for our teacher and guide an all-wise Sovereign, who cannot direct amiss, but loveth us with a never-ceasing love, who will protect and guide our wayward steps after the counsel of his own will; and though we mourn for a season, yet with everlasting love will he have mercy upon us. If a supreme and mighty Creator can so far bestow

forgiveness on us, how much more ought we to cast the mantle of charity over the shortcomings of others. We have a lesson of love and forgiveness, mingled with the taint of creature carnality, in the parable of the unjust steward; and throughout the Scriptures the beauty and wonder-working of forgiveness is time and again portrayed. "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

How varied is the christian's walk. How prone we are to wander into by and forbidden paths; and how futile would be our very existence were it not for those two features of Jesus' gifts to his followers, love and forgiveness, which guard us on either side. And as after darkness has enveloped the earth, the sun slowly dawns above the eastern horizon and spans the natural heavens, and yet again covers the earth in deepening shadows, so is the travel of the soul; for in this natural state we must encounter the night season, sunlight and darkness must settle over us, each in its appointed season, until the veil is lifted, and we pass beyond within the borders of that land where we need not the light of the sun or the moon, for the Lamb is the light thereof.

ROSALIND C. PRATT.

STONY CREEK, Conn., Nov. 7, 1884.

SPRINGVALE, Maine, Sept. 24, 1884.

BRETHREN BEEBE:—I am not about to preach a sermon; I leave that to those whom the Lord has called and fitted for the work. But in discussing the merits of an article in the SIGNS with a good brother, and thinking it unworthy of publication, as it contained nothing but complaints, he said, "See here; suppose you write and tell of some of your blessings." Now I know that I have more blessings than I deserve, but I do not propose to make self the chief topic at this time, for I have been taught that when we can say no good of one, it is better to keep silence. Yet I will be obliged to bring self forward in order to explain why I now write on the subject I do. For several days and nights a passage of Scripture has been with great pertinacity running through my mind, and I thought to look it up. Last night, after all but myself had retired, I looked a little for it, but excessive fatigue prevented perseverance. I did not sleep well, and every time I awoke the first thing I would be conscious of would be those words repeated over and over again in my mind. I knew I had read them, and also heard them quoted, but not recently, to my recollection. They remained with me so persistently as to be annoying, although they seemed especially beautiful to me. It is no

new thing with me for anything that I read to make an impression on my mind, and if pleasing, to follow me in this way; but it seems a little strange about this, as I cannot remember hearing or reading the words recently. I searched and found them today, and the thought occurred to me that they would afford something better than self to talk about. This is a somewhat lengthy explanation, but perhaps that is about all there will be to it, for since finding the passage, and thinking to tell how it has impressed me, it has ceased to follow me. The words are in Psalm xvi. 11, and are these, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." I do not think its force and meaning ever seemed to me as plain before, and it seems as if the words were to remain with me until their eloquence and beauty were impressed upon my dull sense. I searched for corresponding testimony, and found abundance; and I will only quote from that testimony, as that will be better than words of mine. Fullness of joy, and pleasures forevermore. How comprehensive! What is there to be wished for beside? Does not this richly provide for the true believer in time and eternity? Is not Christ's presence here fullness of joy? He said to his disciples, "Ask, and ye shall receive, that your joy may be full." The thought comes to me, Is there aught else here that brings fullness of joy? Many things afford a degree of joy and pleasure, but it is not full; it is not without alloy. There is always something to regret; something to mar its completeness; it is not full.

Air castles we build of exquisite mould,  
But how quickly they vanish away;  
Make idols to worship, believing them gold,  
Yet alas! we soon find they're but clay.

But it seems to me that to the true disciple of the Master his presence fills every void. In John xv. Christ, after telling his disciples many comforting things, said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Again, chapter xvi., "These things I have spoken unto you, that in me ye might have peace." In the same chapter he tells them, "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." In the seventeenth chapter, where he prays for his disciples, he says, "And these things I speak in the world, that they might have my joy fulfilled in themselves." Language fails me in the attempt to express what were my feelings at one time when I read that prayer. It seemed to me that my joy would be full if I could feel sure he prayed for me. I like to read Paul's testimony on a subject, it is so straightforward and to the point. He never gets confused. (I do not suppose his being brought up at the feet of Gamaliel had anything to do with it.) He says, Romans xiv., "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," Galatians v: "But the fruit of the

Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Peter, in his first epistle to the elect scattered abroad, writing of Christ, says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." And again, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." In the first epistle of John he gives a reason for writing as he does. "And these things write we unto you, that your joy may be full." The Lord by the mouth of the prophet Isaiah, chapter sixty-five, also chapter thirty-five, seems to be particularly joyful, especially in the last verse. But all the testimony would take too much space, even if we look no further than Isaiah. I think it is he who says, "With joy shall ye draw water out of the wells of salvation."

There seems abundant testimony to the joy of the redeemed; now what can we find of the pleasures? In the thirty-sixth Psalm we read, "Thou shalt make them drink of the river of thy pleasures." What the particular pleasures are is not specified; but Isaiah and Paul both 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." In the seventeenth chapter of John, where Christ prays for his disciples, he says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." I think that will be one of the pleasures forevermore. In first John iii. 2 we read, "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." Paul, in his first epistle to the Thessalonians, third chapter, says some very comforting things, and also in Hebrews viii. 10-12. In the fortieth Psalm David says, verse five, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." In the seventh chapter of Revelation, in John's vision of the great multitude which no man could number, standing before the throne, clothed in white, with palms in their hands, he says, "And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." In chapter twenty-one he says, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," &c. Chapter twenty-two: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Now all this seems inexpressibly beautiful to me; but it seems to me that the river of these pleasures has its rise even here, to the true disciple of the Master. Does not Paul say something about "fellow-citizens with the saints?" I must see what he does say. Yes, in Ephesians ii. 19 he says, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." I have read that chapter a great many times, and the words are quite familiar; but to-night it seems to have a new meaning in it to me. I think the apostle has shown just where the river of those pleasures rises.

But I have written at greater length than I ought. Please pardon me, for it is nothing new to believers, and no others will read it. Yet I do not know that the believer wants anything new. The old, old story is best. This is a very imperfect scrawl, for it has been scribbled under many difficulties and interruptions of minutes, hours, days, and even weeks. Do what your judgment dictates with this, and perhaps I will not trespass on your time and patience again.

A. G. CLARK.

HILLSDALE, Ind., Dec. 13, 1884.

DEAR BRETHREN BEEBE:—I have for some time had a desire to write of my past and present experience. In early childhood I had a wish to be a christian. I knew there was something that I did not have, neither did I know how to get it, nor what it was. I could not solve the mystery. And in after years it appeared just as mysterious to me as it had in my childhood. I very much feared the day of judgment. I felt more afraid of that than of death. Thus time passed until I was married. Some of the time I felt careless and uncon-

cerned, and some of the time I was thoughtful and troubled. Shortly after this a relative of my husband with whom I had been very intimate was called upon to part with her mother by death, at which she was deeply grieved. I did not know that she was troubled about her own condition until I heard she had experienced religion. I do not know that I ever before heard any thing that gave me such a feeling. I thought of the two women that were grinding at the mill: one was taken and the other left. I felt that I was the one who was left. I did not know what to do, but felt as if I must try to do something; and I kept on trying until I had worked myself out of material. I felt that death was my portion, and that I was justly condemned. I felt as if the day of judgment was at hand, and I was not ready for it. I can never find words to express my feelings at that time. My husband was very kind to me, and asked me if I did not want to go to my father's. I told him I did not want to go without I could be a christian. A few days after this I was sitting by the fire with my husband. I had given up trying to do anything, for I had done all I could and it availed me nothing. I was very sad, and felt that I must sink in endless torment. Suddenly and unexpectedly I felt perfectly calm. I told my husband that I was ready to go to my father's, and I felt that every obstacle was taken out of the way. I did not know what made me have such feelings. I thought that surely I had heard christian experiences so often related that I knew just about how it would come to me. But I was different from all; I was not satisfied. I knew I had met with a change, but I did not know I was a christian. I felt that I loved christian people, and wanted to be baptized and unite with them, if I could only know I was a fit subject; but I fully made up my mind that I would never unite with the church without a clearer evidence. I lived in that way nine years, doubting and fearing, but still hoping, and had no more idea of joining the church then than I had before. I was at meeting one Sunday, and the way seemed to be pointed out very plainly, and these words came to me as if spoken, "This is the way; walk ye in it." I did not know what to do. I had fully determined not to go to the church without a clearer evidence, and I did not have it. Still the words kept ringing in my ears, "This is the way; walk ye in it." My dear sister that is now dead and gone advised me to tell my exercises to the church, which I finally did; but I went with fear and trembling. I tried to tell them just how I had felt, and then told them if they were not satisfied I did not want them to receive me, and I would not feel hard about it. But they received me, and I was baptized by Elder Jacob Winchel. We then resided in Olive, Ulster Co., N. Y. The following spring we moved to Indiana, and that same season my youngest child died, a sweet little boy, two years old. My mind was in

darkness at the time, but I felt that the Lord had taken him, and it was all right. I felt that I had more need to grieve for my sins, which appeared to me like mountains, than for my dear child that the Lord had taken from me. Some weeks after the death of my child I commenced singing the hymn,

"Jesus, my all, to heaven is gone," &c.

I sang on until I came to the verse,

"Lo, glad I come, and thou, blest Lamb,  
Shalt take me to thee as I am;  
Nothing but sin have I to give;  
Nothing but love shall I receive."

That verseseemed to be applied to me. I was alone, but I spoke aloud, "It is enough: I ask for no more." I felt as if the Lord would take me just as I was, though I had nothing but sin to give. I thought then I would never doubt again, if I had to walk in darkness all the rest of my days. I had before then felt a timidity about talking much on the subject of religion, but then I wanted to tell to all what a dear Savior I had found. That was indeed a time of rejoicing with me, notwithstanding I had been afflicted. But those days are past and gone. I walk in darkness, but still feel to put my trust in the Lord. There are no Primitive Baptists around here. I have no preaching, only what I get from the SIGNS OF THE TIMES, which is indeed a source of comfort to me. I have in days past tried to find food from other denominations, but it did not satisfy my hungry soul. I do not seek after it there any more. I feel that my race is nearly run. Sorrow and afflictions have been my lot, but I want to be reconciled to whatever the Lord may see fit to lay upon me. I do not look for comfort in this world. I am a widow, but my children care for me. The flattering vanities of this world have lost their charms to me. I often have to cry, "My leanness! my leanness!" O that I could find him whom my soul loveth.

"You who love the Lord indeed,  
Tell me, is it thus with you?"

There is one thing I feel convinced of: if I ever was a christian, I am one yet; for whom the Lord loveth, he loveth to the end. And I still cling to that hope, which keeps me from despair. O that the Lord would guide, direct and keep me in the way that leadeth to everlasting life. I am unworthy; I claim no goodness of my own; but for Christ's sake I hope to be numbered with the chosen ones when he comes to gather his sons and daughters from afar, even every one whose sins are washed away in the blood of the Lamb. O comforting thought! How safe and secure is every child of God! But my trouble is for fear I am not a child. Be that as it may, the Lord knoweth them that are his, and he will never leave nor forsake them, neither is any one able to pluck them out of his hands. I feel thankful that all power is in the hands of him who doeth all things well.

Dear brethren, this is the first time I have attempted to write for publication, and probably it will be the

last. My request is that you do with this as your better judgment may dictate, and all will be right with me. I have only written a short sketch; but if what I have written is not a christian experience, then I have none. I will close, with love to all the household of faith.

HENRIETTA JOHNSON.

RIMER, Putnam Co., Ohio, Dec. 6, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have desired to write a communication for publication in the SIGNS for some time; not with a view of its profitableness in my own estimation, but simply to satisfy a desire I have at present to write. Whether that desire is promoted by a pure motive or not, is hard for me to determine, as I see so much that is impure in me. I scarcely dare trust the motive of my heart that causes action, fearing its primary cause is selfishness, or some other secret working of sin. I have an understanding of what is truth to me, which I cannot surrender even to my best friend. However, that is no evidence of a correct understanding, for we will hold an error as unyieldingly as the truth, when not in possession of truth. The Bible, though accepted as unquestionable authority, only bears witness to the truth when truth is understood. Therefore infidels cannot be benefited by it, as they do not know the truth before reading it. We mean the spiritual truths of the Bible. "Neither can he know them; for they are spiritually discerned." Hence we are helpless in procuring what all claim to be seeking for, without some other way than reading, or even hearing and seeing; for the effect of either is only to confirm an infidel, when such reading, hearing or seeing does not bear witness to the things that he already knows. We have been so vexed at the same effect that we have at times been led to say that we believe nothing we hear, and only half we see. For we have been so deceived in seeing men occupy pulpits from which the gospel is expected to be heard, and then hear "another gospel, which is not another," we feel that it is not safe to receive a man on sight any more, though he is called a servant of the Most High. Yet we do not care to judge, only so far as our taste goes. If I am a heretic, then I can only feast upon heresy; but if I have tasted the heavenly gifts, and am made a partaker of the Holy Ghost, nothing short of the gospel will satisfy me. If we do not dictate to others what they shall feast upon, we feel to have a right to talk about what they do feast upon. Some have such a high esteem of self that they feast upon their good qualities, of being an instrument in the hand of God, &c. I have learned that in me, that is in my flesh, dwells no good thing. For every thing about the flesh is deceitful above all things, and desperately wicked: who can know it? When I go to a feast, and the servants of the feast begin to look around and inquire what is

wanting, professing to be thoroughly furnished, as they have discovered that doctrine, experience and practical godliness constitute a gospel sermon, and they propose to deliver them according to order, I begin to feel distrustful of enjoying a feast. Under such circumstances the doctrine is desired first, and when it comes it is doctored so much that it is hard to tell what it is. But to be accommodating, each guest must fix it to suit their own peculiar taste, which is done by private conversation. The servant is approached first, who has made an outward display in the pulpit of the eternal wills and shalls of Jehovah, which creates anxiety, sufficient at least to examine further, and which soon discloses a mixture of God's frustrated purposes; together with the volition of the human will and chance work. This doctrine is in good demand now, and hence the necessity of keeping on hand plenty of servants for that purpose. Next in order is christian experience, which is so highly seasoned with human excitement and fleshly sympathy that the most temperate becomes intoxicated in a measure. Last of all is practical godliness, which is not so well relished; but by rehearsing the story of how the devil has power to do many things contrary to the will of God, who would like to work all things after the counsel of his own will, and do all his pleasure, but without the co-operative effort of the subject with that of his own, he must fail, they are willing to punish themselves a little for the sake of reward, and call it good works. We notice at those feasts that there is a great variety of tastes to please. One must advocate that Christ died not as man, nor as God, but as mediator. Another proclaims that the whole man is changed. The third, that man was created with natural life as a beast, after which God breathed into his nostrils the breath of life, and he became a living soul; and that soul fell in Adam, and the same soul is born over again, in the new birth. The fourth condemns Sunday schools, on the ground that it is wrong to teach children that the Sunday schools can save them. "You should teach them that Jesus alone can save them." The fifth, "We fear the reason why there is no more young people in the church today is because the ministers neglect their duty in preaching to them, at which time he directed his discourse to the young," &c. The above variety has been delivered from one stand in one day, by as many different servants, all traveling together, while the multitude clamor for more of the same. This is done to swell the number, for they are many.

"My dove, my undefiled, is but one: she is the only one of her mother; she is the choice one of her that bare her." "O thou fairest among women." "How beautiful are thy feet with shoes, O prince's daughter." Thy feet are directed in the high way, and they shall not err therein. Thy meat is honeycomb

with the honey; thy drink is wine and milk; thy raiment is of wrought gold, with fine needle work, given thee from the hand of thy Love. He will not trust this to another. He needs not, for he dwells with thee. He never has nor ever will forsake thee. He carries thee in his bosom. His everlasting arms are underneath thee. He watches over thee when thou sleepest, and comforteth thee when thou awakest. Let not the filthy hand of means touch thy garment, lest it be defiled, and thy Husband be jealous. But let others seek the silly woman that has no husband to be jealous of them. They can worship what and where they choose, commune with anything, or be baptized with any baptism; but the glorious bride, the Lamb's wife, cannot; she is married, and has no power nor desire to forsake her Husband.

Yours in tribulation,

URIAH TRUMBO.

SPENCERVILLE, Ohio, Nov. 16, 1884.

DEAR BRETHREN BEEBE:—A small remittance being left to my care for you, will you also consider the propriety of the following thoughts, and if judged suitable for the perusal of the brotherhood, insert them in the SIGNS.

If I can recover the points desired, I will say that they have been suggested to me by a complication of circumstances and misunderstandings that have obtained widespread influence over the minds of many brethren, to that extent that they can hardly be termed *local*; nor do I desire to disturb the minds of the brethren; but, if the Lord wills, try to heal, as far as the application of truth will effect so desirable an end. "For God is not the author of confusion, but of peace, as in all the churches of the saints."—1 Cor. xiv. 33.

First, the "Churches of the saints" are "God's building," not the work of man; and this true building is "the pillar and ground of the truth;" and no organization, however well morally and theoretically governed, is entitled to that name without God by his Spirit shall build and keep those churches together. All others are not worth saving. The operation of the Spirit of God upon the heart produces oneness of effect in each person thus operated upon. "They shall all be taught of the Lord," and great shall be "their peace." God is the author of it. But what is an "author?" Webster tells us that this word is from *auctor*; to produce; to increase. Now these words seem to convey the idea of personal action, and would involve the actor in the immediate work of producing the church, with all things pertaining thereto, its peace. To this agrees his further definition, "The beginner, first former, or first mover of anything: hence the efficient cause of a thing; creator; originator." And he also defines "efficient" as indicating an actively operative quality.

Dear Brethren, I have been thus definite in the meaning of this word

"author," in order to refer to certain charges, so often cast at our Old School Baptist brethren, that they make God the author of sin, by saying that he absolutely predestinated all things. I cannot see that the absolute predestination of all things makes God the author of sin. To predestinate is to predetermine or foreordain; to appoint or ordain beforehand by an unchangeable purpose.

Now it seems to me very evident that these two definitions (of author and predestination) do not mean the same thing. God need not be the author (actively operative, efficient cause) of sin, for he could not be a sinner, nor the immediate producer of sin, in order to predestinate that it should be the work of his natural man, whom he endowed with all the faculties necessary to its production, as the efficient (actively operative) cause. Man is a sinner; for man only is under law, and qualified to sin; hence he only can be the author or efficient (actively operative) cause of sin.

Predestination embodies all the fullness of the eternal and certainly unchangeable mind of Jehovah, before there need be any author of sin in existence. But Jesus was in existence, for he said, "Before Abraham was, I AM." And again, he speaks of the glory that he had with the Father before the world was.—John xvii. 5. He speaks also of loving his people as the Father had loved him.—John xv. 9.

This shows, to me, the unity of the spiritual life of all his saints, which they possessed in Christ before the world was, and of which God was the divine and only author; and for this the saints are in no way dependent upon any means associated with man whatever. And while this eternal life was personally associated in its spirituality with Christ, so was each vessel of mercy afore prepared unto glory in its Adamic relationship associated with and partaker of all the ills, evils and consequences of sin, according to God's predestination; not as an author of sin, but as a purposer before, and yet in perfect power thus to purpose all the associations of both spiritual and natural life.

Hence Jesus, the author and finisher of our faith, was made under the law, to redeem them that were under the law, (these "vessels" of mercy afore prepared to be associated with Adam as their natural head and life), and to quicken them by the implantation of his own eternal and divine life, which was associated with him, and is still not separated from him; for he prayed that they might be one. "I in them, and thou in me, that they may be made perfect in one."—John xvii. 23.

Not only does God bestow eternal life upon his people, but he also did predestinate them to be conformed to the image of his Son. Now, to say that sin was not in the predestination of God in this case, would be strange logic; for how could they be predestinated to be conformed from that

state in which they might not have been? for they were predestinated to be conformed unto the image of (that which their natural destiny did not provide for them) his Son. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Thus Jesus "Became the author of eternal salvation unto all them that obey him."—Heb. v. 9.

Lest I be too tedious, I will say to any who cannot see all the purpose of God and understand it in relation to predestination, that we never fault any one who feels weak in the faith; but all the trouble comes from those who strongly oppose and misrepresent us, charging us with being heretics. Now, such only take upon themselves the title of heresy, as they make all the difference between us.

Affectionately yours to serve in the gospel,

A. B. BREES.

TODDVILLE, Iowa, Nov. 30, 1884.

DEAR BRETHREN BEEBE:—Will you please publish the inclosed letter from our dear sister Sarah Blake, which I received some time ago? As I have read it many times, and every time I read it, it seems to do me more good, I have concluded to send it to you, and if you see fit, have it published in our dear family paper, the SIGNS OF THE TIMES, as I do not like to withhold such precious letters from others that are more worthy of them than I can ever be. With many good wishes and our prayers for your future welfare, both temporal and spiritual, we remain your humble sister in the one hope, that is of eternal life, for the good book tells us that our life is hid with Christ in God, and because he lives we shall live also. There our hope is centered.

MARTHA GOTT.

WATERLOO, Iowa, Oct. 26, 1884.

MY VERY DEAR SISTER:—Last week this time we were in your comfortable home, the recipients of your kind hospitality. Here we are today, at home, and the inclement weather preventing our going out to meeting. Though many miles intervene between us, still this morning you are before my mind, and I have concluded to write you a line, not thinking to even interest you long enough to read it, but "Because I have you in my heart," and feeling, I hope, that "The love of God constraineth" me. O that I could realize more of his sweet love! How different my life would be to what it now is; the little crosses and trying spots would be passed over more smoothly, and I could then "smile at Satan's rage and face a frowning world." O, sister Gott, could we rely on Paul's words implicitly, how much trouble, how much anxiety, how many sleepless hours it would save us. He says, "And we know that all things work together for good to them that love God," &c. I believe it is just as applicable to the poor, tried, tempted child of God today, as when written to the church

at Rome by the great apostle. "All things shall work together for good." "O," say some, "that is all right as far as it goes; but you have got to manage and to plan, or you will see how it will 'work together for good.'"

But with all our planning and scheming, the unchangeable mind of Jehovah is still constantly thwarting our ways and will, and bringing his bright designs to pass, constantly teaching us that he knows what is best for us, and showing us by his wisdom and power in bringing to pass the things he has appointed for us, that if we could have our ways in spiritual things (and often in temporal things also) our plan would work our ruin, constantly telling us that as the heavens are higher than the earth, so are his thoughts than our thoughts, and his ways than our ways. In the most trying times of our life, when darkness prevailed, when everything seemed against us, when those in whom we had confided with all confidence had betrayed that confidence, and we felt like the sparrow alone on the housetop, has he not thereby brought it all right? Has he not shown us that we were looking too much to the creature, and not enough to the Creator? And by those in whom we trusted betraying our trust, has he not drawn us to himself, told us to rely on him, for he is the only true, tried, unchangeable friend? O how often do we have to learn the lesson of dependence! How often does he have to blast our earthly hopes and expectations; to show us that our gourd is broken, and that our cisterns that we have hewn out are broken cisterns that will hold no water, and tells us to come to the river of water of life. O how sweet, then, to turn from all transitory things of this life (when shown how utterly worthless they are) to him who notes every occurrence of our life; who has told us that not even a sparrow can fall to the ground without him, and that we are of more value to him than many sparrows.

O yes, dear sister, though you may be tossed on the waves of temptation, or on the billows of temporal trials, or the furnace of affliction is heated seven times hotter than it is wont to be, your God is near. He watched the disciples on the waves, he helped the poor widow out of her temporal difficulty, he walked in the fiery furnace with the three Hebrew children, he stopped the mouths of the lions when his servant was thrust into the den, he delivered David from the paw of the lion and bear, and also from the uncircumcised Philistine. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Yes, "All things work together for good." Every day of our life we can see it; I see it more and more. His unerring hand gently leads us, though often unseen by us. His omniscient eye is ever beholding us and guiding in the way we should go. I do desire to commit my all to his care and keeping; to go only as he commands forward; to refrain from all that

will be displeasing to him; to say with Toplady:

"Sweet in the confidence of faith,  
To trust his firm decrees;  
Sweet to lie passive in his hand,  
And know no will but his."

As long as we look to him for guidance, for strength and support, he will never leave nor forsake us. "For the Lord God is a sun and shield; he will give grace and glory: no good thing will be withhold from them that walk uprightly."

I must close or I will weary you. We ate dinner at Brandon that day, and reached home just at 8 o'clock safely. No evil has befallen us, or any plague come nigh our dwelling. We are all enjoying the best health we could wish for. Hope you are all in possession of the same great blessing.

May the love of God dwell richly in your hearts, is the sincere wish of your affectionate little sister,

SARAH A. BLAKE.

CLINTONVILLE, Bourbon Co., Ky.,  
October 12, 1884.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—The time for renewing my subscription is at hand, and I cannot do without our valuable correspondence through the SIGNS OF THE TIMES. The winter is coming on, I am old and feeble, and shall not get to meeting through the winter, and will have to content myself with the preaching I get through the SIGNS. I will try to feel thankful for such a medium opened for all such as I to feed upon in our lonely hours at home, when we cannot see the brethren and sisters to speak to them face to face. I feel to be with them on our regular meeting days in spirit, if not in body. How much I would like to be with them in person! but alas! it cannot be. I will try to be reconciled, with the able letters in the SIGNS OF THE TIMES. I think I have fed on some of the crumbs from brother Durand's table. No, not his, but the Lord's; the table that David feasted from when walking through the valley of the shadow of death. How I would like to be near that table and feast upon that glorious heavenly manna, the few remaining days of my pilgrimage here on earth. I was permitted to attend the Licking Association, held at May's Lick, in Mason Co., Ky. The same table was there, and an abundance of the same food that David partook of was on it; plenty of good, strong, wholesome food. The whole table was of a sameness, Christ Jesus being the only dish. Brother Purington added some strong food, such as "one life between Christ and his people, and that life eternal." I also attended the meeting at Bryant's Station on the Saturday following, to hear brethren Purington and Moore. My heart rejoiced to find so many able defenders of God's truth left us, although so many have prophesied that soon there would be none of them. I have thought of late years that if all were gone save myself, I would remain the same Old School Baptist I have been for more than fifty years. On no other principle can I see any justice in Christ Jesus shedding his

blood for sinners, unworthy creatures, in the absence of relationship or union, which cannot be broken or severed. If Christ is not my life, I have no part nor interest in him. "If the foundations be destroyed, what can the righteous do?" My hope for salvation is predicated on the eternal vital unity of Christ and his church, which is his body, the fullness of him that filleth all in all.

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

Dear brethren, inclosed find two dollars, perhaps the last I shall ever send. I am seventy-four years of age, and am daily looking for my discharge; but while I live I must have the SIGNS. Our little church at Mt. Carmel is strong in the faith of God's elect, and have the gospel preached to us by our beloved pastor, brother Wallingford, a firm and uncompromising expounder of gospel truth. I do not think there are any wild gourds amongst us now, but it will do no harm to stir in a little meal for a preventive. It is better to keep them out than to separate them afterwards. They leave a bad savor. I got acquainted with brother Purington and wife at the association, and was much pleased with them both for their firmness in the gospel.

Yours in hope of eternal life,

CAROLINE ASHBURN.

ROYALTON, Fairfield Co., Ohio, Dec. 20, 1884.

BRETHREN BEEBE:—My time of payment for another volume of the SIGNS draws near, and I do not feel willing to discontinue them, laden as they are with such rich treasures of gospel food. Enclosed find three dollars for the second volume of Editorials, the balance to apply to the SIGNS.

For me to contribute to its columns would be to pour water into good wine, but suffer me to pen down some observations I have made among brethren.

1st. An honest difference of opinion on some Bible expressions.

2d. An inclination on the part of some to *force* their individual opinions upon others, instead of manifesting forbearance.

3d. Upon going among strange brethren of adverse views I find no difference between them on experimental points, nor on vital points of doctrine either, when approached in a way not to excite their suspicion nor to arouse their prejudices.

Then whence this jangle? Let James answer. "From whence come wars and fightings among you? Come they not hence even of your *lusts* that war in your members?" Why this pride of heart, this Diotrephus-like spirit, this bitterness of expression, this want of softness of speech that turneth away wrath, but in its place grievous words that stir up anger?

I well recollect the strange feelings I experienced when in my early experience I first saw something of this kind manifested. I had supposed that all was love among God's people, and that those who exhibited



the reverse advertised themselves at once as not of the household of faith. But I am compelled now to believe otherwise, and am often pained to hear brethren speak of others as being not born of the Spirit, as dogs, as heathen men, and such like epithets, though they once walked hand in hand.

I would not be understood, however, as claiming it right to hold open fellowship with all who claim the name of Christ. Charity, or true love, is discriminating, and "rejoiceth not in iniquity, but rejoiceth in the truth."

And when points of experience, doctrine or practice of a vital nature are to be considered, but one decision can take place, and but one course can be rightly pursued, viz: to at once separate according to the gospel.

May God favor us with true wisdom and grant unto us the spirit of peace.

Yours in hope,

THOMAS COLE.

BURDETT, N. Y., Dec. 6, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I see by my last number of the SIGNS that it is time for me to remit two dollars for another year. I assure you that the SIGNS is a welcome visitor, and I could not well do without it. I have read many editorials of your father's writing, and also of yours, that have been full of instruction and comfort to me; and without saying anything that would reflect upon the editorial columns, or upon all the excellent pieces written by different brethren in the ministry, of which I could name many, I will say that there is now and then some little piece written by some brother or sister away in Kansas, or some where else, which to me is worth the price of the paper for one year. I like to hear from all my Father's family, and have thought sometimes, while reading some of the communications, that if I could only express my mind and feelings as such an one does, it would be a pleasure for me to write and tell my brethren and sisters of the love and fellowship I have for them, and of the blessed assurance I have of meeting them in that world of joy and happiness where we will have no more faults and failings, but where we shall see Jesus and be like him. We shall see as we are seen, and know as we are known. I am waiting and hoping and praying for the will of God to be done, feeling assured that all things shall work together for good to them that are chosen of God and redeemed by the precious blood of Jesus. I had the pleasure of being present at the ordination of brother Bogardus, at Caroline, and of hearing him tell his christian experience and call to the ministry. I felt assured it was the work of the Lord. The Sunday following he preached at Burdett, and I assure you it was not with enticing words of man's wisdom, but it was in power and demonstration of the wisdom of God. O that the Lord would raise up more such and send them out; for the harvest

is great and the laborers are few. But I suppose that God has all the laborers he needs. Now there is no suppose about it, for all things are in God's hands, and our life is hid with Christ in God. And when he, who is our life, shall appear, we shall also appear with him in glory. Please pardon me for taking up so much of your time to read this, and believe me ever your brother in Christ. Pray for me when it is well with you.

HIRAM B. ELLIOTT.

JEFFERSON, Ala., Dec. 10, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Some time since I wrote you a short note in which I requested the views of Elder Wm. J. Purington upon Matt. xix. 28, desiring instruction in reference to the regeneration spoken of in that connection, to which Elder Purington replied by saying that he had written upon that subject some years since, referring me to the number and page of the SIGNS containing said article, and also stating that there had been some restrictions upon his views as therein expressed. Now in due deference to Elder Purington's feelings, I wish to state that I was not identified with the Primitive Baptists at that time, neither had I so much as professed a hope in Christ, nor was I a subscriber to our highly esteemed family paper, the SIGNS. Hence my entire ignorance of the facts in reference to his views as stated in his reply, and my total inability to refer to the SIGNS of that day and date. I hope that Elder Purington does not entertain the thought that I asked his views for the sake of controversy, as nothing was more foreign to my intention. If not asking too much, I would be pleased to have through the SIGNS, or by private letter, the views of brother H. Cox, of Kentucky, upon the same subject. Will our dear brother, Elder F. A. Chick, tell us, through the SIGNS, whether or not the two commissions, contained respectively in Matt. xxviii. 19, 20, and Mark xvi. 15, 16, are synonymous? By complying with the foregoing, the dear brethren will confer a favor on one of the least, if one at all.

Fraternally, &c.,

ED. WILLIAMS.

DEAR BRETHREN BEEBE:—Please say in the SIGNS to brother Purington that many (myself for one) would be glad to have his writings put in book form, if it can be done without loss to brother Purington. I think it would meet with a joyful reception among Primitive Baptists generally. Will brother P. duly consider the above as coming from one who hopes he loves the truth, and also loves brother P. for the truth's sake?

My very best wishes for you, brethren Beebe, and for our excellent paper, the SIGNS. May our God enable you to continue to wield "The sword of the Lord and of Gideon" with the might which he giveth.

Yours to serve unfeignedly,

A. TOMLIN.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1885.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

### INTRODUCTORY TO VOLUME FIFTY-THREE.

IN the opening number of this new volume it is our wish for each and all of our readers that it may prove to them indeed a HAPPY NEW YEAR! Not in the unmeaning form of salutation prescribed by custom, is this wish written; "but as of sincerity, but as of God, in the sight of God speak we in Christ." The answer to this desire can only be experienced by the saints through the abounding mercy of that God who is the Giver of every good and perfect gift. To him alone would we look, therefore, for the blessing that "maketh rich, and he addeth no sorrow with it."—Proverbs x. 22. On his afflicted and poor people the Lord has pronounced this blessing, and in all their poverty they are heirs of this rich inheritance which belongs to the saints in light. Carnal covetousness would crave the transitory comforts of temporal prosperity and ease; for the natural mind can see no other riches but the treasures of earth. The infinite love of God has blessed the subjects of his salvation with "a better and an enduring substance;" that is, with the riches of his grace in Christ Jesus. Having this treasure in heaven, they can well afford to endure affliction and poverty in this land of death; for they are sojourners and pilgrims here, whose highest aspiration is to be partakers of the sufferings of their dear Redeemer. Their happiness consists not in the gratification of their natural desires; their riches are not to be estimated by stores of gold; but all the bliss of heaven is realized in the light of the presence of their Lord, and all the treasures of earth are worthless in comparison with his approval as felt in the answer of a good conscience toward God. In such riches through the grace which is in our Lord Jesus Christ, may all his followers abound and rejoice with unspeakable joy, even though now for a season, if need be, they are "in heaviness through manifold temptations." It would not be for the good of the saints to be exempted from any of the afflictions which by the will of God they are called to suffer; but it is their privilege to look to their Lord for his grace, which is amply sufficient for their comfort in all their tribulations, and they will ever find him able to do for them exceeding abundantly above all that they ask or think. Thus securing to them the victory in every trial, the Lord is glorified even in their deepest sorrows, and gives to his mourning ones triumphant "songs in the night" of their distresses. That this heavenly happiness may be richly experienced by all who love the precious name of Jesus, it is to the God of all comfort that we would ever fervently pray,

believing that they are the Israel concerning whom the Lord hath spoken good.

Deeply sensible of the faithful and unchanging goodness of God in keeping and directing our way in the past, we have still to rely upon his long-suffering and perpetual mercy for strength and grace to go forward in the service of his chosen people; and in his name alone would we ever trust for deliverance from all the terrible enemies whose united powers are arrayed against the little flock of them that fear the Lord. That these afflicted ones may speak often one to another, as they did in the time of desolation recorded by Malachi, it is our purpose, if the Lord will, to continue the publication of the SIGNS OF THE TIMES during the ensuing year. Having in the past received substantial evidence of the approbation of lovers of gospel truth in their patronage and brotherly correspondence, and feeling that the blessing of our Lord has given us a place in the sweet fellowship of his saints, we see no cause for departing from the principles of the doctrine of Christ to which our columns have been devoted from their first issue fifty-two years ago. Truth is the same now as in the beginning, and the Lord yet leads his people in the same one way in which he has ever led his chosen. Therefore the doctrine of God our Savior is still precious to them that love our Lord as when it gently distilled in the heart of the contrite ones in the morning of time; and its power is ever the same to revive and comfort the disconsolate. To the publishing of this doctrine this paper has been and will still be devoted, recognizing no other standard of truth but that revelation which God has given in the inspired Scriptures. The religious world is fully supplied with publications for the dissemination of the doctrines and commandments of men; and while they receive liberal patronage from those who turn away from the truth, we have no desire to compete with them for popular favor, preferring to contend earnestly for the faith which was once delivered to the saints, rather than to please men. Hitherto many dear saints have freely sustained the SIGNS OF THE TIMES in this laborious service, and their valuable aid has been highly appreciated by the editors and by the readers of the paper. The usefulness of such a medium of correspondence is largely dependent upon its extended circulation, as those who read are thus enabled to hear from their kindred in Christ whom distance forbids that they should otherwise know. As our circulation extends over the whole of the United States and into Canada, the truth finds its lovers in all these localities through our columns, and many hearts are made to glow with heavenly fellowship in reading the writings of those whom they never could know personally. In this particular our correspondents have the advantage over other methods of addressing their brethren, since no mortal voice could be heard addressing so large an audience.

Conformity to the apostles' doctrine in all that is thus widely circulated is manifestly important to the usefulness of the correspondence, since any departure from that inspired rule must be productive of discord and schisms among the saints. The editors would shrink from the grave responsibility of judging what should be published but for the fact that able and gifted brethren afford faithful counsel and advice in case of any doubtful article; and since the present editors have had charge, contributors have kindly furnished as much as could be published of such matter as was satisfactory to the readers generally; for which we sincerely return them our grateful acknowledgments. Hoping to be favored through the present year with the same liberal assistance from former correspondents, and from others who may feel impressed to write, we shall endeavor to make the present volume as interesting to lovers of gospel truth as any which have preceded it.

While those whose names are published in our list of agents are specially authorized to collect and forward subscriptions for the SIGNS OF THE TIMES, any of our patrons will confer a favor on us in extending our circulation by procuring and forwarding new subscriptions. For terms see advertisement on page 12.

#### THE MERCY SEAT.

AS "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope," it is profitable to contemplate the lessons which are signified in the divinely chosen types of the Mosaic dispensation. By those shadows God was pleased to present the patterns of things which should appear in the heavens of the gospel dispensation; and in them the blessed Comforter shews to the faith of the saints the perfect testimony of Jesus. In the appointment of that inner court of the typical tabernacle, where the glory of the Lord was revealed to the high priest as the representative of the people of God's election, it was specially enjoined that the ark of the covenant should be placed; and upon the ark was the mercy seat, which exactly covered the ark, and could not extend beyond it either in length or breadth.—See Ex. xxv. 10, 17. No natural light could enter the holy place where this sacred ark was hidden from the sight of mortals; and when the annual offering for the sins of Israel was presented by their high priest, the glory of the Lord shining from the mercy seat alone revealed the awfully solemn testimonials of his special favor to his chosen nation. Not even Aaron was permitted to enter this holy place except at the times and in the order specified by the direction of the Lord; much less might the carnal curiosity of any others prompt them to invade the sacred place where these awful mysteries were concealed. It is of momentous interest to contemplate the very expressive symbols con-

tained in these patterns, which although they are but shadows, are yet the image of heavenly things. But it is not designed to dwell upon these figurative things at this time further than this reference, as we pass to consider their glorious antitypical significance as revealed in the light of the Sun of righteousness to the faith of his saints in this gospel day.

All the rights and privileges of that typical covenant were exclusively confined to that nation whom God had chosen. So, "We have an altar, whereof they have no right to eat which serve the tabernacle."—Heb. xiii. 10. Every ordinance of the new covenant belongs to the redeemed subjects of divine grace. No others are interested in the unspeakable glories of this rich salvation which is in Christ Jesus, any more than the Gentiles were interested in that covenant which was given to the children of Israel; and as the names of the twelve tribes alone were upon the breastplate of Aaron when he entered the inner sanctuary to appear before the Lord, so Jesus our High Priest bears on his heart none but the election of his grace, who are redeemed by his precious blood from sin and all condemnation. These have boldness (or liberty) "to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, through his flesh." In this liberty they have "access with confidence by the faith of him." This is very different from that presumption in which self-reliant Pharisees seek acceptance through vain confidence in their own works of righteousness; and it is of vital importance to the saints that this distinction should be observed, for the tempter ever seeks to rob them of this liberty by suggesting to them their own vileness and unworthiness, of which they are painfully conscious. But it is for this cause that the mercy seat is provided in the secret place of the Most High. If the saints were in themselves worthy of the favor of God, there would be no need of mercy for them. Their conscious unworthiness is the very fact which prompts them to "come boldly unto the throne of grace," that they "may obtain mercy, and find grace to help in time of need." Realizing their sinfulness, it is their great consolation to know that the throne of grace is the mercy seat where God reveals the riches of forgiving love to those who call upon his name out of the depths of pollution and sin, where there is no standing. The cry which is extorted by the utter hopelessness of their sinful hearts is the assurance that the mercy seat is provided for them. "For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 12, 13.

While the revelation of this gracious mercy seat has brought joy and consolation to the redeemed in all ages, many have been sorely tried by the deep mystery of salvation by the grace of God, not seeing how the truth and justice of his holy throne

can harmonize with mercy in the justification of sinners. Reason urges that there can be no hope for the guilty without the sacrifice of these sacred attributes of God. This wonderful display of the sovereign love of God is revealed to the faith of his saints in the cherubim which covered the mercy seat with their wings, which also embraced the whole of the holy place where the ark and mercy seat were hidden. As the faces of the cherubim were toward the mercy seat which was sheltered by their extended wings, so the truth and justice of God look with perfect satisfaction upon the infinite love and mercy which appear in the salvation of sinners by the precious blood of Christ. This is the glory of the grace which shines in the face of Jesus Christ. God is strictly just while he justifies every guilty sinner in whom Christ is revealed as the end of the law for righteousness and the abiding hope of glory. Having received in Jesus the life of every member of his body, the church, justice can ask no more. Truth is satisfied in the fulfillment of the sentence, which declares, "The soul that sinneth it shall die." Hence, the decision of the inspired judge is correct when he says, "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. Justice and truth are thus united in the voice of mercy, saying, "Deliver him from going down to the pit; I have found a ransom." It is not for any merit in the subject of divine grace that this salvation is bestowed; for deliverance would not come from the mercy seat at all if its object deserved to be saved. Justice alone would appear in such salvation. The only way in which justice and judgment are manifested in perfect harmony with mercy and peace is in that love of God in Christ Jesus by which God is revealed as just and having salvation; not merely pardoning the guilty, but justifying them freely by his grace through the redemption that is in Christ Jesus. It is in this wonderful exhibition of his goodness and love that God reveals himself in his glory as on the mercy seat, while all the perfections of his infinite holiness, like the cherubim in the type, look approvingly on the matchless mercy bestowed upon sinners whose unworthiness in themselves serves but to make more clearly manifest the exceeding riches of his mercy and grace.

In the experience of the saints is seen the peculiar appropriateness of the location of the mercy seat within the hidden recess of the inner sanctuary. The soul oppressed with sin seeks to be cleansed in order to become worthy to approach the holy presence of God. He feels that only condemnation can await him there while burdened with his guilt. It is a terrible thought to reflect on the holiness of that God who is his Judge. But when the merciful High Priest bears him within that awful veil, the glory of God shining from above the mercy seat reveals the miraculous

fullness of justifying grace in Christ Jesus, in whom is seen combined all the inconceivable excellence of which the hidden wonders of that typical sanctuary were but faint shadows. United in him, the substance of all these types glows with such resplendent lustre that the soul is transported with the revelation. Sin is washed away in that fountain of his precious blood, every blessing is treasured in his holy name, and he is both the High Priest who ever liveth to intercede effectually for his redeemed, and the dying Lamb of God who by the offering of himself without spot to God has perfected forever them that are sanctified. How rapturous is the assurance that such a High Priest has entered for us within the veil, and our acceptance before the eternal mercy seat is secured in him. Well is it written that "We which have believed do enter into rest." In every trial and affliction let the remembrance of this heavenly mercy seat and our effectual Intercessor be our unfailling comfort.

"When first before his mercy seat  
We did to him our all commit,  
He gave us warrant from that hour  
To trust his wisdom, love and power."

#### CHANGE OF RESIDENCE.

DEAR BRETHREN BEEBE:—Please insert in your paper, that I have changed my residence from Ludlow, Kentucky, to Mt. Sterling, Ohio, and wish all my correspondence directed to the latter place.

L. BAVIS.

#### MARRIAGES.

By Eld. F. A. Chick, at his residence, Baltimore Co., Md., on Tuesday, May 20, 1884, Mr. Henry M. Steerup and Miss Bettie Merryman, both of Baltimore Co., Md.

By the same, at Salisbury, Md., on Tuesday night, Nov. 18, 1884, Mr. Jehu Fooks and Miss Sallie A. Morris, both of Wicomico Co., Md.

Nov. 27, 1884, by Eld. M. Vail, at the residence of the bride's parents, Mr. Augustus Churchill and Miss Addie A. Cator, both of Osborn Hollow, Broome Co., N. Y.

By the same, Dec. 6, 1884, at the residence of the bride's parents, Mr. W. A. Lamoreaux and Miss Elsie G. Ackerly, both of Justus, Lackawanna Co., Pa.

By Eld. J. L. Staton, at his residence, Nov. 26, 1884, Mr. Wm. R. Rees and Miss Maggie H. Drinkhouse, both of New Castle Co., Del.

#### OBITUARY NOTICES.

G. BEEBE'S SONS.—DEAR BRETHREN:—I seat myself to-day to send you the following obituaries for the SIGNS. Death has been doing his work rapidly among our friends of late. How uncertain is life and how certain is death! Yet in the sight of the infinite God neither one is uncertain. Of this I am glad, and because of this I can sometimes rest and not be afraid.

Lilly Benson, daughter of the late John F. Benson, died at her home in Woodbury, Md., on Tuesday morning, Nov. 4th, aged 17 years, 11 months and 26 days. Her disease was typhoid fever. She was ill about eight days, and from the first she continually sank and never rallied. Her father and mother were both deceased, and she lived with her brothers and sisters and stepmother in their pleasant home. She was a pleasant child, dutiful and kind. She never made a profession of religion. I have visited their home for several years past, and in the conversation, which has been upon the theme of the religion of Christ oftener than otherwise, she had been

an attentive listener, and had expressed her liking for Baptist meetings, and her distaste for modern efforts to arouse the fleshly passions of persons by appeals to them, based upon the death of friends, &c. It is good when the young are kept from being entangled in these things. And we hope that the Lord had indeed begun a work in her heart which is now perfected indeed. May God comfort the brothers and sisters, and be a guest in the midst of the broken household.

ALSO,

**Mrs. Sarah E. Naylor** departed this life on Monday a. m., Nov. 10, 1884, at the residence of her son, Mr. Amos Naylor, Baltimore Co., Md., aged 85 years, 9 months and 18 days. There was no special disease, but the powers of life faded away gently, until the end came. It was my privilege to baptize our dear sister when she was past seventy years of age. She was the second person that I baptized in the fellowship of Black Rock Church. For many years that church had been her home before she gathered strength to obey her Lord. Since that time she has lived without reproach, blameless and harmless. She fulfilled the injunction to lead a quiet and peaceable life, as nearly as any one can. We believe that she is at rest, and feel to sorrow and rejoice together.

ALSO,

**Lewis C. Scott** departed this life Aug. 15, 1883, aged 47 years; 3 months and 2 days. His disease was apoplexy. In the morning he went to his business feeling well as usual, but soon complained of giddiness and sickness, and coldness of the extremities. About twelve he became unconscious and fell from his chair. Aid was summoned at once, but no help could be afforded. He was placed in a carriage and started for his boarding house, but died on the way. He was buried on the 17th, from the residence of his sister, Mrs. Ealinor Gist, in Baltimore. He was the youngest son of Eld. Eli and Elizabeth Scott, formerly members of Black Rock Church. Most of his manhood's life had been spent in commission business, and his reputation was that of an upright, honest business man. He had never made a profession of religion. There had been times when he seemed anxious to listen to the conversation of christians, and desirous of being in their company. His brother, brother Eli Scott, informs me that he attended an association with him some years ago, when it seemed that he desired to be with the brethren, and to hear their conversation and preaching all the time. They trust that he is at rest in the Lord. He had never married, but brothers and sisters are lonely without him.

ALSO,

**Mrs. Ruth C. Scott Barnes** died Nov. 25, 1884, at her residence in St. Louis, Mo., aged 57 years, 7 months and 28 days. Mrs. Barnes was also the daughter of Eld. Eli and Elizabeth Scott, and sister of Lewis C. Scott, whose obituary is above. Her death was appallingly sudden, and was caused by heart disease. She had never been in better health than when her husband left her to go to his business that morning. Shortly after, she complained of being sick. A servant helped her to her room and placed her on the bed, and before any one could be called in she was gone from earth. Not ten minutes had elapsed from the first complaint. The blow fell with fearful suddenness upon her husband, who at first could not believe the news, and upon all her family in the section. She was married to Capt. Wm. Barnes about twenty years ago, since which time she has resided in the west, mostly in St. Louis. She leaves no children. Like her brother, Mrs. Barnes had never made a public profession of religion; but her friends had known of her faith and trust in God for many years. She had realized that she was a poor sinner saved by grace. I have met her several times, and have heard her speak of her faith and hope, and desire to be submissive to the Lord's will. The blow fell with crushing effect upon her husband, but at last he was helped to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The brothers and sisters here were doubly afflicted, for on the day after the death of this dear sister, another sister, Mrs. Eliza Merryman, was paralyzed, and is still very ill. Truly troubles never come singly. But God can

sustain, and truly he has sustained their dear family in all their affliction. "His mercy endureth forever." Let all the house of Israel say so. The remains of the deceased were taken to Wellsburg, West Va., for interment. Many tokens of the high regard in which she was held were extended by her friends in the place. May God comfort the bereaved husband, and all who mourn.

ALSO,

**Miss Clara Cole** departed this life at the residence of her sister, Mrs. Noah Gorsuch, Baltimore Co., Md., Nov. 25, 1884, aged 65 years, 6 months, and 17 days. Her disease was enlargement of the heart, from which for several months she suffered greatly. Many readers of the SIGNS who have partaken of the hospitality of brother Lewis and sister Sallie Cole, at Black Rock, will well remember the kind and thoughtful attentions of their daughter, the subject of this notice. She had never married, but spent her life usefully, caring for her aged parents while they lived, and then in the families of her brothers and sisters afterward. She had never made a public profession of religion, and like many others shunned much conversation for many years, while it was evident to all that she loved the cause and truth of God. During the last weeks of her life her tongue was loosed, and God gave her great peace and reconciliation. It was my privilege to see her and converse with her a few weeks before the end came, and to enjoy a delightful conversation with her. I asked her as to how long she had enjoyed a hope, and she said, "Ever since Elder Trott used to preach at Black Rock." I said, "Why have you never made confession of your hope in Christ?" She replied, "I have felt too unworthy." When I parted from her, I said, "I feel that it is my privilege to call you sister," to which again she replied with emotion, "I am not worthy." Yet she said the Lord gave her great peace, and it was a joy for lovers of truth to be with her in her last days. She was interred in the family ground in the cemetery at Black Rock, on Thanksgiving Day. A very large concourse of people were present. The text used was Heb. xiii. 20, 21. Six nephews carried her to her burial. Brothers and sisters and many friends mourn their loss. But they believe that for her to die was gain indeed. I think that I am glad that for those who mourn there is comfort. My words avail little, but the Spirit of God is good.

I remain your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Dec. 17, 1884.

DIED—Sept. 13, 1884, after a lingering illness, **Mr. Solomon B. Swart**, of Poughkeepsie, N. Y., aged 65 years. Mr. Swart was not a professor of religion, but was a firm believer in the doctrine of salvation by grace, and we believe he was a possessor of a good hope through grace, having no inclination for the new measures of religious teaching, believing that the Lord was able to accomplish his own work. He was a great sufferer part of the time during his sickness, it being a disease of the stomach, brought on by dyspepsia. He has left our dear sister, his wife, one son and daughter and their families, three brothers and one sister, to mourn their loss.

His remains were brought back to Margaretville, N. Y., his native place, for interment.

ALSO,

DIED—Sept. 18, 1884, after a severe and lingering illness of malaria and spinal meningitis, the only child of George and Sarah **Bennet**, an intelligent girl of seven years. The heart-broken parents, especially the mother, seemed unable to bear this loss. But he who is able to sustain and support the faint and weary ones, can reconcile them to his dealings with them. Even in such severity of trial does the Lord show forth his power and grace toward the pained and dying, as in the infant voice in this case there seemed evinced the goodness of God and his loving kindness toward the child. So we trust she is at rest with Jesus. May the Lord comfort the afflicted.

ALSO,

DIED—Nov. 9, 1884, after two weeks of sickness of typhoid fever, **Mrs. Minerva Swart**, wife of Peter F. Swart, aged 49 years.

Deceased was a member of the Middletown Old School Baptist Church, Delaware Co., N. Y. Truly the Lord's ways with the people are mysterious; for in this house father, mother, daughter, son-in-law and younger daughter are all sick at once with the same fever, and now the mother has died, and none of the children that are well can go to the funeral of the dear mother, as their father is so low. Our dear sister in Christ died in hope of a blessed immortality beyond the grave, and left her dear family, some sick, some well, to go where vanities and sorrows are forgotten, and joy is full. The father soon follows, after giving directions for the burial of his wife, and seeing her carried out of his room.

ALSO,

DIED—Nov. 18, 1884, nine days after the death of his wife, **Mr. Peter F. Swart**. He was not a professor, but like his brother Solomon who had gone before him, was a believer in the work of the Lord alone for salvation, and we trust he is with his dear companion at rest, where sickness can never more come. His age was 61 years.

ALSO,

ANOTHER of the family is gone. The married daughter, **Mrs. Ransom Hull**, followed her mother and father in eight days. Her husband and younger sister are getting better, we hear. Thus sorrow upon sorrow is the lot of the survivors. The husband, one son, four daughters, and brother and sister, mourn for them. May the Lord comfort the afflicted and give their troubled souls rest. The daughter, Mrs. Hull, was also a member of the Middletown Church.

ALSO,

DIED—After a week's sickness, (although afflicted before with liver difficulty), **Mrs. Cecelia Barnhart**, of Union Grove, Delaware Co., N. Y., Dec. 1, 1884. Mrs. Barnhart was a member of the Andes Old School Baptist Church, and seemed to enjoy her meeting privileges. But her place will now be vacant in the meeting house; yet we believe the church's loss is gain to her; for she is at rest. Her husband and three sons who are left behind will miss her greatly. May the Lord bless them, and give them the same hope our dear sister enjoyed, is my desire, for Jesus' sake.

J. D. HUBBELL.

KELLY'S CORNERS, Delaware Co., N. Y.

**John H. Bullock** departed this life on Saturday evening, July 26, 1884. He was born on the 31st of December, 1863, which would make him 20 years, 6 months and 26 days old. He was a lovely young man, intelligent, had acquired a good education, and become useful in teaching the youths of his vicinity. He was beloved by all who knew him, both old and young. His father related to me that he had always been, from youth up, a very dutiful and obedient child, kind and loving in his nature. He made choice of good and worthy associates. When quite young he became afflicted with rheumatism at times, which kept increasing on him until it became chronic, which disabled him from hard or continued labor; but he was anxious to be doing something to make himself useful, so he was always either studying or teaching school, until he had to be hauled home from his school room. He was so intent, that when he would feel some better he would commence again, and the second time was taken from his school. The disease seemed to settle on his heart, which finally caused his death. He must have suffered a great deal, yet he very seldom complained any. When asked how he was getting along, he would generally say that he was getting better, and would soon be well. Many nights he would have to sit up a part or all the night, leaning forward either on a chair or table, where he would receive all the care and kind attention of his dear parents and relatives. His parents tell me that from indications they were led to believe he had met with a change about one year before his death. He loved the doctrine of the Old School Baptists, and was very attentive to their meetings when he was able to attend. He loved the company of the Old Baptists, and very seldom went anywhere else. He was finally taken down

while at brother David Hartley's, where he had been staying to aid what he could while brother Hartley was engaged in harvest. While there he became so bad that his father and mother were sent for. When they came, he told his parents that he was desirous to die, hoping that Jesus was his Savior, and that he longed to be with him in heaven. He told them not to grieve after him. He seemed desirous to keep all trouble off their minds about him. But notwithstanding all the care and attention of kind friends and relatives, death would claim the victory here; but thanks be to God, Jesus has gained the victory over death, hell and the grave, so that his children can boast of a conquering Savior, who has spoiled principalities and powers, making a show of them openly. We believe that our young friend has entered into that rest prepared for the people of God, so that we do not mourn, but rejoice in hope of the glory of God; for we feel assured that our loss here is his eternal gain. This is a great consolation to his beloved and afflicted parents.

Yours in the bonds of the gospel,

JOHN T. CROOKS.

GOLDENDALE, W. T., Nov. 7, 1884.

DIED—Suddenly, at his residence near Hadley's Junction, Fairfield County, Ohio, brother **Jonas Hite**. Brother Hite was born June 9, 1820, and died Nov. 21, 1884, aged 64 years, 5 months and 12 days. He was united in marriage to Lovina Hoffman, Sept. 24, 1843, of which union there were born to them ten children, three sons and seven daughters. Two daughters preceded him to the spirit world. There are seventeen grandchildren. Brother Hite united with the Primitive Baptist church of Walnut Creek twenty-four years prior to his death, of which he lived a worthy, faithful and acceptable member until death came and he was called to his better home. His seat was seldom ever vacant at the gathering of the church. The church realizes a great loss in the death of brother Hite. He was a brother of real worth, not only to his own family, but to the community in which he lived. Real want never went empty-handed from his door. His funeral sermon was preached at the Walnut Creek meeting house on the 23d of November, by Eld. G. N. Tusing, to a very large audience of relatives and neighbors, which was an evidence of his excellence and apparent worth. May his ashes rest in peace until the great day when the Lord shall gather his elect to himself, and that same seed shall possess its own body; for if we believe that Jesus died and arose again, those which sleep (the dead) in Jesus will God bring with him.

G. BEEBE'S SONS—DEAR BRETHREN:—I have recently received a letter from Mrs. Sarah Jane Faris, a beloved sister in Christ, of Lincoln, Ill., requesting me to write an obituary notice of her dear child, and I shall be brief, as I hope the parents have by this time become resigned to the will of him who says, "Suffer little children to come unto me."

She says that in July last she went to Vernan Co., Mo., to visit a brother, Shannan Lee, taking her least two children with her, and while there her youngest was taken with spinal meningitis, and died Aug. 22, aged seventeen months. His name was **James Russell**, and was her darling babe, and was the third little boy she and Mr. Lewis Faris had lost. She telegraphed for its father, but he did not reach the place of her deep sorrow till his child had been dead thirty-six hours. Finding that they could not keep its little form till they reached their home, they were compelled to bury it in the cemetery at Nevada, the county seat of Vernan County. She says its death away from home, and in the absence of its father, and leaving its remains so far away, almost killed them with grief. May they both consider that there is One in heaven whose eyes are always watching over the purchase of his blood, whether dead or alive, and may they both be enabled to say, "Thy will be done." I tender to them my sympathy.

I. N. VANMETER.

MACOMB, Ill., Dec. 4, 1884.

## YEARLY MEETINGS.

THE yearly or two days meeting of the Second Church of Roxbury is to be held, if the Lord will, on the first Saturday and Sunday of January, (3d and 4th), 1885, at our meeting house, to commence at 10:30 a. m. A general invitation is given to all our faith and order, and as many as desire to attend. Any coming by rail on the Ulster & Delaware R. R. can stop off at Roxbury, Halcottville or Kelly's Corners, and will be cared for.

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., 7th and 8th days of January, 1885, (Wednesday and Thursday). Friends who come on the cars will be met at the depot. A general invitation is extended to all who love to hear the truth.

H. W. CATOR.

## "DIAGRAM OF THE CHURCHES."

## PART I.

Truth versus Error.

## PART II.

A controversy between the Rev. W. H. H. Hays, who is a modern disciple of Andrew Fuller, of Missionary Baptist notoriety, and the author, upon the fundamental doctrine of the Bible and church identity.

## PART III.

A "Diagram of the Churches," illustrated by a supposed interview between the Arminians' all-wise and omnipotent God of the universe, and his Arminian ministers.

## PART IV.

A condensed biography and experience of the author.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53.

MIDDLETOWN, N. Y., JANUARY 15, 1885.

NO. 2.

## POETRY.

### LIGHT ARISETH IN DARKNESS.

ONCE on my way to hear,  
My soul was full of grief;  
I could not read nor own my need,  
For sin and unbelief.

I felt a wretched heart,  
My guilty head I hid,  
For fear lest some to me should come,  
And ask me how I did.

But when his servant told  
The goodness of the Lord,  
My heart with love felt fear remove,  
For God had blessed the word.

He spoke of some forgiven,  
Which brought me sweet relief;  
It was the Lord of earth and heaven  
Forgave the dying thief.

His blessing then I asked:  
O say these words to me,  
"Be not afraid; a place I have  
In paradise for thee."

J. O. L.

### COLOSSIANS II. 10.

"AND ye are complete in him."

Complete in him! O can it be  
Such blessed words relate to me?  
Am I complete in heaven's sight,  
A wretched child devoid of light,  
Defiled by sin?

My heart's a nest of unclean birds,  
Wandering in actions, thoughts and words;  
Nothing by nature, of mine own,  
Far from the fold I wander lone.  
Am I complete?

Frightened, I fly to Sinai's law;  
From thence no comfort can I draw;  
For if I touch the mount of fire,  
I'm soon consumed by God's just ire.  
Here is no rest.

Yet hark! I hear the words so sweet,  
From Christ, "Ye are in me complete."  
O yes! I grasp them. Now I see,  
It's naught to be performed by me;  
I stand in him.

I'm justified by his own blood;  
For my poor soul the test he stood;  
On Calvary's rugged mount alone  
He died, and now before the throne  
He pleads my cause.

He clothed me with a glorious dress,  
A spotless robe of righteousness,  
Wrought out by him upon the tree,  
And freely given unto me.  
O love divine!

It's not for aught that I have done,  
But through the merits of God's Son;  
I'm brought from darkness, gloom and night,  
And justified in Jesus' sight,  
And made complete.

All glory to the Lamb of God,  
Who in my stead the wine-press trod;  
Let praise and honor now adorn  
The head for me that wore the thorn,  
And calls me his.

He bore my sin, and round me cast  
Grace which eternally shall last;  
And has for glory made me meet,  
And now in him I am complete  
Forevermore.

S. A. BLAKE.

WATERLOO, Iowa.

## CORRESPONDENCE.

### ISAIAH XXXIII. 14--16.

WILL Elder William J. Parington give his views through the SIGNS OF THE TIMES on the following declarations of Scripture? "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

A FRIEND.

### REPLY.

AWFULLY momentous things are involved in those Scripture declarations, and the "water is very deep;" but some remarks, if made in a child-like spirit and free from egotism, will do no harm to God's dear children. The prophet Isaiah had a clear view of the incarnation of the Son of God, his sufferings, his death, his resurrection, his ascension, and his glorious reign in his kingdom during the gospel dispensation; and no doubtful or contingent expressions are used by any of the prophets concerning the reigning power of the Son of God as King in Zion, because the Spirit of Christ which was in them did signify "all matters pertaining to that" advent and glory "with an unerring certainty," when it testified beforehand the sufferings of Christ and the glory that should follow. "Behold, a King shall reign in righteousness, and princes shall rule in judgment."

"The sinners in Zion are afraid." The literal Mount Zion was in the southwest part of Jerusalem; and it signifies in English a fortress, a monument raised up, &c. The name Zion is recorded in the Old Testament Scriptures one hundred and forty-nine times, which shows that it typified a great matter, and that doubtless was the church and kingdom of Jesus Christ. In first Chronicles and in second Samuel it is called "the city of David." "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." In the thirteenth chapter of Acts it is recorded, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to

return to corruption, he said on this wise, I will give you the sure mercies of David." Therefore God's "holy hill of Zion" was only typified by the literal Mount Zion; for "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations [Jews and Gentiles] shall flow unto it." This quotation shows that the gospel church in her relation to Christ is exalted above all earthly thrones and kingdoms in the gospel day and dispensation. Of Zion it is said, "Out of Zion, the perfection of beauty, God hath shined." "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish."

Enough divine testimony has been adduced to show conclusively that the name Zion, and what was connected therewith, was typical of the kingdom of our Lord Jesus Christ in its order, majesty and glory in the gospel dispensation, and of which kingdom Daniel spake in the following cogent language: "And 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." But notwithstanding such glorious promises, it is declared that the sinners in Zion are afraid. It is of great importance, in dwelling upon the church of the blessed Redeemer, to keep distinctly before the mind the difference between the visibly organized church, as such, which can be seen by natural vision, and the hidden or spiritual life of the church, which mortal eyes cannot see, because there is a principle or life in every true believer which is sinless, and which cannot sin; for "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." The Savior "said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." These words of Christ have a far deeper meaning than merely the visible or-

ganization, for the scoffing world beholds the persons, as such, who know and love the Lord; but to "see the kingdom of God" there is a view of that hidden power which unites God's dear children together in an indissoluble bond, and causes the visible organization of the various churches or branches of the gospel church. But there is another principle left in believers which is not born of God, and that is their carnal, fleshly, sensual, devilish nature, and that is why they have so much trouble, sorrow, distress and agony while in this life; and his children are made to know the terrible meaning, as sinners in Zion, or the visible church, of the following declarations: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity [not at enmity, but the principle itself] against God: for it is not subject to the law of God, neither indeed can be. \* \* \* For 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." "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall [not may] he [not some one else] 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." Said the apostle Paul, while warning the church at Corinth concerning certain characters, "For I verily, as absent in body, but present in spirit, have judged [already determined] already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." These declarations, with a host of other Scriptures which might be brought forward if necessary, show why sinners in Zion are afraid; and surely "It is a fearful thing to fall into the

hands of the living God." There is no escaping from the rod of the heavenly Father when his children need chastening, however much they may attempt to evade the divine scrutiny by using arguments to justify their wrong doing; and therefore they are afraid. Job said, "When I consider, I am afraid of him." But there are times when all God's children are made to consider; then they are afraid of him, especially when made to realize that they have been fostering some unrighteous principle.

"Fearfulness hath surprised the hypocrites." This clause is not a phrase in opposition to the preceding one, neither is it tautology. Terrible denunciations are recorded in the Scriptures against hypocrites; and what kind of a person is a hypocrite? One who feigns to be what he is not; and in religion has the open form of godliness without the power, &c. When it is simply the principle referred to in the Old Testament, it is from *chaneph*, profane; but when the man is embraced, as practicing hypocrisy, it is *adam chaneph*, profane man. In the New Testament, when the actor or person is spoken of, it is *hypokrites*, wicked, dissembling; therefore the designation hypocrite, given by the Spirit of the living God, truly has a fearful meaning. In the twenty-third chapter of Matthew the Savior denounces the Scribes and Pharisees seven times as hypocrites, and once as a generation of serpents and vipers. These words of Jesus positively show what an awful matter it is to be a religious hypocrite. "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, [in the sixty-ninth Psalm,] The zeal of thine house hath eaten me up. Then answered the Jews [some of the zealous hypocrites, doubtless] and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." Again, the Redeemer said of those hypocrites, "But ye have made it a den of thieves." Read the twenty-first chapter of Matthew entire; also Mark eleventh chapter entire. When our God in his righteous vengeance visits hypocrites, what appalling fearfulness surprises them; for then he makes them feel a pang which cannot be trifled with. Though now there is no literal Jewish temple for "money changers" to operate in, the visible church was organized at or immedi-

ately after the day of pentecost, and very soon hypocrites "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." Said the Redeemer, "Beware of false prophets, which come to you in sheep's clothing, [characters professing to love the doctrine of God our Savior, and very orthodox in outward forms,] but inwardly they are ravening wolves. Ye shall know them by their fruits. [A sure test.] Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them." When the apostle was about to leave his dear brethren he said to them, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. [Dear servant of God, he was faithful in his ministry, for he neither courted the flatteries of men nor feared their frowns.] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Now we will notice some of the doings of modern times; and while there is not a literal Jewish temple, in which the money changers can take their place, and have in the market oxen, sheep and doves, yet there are organizations, and they have buildings in which they hold what are termed church fairs, festivals, at which times and in which buildings certain articles are to be "raffled off" by persons "taking a chance" by paying a stipulated amount, and a certain ticket draws the prize; which act is gambling. Also there are at times grab-bags, fishing-ponds, post-offices and fictitious mails, all of which are set on foot, we are told, "to collect money for the cause of Christ;" and when closely pressed the answer is, "The end will sanctify the means." That is precisely the same hypocritical spirit that was manifested in the ancient temple, when Christ made the "scourge of small cords" and "drove them all out of the temple;" and years ago, when the professed Baptist Churches and Associations became so corrupt that they more resembled State Legislatures than assemblies for the worship of God, it was the pleasure of the dear Redeemer to make "a scourge of small cords," that is, what the wise, great and noble would call

"very weak-minded men," as it regarded their natural abilities. But they were enabled to so expose the hypocrisy of what was going on in the visibly organized church, where "through covetousness shall they with feigned words make merchandise of you," that those characters were driven out of the visible organization; but in some cases they did not leave very quietly and peaceably, but went out like "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." To-day, when our God gives utterance to his faithful servants, and the pure language of Zion is spoken, instead of an "Ashdod" or pleasing theory, fearfulness often surprises hypocrites.

"Who among us shall dwell with the devouring fire?" In the Old Testament Scriptures it is recorded, "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire." Also, "Whose fire is in Zion, and his furnace in Jerusalem." "Behold, I will send my messenger, and he shall prepare the way [not a way] before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And 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, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The day spoken of in these quotations certainly is the gospel day or dispensation, and does not refer to a state of existence beyond this time state, nor to some particular day, as alarmists would picture out in their melodramatic style, in order to terrify the timid, and frighten them to make a profession of religion; for the gospel day is the judgment day with the church and people of the living God, and "the prince of this world is judged." The children of our God are often brought before the "bar" of divine justice while here in the flesh with trembling and fear, as shall be shown from the Scripture testimony before leaving this clause of the text. The term "day" in these quotations is from the Hebrew *yom*, meaning a period or limitation in time, and is recorded in the Old Testament one thousand, one hundred and fifty-four times from the same original word. In the New Testament, with precisely

the same meaning, it is from *hemera*, and is recorded one hundred and eighty-eight times; but in other connections and phrases it is from different words. Lest there should be any caviling, it seems necessary to say right in this connection that there is to be a finality—"the righteous saved, the wicked damned, and God's eternal justice approved."

Said the inspired apostle, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God [not our God out of Christ, as uninspired men repeat it] is a consuming fire." When John "in the Spirit" saw "in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow [divine likeness of perfect purity]; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." It should be carefully noticed that "his feet" were not covered, but were "as if they burned in a furnace." And Job said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." And to-day he stands in his church, and that is why she stands firm in her vital unity to and with him; for it is declared, "I will dwell in them, and walk in them; and I will be their God, and they shall [no contingency in the matter] be my people." But why did those feet in the vision appear as if they burned in a furnace? Because "I have chosen thee in [not into; no separation between the Head and the body] the furnace of affliction."

Now some of the effects of "the devouring fire" shall be particularly noticed, and some of the combustible materials which ignite and sometimes for a short season burn vehemently. Said the apostle, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work [not the work of Christ] shall be made manifest: for the day [gospel day] shall declare it, because it shall be revealed by fire [the fire in Zion]; 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." It is recorded, "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." When it is the pleasure

of Zion's King to give any of his servants a "message" to deliver to his people, and clothes them with power, being matter in their hearts and manner upon their tongues, enabling them to speak "in demonstration of the Spirit and of power," showing forth clearly, pointedly and faithfully that the faith of God's children "should not stand in the wisdom of men, but in the power of God," warning, rebuking and reproofing, with all long-suffering and doctrine, if at such time or times any of God's dear children be present who have been led so far astray by their fleshly minds as to have built upon the foundation a quantity of wood, hay and stubble, such preacher or preachers will be a flame of fire, and that combustible matter will certainly take fire; and what will be some of the evidences that the sermon has been a flame of fire? "I was not pleased with our preacher to-day; entirely too much doctrine. Some things that are true need not have been said." And, if there was a "large pile" of wood, hay and stubble, while burning the smoke may be so thick for a time as to obscure nearly all the gold, silver and precious stones, but it will not burn them up; but after the fiery ordeal they will shine brighter, for in God's appointed time the smoke will disappear, for "the Lord shall roar out of Zion, and utter his voice from Jerusalem." Then the carnal smoke will disappear; for "the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel." How awful the words, "Who among us shall dwell with the devouring fire?" In the wisdom of God he permits his ministers to build up in their flesh wood, hay and stubble, and were it not for the fire which our God uses in his Zion, their usefulness in the church would be destroyed; for they become so vain that they desire not only the visibly organized churches to know what they have accomplished, but the unbelieving world of mankind. But thanks be to Israel's God, he knows exactly how and just the proper time for the consuming fire to do the work and humble them; and these momentous things show forth the truth of the following prophecy: "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left." Whose recorded decisions to-day govern the organized church? Certainly the record made by the inspired apostles; and their decisions are to all error in doctrine or practice "like a hearth of fire among the wood," or "like a torch of fire in a sheaf." That is why nominal professors so dislike the twenty-one epistles, because no authority for their carnal doings can be found in those epistles; and, lamentable to state, there are times when the children of God are so far led astray that when they are strictly held to what the inspired apostles have written, it becomes to them "like a torch in a

sheaf;" but nevertheless their authority stands unimpaired to-day.

"Who among us shall dwell with everlasting burnings?" Under the legal dispensation the fire on the altar was to burn continually; for it is declared, "And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out." When at the bidding of God Abraham had prepared the beasts and birds for an offering, "when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." Therefore he was powerless. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." Here doubtless was typified not only the sufferings of Abraham's posterity in Egyptian bondage, but their wonderful deliverance; and in a deeper and more awful sense the agonies of Christ and the glory that should follow, set forth by the "burning lamp." Of John it was said, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." How wonderfully amazing that the very God who is a consuming fire, is also in that fire the protection of his church and people; for it is declared by the prophet, "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." When some of the aged children of God are assembled, and begin to talk about the justice of God, and his mercy to lost and ruined sinners in even this day, and speak of redemption as combining such justice, mercy, wisdom and power as have no parallel in the actions or deeds of mortal men, if any should be present who are trusting in their carnal works, they soon exhibit a state of uneasiness, that openly shows that such talk begins to burn, and as soon as they consistently can they separate from such company. The faithful proclamation of the gospel has the same effect sooner or later; and John said, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists [and they are not any less numerous to-day]; whereby we know that it is the last time." So long as the faithful proclamation of the gospel is made upon earth, and God's dear children are the recipients of the truth as it is in Jesus, the fire upon the altar of their hearts will not be extinguished, although sometimes it may appear to have gone out or ceased to burn; but such is not the case. With what awful majesty the question still remains, "Who among us shall dwell with everlasting burnings?"

"He that walketh righteously." Now the answer is given, and the character described that can dwell with devouring fire and with everlasting

burnings. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." It should be carefully noticed that it is not speaking the truth with the lips merely, but "in his heart." How awfully searching the expression, unmasking the religious hypocrite. "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Of the opposite character it is said, "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." What a terrible place a gospel church would be to such a character; and what a flame of fire a gospel sermon is to such an one! Said Christ, "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. But in vain they do worship me, teaching for doctrines [notice, it is doctrines] the commandments of men." Such characters, with all their outward manifestations of zeal, do not walk uprightly; therefore are in torment, greater or less, as the case may be, while listening to the fearless and faithful exposition of the written word of the Scriptures. But Paul says of himself and others, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

"And speaketh uprightly." When one is enabled by grace to speak uprightly, there will not be any attempt to prevaricate, but an ardent desire to openly deliver the truth in harmony with God's written word; but when there is a studied effort to tell the truth, but in such a "modified" manner that the opponents of the gospel may be well pleased, there is prevarication, and it is for a purpose, but woe unto that servant of God who attempts to pursue such a course. The writer of these remarks, in years that are past, was admonished at times about as follows: "Declare the affirmative, and say nothing about the negative." But the answer was and still is, "Are the epistles written in that manner? or do they not set forth the negative equally as strong as the affirmative?" In nature matters are compared and judged by contrast; and so in the great matter of gospel truth, error and truth are contrasted in both the Old and New Testaments. Whenever, wherever and by whomsoever a part of the truth is kept back for fear of giving offense, it is not speaking uprightly. Question: "Would you desire the speaker to manifest a spirit of hatred and malevolence?" There has not been a word said about any such thing, but about speaking uprightly.

"He that despiseth the gain of oppressions." While the term "despise" is a very strong one indeed, being, as used in this text, from the Hebrew *maas*, to loathe, despise, reject, &c., yet in every child of God that principle abides which does despise the gain of oppressions; and when the words "child of God" are used, it means something vastly deeper than a mere profession of religion, for profession is one thing, and possession a very much greater thing. Let that spirit, to gain by oppressions or deceits, be made manifest, no matter by whom or where, the new man in the believer despises it; and why? Because the Spirit of Christ is in such an one, and that Spirit never has and never will countenance the gain of oppressions nor palliate such an abomination; and "as many as are led by the Spirit of God, they are the sons of God." During the past fifty years the Primitive or Old School Baptists have had a number of meeting-houses unjustly taken from them by a sort of "brute force," or majority of carnal professors, and in other cases have had to use some of their worldly substance in defending their property from those "hungry cormorants" who are ever ready to get gain by deceits; and to-day prowling wolves are still abroad with the cloak of a profession, which is denominated by the inspired penman a cloak of covetousness. Said he, "For our exhortation was not of deceit, nor of uncleanness, nor in guile. \* \* \* For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness." The apostle appeals to an awful tribunal as the Witness of what he uttered. That spirit of oppressions is not better in the flesh of God's dear children than in the non-professor or the carnal religionists. "The Spirit of Christ" in the true believer despises it as much to-day as when it was penned by the prophet Isaiah; for that Spirit desires to deal justly, love mercy, walk humbly and softly through this present evil world, remembering daily the words of the dear Redeemer, "And as ye would that men should do to you, do ye also to them likewise."

"That shaketh his hands from holding of bribes." It seems necessary to adhere closely and carefully to the literal meaning of the word "bribe" here, as it is used to represent deep-seated wickedness. When it signifies a covering of dishonesty it is from the word *kopher*; and when, as in this text, it signifies a reward for the uttering of falsehood or pursuing an unrighteous course, it is from *shochad*. It shall now be shown from divine testimony what bribery did in the days of God's people under the legal dispensation. "For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time." "And his sons walked not in his ways, but turned aside after lucre,

and took bribes, and perverted judgment." "In whose hands is mischief, and their right hand is full of bribes." Not only were characters ready, in the days of patriarchs and prophets, to turn aside after lucre, but concerning the resurrection of Christ, "when they were assembled with the Elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, [the amount paid to bribe them,] and did as they were taught: and this saying is commonly reported among the Jews until this day." In our own land, at this day, vast sums of money are given to them who openly deny what the New Testament record declares was accomplished by the life, death and resurrection of Jesus Christ; and the guilty world of mankind love to have it so, to measurably quiet their guilty consciences. Now reference shall be made to a servant of God who could neither be bribed nor desired to bribe others, but shook his hands from holding bribes; for as the apostle Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money [a bribe] should have been given him of Paul, that he might loose him: wherefore [hoping to get money] he sent for him the oftener, and communed [talked to him in secret] with him." What integrity, what firmness, what devotion to his dear Redeemer, did the apostle manifest upon that occasion, and nothing could turn him from his steadfastness; and he well knew the bewitching influence of money, for said he upon another occasion, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good [there certainly then must be some bad fights] fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." It is certainly important to bear in mind that the original Greek word, *argurion*, means exactly what it says, money, and it is not a "figure of speech," as some have contended. As certainly as any of God's children, either ministers or private members, hold in their hands bribes, they certainly at some time will feel the terrible effects of the devouring fire, and there are many ways that bribes may be held; but suffice it to say that any known, unjust and dishonest course, pursued by God's children on account of the love of money, is holding bribes.

"That stoppeth his ears from hearing of blood." Much is recorded about blood in the Old Testament, and what wicked kings, rulers and blood-thirsty

men did, beginning with Cain, who slew Abel his brother; and an inspired apostle gives the reason thus, "For this is the message that ye have heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." "For every battle of the warrior is with confused noise, and garments rolled in blood; but this [the efficacious power of the gospel of the Son of God] shall be with burning and fuel of fire." Scenes of carnage and blood recounted and told over, are not what God's dear children delight to hear; in fact, it is often so repulsive that the ears are in that respect stopped, for they cannot be interested in such things. The writer of this has seen and heard so-called ministers and other persons who seemed in their element when talking about carnage and blood, and subsequent events proved that was their element; but the peaceful, lamb-like Spirit of Christ had no abiding place in their carnal hearts. But God's dear children, when under the reigning power of grace, show themselves to be of that class of whom it was prophesied, saying, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." When God's dear children enjoy peace in believing and joy in the Holy Ghost, and their peace is like a river, then their ears are stopped "from hearing of blood," for the story of carnage and blood is to them so repulsive that they cannot endure it; and with them the change in their course of life is such that the contrast is that their swords are beaten into plowshares and their spears into pruning-hooks, and they study or learn the arts of war no more, showing that in their measure they have become "wise as serpents and harmless as doves." Such characters can dwell "with the devouring fire."

"And shutteth his eyes from seeing evil." The question is frequently mooted as to how much innocent amusement can be indulged in by the professed lovers of Christ and not be reprehensible. Whatever the dear Redeemer has authorized and recorded by his inspired judges, and nothing more. It is to be expected that the natural world of mankind will seek enjoyment in the things of time and sense; but if the professed followers of the Lamb can unite and take part in such worldly amusements, how would there be any cross to be borne, and how would there be any shutting of the eyes from seeing

evil? An inspired penman said, "Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way." The injunction of the inspired apostle is, "Abstain from all appearance of evil." Whenever an orderly church becomes "a prison" for professed followers of Christ, it ceases to be a home and place of rest for such; and the complaint is soon heard, "The old members are too exacting, and want to deprive me of my innocent enjoyments." But have such forgotten the words, "For whatsoever is not of faith is sin?" That meek, humble follower of Christ whose daily prayer is, "Lord, turn off mine eyes from beholding vanity, and lead me in the way everlasting," can "dwell with the devouring fire," or in an organized church where gospel truth is faithfully adhered to, and no pandering to the follies of the present time is tolerated.

"He shall dwell on high." It is recorded concerning the dwelling place of the church in her vital relation to Christ in the following sublime words, "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." "He that dwelleth in the secret place of the Most High, shall abide [lodge] under the shadow of the Almighty." In this last quotation, doubtless, the primitive reference is to the Messiah, for in the same Psalm is recorded what the devil quoted to the dear Redeemer in the wilderness; but as his people are one with him, where he dwells so do they. In the experience of God's children they are raised above sublunary things, having at times a sweet and blessed earnest of their celestial home; and said the apostle, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. 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. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them." While the glorious truth is declared by inspired apostles that the children of God, in their spiritual relation to Christ, their Head, do dwell on high, or are risen with Christ, still they have members which are upon the earth, and therefore their fleshly, carnal passions remain; and if the vain theory of "soul regeneration" were in harmony with Scripture truth, the inspired apostle would not have said, "Mortify therefore your members," &c. Notwithstand-

ing such is the complex character of the follower of the meek and lowly Jesus, still such an one dwells on high; and however eminent the abilities, whatever amount of zeal may be manifested, and however particular in the letter of the doctrine, if there be not the paramount desire to mortify the carnal desires, such a character does not dwell on high, or above his flesh; but that weak, humble, meek and lowly one, whose daily desire and prayer is, "Lord, chain down, by reigning grace, my unholy desires, and wherever I rove or rest keep me, I implore thee, heavenly Lover, from bringing a reproach upon myself, or sorrow upon my dear kindred in Christ," dwells on high.

"His place of defense (shall be) the munitions of rocks." Our God in his loving-kindness and tender mercy to his dear children has given the illustrations of their safety in the most sublime figures and strongest metaphors that can be couched in words. The term "munitions" is from the Hebrew *metsad*, stronghold; and what a stronghold it is where Jehovah is the protection! It is recorded, "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, [the altar, light or lion of God, terrible adversary for the enemies of truth to encounter,] even all that fight against her and her munition [stronghold], and that distress her, shall be as a dream of a night vision." The heavenly Bridegroom says, "O my dove, (that art) in the clefts of the rock, in the secret (places) of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." The question was asked in ancient time, "Who are these that fly as a cloud, and as the doves to their windows?" What a sure retreat, what a safe hiding place, what a stronghold, is "the munitions of rocks" for God's dear children! The prophet Nahum (Hebrew, comforter, penitent, their guide) said, "Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble [mark, it is the day of trouble when he is the stronghold, not of worldly grandeur and prosperity]; and he knoweth them that trust in him." How sweetly and soothingly the following words of the poet are sometimes applied to the weary child of God:

"Rock of ages, shelter me,  
Let me hide myself in thee!  
Let the water and the blood,  
From thy wounded side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power."

"Bread shall be given him." Said the inspired psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his [not their] seed begging bread." This has a far deeper meaning than literal bread, or that which feeds our fleshly bodies, for said the apostle,



concerning himself as a man in the flesh, "Often, in hunger and thirst, in fastings often, in cold and nakedness;" but he does not say that the "inner man" was not fed and sustained, while the outer man thus suffered. How cheering to the meek and humble follower of Christ that the spiritual bread is given, not purchased with money, good works nor obedience, but given; and as to this bread, given to "his seed," we have the words of Christ as to what it is, whence it comes, and to whom it is given, for said Jesus, "The bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." These awfully momentous declarations of Christ forever settle the matter as to what the "bread of life" is; and as to the seed that certainly will have it given them, the apostle declares it thus: For "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."

"His waters shall be sure." How sweet and precious to the true believer, at times, to contemplate that all things pertaining to the well-being of the chosen seed of Christ are fixed, so that no power or powers combined can prevent God's blessing upon his dear children; and though they suffer in the flesh, all will certainly redound to the declarative glory of their heavenly Father and their good. Poor, short-sighted mortals have nothing to do with the preparing the good things (bread and water) of the gospel, for "it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared [not simply provided, but prepared] for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." All the prepared things will be given according to the will of him who has thus prepared them; for said the apostle, "But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." When fired with holy rapture the inspired psalmist said, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight: my goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me." In this day of unrest,

when haughty man assumes to know so much more than inspired prophets and apostles did, may our God lead us to the Rock that is higher than we, and we be enabled to sing with the spirit and the understanding also the following words:

"Should storms of seven-fold thunder roll,  
And shake the globe from pole to pole,  
No thunder-bolt shall daunt my face,  
For Jesus is my hiding place."

WILLIAM J. PURINGTON.  
HOPEWELL, N. J., Dec. 29, 1884.

SOUTHAMPTON, Bucks Co., Pa., Nov. 19, 1884.

DEAR BRETHREN BEEBE:—A correspondent has informed me that the divinity of Christ has been denied through the SIGNS. My reply was that I had not noticed any such thing. If I have seen any sentence which might be so construed, I have not thought of such being its meaning, but have given it the interpretation which is consistent with truth. I have done this because I know that the editors and correspondents of the SIGNS, and the churches with which they are in fellowship, are believers in the Lord Jesus Christ, whose name is "called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." They do not believe that he was only a man; and I have said that no one understood to hold such a sentiment would be received or retained in their fellowship. The Scriptures are full and explicit upon this glorious subject, the character of our dear Redeemer, and in them will be found the declaration of our faith. It is in my mind to look over and consider some of those rich and precious portions of the word of truth, for they present a pleasant and comforting theme for meditation. In the believer, when he is spiritually minded, no subject can be of such deep and absorbing interest, nor any so full of sweetness and holy power; for unto them "that believe he is precious," "the chief among ten thousand, and the one altogether lovely."

Godliness, in all its breadth and length, is a great mystery. The child of God cannot comprehend the fullness of it, but is enabled by faith to receive and rejoice in it. "We speak," says the apostle, "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—1 Cor. ii. 7. We would not wish nor dare to change in any way "the form of sound words" in which any part of this deep and solemn mystery is expressed by inspiration, but to "hold them fast in faith and love which is in Christ Jesus;" for in varying them in any degree we are liable to express an erroneous sentiment. The mystery of godliness is thus bounded and defined by the apostle: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. John gives testimony concerning the same glorious mystery: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and

dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "Grace and truth came by Jesus Christ." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 1, 14, 17, 18. In the above quoted portions of Scripture it is declared that Christ is God, that he is the only begotten Son, that he is in the bosom of the Father, and that he was made flesh. He was both God and man. It was "Christ Jesus who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 5-8. The apostle John also testifies to the character of Jesus Christ, and to the only way in which he is ever known by men. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John v. 20. Truly a wonderful mystery, but a most blessed one. The man Christ Jesus, the Son of God, the true God, and eternal life, in one glorious person. The Son is addressed by the Father as God: "But unto the Son he saith, Thy throne, O God, is forever and ever."—Heb. i. 8.

It was not in being begotten by the Holy Ghost and born of the virgin Mary that Christ became the Son of God and Mediator of the new covenant. "After me," said John the Baptist, "cometh one which is preferred before me, for he was before me." "And I saw and bare record that this is the Son of God."—John i. 30, 34. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."—John viii. 58. It was as the first begotten that he was brought into the world.—Heb. i. 6. He is the first born of every creature.—Col. i. 15. He was recognized in the furnace with the three Hebrew children. His "goings forth have been from of old, from everlasting."—Micah v. 2; Matt. ii. 4, 6. "Jesus Christ, the same yesterday, to-day, and forever."—Heb. xiii. 7, 8. The taking part of flesh and blood did not constitute him Jesus, Savior, though his name was then proclaimed, but prepared him for the work of salvation. It was Jesus who thus took on him the seed of Abraham.—Heb. ii. 9-16. "God sent forth his Son, made of a woman."—Gal. iv. 5. God sent his own Son in the likeness of sinful flesh.—Rom. viii. 3. He was the dwelling place of his people before the mountains were brought forth, and as Mediator he bare them and carried them all the days of old, (Isa. lxiii. 9); for before the foundation of the world they were chosen in him, (Eph. i. 4), and his delights were with the sons of men.—Prov. viii. 3. Aaron was high priest by the ap-

pointment of God before he put on the garments of the priesthood or received the anointing; and these only prepared him to do the work. So Christ was High Priest by the eternal appointment of him "that said unto him, Thou art my Son, this day have I begotten thee."—Heb. v. 5. He was made a Priest "after the power of an endless life."—Heb. vii. 16. As Priest, he must be prepared for that work by being clothed with the garments of flesh, and he must have somewhat to offer.—Hebrews viii. 3. "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." And the people of God are "sanctified through the offering of the body of Jesus once for all."—Heb. x. 5, 11. The Son of God took into union with himself our human nature, took part of the same flesh and blood of which the children are partakers, and likewise, or in like manner, by being made of a woman, that he might bear the sins of his people, and through death "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."—Heb. ii. 14, 15. Both the garments and the offering of the priest must be spotless; and so was the flesh in which Jesus clothed himself, and which he offered up. He was "holy, harmless, undefiled, separate from sinners."—Heb. vii. 26. He "did no sin, neither was guile found in his mouth."—1 Peter ii. 22. He was tempted in all points like as we are, yet without sin.—Heb. iv. 15. The offering was human, but pure and spotless, and the Priest divine. The anointing was by the Spirit of the Lord. Through the eternal Spirit he offered himself without spot to God.—Heb. ix. 14.

It was in his human nature, as man, that he was an offering for sin. As man he was tempted, suffered, bore our sins in his body, and died. As God he could not be tempted, could not suffer, could not feel the weight of sin, the curse of the law, nor die. But as a man only, even though he was pure and spotless, his death would not have availed to put away sin. If he had not been divine as well as human, God as well as man, his death could not have delivered any from the curse of the law. It was Christ who suffered and died for the sins of his people, but he "suffered in the flesh," and "was put to death in the flesh."—1 Peter iii. 18; iv. 1. "He was crucified through weakness," (2 Cor. xiii. 4), the sins that he took upon him causing him to be weak before the law. His blood which he shed for our sins is once called the blood of God.—Acts xx. 28. But it was "God manifest in the flesh." It was a human life demanded by the law; but that human life, in order to be effectual as an offering for sin, through which salvation could come to the sinner, must be in union with the divine nature of the Son of God. Those for whom he died must have been his before they needed redemption, or be

could have had no power to redeem them. They were his before they fell in Adam. They were one with him in spiritual life in the beginning. "In him was life, and the life was the light of men."—John i. 4. He must be one with them in the flesh, that they might die in him, and so satisfy the law. For this cause "he took on him the seed of Abraham," the flesh and blood of his people, instead of "the nature of angels;" and therefore when he "died for all, then were all dead."—2 Cor. v. 14. The law would have been satisfied if its sentence had been executed upon each one individually; but that would have been for each eternal death. There could have been then no resurrection to life. But being eternally one with him in spiritual life, as Eve was one with Adam in his natural life when he was created, and he one with them in the flesh, they are in the ark when the flood of death falls upon them. They "die in the Lord."—Rev. xiv. 13. Blessed are they who die in him, for in him they shall rise again. Being God as well as man, he had power to lay down his life, and power to take it again. He was raised up by the glory of the Father, and all his people were raised up together with him. This was "by the power of an endless life."

In and by this resurrection our Lord Jesus Christ is declared to be the Son of God with power.—Rom. i. 4. The declaration in the second Psalm, "Thou art my Son, this day have I begotten thee," was fulfilled in the resurrection of Jesus from the dead.—Acts xiii. 33. But he is the Son of God from everlasting, "the first born of every creature."—Col. i. 15. As the Son of God, then, as begotten and born from the dead, it must be with reference to and in unity with his people. It was necessary to redeem them from under the law, which held them captive, that they might receive the adoption of sons.—Gal. iv. 5. In their spiritual life they were one with him eternally; but in their Adamic life, as chosen vessels of mercy, the figure of adoption is used to show how they are made heirs. We are to remember that the inheritance is a name, (Heb. i. 4,) with all the power and glory and blessedness of that name. That name is, The Son of God, which none can have but the Only Begotten, and they who are one with him. How then can mortal men, much less justly condemned sinners, receive that holy name? Is it possible? Yes, with God, whose wisdom and knowledge are unsearchable, and his ways past finding out. The Son of God died upon the cross. This was the end of the world, the legal world. Now that he is dead, and his body lies in the grave, can there be again a Son of God? Can that holy relation exist again? Since Christ has died, has not his Sonship ended? No; it never has ceased to exist, and never can, for it is a relation standing in eternal life. It descends by inheritance from him who died. He is the Testator, and having died, full force is given to his will, and the inheritance is re-

ceived. But who is the heir of this eternal relationship and name? Upon whom does this glorious inheritance descend? Upon the risen Jesus. Raised up from the dead by the glory of the Father, he is appointed "heir of all things;" and in his exaltation is "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son."—Heb. i. 4, 5. Thus he is begotten and born from the dead, and the name, Son of God, appears again; not now as belonging to a man of sorrows and acquainted with grief, a man who could be crucified through weakness, but it appears as an inheritance belonging to one who, being born from the dead, "dieth no more, death hath no more dominion over him." That dear body born of the virgin Mary, and once capable of suffering and death, now by this birth from the dead is clothed with immortality, and is glorified beyond all our mortal powers to conceive.

It was not for himself that this infinitely great and glorious work was done, for he need not receive by inheritance the name and power and glory which belonged to him in the bosom of the Father before the world began; but it was for the children, who are thus made "joint heirs with him" of that relation and glory. Thus he is by the resurrection declared to be the Son of God with power, being given "power over all flesh, that he should give eternal life to as many as" the Father hath "given him," even to all the members of his body. So the apostle Peter speaks of the saints as begotten again unto a lively hope, by the resurrection of Jesus Christ, unto an inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through faith unto salvation.—1 Peter i. 3-5. It was here in his resurrection that the earth brought forth in a day, a nation was born at once, and Zion brought forth her children.—Isaiah lxvi. 8. These children receive the inheritance only by faith now, not the full reality and blessedness of it. They hope for it, and are saved by that hope from despair, and from the desolating power of false doctrine. But "what a man seeth, why doth he yet hope for?"—Rom. viii. 24. They with patience wait for it, wait for the adoption, to wit, the redemption of our body, but groan meanwhile, being burdened with this mortal tabernacle. When they receive the adoption, the spirit of which they have now, then the inheritance will be theirs, for which the adoption prepared the Adamic man; and as this inheritance consists in the full name and relationship of sons of God, the adoption as a figure no longer remains. Not as adopted children do the saints enter the realms of eternal glory, but as born from the dead with Christ in his resurrection, born again of the Spirit, and their

mortal bodies changed, and fashioned like unto Christ's glorious body. This will be the manifestation of the sons of God, for which the earnest expectation of the creature waits, when the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.—Rom. viii. 19-21.

How wonderful is all this! how unfathomable! I have to say, with the psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." As the Scriptures that speak of Christ, and his character, and offices, and work, and kingdom, and salvation, come to my mind, I find that I have hardly even looked into the wide and glorious field. I cannot even recognize the Scriptures that speak of him except as the Holy Spirit brings them to my mind, much less speak of their fullness. How little do I understand of this blessed subject, and I want to speak only as I have been taught of the Lord. I know very well that one may study upon this subject, and compare Scripture with Scripture, and have even correct theories regarding Christ, without ever having known him as revealed in them the hope of glory; and I believe that those who do thus know him may at times be tempted to go on zealously presenting and defending theories concerning him which have no part in their experience. We can have no confidence in any fancied or claimed experience which does not agree with the teachings of the written word; but neither can the written word be relied upon as presenting the truth in Jesus to the natural understanding. It affords us sure standing ground only as it is opened to our faith and applied in our experience by the Holy Spirit. We can know only what is revealed to us. To be personally acquainted with our dear Savior is the first of all blessings. Then it is very sweet when we have liberty to speak to those that know him of his excellence and beauty.

In Christ, the only wise God our Savior, "the man of God's right hand, whom he hath made strong for himself," the Mediator between God and men, "dwelleth all the fullness of the Godhead bodily," and we are complete in him.—Col. ii. 9, 10. The church is the fullness of him.—Eph. i. 23. The saints with their Head form a perfect man, to whom belongs the name Christ.—Eph. iv. 12-16. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—1 Cor. xii. 12. This is the Christ, the Anointed. To him the name eternally belonged in vital connection with his people. The anointing that he received, which was the Spirit of the Lord, went down to the skirts of his garments, extending to the whole body; and as this anointing teaches the members of that body all things, (1 John ii. 27,) their dwelling together in unity is illustrated by the precious ointment poured upon Aaron's head, and is like "the dew that descended upon the mountains of Zion: for there the

Lord commanded the blessing, even life forevermore."—Psa. cxxxiii. In Christ "are hid all the treasures of wisdom and knowledge;" hid from the wise and prudent, so that no searching of men can possibly discover any of those spiritual treasures. But the Father sends the Holy Ghost, the Comforter, in Jesus' name, unto his children, to guide them into all truth. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." "He shall glorify me," said Jesus: "for he shall receive of mine, and shall shew it unto you."—John xvi. 13, 14. Thus the three that bear record in heaven concerning all this glorious salvation, each distinctly spoken of by our dear Savior, are one God, "and his name one."—Zechariah xiv. 9. And when Christ dwells in the hearts of his people by faith, and they are enabled to comprehend "what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge," then they are "filled with all the fullness of God."—Eph. iii. 17-19.

Your brother in the fellowship of the Spirit,

SILAS H. DURAND.

#### JESUS THE HEALER.

"AND a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath."—John v.

The works that Jesus did, no less than the words which he spake, bore witness that he was the very Christ. And his works were all wrought for the needy and helpless, who had no other helper. As the physician who "bare our sickness," he was and is the only healer. "Neither is there salvation in any other." "By his stripes ye are healed." The word of Jesus is, "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance."—Mark ii. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew iv. 23. "And great multitudes came together to hear and to be healed by him of their infirmities."—Luke v. Therefore Jesus said, "The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me."—John v. The poor man at Bethesda, who had no man to put him into the pool, was there seeking to be cured of his infirmity. And as this was at Jerusalem, he was in the midst of the doctors and ministers of the law; yet no cure had he found. And turning away from all human and ordinary means, he had gone to this pool at Jerusalem, hoping for restoration by the interposition of an

angel. But still this was under the law, and his hope was carnal, or fleshly. He was a sinner, and suffering in consequence, as shown at verse 14; and even an angel could not impart virtue to the waters of the pool to wash away his sin, and make him whole. The law was given by the disposition of angels, but it could not give life, nor take away sin, nor make the comers thereto perfect. This the poor man, after lying and waiting a long time at the pool, had sadly realized. To him it was a suffering experience of anxious but disappointed hope; for he had not obtained that which he sought for—perfect soundness. No, but he was more hopeless, if not more helpless, than when at first he came. And this was the case with all legal Israel, because they sought to attain unto righteousness and be made whole, not by faith in Jesus, whose blood cleanseth from all sin, but as it were by the works of the law. But has not every poor, impotent one, when deeply suffering for his sins, and fearing some worse thing still may come unto him, anxiously sought to wash and be made whole in the legal pool? He is told that others have thus found a happy cure, and it seems the best thing he can do. For as yet he does not know that the Son of man is come to seek and to save that which was lost, nor that Jesus is the Christ, the Savior, and the end of the law for righteousness. Therefore he seeks restoration and salvation by the agency of an angel, or minister, (a mere creature power), under the law, because he can see no better way, no other way. To be baptized and join some so-called church, and wait upon certain religious services, doubtless seems to many the angelic and healing pool through which they may be saved. But such are not so infirm and bad off as this impotent one, who could not walk, neither had any man to put him into the pool, because they are able to do all that is necessary on their part, and may get up and walk down into the pool at will. But this one had no ability to obtain the relief which he sought, and therefore he feels that his case is a very wretched and desperate one, which, so far as he can see, must end only in death. So it is with every one who truly feels the infirmity and impotency which sin brings. All their seeking, and every effort to obtain saving health, ends in failure. Weak and helpless as a little child, this one would lament and say, "Neither is there any days-man betwixt us, that he might lay his hand upon us both."—Job. ix. For as yet the one Mediator between God and men, the man Christ Jesus, had not come; and to this one, sick and ready to die, there seems to be no balm in Gilead, and no physician there. For Jesus had not come to the impotent one, who knew him not, nor believed that healing was near. Into such a state of helpless impotency and hopeless affliction must each one come, before Jesus comes to him with healing in his wings. "And he [the Lord] saw that there was no man,

and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him."—Isaiah lix. For he declared that, "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: I will make the wilderness a pool of water, and the dry land springs of water."—Isa. xii. In this purifying pool, this fountain of perfect holiness, which is opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness, the poor and needy are made whole; and from this pure river of life the thirsty soul drinks and lives forever. For now Jesus, who heals all manner of sickness and disease, is present, though yet unknown to the poor, needy, helpless sufferer, and says, "Wilt thou be made whole?" This heart-searching question called forth the sad confession from the sufferer that he was helpless, and had no helper; therefore he was prepared to glorify Jesus alone in his salvation. The answer was not direct, for the Lord did not ask him if he had any man to help him to a cure; but yet it was a very expressive and touching answer, as the sighing of the needy, and the cry of the humble and contrite. And O how unexpected and sweetly surprising was the gracious and blessed change that he realized when Jesus said to him, "Rise, take up thy bed, and walk." And immediately the man was made whole, and took up his bed, and walked." His terrible infirmity of thirty-eight years was happily removed, and his sin blotted out, and he was free and well. A great work had been wrought upon him, and a joyous change had come to him. And to him it was all strange, new and wonderful; for his perfect soundness came not in the way that he had sought relief, nor by any means or agency known to him, nor because he was expecting it; for as yet he knew not that he had seen the Lord, and been healed by him. Yet he felt and knew in himself that he was lifted up from helpless wretchedness, and made whole, so that he was ready to fly away, as it were. And though he knew not that it was Jesus who had healed him, yet he doubtless felt that it was a man sent from God, a being more than an angel; for a mighty and merciful miracle had been wrought in him. Now in this poor, yet blessed one, we have a true type of every sin-sick sinner, who needs this heavenly Physician. And not only does he represent the first experience of sin and suffering and helplessness, and health and joy and peace that Jesus gives, but this case will as well apply to all the after experience of all to whom Jesus comes. The poor writer found this true recently, in a time of helpless affliction of soul, when he incidentally opened to and read the case of this poor one at the pool, to whom Jesus came and spake; and it came

to me as the word of the Lord, with power and comfort.

"And on the same day was the sabbath." How expressive and instructive is this statement! It speaks of the gospel, and testifies that the works of the law ceased at the coming of Christ, who is the fulfillment and perfection of the law, and gives us righteousness and life, health and rest, forever. We receive this in a little measure now, as the divine earnest of the full redemption, when the creature itself shall be delivered from the bondage of corruption, and mortality shall be swallowed up of life, and the inhabitants shall no more say, I am sick. The voice that said, "Rise and walk," will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

DAVID BARTLEY.

DECEMBER 22, 1884.

OTEGO, N. Y., Dec. 29, 1884.

DEARLY BELOVED BRETHREN AND SISTERS IN CHRIST:—As we are drawing near the close of another year, my thoughts and feelings go out toward my dear kindred in Christ. Having enjoyed the rich communications in our family paper, the SIGNS OF THE TIMES, from my dear brethren and sisters, who have written so ably, as well as the editorials from our dear editor, I feel, as is my wont to do in times past, to cast in my mite. Although it may be ever so feeble, if the Lord is pleased to direct my thoughts, I feel assured that some of the Lord's dear children will know what I am trying to tell; for all who have been born of the Spirit of God know the precious language which is taught every heaven-born soul, for there is an inward testimony which gladly receives the word, whether spoken or written. We know this by experience, and cannot know it by any other way. One may be ever so eloquent or learned, yet if void of the grace of God, such an one never can touch the heart of one of the least of our heavenly Father's children, even unworthy me. Sometimes we are congregated with such. We hear the Scriptures mangled and torn, the heart is made sad, and we feel alone, wondering, perhaps, how such things can be. Then our thoughts are drawn away to our blessed hope, and to the little band with whom we are identified, and to the heavenly places in Christ Jesus, where the little flock which Jesus leads have been fed. In the green pastures of his love they hear the voice saying unto them, "Eat, O friends; drink, yea, drink abundantly, O beloved." I often wonder why those so-called "Rev.," who know the meaning of the English language, do not see how they contradict its meaning. If they should find such blunders in a newspaper, they would soon discover the error. But with all the craft of the adversary, the sacred Scriptures cannot be overthrown. I feel, while writing, some of the strength of the precious union which binds all the dear family of God together. How firm and secure! The wills and shalls of Zion's

King surround them. No power of mortal man, let him be king or potentate, can destroy this building of grace. With all the turmoil, strife and confusion that exist in the world, there is, and will be while time lasts, a people whose God is the Lord. They are in the world, but not of the world, and are by nature children of wrath, even as others. Therefore we are cut off from all boasting; for it is alone by the grace of God that any of the fallen race are made recipients of his divine favor.

Elder Beebe, I have been thinking of the text in Jeremiah xxxii., commencing at the sixth verse. It is the subject you spoke from at our meeting last October. It is a great subject, and what was brought forth from it is very fresh to my mind. It was with deep interest that I, with others, listened to the unfolding of the truth therein contained. When you read the verses I could tell where the field, the inheritance and the redemption price belonged, but to bind it all together was beyond my feeble power. Then I saw more clearly than ever before the difference between one that the Lord had called to preach the gospel, and one who has an idea that he can preach. The words of the Lord to Jeremiah, which filled another earthen vessel, were a rich feast for me, so that I could not feel hungry for some time; yet I trust I was willing to serve. It must be one of the severest trials to the church when some one of its members, a dear brother, no doubt, who is of great use to the church, should be so led astray by Satan's artfulness with the thought that he must preach. His usefulness in the church seems to be destroyed; and instead of it being a comfort to the saints to listen to him, it becomes a burden, and soon brings confusion among the brethren. The brother sometimes gets offended, and no doubt that is just what the adversary wants to carry on his work, until the poor brother forsakes the mercies which have been so richly bestowed upon him, and he will be like the unprofitable servant, who hid his talent in the ground. If there are any such among us who are still in this condition, I would say to them to wait quietly. If it is of the Lord, his judges will be sure to see the gift. The little experience I have had with some of the Lord's trembling servants is far different from those I have spoken of; the gift was made plain to the dear brethren and sisters ere the brother was aware of its being known by any one. But his poor heart was ready to break with the weight, which was more than he could bear. Dear brethren, you who have been called to preach the gospel know far better than I can write what your calling is. You know what it is to suffer; and if the Lord did not stand by you, to open up the Scriptures to your understanding while you are giving to each a portion, you would fail every time. But blessed be his holy name, he has promised to be with you always, even unto the end of your pilgrimage, which includes all the chosen family of our God. Our dear Redeemer

while in the flesh bore all the trials and sufferings which his dear children would pass through. He also took their sins, which nailed him to the cross, and for them he bled and died; yet at the appointed hour he rose a mighty conqueror over sin, death and hell, so that the precious words were left on record for his dear followers, "Thy sins and thy iniquities will I remember no more forever." Who is like unto our God? Surely none among the many thousands that the nations have set up, and will still continue to set up while time shall last. Israel's God speaks, and it is done; commands, and it stands fast. When the mind goes back to the creation, it can see the order in all that was made; and the great Creator pronounced everything good that was brought forth. Then to follow down through the ages of time, we see his almighty arm governing and controlling the nations; and from righteous Abel until the coming of our dear Savior we see a line on which is dotted the elect vessels of his choice. Yes, my dear brethren and sisters, when our hearts are made soft how we adore this glorious doctrine. It is like a pure chain of gold; the more it is tried the brighter it shines. I love at times to contemplate the theme of rich, free and sovereign grace, because I trust it has saved a wretch like me, and given me to know the meaning of the last and new commandment of our Lord to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John xiii. 34. I was glad to read the letter on church order: "Let all things be done decently and in order." It was written very plainly, with Scripture terms which none of the Lord's children could hardly stumble at if they read carefully.

I will now bring this wandering letter to a close, lest it may weary you, leaving it entirely to your better judgment to put in our family paper, the SIGNS, if you think it is worthy a place there. If any of the Lord's dear little ones can gather a crumb from it, give the praise to him who has called us by his grace, and not to the writer. With much love to the dear editors and all the readers of the SIGNS from one who loves the truth as it is in Jesus.

Your unworthy sister,  
C. L. FRENCH.

"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."—Phil. ii. 12.

BRETHREN BEEBE:—My views on the above having been solicited, by your permission such as I have I will give. As this seems a plausible Arminian text, we will see to whom it is addressed. See first chapter: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: grace be unto you," &c. Now, we see that it is not written to the dead sinner, but to the servants of God; "to them that are

afar off, even as many as the Lord our God shall call." Not to them that have no salvation. True, all men have a time salvation, but this is written to them that are saved with an everlasting salvation. If I should tell you to work out your garden, and you did not have any, you could not work it out. You must have a salvation before you can work it out with fear and trembling. But remember the apostle does not admonish them or us to work and get salvation, as the Arminian does; but as they had obeyed in his absence more than in his presence, he admonishes them to work out their salvation with fear and trembling, for it is God that worketh in us to will and to do. Now it is evident that this is to a people wrought in of the Lord; and he tells them, as they have always obeyed, to still work out this salvation, and show to the world that they have been with Jesus. Let your light shine, that others, seeing your good works, may be constrained to glorify God. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—Eph. vi. 11. Let nothing be done through strife or vain glory, but in lowliness of mind, esteeming others better than ourselves. Serve the Lord for his holy name's sake, for he seeketh such to serve him as serve him in spirit. Outward service will do us but little good.

I trust you will understand from this what I believe concerning this subject. I have written briefly, that I may not take space from more instructive matter. Now, my dear sir, if you possess not that salvation which is of the Lord, unmerited, this text is not to you, for there is no fear and trembling with you; but if you have been made to drink of the inexhaustible fountain of love and mercy, and Christ is made unto you wisdom, righteousness, sanctification and redemption, then rejoice that it is God that worketh in you to will and to do of his good pleasure; for he will never leave nor forsake you, but will lead you in paths of righteousness and peace. May the Lord save us by his grace.

With kind wishes for the welfare of Zion, I remain a poor little sister.

S. E. BROYLES.

HUNTER'S SPRING, W. Va.

#### THE FOUNTAIN.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1.

In the Scriptures of truth natural figures are used to represent divine things; and water being used to cleanse natural things, is used to represent the blood of Jesus Christ, which cleanseth us from all sins. The fountain referred to in our text was not yet opened, but "shall be" in that day when the Savior should shed his precious blood for the remission of sin. The prophets use the word "shall" (they did not say if means are used) in many other places, some of which we will notice. Isaiah says, "Therefore with joy shall ye draw water out of the wells of sal-

vation." And the psalmist says, "There is a river the streams whereof shall make glad the city [church] of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved. God shall help her," &c. "Thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." Streams flow into our natural rivers; but they flow out of this river spoken of by the psalmist. The love of God to his people, his mercy and saving power, is fitly represented by fountains, rivers, wells, streams, &c. Who can comprehend a fountain? When it is opened the water flows, and continues to flow, and is inexhaustible.

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

The Lord is the fountain of living water; also the fountain of life. Jesus said to the woman of Samaria, "Whosoever shall drink of the water I shall give him, shall never thirst; but the water I shall give him shall be in him a well of water, springing up into everlasting life." And the prophet Isaiah, speaking of the church, says, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there [in the church] the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars." No human power can propel this boat (the church); but the glorious Lord, who is our Fountain, our Judge, our Lawgiver, our King, our all and in all, will save us. "Unto him that loved us, and washed us [in that fountain] from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever. Amen."

J. P. CONAWAY.

ARCADIA, Ohio, Dec. 29, 1884.

OCCOQUAN, Va., Dec. 29, 1884.

DEAR BRETHREN BEEBE:—Through the tender care of him who ruleth in the "army of heaven and among the inhabitants of the earth," we are permitted to greet you again in holy fellowship, in kind remembrance and thanksgiving for the past, and in blessed hope of the future. The great love of God, as an overflowing fountain, whose streams make glad the city of our God, has been manifested to usward in the year that is past, as well as in all the years of our mortal pilgrimage. This is certainly the fountain of all blessing, the love given us in Jesus before the world began. In kind remembrance of this fresh evidence of his goodness and mercy I would record a note of praise and thanksgiving unto his most holy and reverend name. "O give thanks to the Lord," says the psalmist, "for he is good; for his mercy endureth forever." "Give unto the Lord the glory due unto his

name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters." This precious spirit of thanksgiving and praise is written in holy power in the experience of the children of grace, and each passing year shall make known a fresh memorial of his grace. Back of all ages and generations lies the eternal sovereignty and immutable counsel of the God whom we revere. Events are but evidences of his eternal purpose of love and mercy toward his chosen people; the hand-writing of the Almighty upon the screen of time. The eternal throne towers above the billows that beat upon the storm-tossed way of time, an ark of eternal safety, a citadel of eternal strength, a tower into which the righteous run and are safe. We stand in the bright dawn of another year. What the opening year is to unfold is known only unto him who presides over the destinies of nations and of individuals. There is sunshine and shade to pass through, valleys to sink in, mountains to rise upon, sorrow and joy, sickness and death. But the great Head of the church has told us, "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." What is true of the head must be felt in the body. The triumph of Christ, the Head of the church, is the triumph of every member of his body. In eternal, vital union with him they safely pass through the fires that burn about them upon the pathway of time.

"I would not live away—no, welcome the tomb;  
Since Jesus hath lain there, I dread not its gloom."

To the many dear brethren and friends of truth who are readers of the SIGNS, I would send a cordial New Year greeting in the holy bonds of gospel fellowship. May the SIGNS continue a welcome messenger of love and peace among us; and above all else, may it continue to "earnestly contend for the faith which was once delivered unto the saints." This is the real foundation of all gospel peace, and love, and order, and without it there can be no real unity among the saints. With a deep sense of my utter unworthiness, in and of myself, of the very least of the many favors constantly received from the indulgent hand of our God, with an earnest desire for divine guidance, and for the welfare of Zion,

I remain, yours in gospel fellowship,

WM. M. SMOOT.

CALEDONIA, Mo., Oct. 29, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By your permission I will try to comply with my promise to the dear brethren in Oregon that I visited last summer. I reached Portland, to visit my son and his family, the 20th day of June, and stayed there about three weeks, but I could not hear of one Old Baptist in the place; and seeing the city

wholly given to idolatry, I became very restless. From there I went to Scio, in Linn County, where I found Elder John Stipp and a Baptist Church of the Primitive order, whose kindness and hospitality were never exceeded by any people. And they are contending for the faith once delivered to the saints, and their leader is one of the ablest defenders of the faith and one of the brightest lights that the Baptists have west of the Rocky Mountains. My first visit after I got to Scio was with Elder Stipp, at one of his appointments on Ferren Ridge. There I found a little band of Old Baptists dwelling together in unity, and heard the gospel preached in its purity, which was manna to my hungry soul. The next visit I made was with brother Presly Munkers and his lady, (with them I stayed the most of my time), to visit their friends, thirty miles from there. At Pleasant Hill Church they had a two days meeting. I formed the acquaintance of Elders John Turnidge and James Vanderpool, and others. The whole theme of preaching and conversation was salvation by grace, which was edifying to all, and I could say, "Behold, how good and pleasant it is for brethren to dwell together in unity." We then returned home, and after the church meeting at Scio I left there for Roseburg, in Douglas County, but stopped at Cresswell and spent one day and one night with brother Daniel Bridges, which passed very pleasantly. When I got to Roseburg I found some old acquaintances there, and stayed a few days with them, and went from there to Oak Creek Church. There I found another little band of Old Baptists, with Elder Jephtha Thornton, their pastor. With him I stayed several days, in which time I took a severe cold, by climbing the mountains to gratify my curiosity. I then went back to my son's in Portland, (to that cold, damp climate), and there I took the lung fever and suffered about three weeks very much. When I got able to travel I took the cars for my home in Missouri. My health now is not as good as it was when I went to Oregon. I found north Oregon to be a hard country on weak lungs, because it rains half of the year there.

I hope the editors will put this imperfect scribble in shape, and that my brethren in Oregon will accept it as a token of my love for them and all the household of faith in Christ Jesus our Lord.

WM. G. HOWARD.

ROSE HILL, Darke Co., Ohio, Dec. 9, 1884.

DEAR BRETHREN BEEBE:—Having to send you a remittance, I wish also to give notice through the medium of the SIGNS that brother G. Cottrell, who has stood as one of God's faithful witnesses and a watchman on the walls of Zion, who for a number of years has had very delicate health, and especially for the last year has been very feeble, suffering the pains and aches of a broken down body, is now very poorly, and seems to be only waiting, almost im-

patiently, for his Lord and Master to remove him from this earth of affliction and constant sorrow. Brother Cottrell when at my house this summer often told me how great his desire was to be released from the suffering inflicted upon him, to dwell alone with his Master. This evening I received a note from him in these words: "I want your father [Eld. J. P. Peters] and brother Trumbo to preach my funeral and look after the welfare of my family." I write this notice to let the brethren of his acquaintance know of his declining health, and also to let them reflect upon his lonely and heart-rending condition, feeling certain that his time in this world is near at hand. A companion and a large family of little helpless children will be left without a father, and without the assistance of friends and brethren, they must necessarily at times be without a plentiful home. Ought not charity to commence to assist our feeble brother and family through this winter? The brother himself one would think could not stand it through another winter, yet his family needs comfort.

NEWTON PETERS.

CHAMBLISSBURG, Va., Dec. 19, 1884.

ELDER G. BEEBE'S SONS—MUCH ESTEEMED BRETHREN:—I am reminded that the present year is coming to a close, which brings us that much nearer the close of our earthly pilgrimage. The season has been a very uncommon one; but having been blessed with food and raiment, let us therewith be content, and be encouraged to press forward to the mark of our high calling in Christ Jesus our Lord. My health has been very bad this year, and I have received many letters from brethren who read the SIGNS which I have not been able to answer; but I hope they have not thought the failure has been through disrespect or want of love to them. My health is now fast improving, and I hope to do better in the future. Having to send you a remittance for the SIGNS OF THE TIMES, which continues to come to a few in this country, richly laden with the evidences that God has a people all over this wide land, who can understand each other's speech, having been taught of the Lord, I thought I would drop a few lines in the way of remembrance to them. Let me say to those who write for our family paper, Write on, for many poor, bleating lambs are fed thereby. Dear brethren and sisters, remember me at the throne of grace when it goes well with you.

As ever, your unworthy brother, if one at all,

P. M. WRIGHT.

G. BEEBE'S SONS—DEAR SIRS:—After finishing the business part of my letter, if it will not crowd out better matter, I would like to say through the SIGNS that if there is any Baptist in this section of Nebraska or in the northern part of Kansas who takes the SIGNS, please write to me at Henrietta, Nuckolls County, Nebraska.

JOEL HAMMONS.

RICHLAND CENTRE, Wis., Dec. 24, 1884.

DEAR BRETHREN BEEBE:—Please send to my address the SIGNS OF THE TIMES for another year. Inclosed you will find two dollars and twenty-five cents. Next June I shall be eighty-six years old, and while I live you may consider me a subscriber to your paper. I can see to read without spectacles, and can hear as well as ever.

Your brother in Christ,

AARON WINANS.

JANUARY 5, 1885.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—Please to say through the columns of your valuable paper that for the better introduction and sale of my Cough Balsam, I have associated myself with James E. Walker & Co., No. 13 Dey St., New York, to whom all orders should be addressed. The manufacturing will still be under my own supervision.

Respectfully,

C. B. WELCH.

WE would call our subscribers' attention to the fact that we do not insert the above or any other advertisement for money or any other inducement, except a feeling that our readers should have the benefit of so valuable a medicine as this Balsam has proved to be, as far as our experience goes. Since our first insertion of this notice the demand for this medicine has increased so rapidly that brother Welch has found his means too limited to supply it as fast as ordered; he therefore associates with him the above named firm.—ED.

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

Rio, Knox Co., Ill.

WILL Elder John Stipp, of Oregon, please give his views on Revelation xx. 12, 13, and oblige your unworthy brother?

JOSEPH H. BLOOMFIELD.

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:

Theophilus Sheppard, formerly of Athensville, Illinois.

BOOK NOTICES.

HYMN AND TUNE BOOK.

DEAR BRETHREN BEEBE:—A desire has been expressed by many brethren in different parts of the country during the past few years that a hymn and tune book might be prepared for use in our churches. Believing that such a book would be of great convenience in meetings for the worship of God, we have undertaken to prepare one; and have so far advanced in the work that we shall probably be able to put it in the hands of a publisher some time during the coming spring or summer. The book will contain about five hundred and fifty hymns selected from "Beebe's Collection," and about one hundred besides, with suitable tunes to the number of about three hundred. We have been aided by the advice of brethren upon whose judgment we can rely, and still expect to receive such help in the further prosecution of the work. This book will not displace hymn books now in use, but may be used in connection with any collection of spiritual hymns. In preparing this work, the labor of which is not light, we desire to have an eye single to the glory of God and the good of his people.

SILAS H. DURAND.

P. G. LESTER.

SOUTHAMPTON, Bucks Co., Pa., Jan. 2, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I desire to say to brethren and friends through the SIGNS that the accidental omission of a few words in transcribing from the original manuscript, in Part First of my "Diagram of the Churches," has so mystified my true meaning that a few sentences are obnoxious to some dear brethren, although fully explained in Parts Second and Third. I have in progress a little manual of explanations, that will be furnished upon application to any purchaser of my book, free of charge, as soon as complete, entitled, "Truth Vindicated." Please give notice that I will sell my book at the reduced price of \$1.25 until it is paid out of debt.

S. M. CARLTON.

HENDERSON, Rusk Co., Texas.

GAINESVILLE, Hall Co., Ga., Dec. 20, 1884.

EDITORS SIGNS OF THE TIMES:—Please permit me to say through your paper that I have on hand several hundred pamphlets on the subject of Baptism, the Organization of the Gospel Church and Ministry, Church Discipline, &c., written by my father, Elder D. W. Patman. Persons desiring can get them by applying to me. Stamps will be received in payment. Single copy, ten cents; three copies for twenty-five cents, including postage.

BETTIE PATMAN.

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., JANUARY 15, 1885.

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

## THE GROUND OF HOPE.

THERE can be no subject more vitally important to the saints than the assurance of the validity of that hope of salvation in which is centred all their confidence and trust for eternity. In that hope they find consolation and comfort under every trial; and feeling its sustaining power they can cheerfully endure afflictions, even though called to suffer the loss of all things. Resting upon this abiding principle, Paul expressed the sentiment of all the children of God when he said that "Our *light* affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18. Nothing but that good hope which is through grace could enable one under affliction to estimate the suffering as light, and to consider it transient in view of the enduring weight of glory which it works for those who thus suffer. Natural reason even in the saints themselves cannot understand the mystery that the infinite love of God has given this heritage of affliction to those who are embraced in the eternal purpose of his saving grace; but that faith which looks at things unseen, receives the truth that these tribulations are given for the benefit of those who suffer, and in this experience they receive the confirmation of their hope of salvation, which is called in the inspired word the helmet of the christian in his warfare against all the enemies by which he is surrounded in this present evil world.

In seasons of darkness and doubt the tempter directs the tried saint to look in himself for evidence of the genuine character of his confidence; and finding in his flesh no good thing, he is led to fear that he has been deceived in all that he has experienced. Sometimes this device of the adversary is so successful that the tempted one may be ready to sink in despair; but the Lord appears for his deliverance, and shows him again the ground of hope, not in any merit in himself, but all resting in the perfect righteousness of Christ Jesus, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence."—Eph. i. 7, 8. In the light of this revelation the painful consciousness of sin bears witness to the indwelling presence of the Spirit of righteousness, which seals its subject as an heir of salvation; and that sealing is the witness abiding in those to whom it is given until the day of redemption, when this mortal shall put on immortality,

and this corruptible shall put on in corruption, when we shall be perfectly conformed to the likeness of the Lord Jesus, the glorious Redeemer. By divine grace this wonderful change is promised to every one who groans under the bondage of sin, for all such burdened ones do hunger and thirst after righteousness, and the word of the Lord declares that they shall be filled. "Unto them that look for him shall he appear the second time without sin unto salvation." There is no condition limiting this comforting promise. The very feeling of the need of that righteousness which is of God in Christ Jesus, is the testimony of divine truth by which the grace of our Lord bears witness in the saints that they are the chosen vessels of his mercy. No others can have that longing desire for his appearing but those who have once seen him as bearing their sins in his own body on the tree. To all of them is assured his appearing the second time without sin, and that manifestation will be unto them salvation, or deliverance from the warfare of this earthly bondage of corruption. Therefore their very distress and longing for freedom from sin is unmistakable evidence of their having received the Spirit of Christ, who is in them the hope of glory. No other hope can be compared with this, for all the trials and doubts by which it is assailed are made to bear witness to its truth; and so the inspired testimony is verified in the assertion that "we are saved by hope."—Romans viii. 24. Without this abiding principle the saints in the time of trial could have no refuge; but the wisdom of their ever watchful Shepherd has provided this sure defense for them that hope in his salvation, to enable them to call upon him in the day of trouble with confidence that he will deliver them, that they may glorify him.

Since this hope is so essentially important to the support of the saints in their conflict with unbelief and sin, it is founded on the immutability of God as revealed in Jesus Christ, which is declared to be the end of the conversation of those who are the guides, or "have the rule over" them, whose faith they are admonished to follow. These rulers are the apostles who sit upon the thrones of judgment in the gospel kingdom. Their faith is summed up in the expression, "Jesus Christ the same yesterday, and to-day, and forever."—Heb. xiii. 8. Since Jesus changes not, that infinite love can never fail, which was manifested in laying down his life for the redemption of his sheep.—John x. 15. Here is the deep and permanent ground of hope wherein is secured to them that love his salvation every good and perfect gift. Neither present things nor things to come can affect this foundation. As Jesus Christ is the same forever, his love can never change. He did not cease to love the subjects of his grace even when they were dead in sin; but for that great love God quickened them together with Christ, and raised them up together, and made them sit together in heavenly places in Christ

Jesus. This is the ground of hope on which all the joy of the redeemed saints is founded. This Jesus is anointed as the perfect Savior of his people; and it is from their sins that he saves them. He alone is able to accomplish this miracle of grace. "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. His love was revealed in delivering his chosen ones from the power of darkness, and translating them into the kingdom of his dear Son, and that same love has given them the good hope which sustains them under every trial. His immutability forbids that they should ever cease to be embraced in that everlasting love which was manifested in their being called by his grace. Hence, the confidence that he changes not is their defense against every assault of unbelief.

Some trembling little one may feel that all this is very comforting to those who have that good hope which is as an anchor of the soul both sure and steadfast; but it does not reach the case of one whose hope is so faint that it is ready to sink in the billows of doubt and fear. Of such we would inquire, What is your hope? On what foundation does it rest? Every one of them will doubtless confess that the little trust they have is alone in that sovereign mercy of God which is revealed in the grace of our Lord Jesus Christ. They may even shrink from the acknowledgment of having any hope at all, yet deep in their hearts there is a lingering trust in the boundless grace of God, which they cannot give up, and which is more precious to them than words could express. Though they do not understand it so, yet this is that very good hope for which they so earnestly long. The ground on which it rests is the grace of God alone; and they are as powerless to divest themselves of it as they are to create a world. It is Christ in them the hope of glory; and all their doubts and unbelief cannot destroy the living power of that hope, because it is wrought in them by the Spirit of God, and "Whatsoever God doeth, it shall be forever." This is the same sure ground on which rests the hope of every saint; and that hope which is founded upon this eternal rock is just as firmly established as the truth of God. If any one can throw away the hope which he has, it is not the work of God, and is but a delusion. That hope which holds the believer is Christ in him the hope of glory; and that hope is founded upon and is united in all the perfections of God. To him who has this hope it is said, "The eternal God is thy refuge, and underneath are the everlasting arms."

## MAKE YOUR CALLING AND ELECTION SURE.

In compliance with the request of brother C. F. Hedgpeth, of Alabama, we present some thoughts concerning this expression, which is included in 2 Peter i. 10. The application of these words to those who do not know

the power of divine grace is evidently a perversion of the truth as recorded by the inspired apostle, since the letter is specifically addressed "to them that have obtained like precious faith with us," that is, to them who have already received the same Spirit whereby the apostles were sealed as heirs of God and joint heirs with the Lord Jesus Christ. As no others are subjects of this calling and election but those whose names are written in the eternal purpose of the saving grace of God, it would be very inconsistent to exhort any others to make their calling and election sure. No argument is needed to sustain this fact, which is manifest from the plain record of the truth in the connection of the text; therefore it is important to the saints that they should give earnest attention to the admonition, and endeavor to obey its instruction, for it is profitable to them to be found walking in truth as enjoined by the word of inspiration.

After describing the particular people to whom he wrote this epistle, Peter exhorts them as having received according to the divine power of Jesus our Lord all things that pertain unto life and godliness, to let their conduct and conversation be in harmony with their calling; giving an explicit summary of those things which are to be diligently added to their confession of faith in the abundant grace of God. It is worthy of particular attention that the apostle urges this upon the ground of their having already received of the Lord "all things that pertain unto life and godliness." The enmity of the carnal mind suggests that this assurance gives license to the saints to continue in sin; but the mind of Christ finds in it the strongest reason for denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world.—Titus ii. 12. This text will expose the spirit of antichrist in every temptation to live according to the lusts of the flesh, for there can be nothing from the Spirit of Christ which is not in perfect harmony with the inspired record. As the saints are led by the Spirit of God, they have the desire to follow their Lord in obedience to all his commandments; and the very first step in that narrow way requires that they should deny themselves, for to them living after the flesh is death.—Rom. viii. 13. Their eternal life is hid with Christ in God, and is not subject to death; but in their present experience they often feel the sting of death in the law (or reigning power) of sin in their members. When through the Spirit they are enabled to mortify the deeds of the body, they experimentally live. Then they obey the direction in the preceding context, and are "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." In this course of obedience they do indeed make their calling and election sure.

As the election of the saints "unto obedience and sprinkling of the blood of Jesus Christ" is "according to the foreknowledge of God the Father," it

cannot be dependent upon anything which they can do; and as their calling is the result of the foreknowledge and predestination of God, it cannot be that Peter in our text refers to that calling as requiring to be made sure by the saints; much less could he have meant that any others might secure that calling by diligent care.—See 1 Peter i. 2; Romans viii. 29, 30. In harmony with the whole connection in which it is written, this exhortation calls the saints to exhibit in their conduct and conversation that evidence of their calling and election by which they shall assure their brethren and themselves that they have through the knowledge of Jesus been called “to glory and virtue.” It is vain for any to claim that they have been the subjects of this call when all their conduct shows that they have no desire for the things to which they profess to have been called. Neither to themselves nor to others do such characters give any assurance that they have experienced the power of that holy calling which manifests the electing love of God. Only in obedience to the admonitions preceding the text can the saint glorify God in his body and in his spirit, which are God’s; and in this self-denying way alone can they assure their hearts before God.—1 Cor. vi. 20; 1 John iii. 19. To will-worshippers it may seem that this is a small matter, and unworthy of the strong appeal by which our text is enforced; but to them who know the deep anxiety felt by the trembling saints when they examine themselves it is of the most vital importance.

The reason assigned in the words following the text, confirms the view presented. That they may have such assurance of their calling and election as shall enable them to stand against all the cruel assaults of doubt and unbelief, is the strong desire of all who love the Lord; and one of the most piercing darts of their adversary in assailing their hope is their conscious failure to make their calling and election sure by obedience to the direction given in this connection. On this ground their heart often condemns them; but for their comfort it is written that “God is greater than our heart, and knoweth all things.” “Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.”—Psalm ciii. 13, 14. This is the assurance of true faith, which sustains the fainting hope of the tried saints, while it gives no support to the presumption of the carnal heart, which would turn the grace of our God into lasciviousness.

**CHRISTMAS DAY.**

“How SHOULD Christmas Day be kept?  
L. W. H.”

It is very important that christians should heed the directions given Ephesians v. 15-17 and Colossians iv. 5, all the time they remain in this world. Christmas Day, as such, is entitled to no more reverence than any other appointment of the Roman Catholic hierarchy.

**ORDINATIONS.**

ON Saturday, Nov. 15, 1884, in response to a call of the Old School Baptist Church at Van Buren, Hancock Co., Ohio, for the ordination of brother GEORGE A. BRETZ to the work of the gospel ministry, the following named Elders were present: Lewis Seitz, J. J. Vanhorn, L. B. Sherwood, E. Barker, J. B. Smith and J. H. Bibler.

A sermon was preached by Eld. J. J. Vanhorn, after which a council was organized by choosing Eld. L. B. Sherwood Moderator, and Eld. J. B. Smith Clerk.

Brother Bretz was then called upon to give his christian experience and call to the ministry, which he did in a satisfactory manner. All being satisfied, the council proceeded with the ordination in the following order:

Prayer by Elder Sherwood, with laying on of hands by the presbytery.

Charge by Elder Seitz, grandfather of the candidate.

Right hand of fellowship by the church and council.

Benediction by Elder Bretz.

L. B. SHERWOOD, Mod.

J. B. SMITH, Clerk.

ON Saturday before the second Sunday in October, 1884, in response to a call of the Otter Creek Church, Black Hawk County, Iowa, for a council to examine, and if thought advisable, ordain to the work of the gospel ministry brother THOMAS BLAKE, one of their members, the following churches responded:

Turkey River—Elders Harrison Butler and Thomas Gill.

West Fork—Elder A. J. Norton.

From the Northwestern Association, of Illinois, Elder E. H. Gillett.

The council organized by choosing Elder A. J. Norton Moderator, and E. H. Gillett Clerk.

The candidate was then required to give a relation of his christian experience and call to the ministry, as well as his views of doctrine.

The council being fully satisfied, decided unanimously to proceed with the ordination, which was done in the following order:

Prayer by E. H. Gillett, with laying on of hands by the Elders.

Charge by A. J. Norton.

Hand of fellowship by the council and church.

Benediction by the Moderator.

A. J. NORTON, Mod.

E. H. GILLETT, Clerk.

**MARRIAGES.**

ON Jan. 1, 1885, by Eld. William J. Purinton, at the residence of the bride’s parents, Mr. Zephaniah S. Abbott and Miss Mary A. Wyckoff, both of Hopewell, N. J.

AT the Primitive Baptist Chapel, Baltimore, Md., Jan. 1, 1885, by Eld. F. A. Chick, Henry C. Cain, of Baltimore County, and Miss Mary V. Turner, of Baltimore city, Md.

JANUARY 1, 1885, by Eld. Uriah Trumbo, near Kalida, Putnam Co., Ohio, Mr. Willis H. Tray and Miss Belle Seitz.

ON the 31st of Dec., 1884, by Eld. P. G. Lester, at the residence of Franklin S. Terry, Fernwood, Pa., Mr. James P. Risler and Miss Katie Stout, all of Locktown, N. J.

IN Yates City, Knox Co., Ill., July 12, 1884, by Eld. S. Ketchum, Mr. Walker Kimler and Miss Dolly Adams, all of Knox County, Ill.

AT the residence of the officiating minister, near Elmwood, Ill., Nov. 26, 1884, by the same, Mr. Douglas Kimler and Miss Carrie Adams, both of Knox Co., Ill.

AT the residence of the bride’s father, Trivola, Peoria Co., Ill., Dec. 25, by the same, Mr. John C. Thurston, of Pickering, Mo., and Miss Mary J. Varnes, of Peoria Co., Ill.

**RECEIVED FOR THE CHURCH HISTORY.**

Mrs W H McQuerry 2, Mrs Elizabeth Carr 2, R Eaton Sr 2, Elder Elkanah Johnson 2—Total \$8 00,

**OBITUARY NOTICES.**

DIED—Near Kirk’s, Ford County, Illinois, Oct. 22, 1884, **Deacon Eddy Ketchum**, aged 82 years and 3 days. The subject of this notice was born near Auburn, in Cayuga County, N. Y., Oct. 19, 1802, removed to Crawford County, Ohio, about the year 1822, where he experienced a hope in Christ and united with the Old School Baptist Church. From all I can learn, he first joined the Bucyrus Church, about the year 1824. I find in a minute of the Owl Creek Association, held at North Fork, Aug. 18th, 19th and 20th, 1826, that he and my grandfather, Daniel Ketchum, were messengers from the Bucyrus Church to that Association. My mother thinks he was baptized by Nehemiah Storey, who soon after left the Baptists for some of the worldly institutions then growing into popularity. From Bucyrus he removed in 1852 with his family to Marshall County, Ill., and soon after joined the Bureau Church, and was chosen Deacon. He remained a member of that church until by mutual consent of the few remaining members they dissolved and lettered out, after which he joined the Blue Ridge Church, in Champaign Co., Ill., where his name still remains. I have often heard it said by his brethren, “If there was a faithful, orderly and sound Baptist to be found, he was one.” Always contending for the faith with a zeal truly commendable, and never so happy as when in company with his brethren. His conversation savored of heavenly things. He was never too busy to go to his meetings, and when there was an attentive listener, getting as much comfort and spiritual food from a discourse as any man I ever saw in my life. His disposition was such that during his sixty years of conflict as a soldier of the cross, he was never under a charge of disorderly conduct, nor involved in any difficulty with his brethren. His was a strictly honest life, with an even temperament and confiding disposition. He died as he lived, trusting in the merits of Jesus. Being asked, a few moments before his departure, if he wanted anything, he replied, “Yes, I want my Lord and my God.” Then calmly folding his arms across his breast he passed away without a struggle or a groan.

The funeral took place from the Congregational Church in the village of Elmwood, Oct. 24, 1884, a very comforting discourse being preached by Eld. George Y. Stipp, from Rev. xiv. 13, after which his remains were deposited in the cemetery north of town, to await the pleasure of the Lord. He leaves a wife, six sons, three daughters, forty-four grandchildren, five great-grandchildren and one sister, besides many relatives and friends to call his name blessed. May the good Lord reconcile us all, and prepare us all by grace to meet him who has gone before.

SMITH KETCHUM.

ELMWOOD, Ill., Jan. 1, 1885.

DIED—At his residence in the village of Parma, September 8, 1884, at 2 p. m., our dear brother, **John R. Godfrey**, aged sixty-nine years. He was taken ill the 14th of May with heart disease. His family thought he would never breathe again, but he revived and was quite smart; but soon the dropsy set in, and they sent for me, and I and my wife went to see him. We found him very feeble. He could not talk much, but was glad to meet us once more in this world. I asked him in regard to his hope. He said it was firm in Jesus his Savior. He wanted to be reconciled to the will of the Lord, and was very patient through all his sufferings. Our dear brother received a hope in Christ when in his eighteenth year and joined the Baptist Church in western New York. Soon after this the church began to advocate missionism, so he could not travel with them in church fellowship, and with others he was excluded from them. Soon after this he married and came to Michigan, I think, in 1846, settled in the woods and cleared up a farm. Feeling very lonely because he had no church privileges, he joined the N. S. Baptist Church of Parma, but soon found that it was not his people nor home. His uncle, William B. Slawson, and he heard of us and came to Kelley’s Corners to visit us, and found that we were one people. Soon

after this our dear brother Godfrey came to the church, related his experience, much to the satisfaction of us all, and was received. He has proved a faithful member to the church, sound in the faith and beloved by all the church. None knew him but to love him. His first wife died thirteen years ago. Then he married Charlotte Wiggins, of New York, whom he leaves to mourn; also three sons, four daughters and fifteen grandchildren to mourn their loss. He was a kind husband, a good father, a good neighbor, and respected by all. We sorrow not as those that have no hope, for we believe that our dear brother now sleeps in Jesus, where the wicked cease from troubling and the weary soul will be at rest.

I was sent for to attend the funeral, and spoke to a large and attentive congregation of people, and used for a text the third and fourth verses of the first chapter of 1st Peter. “Mark the perfect man, and behold the upright; for the end of that man is peace.”

“Peaceful be thy silent slumber,  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Thou no more our songs shall know.”

As ever, your brother,  
THOMAS SWARTOUT.  
OCT. 31, 1884.

DIED—At the residence of his father, Dea. Hiram Horton, near Howell’s Depot, Orange Co., N. Y., Friday morning, January 9, 1885, **Eugene Horton**, aged 24 years and 6 days. About six weeks previous to his death he contracted a cold, which soon developed in pneumonia. Before his recovery from this, typhoid fever ensued, from which he finally rallied, and seemed to be improving slowly but steadily. His recovery was hoped for until the night of the 8th, when a sinking spell seized him, and he died a few hours later of paralysis of the heart.

Deceased was the sole surviving child of his parents. They have had two daughters, Emma, who died Sept. 13, 1874, and Addie C., who died July 3, 1883. Eugene was esteemed by all who knew him, as an honorable, upright, conscientious man, and his memory will be cherished by a large circle of relatives and friends. From about the first of his illness he expressed his conviction that it was his last sickness, and at a later period expressed his willingness to depart, only regretting the deep sorrow his dear parents must experience in such event. He conversed freely with his attendants on the subject of religion, expressing his faith in the doctrine of God’s sovereignty in the election of his people, and of his own impotency to aid in his salvation. Hence we sorrow not as those who have no hope, believing it is well with him.

The funeral was largely attended at the residence of his parents on Monday, the 12th, when a discourse was preached by the writer from Colossians i. 11-13: “Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness,” &c. The mortal remains were deposited in the cemetery of the New Vernon Church, beside his kindred who had preceded him.

“Silent we own Jehovah’s name,  
We kiss the scourging hand,  
And yield our comforts and our life  
To his supreme command.”

BENTON JENKINS.

DIED—At her home in Montour, Saturday, December 6th, 1884, **Susan Ayres**, wife of William Ayres, Esq., in the 65th year of her age.

Mrs. Ayres was born in the town of Hector, (then) Tompkins Co., N. Y., June 29th, 1820. A woman very much loved and respected by all who knew her, and those who knew her best loved her most. Her kind and motherly advice has always been listened to with interest by those to whom it has been given. For weeks and months before her death she felt that her end was near at hand, and to which she was resigned with christian composure. She selected the text for her funeral sermon, and the hymns she wished to be sung, and when her dreadful disease, dropsy of the heart, reached its climax, she told those around her to pray that she might

be released from suffering and go to heaven; and she breathed her last without a struggle or groan. She left an aged husband and an only daughter, Mrs. Oscar Brown, to mourn her death.

### 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.

### "DIAGRAM OF THE CHURCHES."

#### PART I.

Truth versus Error.

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A controversy between the Rev. W. H. H. Hays, who is a modern disciple of Andrew Fuller, of Missionary Baptist notoriety, and the author, upon the fundamental doctrine of the Bible and church identity.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53. MIDDLETOWN, N. Y., FEBRUARY 1, 1885. NO. 3.

## CORRESPONDENCE.

### MATTHEW V. 20.

"DEARLY BELOVED BROTHER AND FELLOW-LABORER IN CHRIST JESUS:—Having read your productions in the SIGNS OF THE TIMES with much interest, especially the last in volume fifty-two, number twenty-three, I desire to have your views, at your earliest convenience, through the same medium, on the twentieth verse of the fifth chapter of the Lord's gospel by Matthew. By so doing you will oblige one of the poor, still hoping.

WILLIAM ADAMS.

COVINGTON, Ga., Dec. 31, 1884.

### R E P L Y .

OUR Lord was teaching his disciples when he uttered the words our brother wishes some remarks on, or views, but he was not instructing the world of mankind at large, but his disciples; for the chapter commences, "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying," &c. The fifth, sixth and seventh chapters of Matthew are one continuation of the same teaching to his disciples, who were still under the legal dispensation, and not then commissioned as apostles under and in the gospel dispensation; for the righteous requirements of the law had not yet been satisfied, because Christ had not laid down his life for his people, and the "middle wall of partition" between Jews and Gentiles had not then been "broken down." In the eighteenth chapter of Matthew, the disciples being still under the law, and not having a gospel view of Christ's kingdom, it is recorded that "At the same time [when Peter had made a remarkable statement concerning tribute money, and was rescued from all complication by his dear Lord and Master] came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In this answer it is clearly shown by our Lord what the real meaning of the term "converted" is, and it is not to be regenerated, nor to be born again; but there was a great error in their minds, from which they must be converted before entering into the kingdom of heaven, which was so near at hand. As this important word has been given by carnal teachers such an antisciptural meaning, it may not be amiss here to give the original and its true meaning; but I do not intend to be pedantic, nor "lumber up" a communication with definitions, only

when it seems absolutely necessary. The original word is *epistrepho*, to turn about or upon; and our English word is from *con* and *verto*, to turn; and it is in a different class of words altogether from "regenerate," or "birth," or any of their derivatives.

The words our brother wishes elucidated read thus: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The word "righteousness," as a noun, or the subject, is recorded in the New Testament ninety-one times from the same original word, *dikaio-sune*, the ideal meaning of which is, exact weight, correct measurement, perfect conformity. It is so nearly allied to justice that they are cognate, and where one is, there certainly is the other; in fact, they are from the same root, *dikaio*. The word "righteousness" is used in the Scriptures either as approving or condemning; and in our text now under consideration the Lord Jesus Christ condemns the righteousness of the scribes and Pharisees, telling his disciples that except the righteousness they had did "exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now that carnal righteousness shall be tested by the written word of God. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." In this same chapter they are denounced by the Savior seven times as hypocrites and once as a generation of vipers; but they had an abundance of external or outward righteousness, but before God it was all unrighteousness. No one ever has entered into the kingdom of heaven with no other righteousness than that, but doubtless many have crept into the visibly organized church; but faithful, discriminating preaching, which always sets aside creature merit and carnal works, sooner or later disturbs them, and they leave and seek more congenial company. Before dwelling upon that righteousness in which a poor, heart-broken sinner can stand before God, it may not be amiss to bring forth some more corroborating proof that the righteousness of scribes and Pharisees is not that which our God commends. Upon a certain occasion it is recorded, "And when the Pharisees

saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, [terrible rebuke to those hypocrites,] but sinners to repentance." Job had to do in his day with just such characters, when they were charging him with so much wickedness; but said that servant of God, while in his sore affliction, "I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous [what fearful irony!] might dispute with him; so should I be delivered forever from my judge." A vast amount of Scripture testimony might be adduced, showing how abominable hypocritical righteousness is in the sight of the just and holy one of Israel; but one more quotation must suffice on this negative side of the important matter, which is the following, "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, [did not get out of himself, and was exactly like Pharisees of the present day,] God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." What a wonderfully good man, and how righteous! did not need any mercy nor any Mediator. But the publican was exactly the opposite, for he had no goodness whatever, but "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner." And the sequel was that Jesus said, "I tell you, [scribes and Pharisees, hypocrites,] this man went down to his house justified rather than the other."

Now, if God will, it shall be shown what righteousness the poor, weak, wounded, destitute and sin-sick soul can stand before the omniscient eye of Jehovah in, free from any charge of guilt or hypocrisy, and in which righteousness he can enter into the kingdom of heaven. Said an inspired apostle, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written [in the Old Testament Scriptures], The just shall live by faith." Two awfully sublime things are mentioned concerning this righteousness: the one is, it is the righteousness of God; and the other, it is revealed. In that righteousness of God the guilty sinner can stand, and in no other. Wise men after the flesh have tried to "mend up and modernize" some portions of the epistle to the Romans; but in all their attempts they have only marred its beauty, and the little children in the kingdom are willing to let it be just as Paul wrote it. He says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Nothing can be more plainly stated than the fact recorded in the Scriptures, that God does not call his children righteous when they are not, but they are made or constituted righteous before being called so; and they stand complete in the righteousness of Jesus Christ, for "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." Also, "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." Tracing this awfully sublime subject through the twenty-one epistles, we find that the church stands complete in the righteousness of Jesus Christ, and no other righteousness causes them to enter into the kingdom of heaven; and, my inquiring brother, that is the righteousness that exceeds the righteousness of the scribes and Pharisees. The righteousness of Jesus Christ is justifying righteousness, and in that righteousness she (the Lamb's wife) stands so complete that heaven, earth and hell are challenged to bring aught against her; for "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." It is thought not improper to make a brief remark right here concerning justifying righteousness, for the teaching of the popular or Arminian Baptists is that it is merely pardon or exemption from punishment; which carnal theory is not only

a woeful mistake, but highly inconsistent and antisciptural. In what age or nation was there ever a law declaring that pardon or exemption from punishment made a just and righteous person? That kind of a system is nothing more nor less than papacy; for the very quintessence of the papal theory is that justification consists in the pardon of sins, right living, and inherent righteousness. What a sad thing that any professed followers of Christ should advocate such an unrighteous theory, and call it justification; but alas! so it is. The dear Redeemer has not only removed from his bride the curse, but adored be his name, the cause is also removed; for "as far as the east is from the west, so far hath he removed our transgressions from us." And blessed be the name of Israel's God, that robe of righteousness is a perfect one, without either seam or impurity, and is to and upon all them that believe.

The church under the legal dispensation could make mention of the imputed righteousness of Christ in the following sublime language: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." The parable of the marriage of the king's son clearly sets forth the imputed righteousness of Christ in the wedding garment; but the man who had not on the wedding garment sets forth the all-important truth that without the righteousness of Christ, when that heart-searching question is asked, "Friend, how camest thou in hither, not having a wedding garment? And he was speechless," we too shall be cast out "into outer darkness." In Matthew the characters gathered together were designated as "both bad and good." In Luke they are designated as follows, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." No matter how poor, how maimed, or whatever the defect, the wedding garment gave them the right to be present at the feast. We have only to read carefully Genesis xlv. 22 and 2 Kings v. 5, and we shall clearly see that at times of great rejoicing, when "near friends" were to meet, the "changes of raiment" were prepared for the guests; therefore the parable of the marriage of the king's son certainly set forth by those wedding garments the truth of the words, "And this is his name whereby he shall be called, The Lord our righteousness." Can anything be more plain than the fact that because the character had not on a wedding garment, but was clothed in a different apparel, caused him to be cast out? And it seems that our Lord had direct reference to the prophecy which reads, "And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes [scribes and Pharisees], and the king's children, and all

such as are clothed with strange apparel." Now, in order to make this last quotation cogent, the previous verse shall be adduced, which reads, "Hold thy peace at the presence of the Lord God [in the parable the person was speechless]: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests."

My dear brother, I have been somewhat lengthy in the remarks concerning the righteousness of our God, but feel that the doctrine involved in the text you requested me to write on required it. No place in the Bible is the obedience of God's children called a wedding garment; but their obeying his commandments is an evidence of their being clothed in the wedding garment, or imputed righteousness of the Lord Jesus Christ. The inspired apostle said to his brethren, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." This description of the characters and things which God hath chosen exactly harmonizes with the characters called to the marriage of the king's son, such as the halt, the maimed, and the blind.

"For this thy boundless favor  
We thank thee, Lord of heaven;  
'Tis through thy love we daily prove  
Thou hast our sins forgiven.

"Ten thousand thanks we render  
To thee, the Lord Jehovah;  
For thou dost bless with righteousness  
Thy bride, the favor'd Beulah."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 9, 1885.

P. S.—I would say to brother Ed. Williams, that when he thinks I had apprehension that my views on the regeneration were asked "for the sake of controversy," he is entirely mistaken; but years ago I had written a lengthy communication on that subject, and it would be in substance a repetition of what I had already written; and, if he will examine the private letter I wrote him, he will find that he has used a wrong word in his note published in the SIGNS. It was not "restrictions," but "strictures;" for the then editor, the late Elder G. Beebe, instead of putting restrictions upon the communication, readily and willingly published the article *verbatim*, and cordially indorsed every position taken and argued in it. The strictures came from other parties, but were of no consequence, because not sustained by the Scriptures. If I had any extra copies of those numbers I would forward them to brother Williams, but I have none.

W. J. P.

REISTERSTOWN, Md., Jan. 6, 1885.

G. BEEBE'S SONS—DEAR BROTHERS:—I notice in the SIGNS for January first that brother Ed. Williams,

of Jefferson, Alabama, desires to know whether the Scriptures recorded in Matthew xxviii. 19, 20, and in Mark xvi. 15, 16, in my judgment are synonymous. I would in brief reply that I think they are. They contain the commission given to the disciples by the Savior just before his ascension to glory. Matthew records the commission in one manner, and Mark in another, but both present the same substance. The divergence in language does not change the substance of the text. The one general idea is that they should make known or publish the gospel, and teach all disciples to observe what Jesus had commanded. Perhaps the text in Matthew suggests some things that the text in Mark would not, and *vice versa*; yet all that either text suggests will be found in harmony with the other. Both Matthew and Mark give the substance of what the Savior commanded. If it be asked why both did not use the same language, I would suggest these reflections in reply:

1st. The evangelists seldom do narrate any given incident or discourse in the same words identically; therefore this does not differ from the rest.

2d. It strengthens rather than weakens their testimony when we find that they tell the same thing in different language. We should, in a court of law, suspect that there had been a collusion between the witnesses if they gave in their testimony word for word alike. The fact that there is a divergence in their language, or even in minor details, while they agree in substance, only adds confidence to what they say. So the four evangelists agree in substance, while their language differs. Let any number of candidates present themselves to the church, and while they will agree in the one road which they have traveled, yet we should suspect something was wrong if their words were all precisely alike.

3d. The two narratives to which brother Williams calls attention do not at all contradict each other; if they did, we could not think them both correct, and consequently one or both would be proved to be uninspired. They do not contradict each other; rather, they may be said to supplement each other.

4th. We find a similar divergence of style or manner between the various writers in all the Bible. Isaiah does not write like Jeremiah; Paul does not write like Peter; nor Matthew like John. It is so yet. Elder Purington does not write like Elder Rittenhouse, and so on, if we should compare any other two men. Much coldness and alienation and suspicion arises through a failure to bear this in mind. My brother and I are still naturally divergent, even though we are both children of God. I cannot preach as he does; and no more can he preach as I do. Yet there is oneness in our testimony, but variety in language and manner. It is in grace as in nature, endless variety in unity. Billions of human faces there are, and no two alike, yet we know them all to be human faces. So no two opera-

tions of the Spirit are just alike; and yet all lead to the knowledge of the one truth, salvation by grace alone. Thus there is divergence and yet unity between Matthew and Mark in the subject named by our brother.

It may be asked why it should be so? If holy men of old spake as they were moved by the Holy Ghost, why did they not necessarily write and speak just alike in style and language? I might answer by asking, Why such variety between the voices of nature? Why do not birds, beasts and men all give utterance to the same sounds, since the one God made them all? But our God shows his power and glory by the endless variety which he has ordained; and it is so in his spiritual kingdom. While in the Bible God speaks to us, yet he speaks by men. We recognize the voice of the Almighty, and we also recognize the voice of men. God does not destroy a man's individuality when he speaks through him. Wherein he differed from other men before, he still differs from them. Paul is Paul still, and Peter is Peter still; but both are servants and apostles of the Lord. This is not strange, for the same thing is true to-day. I trust that these reflections may commend themselves to brother Williams, and to the readers of the SIGNS generally.

Meanwhile, I would add a few thoughts upon other themes. Another year is past, and a new year has been ushered in. I felt, brother Beebe, to say Amen to the "Happy New Year" which you have desired for those who love the Lord in your New Year's greeting to your subscribers; and the question has occurred to my mind, What would make this new year a happy one to me? In the response which has arisen in my mind to this question, these have been some of my reflections. In looking back over my past life I am compelled to say, that so far as this world is concerned I have had very much of happiness. My life has been crowned with blessing in every way. For the most part good health has been given me, and from childhood some of the best friends any one could have. I was brought up to labor, and I can truly say that I never felt it a hardship to labor. All these, and thousands of benefits that I cannot mention, have made my life thus far a happy one, so far as the things of this world have been concerned. I often feel to say, "What shall I render to the Lord for all his benefits toward me?" And now as I write these words I feel that I have been unworthy of all that I have received; and certainly I should be one of the most ungrateful of beings if I should indulge in murmuring or repining at my lot, or be gloomy and sad. I think, too, that I have really believed that our God is a God of providence, and that it was safe to trust him for this life, as well as for the life to come. There have been very many times when I have had reason to be ashamed of my want of trust in God for my temporal needs; but at least I know that

the belief that in his own way the Lord would provide, has made me peaceful and happy much of my time. But these temporal mercies are not all. Looking back, I feel to say that if these only had been given me, I should have been miserable instead of ever knowing happiness. I was but a child when God in his great mercy gave me to see that I was a sinner in his sight, and all became dark and cheerless and gloomy. I can recollect that there were frequent weeks and months, for years, when I was troubled, and nothing had power to comfort me. In the midst of study at school, of recreation among my play-fellows, or of work on the farm, I would be troubled deeply, though I concealed my anxiety and trouble. I felt that God must frown upon me, and that I was lost. I could not then see any hope for myself. Jesus had died, I knew, but I could not say for me. I knew that if there was any hope for anybody, it must be of mercy, but could not believe that the sceptre of mercy would ever be extended to me. But there came a time of deliverance, and some sweet assurance was given me that I too was loved of the Father. I saw then, what I have never for one moment doubted since, that salvation is all of grace, and that our faith, repentance and good works could have nothing to do with procuring it. With the coming in of this better hope I felt springing up in my heart a desire to know and to do my Father's will. I wanted to serve him with all my heart and life. This hope was not begotten in me in full strength at the beginning; there was a gradual brightening in my mind, until after several months I felt that I could say, "My Lord and my God." I have never been able to tell of sudden changes, of deep conflicts and wonderful victories, like many of my brethren; but there was a more gentle and gradual work. One thing, at the end, I could say, "Whereas once I was blind, now I see." I believe that I can say this much yet; and here there has been rest and comfort at times that I cannot express. In this most precious hope I have found joy that the world could never give. I think I can say that to see Jerusalem built up and her King glorified has been my chief joy; and to join in the song of praise to God, in ever so small a degree, has seemed to me the most desirable privilege of all, and I believe that this is my feeling yet. As this experience has been lived out in all these past years, it has been a happy one, and this in spite of my constant sense of unprofitableness and sinfulness in heart and life. One thing I will speak of which I hope the Lord's children feel also conscious of, but which I have never heard any one of them mention. It is this. I have had some of my happiest seasons just when I felt the poorest and the vilest. My experience has been that when I was most humbled and ashamed, I have just then been the most comforted and exalted. I think that I speak what I have learned when I say that the world to-day could im-

part no joy to me did I not have the hope that Jesus is my Savior and Friend. All his gifts, without himself, are nothing. If we have his presence, there is joy in all things that our God has given us. Jesus is the great gift that God has given us. This is the chief source of happiness. To the child of God there can be nothing joyful without the presence of his one great Friend. As far as I have realized the presence of Jesus in all these past years, I have found happiness indeed. If he has been absent, there has been no happiness to me; and I have felt that temporal blessings have been such to me only because Jesus has been with me.

I have been thinking also over my ministry in the past. In itself it has been very faulty and weak. If any good has resulted from it, all glory belongs to that God who makes his clouds drop rain, and who holds the candlesticks in his hand. I do not think that I have ever felt that I have come up to the measure of my duty in the work committed to me. I have had a constant sense of weakness and lack of ability that has always made me timid among my brethren. My preaching has seemed poor and my deeds vain all the way along. I do not recall one sermon when I have afterwards felt satisfied with what I have said. All this is true; and yet the crowning joy of my life for nineteen years has been to proclaim the gospel. This I mean not only from the pulpit, but in fireside conversation and in the sick-room. Take from me the privilege of preaching Christ in some or all these ways, and there is nothing valuable left to me in life. Now again I look back and see that in this thing also I have been blessed.

From all these reflections, your wish for a Happy New Year, brother Beebe, took on a very great fullness of meaning, and so again the question arises, What will make this new year a happy one to me? I think that I might sum up all in two or three words, and say that the presence of the dear Savior, the divine Master, will. To wish for me a happy year is to wish for me all the spiritual blessings that are treasured up in our Lord Jesus Christ. Jesus and his tokens of mercy and love are then the great and chief good. But "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?" So I want to speak of some things especially which I need, and without which the new year will not be a happy one. I want first a brighter witness within that I am born of God. I want the Spirit to witness with my spirit to this end. I want such testimonies as these: love to God, to the truth, to the brethren, to gladly receive the word, to confess my sins, to call upon the name of the Lord. All these, and many more things, are proofs that a man is born again. I cannot be happy without some or all these evidences. I want to be heir to an eternal inheritance; and so I feel that I can have no happiness unless I have the witness that I am born of God, and am therefore an heir of God.

I want, second, more communion with Jesus than has been mine in the past. I do not want the Bridegroom of my soul to be absent from me. He is all fair and lovely. His presence is glorious. He is the chiefest among ten thousand, and the one altogether lovely. His speech is kind, and his lips drop blessing, and in his hand he brings all sweet odors, and flowers, and myrrh, and frankincense, and roses of Sharon, and lilies of the valley. He lets me tell him all my complaints and perplexities and sorrows, and never grows impatient or weary with me. I think that he has spoken to me in the past, and that when he shall speak in the future I shall know his voice, and in his presence shall find fullness of joy, and at his right hand there are pleasures forevermore.

I want, third, to be more conscious of all the Lord's goodness to me. O how good it would be if we all could take every temporal blessing as though it came from the hand of God, and feel that the chief excellency which they all possess is that he is the Giver. It would be joy above measure could I be more sensible of the goodness of God, and see him in all things.

I want, fourth, to be less conformed to this world, and more to the image of Jesus. I want to be less proud, less vainglorious, less envious, less jealous, less worldly minded, less in love with wealth, a great name, honor and applause of this world. I want to be less fault-finding and critical of others. Let me not be a whisperer, a backbiter, a slanderer, a tale-bearer. I want to depart from all iniquity, and not to live after the flesh or selfishly. This all must come from God. Any of these things will cause grief to me if felt within, and rob me of my happiness and rest. I want more love, faith, hope, patience, humility, meekness, lowliness, humbleness and peace. I want more heavenly mindedness, more zeal that is according to knowledge. Let me have an eye single to the glory of God. I want, beside these, spiritual blessings in my own heart, to be more useful in the ministry, to be instant in season, out of season, always abounding in the work of the Lord. How glad it will make me if I can be more pitiful to the erring, more gentle toward the weak, the sick in heart or body, more fatherly toward the young who are inquiring the way, and who are oppressed with doubts and fears. May I be more truly a pastor of the churches, seeking their good rather than my own. I want to be a peacemaker, and never be found cherishing or fostering strife. I want to have a spirit to hide a brother's faults, and to be glad of his honor. All this is to be Christlike; and all these things will make happiness, while without them there is none.

It seems as though it would take a great many things to make the year a happy one to me, and yet all might be summed up in this, "I want to know Jesus, and to be like him." The words seem very precious, "We shall be like him, for we shall see him

as he is." If we are not like him we cannot really see him. O that I might indeed count all things but loss for the excellency of the knowledge of Christ Jesus our Lord!

I used to make vows and resolutions on birthdays and New Year's Days to do better, to watch over myself for the next year and all the rest of my life; but they have all been vain, and have proceeded out of unbelief, and lack of trust in God, and a degree of confidence in myself. I have learned, I think, partially at least, that these things will not do to trust in. But while I cannot make vows and good resolves so confidently as I used to, I believe that I do feel a desire that the Lord by his power and grace would make and keep me more like the dear Savior during all this year and in all my life; and may the same blessing rest upon the beloved editors of the SIGNS, and upon all who read it.

I have said far more about myself than is my wont, but brother Beebe's New Year's greeting is responsible for it. If deemed of sufficient interest to be published, it will let my brethren know at least what my constant desires are. "Brethren, I count not myself to have apprehended;" "but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

As ever, I remain your brother in the hope of the gospel,

F. A. CHICK.

GHEENT, Ky., Oct. 27, 1884.

BRETHREN BEEBE:—The apostle says, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Will the readers of the SIGNS OF THE TIMES pardon me for talking to them for awhile on the infinitely glorious truth presented in the last clause of this quotation, "It is the gift of God?" Only six words of our language are required to present to God's dear people the greatest and grandest thought that ever entered the mind of any who have trod the green plains of earth. It calls us to contemplate the character of that great Giver, a thing we cannot do without being lost in wonder and astonishment. Can we measure infinitude, or can we weigh omnipotent power? If we cannot, surely when we attempt to contemplate the character of the great Jehovah we are made to say, "His ways are past finding out." The wise king of Israel said, "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." And the prophet Habakkuk says, "He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." As his ways are, so are his gifts to his dear people. Then he could appropriately say, "I give unto them eternal life; and they shall never perish." That life is the gift of God, and in it are embraced all things needful to the saints while here below, and will be their eternal treasure in that land of everlasting

bliss to which they are hastening, for it is that life which is hid with Christ in God. It emanates from him; it is given by him to his redeemed. In him dwells all the fullness of the Godhead bodily; and that life being treasured in him who is from everlasting to everlasting, is eternal, yea, and is spiritual, for it is the gift of God. When contemplating this great and glorious truth, who among God's dear people can doubt the eternal unity of that people with him? Surely he is God, and changes not; therefore ye sons of Jacob are not consumed. They could not be consumed, because they were one with him; and if one with him, they were eternally so, otherwise he has changed; and if changed, the hope of the redeemed is gone forever. If he is not immutable, he is not God; but glory to his exalted name, he is God, and changes not. If there was a period in which some of his people were not in him and one with him, and afterward that unity was established between him and them, surely then a change took place with him; for he is the Head, and ye are the body, and members in particular. If at any time that body was enlarged or diminished, a change was accomplished. The unity of the head and body is a beautiful and illustrative figure of the unity of Christ and his people. One cannot exist in the absence of the other. If the leg is removed from the body, the head has no more power over that amputated limb; and if the neck is severed, the life of both head and body is extinguished. If one member of his body (the church) is lost, then his dominion and rule is lessened; therefore he is changed, for his right to that member is lost. But glory to his glorious and exalted name, he says, "Thine they were, and thou gavest them me." Again, he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." He will in no wise cast them out, for their life is hid with Christ in God. That life, with all its ineffable glories, is the gift of God. In that gift is embraced their salvation from the curse, power and dominion of sin; and that salvation is the gift of God. In that salvation is embraced God's wonderful presence with them and protection over them during all their earthly pilgrimage; for they "are kept by the power of God through faith unto salvation, ready to be revealed in the last time." In that salvation they have secured to them the revelation of God's Spirit in them. The apostle says to the saints at Ephesus, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." It was the spirit of wisdom and revelation in the knowledge of him. Our Lord said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father;

neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The apostle speaks of the revelation of the Son in him, that he might preach him unto the heathen. That revelation is by the quickening power of the Spirit. "You hath he quickened, who were dead in trespasses and in sins." To this great truth our Lord referred in his conversation with Nicodemus, when he said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Again, he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He was not talking to that ruler of the Jews about baptism, but about the natural and spiritual birth. In that spiritual birth is Christ revealed in his saints the hope of glory; therefore that hope is the anchor of the soul, both sure and steadfast. It reaches Jesus, who is the hope of his people, and the Day-spring from on high. They not only have the gift of the spiritual birth, but with it they have all the fruits of the Spirit; or in other words, the fruits of the Spirit follow that spiritual birth, and the saints live in the sweet exercise and enjoyment of those fruits. They do not proceed from this carnal corrupt nature which is ours by reason of our relation to the earthly Adam, but they proceed from that spiritual birth. The saints never enjoyed any of those fruits until they were born of God, until they were created in Christ Jesus unto good works; nor could they say, "I live by the faith of the Son of God, who loved us, and gave himself for us," until they were born of God. By reason of their relation to the first Adam they were natural, and they derived no power from that relationship to receive the things of the Spirit; but when born of the Spirit they were made spiritual, and were thereby enabled to worship their God in spirit and in truth. That ability to so worship him is the gift of God, and is embraced in the words, "It is the gift of God."

As we advance in the contemplation of these sacred and consoling truths we reach that point where we behold our glorious Lord as our resurrection and the life." Death had its dominion over the sons and daughters of men; but when he who is the life of his people arose from the dark confines of the tomb his victory was complete, and all his people fully participated in the benefits of that victory. The apostle says, "For since by man came death, by man [the man Christ Jesus] came also the resurrection of the dead." The resurrection of the dead will come to his people by reason of their unity with him. The apostle says to the Colossian brethren, "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." And to the brethren at Corinth he said, "For as in Adam all die, even so in Christ shall all be made alive. But every

man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." He also said to the saints at Rome, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." They are born of God, and hence it is the Spirit of God that dwells in them. That Spirit is life, and that life is hid with Christ in God; therefore there is a perfect unity existing between our Lord and his people, and out of that unity proceeds the resurrection of all the redeemed family. He being the life of his people, that unity is a vital unity. When did it commence? is an appropriate question. The apostle answers that question in this way: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." They were blessed with all spiritual blessings in Christ Jesus, and were chosen in him before the foundation of the world. That life was one of those spiritual blessings with which they were blessed; and that life was in Christ when they were chosen in him, and that was before the foundation of the world. Life and vitality are inseparably associated. Then why complain of the brethren who use the words, "Eternal, vital union, or unity," and say, By reason of that unity justice was satisfied when the Head of the body suffered all that the law demanded, and by reason of that unity the saints are blessed with all spiritual blessings in heavenly places in Christ Jesus. By reason of that unity death hath lost its sting to, and the grave its victory over, the saints. By reason of that unity he dwells in them and reigns over them, and they are kept by the power of God unto salvation, ready to be revealed in the last time. By reason of that unity this mortal shall put on immortality; and by reason of that unity the saints who are predestinated to the adoption of sons will receive their full adoption into the heavenly family. Then they will be like him, their glorious Lord, for they will be immortal, and they will see him as he is in his glorious resurrection body. In contemplation of these glorious and heavenly truths you, dear saint, now cry out, with one anciently, "I shall be satisfied, when I awake, with thy likeness." O how your hearts throb with love and thanksgiving when you by grace divine are enabled to say, "It is [all] the gift of God." Yes, it is then that the sweet music and sweeter words of that old hymn, which was sung by our fathers and mothers who have gone to dwell with Christ at home, come home in heavenly accents 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."

H. COX.

FAIRFAX STATION, Va., May 17, 1884.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST—Inclosed find one dollar for the "Trial of Job." I read it once, about four years ago, but like everything else that is good which I hear or read, it is gone from me, and I want to read it again. That was in the days of prosperity, shortly after uniting with the church, when I thought I had passed over all the dark places, and nothing remained but to rejoice always, grow in grace, grow better and better, until finally wafted on angel's pinion to the blissful shores of glory. I had been tossed about by many winds of doctrine among the Catholics, New School Baptists, &c., digging for a foundation upon which to rest and feel secure. Those were dark days. It was do or die. Like the children of Israel, my life was "made bitter with hard bondage;" and the rest which I sought I found not. During those years I was (in will, if not in deed) as zealous as was Paul in persecuting the church of God. I had some charity for all others, for I thought they might all be right; but that people surely were not right. The SIGNS OF THE TIMES, I thought, was (to use another's expression) "too filthy a sheet to be handled with tongs." But I was not satisfied. There was something lacking, something I was seeking, which the weary, heavy laden soul never gets by working, neither can it be bought with gold or silver, rest in Christ. But, of course, I thought the fault was all in myself, and I suppose in one sense it was. When I look back to those days I see how miserably blind I was; and when the word came to me, "Come out of her, my people," my troubles increased until I thought I should have to give up in despair all hope of heaven. But thanks to our blessed Savior, he was doing what he had promised his people he would do, bring them out of that land into a good land, and large, to a land flowing with milk and honey. But I was brought in a way I had never known. Yes, after all my wanderings, and fightings against him and his people, he brought me to that good land, to his "banqueting house, and his banner over me was love. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Here I found what I had vainly sought the world around for, rest in the complete, finished work of our dear Redeemer. Then I could sing, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"—Ex. xv. 11. Wonderfully sweet and strange it all seemed to me then, as I roamed at will through the green pastures and beside the still waters of his love, when my eyes were opened to see the beauties of his kingdom, and my tongue was loosed to sing his praise and talk of his mighty power. Is it any wonder

that I thought my troubles were forever gone? Yes, indeed, I thought I had passed over all the dark places; that if any trouble should ever come again, I would take it right to Jesus and there leave it. But how little I knew then of the fiery trials and sore conflicts that attend the children of God all along their journey through this world of sin and sorrow. I have since learned that "many are the afflictions of the righteous;" and today I find more in my wicked and wretched heart to deplore than ever before in my life. For the past three months I have been perfectly miserable. The "Lamentations of Jeremiah," the expressions of David and Job in their deepest distress, and the plaintive language of the dear, dying Son of God, have been my meat and drink, and the daily cry of my heart is, "God, be merciful to me, a sinner." My health is very poor, and I often think that my days here are nearly ended; but instead of rejoicing in the prospect of a happy release from sorrow and affliction, as I desire to, I find myself shrinking back and wondering what the end will be. Will it be a peaceful sleep in Jesus, or a fearful awakening to an eternal state of misery and woe? If a short separation, with the hope of meeting again, is here attended with sorrow and sadness, O what must it be to be hopelessly separated forever from all we love? Such a thought is surely enough to send a chill of horror to the stoutest heart, much less to such a poor, weak, faithless creature like myself, who comes so far short of doing and being what a child of God should be. "Am I his, or am I not?" is the question that searches me, and often questions from my heart the bitter cry, "Lord, save, I perish!" O, I am such a poor, needy, helpless, vile sinner; and unless saved by sovereign grace, without any merit of my own, I am lost forever. But if I should write for a week I could not tell it all, for there is something I can never get at, nor make others see what I see.

Please pardon me for trespassing so long on your time; I had no such thought when I began this. I must say, before I close, that my heart has been often strengthened and encouraged through your articles which have appeared in the SIGNS from time to time, especially in the last two years; neither have I forgotten the first gospel sermon I heard you preach, at the Corresponding Meeting here in 1879, from the text, "Where two or three are gathered together," &c. O what a feast it was to my hungry soul; for I had been all my life drinking from the muddy pools of Babylon. O how sweet was the draught from the pure river of life! May the dear Lord bless you, and graciously sustain you in all your trials, and spare you long, if it be his will, to go in and out before his people. May he put words into your mouth that will strengthen and comfort all the poor and needy in Zion. Brother Smoot preaches for us once a month. He is a good preacher, and such a kind, faithful pastor, and I

love him dearly for the truth's sake. I have never been in any trouble since I have been in the church that I could not tell him all about it; and he has always seemed ready to listen, and has had a word of comfort always on his tongue. I often feel glad that my lot has been cast among that precious little flock, under the watch-care of such a good pastor. You can do as you please about answering this. I do not wish to be burdensome, but I fear that I often am. I know I am unworthy the notice of God's people, but I can heartily say, "Entreat me not to leave thee, or to return from following after thee;" for "There my best friends, my kindred dwell, There God my Savior reigns."

Your unworthy sister in hope of life eternal,

SALLIE FENWICK.

FAIRFAX STATION, Va., August 4, 1884.

DEAR BROTHER DURAND:—Your kind favor of the 26th ult. is received. I was glad to get it, for I had concluded you did not get mine, or else thought it unworthy your notice, and I took it as an evidence that I did wrong in writing to you, any more than just sending for the book. Your letter was interesting and very consoling, for it was handed to me in an hour of gloom and thick darkness. I was feeling something like Mary must have felt when she went to the sepulchre and found not the body of her Lord. There was a cry in my heart, "O that I knew where I might find him!" and your letter seemed like a voice saying to me, The Lord is near. For a moment I seemed lifted up, but the next moment I seemed to sink as low as ever. It seems to me that mine must surely be an outside case. Surely no child of God can tell what I can. Listen.

When I united with the church, in 1879, every member of my family, mother, brother, sister and husband, was bitterly opposed to the truth, and I was laughed and sneered at when I kept silent; and if I contended for the truth they would get very angry. I had about ten miles to go to get to meeting. I had a large stream of water to cross, and would often have to walk a good portion of the way. I would start on foot and trust to providence, and I never had to return home disappointed but once. I felt that if my way led through floods and flames, I could face it all, for I felt the Lord was with me. During those days of trial there was ever a song of gladness in my heart, and when alone were the happiest moments spent. The Bible and the SIGNS were all the company I wanted. Precious days! But they are gone, and now it seems that every one has grown better and I have grown worse. My sister has been brought to the church, my brother has manifested a deep interest in Old Baptist preaching, and my husband has left the New School Baptists, and will even neglect his business to take me to my meeting. Brother Smoot, against whom my husband had a particular spite, stands higher in his estimation as a christian and gentleman than any man I know

of. All this seems wonderful to me; and does it not seem to you that this should be the time for joy and gladness with me? I think I ought to be rejoicing always. But alas! the last state seems worse than the first; for now sorrow and weeping are my daily companions, and I often find myself wandering around like something lost, and wondering if there really is a God. Is this christian experience, to doubt the very existence of God, who has done such wonderful things for me, a poor, vile, undeserving atom of dust? O, my brother, if indeed you are, you do not know, and I never can tell you, what I am.

But I will not trespass longer on your time. You can do as you think best about publishing a part of my letter. I am willing to abide by your and the editors' judgment; but really I cannot see what there is in it worthy a place in the SIGNS, for I am nothing, and you cannot make anything out of nothing, neither by addition, subtraction, multiplication nor division. Please remember me kindly to your wife and sister; and if you should feel any inclination to write to me again, do so. I will be glad to get a letter from you at any time, but I do not wish to be troublesome. I expect, if the Lord wills it so, to attend our association, and hope I may see you there. Pray for me, that I may be led in the way of truth and righteousness, even though it be through fire. May the Lord bless you, is the desire of your unworthy little sister in tribulation,

SALLIE FENWICK.

SOUTHAMPTON, Bucks Co., Pa., Jan. 6, 1885.

MY DEAR FRIEND:—Your letter was very welcome, as letters from you have always been. You are still in the valley in your feelings, yet you express desires and perplexities and sorrows and trials which I am well assured none but those who have divine life can know. But while this is so, I also know by the Scriptures of truth, and by my own experience, that only he who gives eternal life can also satisfy the desires and hungerings which that life causes a poor sinner to feel, and give to the longing and questioning soul the assurance of faith. The dear Savior only can cause any one of his children to enter into his rest. We read that "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever," (Isaiah xxxii. 17); and whenever we are enabled to experience "the righteousness which is of God by faith," we have peace and quietness of soul. At other times we go "groping for the wall [of salvation] like the blind."

No, the Savior's words in John v. 40, on which you ask my views, do not teach that a sinner has power to come to Jesus. No one can come to Jesus except the Father draw him, and all such do come without possibility of hindrance.—John vi. 37, 44, 45. But our Savior thus proved to the Pharisees, who were making all manner of objections to his doctrine and work, and bringing malicious charges against him, and yet who

professed great zeal for the cause and honor of God, that their professions were hypocritical, for their will was not to come to Jesus, although the Scriptures, in which they thought that they had eternal life, testified of him as the life. That will for the things of God is not in the natural man. As though one of your neighbors should begin to rail against the doctrine of God's election, and claim that it was unjust, and that he ought to have the good things of heaven as well as any one else. You might say to him, "Here are the things which are prepared for the elect, and which they love. Do you have any will or desire for them?" He would undoubtedly answer, "No; I do not love those things. I do not love the doctrine of election and predestination. I do not want salvation that is entirely without works. I want to do something that will merit salvation, and I believe I can. I would not love the Bible if I was forced to believe it taught such a choice and election of part of mankind unto salvation as you say it does. I would not love such a God." "Well," you might then reply, "why are you finding fault, since you do not want the things that God has prepared for them that love him? You do not love the testimony which the Scriptures plainly give of Jesus and his salvation." With solemn rebuke the dear Savior repelled their charges against him, and denied their claims to be the people of God, showing that they had not the word of God abiding in them. "For whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."

Now, my dear friend, is that the case with you? Do you have no will to come to Jesus, if you only knew how? Do you feel your heart set against him and his works and doctrine, and filled with enmity toward that blessed name? Do you feel determined to justify yourself, and to be accepted on account of your own works, and that you will not submit yourself to the righteousness of Christ? Do you feel particularly bitter against Jesus because he did his works of healing (such as are recorded) always on the sabbath day, thus showing that the sabbath was but a shadow pointing to him as the substance, or true sabbath, but a type of that rest which he is to his people, and therefore fulfilled in him, and no more to be observed as commanded in the law of Moses? I know, my dear friend, that you have no such feeling of opposition to him and his blessed truth within your heart, although you have seen and still see your carnal mind to be full of all evil and all unreconciliation to the ways of God. I know that you have within your heart a feeling of hatred to the sinful workings of your own carnal nature, and a love for the truth of God, and a desire "unto his name, and to the remembrance of him." I know that you long to lie lowly at the feet of Jesus till he shall bid you

rise and live; and by this token I know that you are already lying there. No one can desire things of which he knows nothing, and no one can know of heavenly things until he possesses heavenly life. No one can desire to be humble who is not already so. No one can wish to pray and plead with the dear Savior for mercy who is not already thus pleading. The moment the longing soul is turned with this desire toward the blessed Lamb of God, that moment the prayer is as complete, and has as fully entered into the ears of our God of mercy, as when the faltering lips have uttered the words, "God, be merciful to me, a sinner."

In regard to 1 John v. 10, you ask, "In what way can a sinful man make God a liar?" I answer, Just as any man might make you or me a liar by not believing what we said. In his mind and acts, and in the minds of those who credited his denial of our words, the reproach of falsehood would be cast upon our name. All that, however, would not affect the truth of what we had said. We would not be liars, although esteemed or made as such in the mind and acts of the opposer. God is true, and we are told that he keepeth truth forever. And even though "we believe not, [and so act as though he were a liar,] yet he abideth faithful: he cannot deny himself."—2 Timothy ii. 13. And so all his dear, tried and tempted children will finally be brought out from all their darkness and doubts and unbelief into the full light of his sweet and precious truth and great salvation, to the praise of the riches of his grace.

Yours in love of the truth,  
SILAS H. DURAND.

CRAWFORDSVILLE, Ind., Jan. 16, 1884.

DEAR BRETHREN:—By request of my younger brother, J. L. Bartley, I send you the christian experience of his wife, sister Esther E. Bartley, written by herself not long before she fell asleep in Jesus; and also a notice of her death, which you will please publish, and may the Lord bless us all.

DAVID BARTLEY.

BRETHREN:—If you will bear with me, I would like to talk a little. While the brethren were preaching, my mind was carried back to the time when I was first made to see myself a sinner, and to the time when I saw the way of salvation. As I have heard so many relate their experience, I feel like casting in my mite, and give an outline of my experience.

My parents lived among the Methodists, and when I began to think about religion I tried to be one of them, and they tried to make one of me. In this way I traveled on for a long time, until one Sunday, at a class-meeting, the leader asked me what the Lord had done for my soul. The first thing I knew I was on the floor talking, but had not said much, only that I was determined by the grace of God to make heaven my home. I took my seat, and saw what I had done. I now saw how helpless

I was, and that I could do nothing to merit the favor of God. It was then that I could wish for rocks and mountains to fall on me, and hide me from the presence of the all-wise Jehovah; and these words came into my mind, "Depart from me, ye cursed, for I never knew you!" In this way I went home, but said nothing about it, for I was afraid to tell any one how wicked I was. Time passed on, but I felt no better. One evening I felt so bad that I thought my doom was sealed, that I would soon be banished from the peaceful presence of God forever; but when I went to bed that night I felt that I must call on his name once more, and I begged the Lord to have mercy on me, a poor sinner. In the morning when I awoke I felt like a new creature. Old things had passed away, and all things had become new. The sun seemed to rise and shine with more beauty and splendor than I had ever seen it before, the birds were singing in the trees, and everything seemed to be praising God. This made me feel like trying to pray. I went to a silent grove, where I thought no eye could see me, fell upon my knees, and poured out my soul in prayer to God. This prayer took from my heart an awful burden, and to my mind the Savior was presented extended on the cross; and I saw the glorious plan of salvation, that it was in and through the Lord Jesus, and that in and of myself I could do nothing. I do know that I was neither taught it by man nor received it of man, but it was revealed to me in the solitude of that silent grove. But now this was a curious doctrine, and I thought I was alone, until after I was married, and heard the Old School Baptists preach; and after all this great deliverance I lived in disobedience ten long years. I often went to the H. C. Church, intending to offer myself, but could not. We came down here to the N. F. Church, and I felt that I could not go away without doing my duty, and it was the easiest thing I ever did. His yoke was easy and his burden light. I was received, and the next day baptized by old brother Doty, that sainted father, who has gone to rest. It was this same Jesus, who left the shining courts above, and came to this low ground of sin and sorrow, that has always been with me, and helped me all along the journey of life. He has led me in green pastures and beside the still waters; he has made crooked things straight before me, and rough places smooth. This same Jesus has promised to be with us in six troubles, and not to forsake us in the seventh. I sometimes think, brethren, that the seventh will be when I come to the dark valley of the shadow of death; and if he is with me there I shall fear no evil. Sometimes I feel that my time here is short, and that my pilgrimage on earth will soon close; but be that as it may, I sometimes feel that I have an interest in the blood of the Savior, and that I am only waiting the summons, when I shall meet with loved ones gone before, and join with happy spirits beyond

the starry sky, in the mansions not made with hands, eternal in the heavens. That little hope, which I received years ago in that silent grove, has always been sufficient for me to live by, and it will be sufficient in a dying hour. Though it often seemed so small that I have tried to throw it away, yet at other times it seemed so bright that I would not exchange it for ten thousand such worlds as this; and to-day it is an anchor to my soul, both sure and steadfast, and enters into that within the veil, whither the Forerunner hath for us entered. You, young converts, who have lately taken up the cross, let me say to you, Never forsake the assembling of yourselves together, for you will find that it is good to wait before the Lord. You that are outside of the church may think that we Old Baptists have dry meetings; but let me tell you that we have seasons of refreshing from the presence of the Lord which the world knows nothing of, and which it can neither give nor take away. Then, as said before, I do feel that I am nearing my heavenly home, and that I shall join that blood-washed throng, that company which no man could number, which came out of great tribulation, whose robes were washed and made white in the blood of the Lamb.

ESTHER E. BARTLEY.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—The following letter of experience was written to me by our dear sister Swartout, the wife of brother Freeman Swartout, whose health is feeble. They are both quite advanced in experience and years, and I deem her experience profitable to your readers, especially the marvelous manner in which she was instructed in the Scriptures, and blessed with ability to read them, as she had never been able before. Truly our God can give wisdom to the unlearned. I submit this to your judgment.

Your brother unworthily, if one at all.

J. D. HUBBELL.

KELLEY'S CORNERS, Mich., Dec. 22, 1884.

DEAR AND MUCH ESTEEMED ELDER HUBBELL:—It is with trembling I write a few lines to you, to let you know that we have not forgotten you, and do not think we ever shall. That good meeting will long be remembered by us in our little church, and by many others. O how much they all speak of you. We love you for the truth's sake, and would like to hear you again. The Lord has been very good to us, and we have had the happy privilege of hearing many of the ministers that have come to us, and I do believe they preach the pure gospel; yes, Christ's gospel; and that is just what we want here, and nothing else. You know the Savior said to Peter, "Feed my lambs;" "feed my sheep;" and there are no others that can receive the food which they do. I do know that the time was that I could not relish and feed on it as I do now. I think sometimes, when my mind is in a good exercise,

that if these should hold their peace the very stones would cry out. O praise the Lord, all ye servants, and bless his most holy name. He is one Lord, and there is no God beside him. His counsel shall stand, and he will do all his pleasure. He is in one mind, and none can turn him.

Dear Elder, I often think, How can it be that I, a poor, sinful mortal, who have so often abused his mercy and goodness, dare to speak or write? But his mercy endureth forever. Justice would strike the sinner dead, but mercy cries, Forbear. This is the only reason why I dare venture at this time to write a little of my past experience.

I was about ten years old when I first saw myself a lost and helpless sinner, and my cry was to God, to be merciful. Many times I was in great trouble, and then my burden was so great that I really thought I could not live; and it appeared to me that I was to be cast, in a short time, where the worm dieth not, and where the fire is not quenched. And in that last struggle, all I could say was, "Here, Lord, I give myself away; it is all that I can do." I knew it was all just and right, and these words came to my mind, "Why art thou so fearful, O daughter of Zion? Enter into the joy of thy Lord." In a moment how happy I was. Every thing looked lovely. I wanted to sing, and before I was aware I was singing, "Show pity, Lord," &c. I sang the verse through.

I remember my promise to you, that I would write of my experience while I was with the New School Baptists. Well, in the first place, as I cannot remember dates, about four weeks after I felt that God for Christ's sake had forgiven me, I went to the church; and I do believe they were the Old Baptist Church, and their minister was of the same. His name was Swan. I told what I thought and hoped the Lord had done for me, and they received me. On the next day I was baptized, and I do believe the Lord did bless his own ordinance. A large revival broke out from that very day, and many were added to the church. It continued over a year, and some of them are the members of our little church to-day. But as time rolled on, others that called themselves gospel ministers, of the different denominations, came, and I would listen to them; and believed all they said. They held the doctrine of general atonement, and salvation to all of Adam's race, if they would accept of offered salvation and mercy, and other smooth things. And it seemed to me very pleasant to think that God was not so partial as the Old Baptists talked of. O how stubborn and rebellious I was! My husband was an Old School Baptist, and he would pray before going to bed, and read the Bible. Well, one night I thought I would not hear him, for he believed the doctrine of election, and I hated it. So I went to bed, but soon I arose, and O what great tears were falling! Then these words came to my mind, "You do err, not knowing

the Scriptures, and for the truth's sake you are offended." I said, "Lord, what is truth?" and these words in an instant came to my mind, "Why, even the very hairs of your head and the sands of the seashore are all numbered, and not a sparrow shall fall to the ground without your heavenly Father. Why, do you know that his elect cry unto him day and night, though he bear long with them?" O what a clear understanding and light broke forth in my mind. The next morning was Sunday, and my husband went to meeting, and I stayed at home. I thought if I "erred, not knowing the Scriptures," I would read them; so I took the Bible and read five chapters before I thought, when it occurred to me, What about this reading? I stopped, and wondered what it meant, for I never could read; I had learned one short Psalm, and then I had to spell the words, like a little school-girl at school, for that was all the way I could read; and O what a great mystery it is to me to this day. The Bible told all about this election. I found it four times in one chapter, and in many places all through the Scriptures. Then I saw the great beauty of it, as I never saw before. I know I do love the truth now.

I have not written half of what I intended to. I wanted to tell you how glorious the great plan of salvation through our Lord and Savior does look. I used to know nothing about it. Excuse all mistakes, and do with this as you please. If you cannot read it, burn it.

ABBY SWARTOUT.

SOUTHAMPTON, Pa., Dec. 14, 1884.

DEAR BROTHERS BEEBE:—While sitting alone this Sunday evening, an impression has come upon me to write a short letter for the SIGNS OF THE TIMES, in my weak and feeble manner, to my dear kindred in Christ. For if there are any people in this world that I love, they certainly are the Primitive or Old School Baptists. There is a meeting appointed at our meeting house tonight, but on account of the dull weather I must remain at home; yet I hope that those who live near by will attend, and that they may be able to say, "It is good to be here." I feel that it is a duty as well as a privilege to attend such appointments of the church. I think we are out of place when we neglect such duty, unless providentially hindered. May we feel to prize such privileges, and to lay aside the things of the world for a little season, to meet with the dear saints, and may we not let trifling excuses hinder.

Dearly beloved in the Lord, as we are approaching the close of another year, I feel like praising the Lord, for it is all of his mercy that we are not consumed. I can hardly express the gratitude I feel to my heavenly Father for his kind and protecting care of me during the past year, and for a good degree of health, and for kind friends, and above all that he has given me to feel his presence, and that I have been permitted to meet

with the saints very often; for it is my chief delight to meet with those I love in the truth, and where prayer is wont to be made. I often feel to say with the poet,

"To spend one day with thee on earth,  
Exceeds a thousand days of mirth."

I often wonder why such a poor, unworthy creature as I should enjoy such blessings, while so many who are so much more worthy are deprived of the privileges I enjoy. I have in my mind some who, I think, are the excellent of the earth, and who love the house of prayer, yet for some reason unknown to us are not able to meet with the dear saints at all in body; yet I feel sure that they do meet with them in spirit. May the Lord be with them in their afflictions, and make all their bed for them, and may they be able to say, It is good to be afflicted. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." I have felt that it was good to be afflicted. I have been brought very low in sickness, and have suffered much, but most of the time the presence of the Lord was with me; and it was sweet to lie passive in his hands, and know no will but his. And we, as a church, have great reason to be thankful. In the past year we have been blessed in having as supplies the dear servants of the Lord, who have come to us speaking words of comfort, and their doctrine has seemed to distill as the dew on the tender grass. We have "sat down under his shadow with great delight, and his fruit was sweet to our taste." And now, after a call from the church to Elder Durand, he has accepted the call, and has come to live with us and be our pastor. May it be a blessing to both pastor and people. May we feel that the Lord is in it, and grow together, and increase in the knowledge of our Lord Jesus Christ. I feel that there are many inquiring ones standing without, waiting to step in, yet feeling too unworthy. If there are any such halting ones, who feel weary and heavy laden, our dear Redeemer says to such, "Come unto me, 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." Blessed Jesus, he is able, he is willing. Doubt no more. What a kind heavenly Father we have, who knows just what we need, and always comes to us in time. His time is always right: never too slow. This is a wonderful subject to write or talk about, and can never be exhausted. It is old, yet ever new. But I will close for the present, with a "Happy New Year" to all.

Your sister in hope,

R. F. HART.

BRUNSWICK, Maine, Jan. 17, 1885.

DEAR BROTHERS:—About two years ago I heard of a little company of saints who reside in New Brunswick, some five hundred miles east of this place. After I heard of them, a strong desire would come over me

by times to make them a visit. Last September the Lord opened the way, and on Thursday, the twenty-fifth of September, I left home, and after twenty-two hours ride in the cars I arrived in Dorchester, N. B. I was met at the depot by brother W. E. Buck, and taken to his home, where I was kindly cared for by him and sister Buck. That evening three members of the church came in, and we had a pleasant and agreeable time together, talking upon the great and glorious plan of salvation by grace. The next day (Saturday) they went with me to call on brother and sister Hicks. They are quite aged, but I found them bright and interesting children in the school of Christ. They manifested much feeling and animation while speaking of their hope of salvation through the mercy and grace of God alone, which hope had been like an anchor of their souls for many years. I endeavored to preach Christ to the people, in their meeting house, on Saturday evening, Sunday forenoon and afternoon. The house was well filled, and at the close of each meeting there were quite a number of testimonies given in, which were truly interesting to me; for they spoke like people who knew the truth, and not only knew it, but loved it, and were not ashamed to boldly testify to the gospel of the grace of God, and to contend earnestly for the faith once delivered to the saints. What made their exhortations so beautiful to me was, because there was so much meekness, humility and love manifested by them. There were some twenty-five or thirty that took part in the singing. It appeared to me that the singing was with the Spirit, and with the understanding also. They use "Beebe's Collection" for a hymn-book. That evening the people assembled at the house of Deacon Gideon Buck, where we enjoyed another interesting and harmonious meeting. The next day there was a company gathered together at the house of another deacon, where some hours were spent in conversing upon the hope and the joys and sorrows of the child of God; and in stirring up one another's minds about the exceeding great and precious promises that God has given for the comfort and consolation of his people scattered abroad. There was no clashing, no jars, no discord, but all were of one heart and of one mind in speaking of the blessed gospel of the Son of God. Judging from what I learned while I was there, the church was organized many years ago, and has from the first continued steadfastly in the apostles' doctrine and fellowship, resting upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. It has ever been their desire to worship God in the Spirit, rejoice in Jesus Christ, and to have no confidence whatever in the flesh, or in any of the works of the flesh. They have not allowed any of the modern religious inventions of this religious world to creep in among them. Their old, well-beloved and faithful minis-

ter of the gospel died some years ago. Since then they have not had preaching all of the time. When they have no preaching, they meet together by themselves for prayer, exhortation and praise. There are some excellent gifts in the church, which are instructive and edifying. The SIGNS OF THE TIMES is taken among them, which fact of itself would be a sufficient proof to me that the people were sound in the faith. I am the only one that has ever visited them from the States. I hope that I may never forget or be unmindful of the great love and kindness which they manifested toward me, a poor sinner.

Your brother in love and hope,

H. CAMPBELL.

MANCHESTER, Iowa, Dec. 15, 1884.

GILBERT BEEBE'S SONS—FAITHFUL SERVANTS:—Inclosed please find a letter received from sister Sarah A. Blake, which, if there is no objection to, I with many others would be pleased to see in print in the SIGNS OF THE TIMES.

I have been a reader of the SIGNS OF THE TIMES commencing with the first number, first volume, and have been a subscriber commencing with the second volume, until the present, and expect to continue its subscription until time shall be no more with me. It has been and still is such an agreeable messenger to me, that length of time does not lessen the importance nor the richness of its contents, being the glorious news of salvation by free and sovereign grace.

I write these few lines, thinking there may be some other monuments of mercy with whom I was acquainted in my young days who still survive, and who might see and learn that my dear wife, Mary Jane Tanquary, and myself are the happy recipients of amazing grace. She is in her sixty-eighth year, and I in my seventy-fifth year, and in the fifty-first year of our marriage.

AMOS H. MCKAY.

WATERLOO, Iowa, Nov. 1, 1884.

DEAR BROTHER:—Your short note of October twentieth was duly received. You speak of the darkness still pervading your mind, of which I have so often heard you complain; and you say, "Will you not write me some cheering news?" You have asked for cheer and comfort from a source very unlikely to be able to give it. I will therefore put as far as possible my own dark, gloomy feelings and despondency in the background. Let us then forget those things which are behind, and reach forward for the joys and comforts to be realized in the bright hereafter.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrews ix. 24. Our High Priest has not gone into the inner courts of the earthly tabernacle, as the high priest did anciently, to offer sacrifices, first for his own sin, and then for the sin of the people. He did not enter in with the blood of beasts, to offer a sacrifice

for one year's sins; but with his own blood he hath entered into heaven itself, there to appear in the presence of God for us; and because he lives, every member of his body lives also. He does not serve for a number of years only. He is not made after the law of a carnal commandment, but after the power of an endless life. "He ever liveth to make intercession for them." When Aaron entered into the holy of holies, the people without rejoiced while they heard the bells on his garment; for by that they knew their priest lived, and was sacrificing for them. So as long as we hear the clear, true sound of the gospel bells, proclaiming liberty to the captive, telling the poor, desponding child of God that his Savior lives forevermore, we can rejoice. Our Savior's sacrifice has been accepted in our behalf, our sins are washed away in his precious blood, and he is to day in the presence of the Father for us, interceding on our behalf. Therefore fear not. Our Aaron lives. The names of all his chosen went into the holy of holies, deeply engraven on his breast. They are there now; and till Satan is allowed to take heaven by storm and erase the names from the Lamb's book of life, they will remain there. As long as the King of life and glory is enthroned in the highest seat of heaven, the heirs have nothing to fear; for all of Satan's artillery has not force enough to take one of the weakest subjects from the hand of our everlasting High Priest. No, my downcast brother, our Savior has not sacrificed his own blood and life for our sins in vain. He is not leaving his work unfinished, but is daily, hourly, yea, momentarily, working his sovereign will in the hearts of his people, finishing the work he begins, setting each gift in the body, and finally calling them home to ultimate glory, there forever to bask in the love of the once crucified but now risen and glorified Redeemer.

He lived a life of sorrow here on earth for his bride; he died a most shameful death for her; he rose from the grave triumphantly for her; he is now living a life of intercession for her; and shall he not have the purchase of his blood? Yes, "He shall see of the travail of his soul, and shall be satisfied." He has all power in heaven and earth, and none is able to take his own from him. "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." What cause have we then for fear? Why so sorrowful? Is there not comfort and consolation enough in the blessed thought that our High Priest lives to dispel all gloomy fears, and baffle all of Satan's suggestions?

Eternally the Savior lives!  
What strength and hope such knowledge gives!

He lives eternally to save  
From sin's destruction and the grave.

Our great High Priest forevermore  
Lives to relieve his blessed poor;

Before his Father's face he pleads  
Their cause, and daily intercedes.  
Should sin defile our garments white,  
Or we grow wearied in the fight,  
Our Savior stands before the throne  
Pleading our cause, as if his own.

None of his lambs shall call in vain;  
He knows each secret grief and pain.  
Before they tell to him their grief,  
He's ready with his kind relief.

No earthly father could bestow  
Upon his children here below  
Such kindly tokens of his care  
As he for his own doth prepare.

Such favors, costly, rich, divine,  
In his bless'd person meet and shine;  
Yet can I hope that I may share  
In all I see provided there?

Thou hast commanded those to come  
Who're destitute of peace and home;  
No other home, no other rest,  
Have I, but on thy sacred breast.

I give these poorly composed lines, as they seem rather in connection with what I have been writing. They are, like their author, imperfect; yet they express some of the ideas I wish to convey.

Now, Uncle Amos, I feel sure that I have not done justice to this subject of vast importance and interest. If handled by an able pen and mind, there could be beauty brought out of it. You will therefore overlook all the mistakes contained therein, and attribute them to the error of head and not of heart. I was thinking of writing on this subject for publication in the SIGNS, but I have since concluded to write it to you. If you see anything in it worthy of publication, you may send it there; if not, all is well. I was sorry to hear that you were so poorly, and hope you and Auntie are now in the enjoyment of good health. My health is very good, and the rest of the family are enjoying the same great blessing. I hope to hear from you again soon. May the God of Abraham, Isaac and Jacob dwell with you in your declining years, and at last take you to himself, is the sincere wish of your unworthy little sister,

SARAH A. BLAKE.

NORTHPORT, Ala., Jan. 13, 1885.

DEAR BRETHREN BEEBE:—The SIGNS is a source of great comfort to me, and I want it as long as I live. I take the *Primitive Pathway* and *Zion's Landmark*; but without any flattery, none of them fills my desire like the SIGNS. I always expect a feast when I get it, and I am seldom disappointed. I will also inclose you a letter I received from Elder Gilbert Beebe not a great while before his death, which was a great comfort to me at that time, and might, if published, prove a comfort to others now. Some one has got hold of the letter and disfigured it, but I think you can make it all out. I should be glad if you would publish the letter.

Yours in affliction, yet sometimes rejoicing in hope,

H. J. REDD.

MIDDLETOWN, N. Y., August 3, 1880.

MY VERY DEAR BROTHER REDD:—Your very kind and brotherly letter of the 30th ult. is before me, and I can assure you that you have my tenderest sympathy and prayers that

our gracious God may sustain, bless and comfort you and your dear bereaved family in this solemn hour of heart-rending sorrow and grief. I know by painful experience the unspeakable anguish of parting with the fondly loved children which God has given us to enjoy for a little season, when we see them encircled in the icy arms of death and consigned to their graves. Five times has that bitter cup been pressed to my unwilling lips; and well do I know that none but our God, who in his inscrutable wisdom has laid the heart-rending bereavement on us, can apply the soothing balm of heavenly consolation to, heal the smarting wound. May you hear his gracious voice saying unto you, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We need these evidences of his faithful love, and they are working for us a more exceeding and eternal weight of glory.

While death has entered your dwelling, it has spread its terrible ravages in many other localities far remote from yours. I received almost at the same time of the arrival of your letter, the sad announcement of the death of my beloved daughter-in-law, the fondly beloved wife of my son, Elder Wm. L. Beebe, of Canada. She died without one minute's warning, probably of some heart disease, as you will read in the obituary to be published in the next issue of the SIGNS. Wm. L. Beebe was talking of accompanying me, if I was permitted to visit the south, as my family and friends are unwilling that I should perform the journey alone. What impediments, if any, this overwhelming affliction will place in his way, I cannot know until I hear again from him. I confess the prospect of my getting as far south as where you live grows darker as the time draws near. I have myself been so much affected by the recent heat that I can scarcely sleep at night; and I greatly fear that I shall be compelled to relinquish the hope which I had so fondly cherished of seeing you and the dear friends in your vicinity this fall. I expect to attend the Virginia Association next week. It is about three hundred miles distant, but I can go by railroad to the place in a day. By the time I return, on the 14th instant, I think I shall have heard further from my son, and be able to determine more definitely what to do. As soon as I can with any certainty determine what course to take, I will endeavor to apprise you. In the meantime, I hope you will make no appointments for me, nor any different arrangements on my account.

With strong desire for your welfare, and the prosperity of the dear Zion of our God, I remain devotedly your friend and brother in love and fellowship,

GILBERT BEEBE.

"WHEN thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah."—Psalm xxxix. 11.

If it be true that the experience of every believer in Jesus is the dealing of God with such an one, then all things that are connected with or make up that experience are wrought by him; and hence it is that "All things work together for good to them that love God, to them who are the called according to his purpose." For he "who worketh all things after the counsel of his own will," directs and controls them "to the praise of the glory of his grace." And whether he makes himself known by his sustaining hand or chastening rod, he does all things in wisdom, and in faithfulness and love to his people. His loving-kindness is excellent, and continually preserves them; and "Blessed is the man whom thou chastenest, and teachest him out of thy law." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. xii. 11. Then it is made to appear that those things which look to us to be the very dark side of our experience, are as much his work as those things which seem to be the bright side of it. The calamities, sorrows and distresses that came upon Job were a multitude of evil things, and caused him to bemoan himself as being in evil case; but it was the Lord's doing; and when the Lord turned the captivity of Job, and gave him twice as much as he had before, then did his brethren and sisters and acquaintance bemoan him, and comfort him "over all the evil that the Lord had brought upon him."—Job xlii. 11. So then, if we feel that we are brought low, if our worldly prospects are withering, if earthly friends forsake us, if our outward man perish, and our old man is continually bringing us into trouble and mortifying us, and we find no good thing in the flesh, but feel ourselves sinking in deep mire and going down into deep waters, we may know that it is the Lord rebuking us for our iniquity, and making our beauty to consume away like a moth, and making us to know surely that we are vanity. Yea, "verily every man at his best state is altogether vanity." Then may we take this as addressed to us, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." And O how severely, but justly. "Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 2, 6.

Brethren, I have taken this occasion to pen down a few thoughts, with references, as indicative of what has been my experience for some time past. Do with it as seems good in your own judgment.

Yours, I hope, in christian warfare,  
R. M. THOMAS.

NEW MARKET, Mo., Jan. 12, 1885.



PLYMOUTH, Ill., Dec. 21, 1884.

G. BEEBE'S SONS—DEAR BRETHREN:—It is nearly the close of another year, and I am reminded that it is about time for me to renew my subscription for the forthcoming volume of the SIGNS OF THE TIMES, as I feel that I cannot do without it.

And now, dear brethren, with your permission I will try to write a few lines to the readers of our family paper, that they may know something of my present condition. I am old and very much afflicted in person. My wife is also badly afflicted, having had a fall on the twenty-third day of August last, which so crippled her in her hips that she has not been able to walk or stand since then. She is not able to get up or down, only as we lift her about. I am now nearly eighty-one years old, and she is in her eighty-seventh year. The fatigue, loss of sleep and anxiety of mind have almost worn me out, having gone through what I thought would be impossible for me. But the good Lord has hitherto helped me, and I try to trust him for all that is to come. I have not written this by way of complaining of my lot, as being hard, for I know it might be worse than it is.

Now, dear brethren, you who write for the SIGNS, remember that you are writing to thousands of readers, to the poor and afflicted, the weak and the illiterate. Continue to write of the experience of all, that all may be edified and comforted. You do not know how much comfort it affords the poor, downcast children of God to read their own experience in the experience of others, as recorded in the sacred Scriptures. Do not be striving for new things, but be content with what you can prove by the inspired record. This will edify and comfort the people of God, no matter what others may say about it. I am greatly pleased and edified by the manner in which the SIGNS is conducted. May the Lord bless you, and give you wisdom to direct you. Amen.

JACOB CASTLEBURY.

WALDRON, Ind., Dec. 29, 1884.

DEAR BRETHREN:—Having received the last number of the fifty-second volume of the SIGNS OF THE TIMES, I hasten to send my remittance for the next. Through it I have been much comforted, its pages being filled by such able writers, and especially the editorials, and the advice given therein. O that God may enable all his professed followers to heed the same. Yours in hope,

R. B. PEEK.

### INQUIRIES AFTER TRUTH

WILL brother H. Cox, of Ghent, Kentucky, give his views through the SIGNS OF THE TIMES on 1 Peter iii. 19 and iv. 6? My mind has never been fully satisfied about the spirits in prison, who they were, or when it (the preaching) was done. Please comply with this request, and you will oblige a poor sinner saved by grace, if saved at all.

D. S. BUNCH.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1885.

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

### DEATH AND LIFE.

IT is not proposed in this article to solve the incomprehensible mysteries involved in the subject presented. Even inspired apostles have not undertaken to explain these mysteries; but they have given the truth as it is clearly manifest in the experience of the saints, and left the cause of that truth as hidden in the unsearchable wisdom of God. Finite intelligence can never comprehend the appointment of God by which all things are ordered and come to pass with unerring certainty, each event in its destined time and place. As the sovereign God "giveth not account of any of his matters," no reason can be found for his decrees but that which is assigned by our Lord Jesus, "Even so, Father, for so it seemed good in thy sight." Caviling infidelity may not be satisfied with the appointment of divine wisdom, but it cannot be changed by all the opposition of carnal enmity against God. From the time when sin entered into the world death has reigned, and "the living know that they shall die."—Ecc. ix. 5. This is the heritage of all the children of Adam, for in him they all sinned. The fatal result of sin is manifest even to natural reason, at least so far as corporeal death is involved; but as the natural man cannot know the things of the Spirit of God, special revelation is required to show the depth of everlasting death into which sin has sunk its victims. This can be known only by the light of that knowledge which is given by the Spirit. So Paul says, "For I was alive without the law once: but when the commandment came, sin revived, and I died."—Rom. vii. 9. The power of this death is never known in time by any except those who have the experience of it as it was revealed in the apostle; yet all who sinned in Adam are under the everlasting bondage of interminable death. This is the dreadful condition of all the race of man, "for that all have sinned."—Rom. v. 12. Judgment has already come upon all men to condemnation, and it does not remain to be determined in the future whether they shall be found subject to death. In the judgment of God every man has sinned, and is already dead.

In this utterly hopeless condition every quickened sinner finds himself. The holy law contains no provision for repentance, but denounces its terrible curse upon every one who continues not in all its just requirements. When brought to feel the weight of this condemnation the sinner is prepared to appreciate the infinite grace of God in Jesus Christ, who gives eternal life with all the righteousness which justice demands, and whose precious blood cleanses the vilest rebel from all sin.—1 John

i. 7. This eternal life is not given to authorize its recipients to continue in sin. It is the very principle of divine holiness itself, so that they who have received it are made to abhor that which is evil, and to hunger and thirst after righteousness; and all such are included in the blessing of our Lord with the assurance that they shall be filled. He who has received this unspeakable gift cannot sin, because he is born of God.—1 John iii. 9. The law of the Spirit of life in Christ Jesus has made every one who is led by the Spirit free from the law of sin and death; therefore they cannot sin against that law, being not under the law, but under grace. "But if ye be led of the Spirit, ye are not under the law."—Gal. v. 18. This includes every one who is born of God; "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. They are not yet released from the vanity of the law of sin which wars in their members, and causes them to groan, being burdened, because they do the things they would not, and find not how to perform that which is good. The tempter takes advantage of their weakness, and urges it as evidence that their hope is a delusion. Then they are reminded of the declaration of John as conclusive proof that they are not born of God. But the fallacy of this accusing argument appears in the fact that the inspired servants of God in all ages were beset by the same weakness and oppressed with the same evil heart of unbelief under which the tried saints now mourn. Therefore in the very doubts and darkness which are experienced by the afflicted and poor people of God, the assurance of eternal life is witnessed. So, they are guided by that light which shines in darkness; and in their felt sense of death in themselves is manifested the life of Christ in them. None can know the bitterness of death reigning in their members by the power of sin that dwells in them, until it is taught them by the Holy Spirit; and they who have learned this by personal experience are certainly sealed as heirs of immortality in Christ Jesus. This was the testimony of Paul, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Cor. iv. 11.

When the power of death is felt as the law of sin in their members, it seems to the reason of the saints that they have not received that eternal life which is the gift of our Lord to his own ransomed people. They know that they long for deliverance from the bondage of sin, but cannot claim the assurance that is given in the revealed word to those who love righteousness and hate iniquity. They have indeed the desire for conformity to the perfection which is in Jesus, but they find in themselves nothing but sin working death. Through the whole term of their earthly existence, after they have been made to hope in Christ, this is the conflict which is continually felt by them. "For the flesh lusteth against the Spirit, and

the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. v. 17. This warfare is between life and death; for sin reigns unto death, but grace reigns through righteousness unto eternal life by Jesus Christ our Lord. The victory is sure in the final deliverance of every saint into the fullness of infinite joy in heaven; and this assurance includes their preservation in all temporal trials, and secures them against the possibility of suffering anything which is not for their good and for the declarative glory of their Redeemer. "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. This knowledge is not the result of education. It is hidden from the wise and prudent, and revealed unto babes. They are manifested as having eternal life when they are enabled to know this, for none can know it but such as have been led into its truth by the Spirit of God; and as only the sons of God are so led, every one who knows the truth is made free from legal bondage.—John viii. 32-36.

While the life of Christ in them the hope of glory marks the subjects of grace as ordained unto eternal salvation, yet they are subject to the vanity of sin dwelling in their members; and no others can know the power of death working in them as it is felt by the true children of God. They are alive to the exceeding sinfulness of sin, yet they cannot escape from its working in their members. And as righteousness is life to them, so sin is death to all their experience of joy and peace in believing. This warfare cannot cease while they remain in the body of this death, because the opposing elements of life and death can never be reconciled; and as the company of two armies these principles dwell in every saint until the word of the Lord shall release them from the warfare by giving them the victory over sin and death. Often they may be so nearly overcome in their deep trials that they may fear to claim that they know anything of life; but if they were destitute of life they could not know sin as the sting of death. Therefore in their pain and sorrow under the dominion of sin and death they have the sure witness that they are alive to the righteousness which is of God. So, while they are made to groan under the power of sin working death in their earthly tabernacle, that very suffering is the earnest of their heritage of eternal life in Christ Jesus. And thus the death which seems to be against their hope, is made to bear witness to their life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans vi. 23. "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

**CHRIST THAT DIED.**

(Romans viii. 34)

SEVERAL queries have come to us which are answered in the above expression of the inspired apostle. In the effort of finite reason to grasp the hidden wonders of salvation by grace, there are many questions which arise at every step, none of which can be correctly solved by natural wisdom. The whole system of salvation is inseparably connected with the truth contained in this short text; and while no created intelligence can comprehend the great mystery of redeeming grace, yet it is revealed in all its infinite length and depth to every babe who is born of God. This revelation is received alone by faith, and the reason even of the saints themselves cannot see its glorious beauty. Much less can it be taught by them to such as have not received the revelation.

CHRIST is one peculiar name given exclusively to him who is ordained with the holy anointing of the Spirit of the Lord God. This is the consecration by which he is qualified to preach good tidings unto the meek. No other anointing could qualify him for the great work which he came to do, and no other being ever was so gloriously ordained to finish the work which was committed to him alone. But the name has peculiar significance in this expression. In answer to the challenge, "Who is he that condemneth?" the apostle gives the name of our Redeemer, in which all his body, the church, is included. That anointing by which our Lord is constituted the Christ as head over all to his body, the church, covers every member of his body; so that when it is declared to be "Christ that died," in that expression is the full satisfaction of all the demands of infinite justice against all the members of his body.

In his eternal deity our glorious Lord could not be subject to death; and although in the weakness of the flesh he could suffer and die, it was only as bearing the sins of his people that he could die. This is the relationship revealed in the name Christ. It is as the anointed Head over all to the church that he is the Christ; and because he died in that relationship to the church as his body, the inspired judgment is recorded, "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.

Vain reason may speculate, and pride may prompt men to attempt to explain the profound mystery of what is involved in our text; but the only safety of the dear children of God is in accepting the inspired testimony with implicit confidence, and avoiding foolish questions, such as arise from the natural mind. While the hope of every saint is based upon the fact that Christ died, and that thereby infinite justice is satisfied on the part of all whose sins were borne by him in that death, it is beyond the capacity of reason to comprehend the mystery of how he who knew no sin could be made sin for the justification

of guilty sinners. None could accomplish this wonderful work but he upon whom the Spirit of the Lord God abides, who is the Christ. In this manifestation of our Lord he is inseparable from his people, who are his body, and the fullness of him that filleth all in all. It is as Christ that he is the life of his church, and in the redemption of his members from sin he must lay down his life for them, not as a substitute, but as their life, which justice demanded. Being anointed with the Spirit of immortality, Christ had power to take his life again, not now subject to death; but he ever liveth in that newness of life by which he was raised from the dead to die no more. Herein is the strong consolation contained in the text; for as the unity of his body with him as their life required that Christ should die, so that same unity secures their resurrection in his being raised up from the dead by the glory of the Father. He said to his disciples, "Because I live, ye shall live also." When by faith they are enabled to receive this truth, they are saved from the cruel assaults of doubt and unbelief; for their confidence is not in themselves, but in Christ Jesus. Since his life secures the life of all his redeemed people, they may well rejoice in him, and have no confidence in the flesh.

While it is only through the death of Christ that life is given to his sheep, who hear his voice, yet in that death the subjects of his redemption are all included; and as they are partakers of Christ's sufferings, it is certain that when his glory shall be revealed they shall be glad also with exceeding joy. In their severest tribulation they have the most unquestionable testimony that they are identified with "Christ that died," and this brings the assurance of life in his resurrection; "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans vi. 5, 6.

**MINUTES**

OF

**ASSOCIATIONS AND OTHER MEETINGS.**

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

**BOOK NOTICES.****HYMN AND TUNE BOOK.**

DEAR BRETHREN BEEBE:—A desire has been expressed by many brethren in different parts of the country during the past few years that a hymn and tune book might be prepared for use in our churches. Believing that such a book would be of great convenience in meetings for the worship of God, we have undertaken to prepare one; and have so far advanced in the work that we shall probably be able to put it in the hands of a publisher some time during the coming spring or summer. The book will contain about five hundred and fifty hymns selected from "Beebe's Collection," and about one hundred besides, with suitable tunes to the number of about three hundred. We have been aided by the advice of brethren upon whose judgment we can rely, and still expect to receive such help in the further prosecution of the work. This book will not displace hymn books now in use, but may be used in connection with any collection of spiritual hymns. In preparing this work, the labor of which is not light, we desire to have an eye single to the glory of God and the good of his people.

SILAS H. DURAND.

P. G. LESTER.

SOUTHAMPTON, Bucks Co., Pa., Jan. 2, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I desire to say to brethren and friends through the SIGNS that the accidental omission of a few words in transcribing from the original manuscript, in Part First of my "Diagram of the Churches," has so mystified my true meaning that a few sentences are obnoxious to some dear brethren, although fully explained in Parts Second and Third. I have in progress a little manual of explanations, that will be furnished upon application to any purchaser of my book, free of charge, as soon as complete, entitled, "Truth Vindicated." Please give notice that I will sell my book at the reduced price of \$1.25 until it is paid out of debt.

S. M. CARLTON.

HENDERSON, Rusk Co., Texas.

GAINESVILLE, Hall Co., Ga., Dec. 20, 1884.

EDITORS SIGNS OF THE TIMES:—Please permit me to say through your paper that I have on hand several hundred pamphlets on the subject of Baptism, the Organization of the Gospel Church and Ministry, Church Discipline, &c., written by my father, Elder D. W. Patman. Persons desiring can get them by applying to me. Stamps will be received in payment. Single copy, ten cents; three copies for twenty-five cents, including postage.

BETTIE PATMAN.

**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 Wednesday, Dec. 24, 1884, by Elder S. Hawkins, at the bride's residence, Anderson County, Kentucky, Mr. Edmond Burrus and Mrs. Katie Cole, both of said county.

**OBITUARY NOTICES.**

DEAR BRETHREN BEEBE:—I send you for publication in the SIGNS a notice of the death of Bessie Cowan, daughter of brother and sister Cowan, of Ekfrid, Ontario, aged sixteen years, ten months and four days. The many friends who have been entertained there during the June Quarterly Meetings will remember her for her kind and cheerful attention to their wants. Last June I noticed a peculiar thoughtfulness in her appearance during the meeting, and although the recent loss of a dear sister might account for it, I left there with the impression that she was thinking seriously of eternal things. She complained only of weakness, and the best physicians there were deceived, leaving her after a thorough examination on Sunday with the expressed belief that she would be better in a few days. That evening she rode three miles. The following Tuesday, August 12, she died. She was very lovely and much beloved, and her loss must be deeply felt by all her acquaintances, but most deeply by our dear brother and sister, who have been sorely bereaved. But they have also been made to know something of the power of our God to give consolation in the deepest sorrow, and may they continue to experience the power of his grace to heal and comfort.

Our dear sister, in a letter to me, says, "She had naturally a cheerful disposition, and loved and was beloved by her companions; but during her weakness she was very quiet and thoughtful. That is about all I can say. She seemed to know she was going. She said, a few hours before her death, 'O ma! I am dying.' My bleeding heart seems ready to burst while I write. I feel so much need of heavenly grace to sustain us in this trying hour. I cannot close without acknowledging his goodness and mercy. When going into the meeting house on the occasion of her funeral, I thought, What is the good of preaching? He cannot say anything to comfort me. But Elder Pollard spoke from 1 Peter i. 24, 25, and it was very comforting; and when he said that it might be a blessing in disguise, a light seemed to shine around, and I thought for a moment how well I could bear it if it would be the means in God's hands to bring my remaining three children to trust the throne of grace."

In a recent letter, she says, "I shall ever remember with pleasure your labors of love in Canada, especially eight years ago when I was received into the church. The joy I received was unspeakable and full of glory. I thought at that time, and a couple of years after, that no earthly cares or trials could ever affect me so far that I could not implicitly trust my dear Savior, who had done so much for me, and that I could bow in humble submission to every dispensation of his providence, and say, 'It is the Lord: let him do what seemeth him good.' But ah! how bitterly I have been brought to feel and say, as the dear Savior said to his disciples, 'The spirit indeed is willing, but the flesh is weak.' This, I think, has been the greatest trial of my life; but though tempted and tried, I have not been forsaken. I feel as though I would not do justice to my God without acknowledging his great goodness to me in causing his promises to be precious to my soul. How beautiful are those words, 'But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.' And many like precious promises, causing me at times to feel a sweet resignation to his holy will."

It is by the desire of our afflicted brother and sister that I send this notice, and I have taken the liberty to insert these extracts from their letters, because they express more than I could otherwise tell, and what will be comforting to some others of the afflicted family of God.

Your brother in hope of eternal life,  
SILAS H. DURAND.  
SOUTHAMPTON, Bucks Co., Pa. Jan. 13, 1885.

**DIED**—At his residence in Wheatley, St. Francis Co., Ark., on Sunday morning, Dec. 7, 1884, at about 8 o'clock, **Stephen G. Waldrip**, in the 65th year of his age. His disease was pneumonia. He was confined to his bed but about a week. He suffered severely the last twenty-four hours of his life. He was almost always complaining, but was able to be up and attend to his daily avocations. He lost his companion just three years before. A faithful wife was she. He seemed to realize that fact during the three years he lived without her. He loved to talk about her and tell of his sorrow since her departure. He seemed to have but little desire to live. He was born in Lauderdale Co., Feb. 9, 1820, was married to Jane Smart, at about nineteen years of age, and in the year 1871 he united with the Bethesda Church of Primitive Baptists, Panola Co., Miss., and was chosen Deacon of the church. He moved near the place where he died in 1873, where he was not permitted to hear the gospel preached as he believed it. He was a strong believer in the doctrine advocated by the SIGNS OF THE TIMES, of which he was a constant reader until he died. He was strictly honest in his dealings, steadfast in his belief, never fearing to defend what he believed, though the odds were ever so much against him. He leaves five children, three sons and two daughters. We hope he is at rest.

ALSO,

**DIED**—Our son, **Eddie Freeman**, on the 20th day of August, 1884, of congestion of the lungs and stomach, in the seventh year of his age. Little Eddie was a favorite child, dearly loved by his parents, brothers and sisters. He was a very harmless, inoffensive child. His little seat is hard to fill. We did grieve to give him up, but we try to be reconciled to the will of the Lord; for we feel that the Lord is too wise to err. And we hope, by the grace of God, to meet him in that good land where there will be no more partings nor tears of grief. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

J. H. & M. F. FREEMAN.

WHEATLEY, Ark.

**SISTER Esther E. Bartley**, wife of J. L. Bartley, after a lingering consumption, which she bore with great christian fortitude and patience, retaining her active mental powers to the last, very peacefully fell asleep in Jesus, November 25, 1884, at their home in Jasper Co., Ill., aged forty-six years, leaving her husband, five sons and one daughter, mother, brothers and sisters, the church and many friends, to sorrow for themselves, but not for her. She joined the church in July, 1865, and lived a meek and worthy christian life, and was much esteemed and beloved, being kind, amiable and remarkably intelligent. She will be sadly missed. May God comfort the bereaved family.

This hymn was selected by sister Esther E. Bartley to be sung at her funeral, and the family desire it published, if convenient.

"Tis finished! the conflict is past,  
The heaven-born spirit is fled;  
Her wish is accomplished at last,  
And now she's entombed with the dead.  
The months of affliction are o'er,  
The days and the nights of distress:  
We see her in anguish no more.  
No sickness, or sorrow, or pain,  
Shall ever disquiet her now;  
For death to her spirit was gain,  
Since Christ was her life when below.  
Her soul has now taken its flight  
To mansions of glory above,  
To bask in ineffable light,  
And dwell in the kingdom of love.

The victory now is obtained;  
She's gone her dear Savior to see;  
Her wishes she fully has gained;  
She's now where she longed to be.  
Then let us forbear to complain  
That she has gone from our sight;  
We soon shall behold her again,  
With new and redoubled delight."

D. BARTLEY.

**DIED**—At his late residence in Roxbury, Delaware Co., N. Y., Jan. 9, 1884, **Chauncey A. Burroughs**, aged eighty-one years and

twenty days. His wife died Dec. 20, 1880. Brother Burroughs and wife were baptized in the fellowship of the Second Old School Baptist Church of Roxbury, in 1831, by the late Elder David Mead. They were worthy members and filled their places in the church until her death, which was very sudden. Her death left him lonely and disconsolate, yet the Lord was with him to sustain by perfecting his strength in his weakness. It was stated by one of the children that he never took any comfort after the death of his wife; I suppose they meant in an earthly point of view. All his enjoyment was in the God and Rock of his salvation. That was the theme of his conversation, as the writer of this notice can witness. A short time before his death, at his house, the doctrine of eternal vital union of Christ and his people, his church, and also the choice of them in Christ before the world began, was set forth, and he expressed how he would rejoice if it was the will of God to bring some of his children to see the doctrine as it appeared to him. It was his theme in church meetings, when he could attend, to speak of the foundation of God, which standeth sure. But the Lord has called him from the turmoils of earth, to dwell where Jesus is, and to be forever with him, as we indulge the hope. He leaves three sons, two daughters and the church to mourn their loss.

We were called to preach on the occasion, from Romans v. 15. May the Lord sanctify their afflictions to their good and his name's glory.

I. HEWITT,

HALCOTTVILLE, N. Y., Dec. 12, 1884.

I AM requested to send for publication the obituary of sister **Martha Ann Young**, who died on Monday morning, between four and five o'clock, December 8, 1884, in the fifty-sixth year of her age. She was as well when she went to bed the night before as she had been for three weeks. She had been doing her work all the time. Her husband got up that morning about four o'clock. While he was kindling fires, she was talking as lively as common, telling him what she had read the night before, after he had gone to bed. All at once she quit talking. He waited a little while, and then said to her that if she would get up and get breakfast early, he would go to town. She made no answer. He then noticed her snoring, as he thought, and said, "Martha, are you asleep?" She made no reply, and he repeated it a little louder, and still received no reply. He then went to her, but could not arouse her. She never spoke again.

Sister Martha was born and raised in Shelby County, Indiana. She united with the Old School Baptist Church called Mt. Lebanon, in the year 1851, and was baptized by Elder A. B. Nay, in June or July. That fall father moved with his family to Davis County, Iowa. In June, 1852, she was married to W. M. Young, and in July, 1853, she united by letter with Fox River Church of Old School Baptists, in Davis County, Iowa, and remained an orderly and upright member until her death. Her theme was salvation by grace, and grace alone, and was ever ready to contend for the faith once delivered to the saints. But she is gone, and we will meet her no more in the church of God, where it was her delight to be and to worship God; for there was all her trust, for life and salvation. She leaves a husband, step-mother, two brothers, five half-brothers, three half-sisters, the church, relatives and friends to mourn their loss; but we sorrow not as those that have no hope, for we believe that our loss is her eternal gain.

JAS. T. COONS.

DRAKEVILLE, Iowa, Jan. 10, 1885.

**Mrs. Rachal Moore** died of consumption at the residence of her son-in-law, Mr. E. M. Kitsan, near Pleasureville, Henry Co., Ky., June 9, 1884, in her eighty-sixth year. Sister Moore united with the Mount Pleasant Church, at this place, on the third Saturday in April, 1868, and was baptized at the same time of the writer, on the third Sunday in May following, by Eld. N. A. Humston. Sister Moore lingered long, and when the writer called to see her she would call to mind the fact that we were baptized together,

when she scarcely knew anything else. She left several children, numerous friends and the church to mourn their loss; but we trust she is taken home to rest.

A funeral sermon was preached by Eld. N. A. Humston on the third Sunday in August, 1884, from Rev. xiv. 13, to a large congregation of relatives and friends.

ALSO,

**DIED**—**Mrs. E. E. Moore**, wife of brother John Moore, the son of the aged mother named above. Sister Moore was a daughter of brother Wm. and sister Betsy Kitsan, and joined Mount Pleasant Church about thirty-five years ago. She lived a consistent and much beloved member until called home by death, caused by flux, August 31, 1884, aged fifty-seven years, two months and twenty-seven days. She is much missed by a deeply stricken and sorrowing husband, an aged mother, several brothers and sisters, and numerous friends; but we trust that our loss is her eternal gain.

The writer tried to preach on the funeral occasion, Sept. 2, at 10 o'clock a. m., at her stricken husband's home, near Belle View, from John xi. 25, 26, after which a sorrowing cortege followed the remains to the cemetery at Eminence.

J. M. DEMAREF.

PLEASUREVILLE, Ky., Dec. 22, 1884.

IN compliance with a request, I forward for publication in the SIGNS OF THE TIMES a notice of the death of my dear, aged grandmother, **Frances Bretz**, who entered into rest Jan. 2, 1885. Grandmother was born in Rockingham Co., Va., July 20, 1800. From there she moved with her parents to Fairfield Co., Ohio, where she married David Bretz, May 19, 1822. Some time in the month of May, 1827, she was baptized in the fellowship of the Pleasant Run Church, by Elder Thomas Snelson. She afterward moved to Seneca County, and then to Hancock County, Ohio, where she died. She was a member of the Primitive Baptist Church for over fifty-seven years. During these many years she was an orderly and consistent member, always striving for peace and purity in Zion. I have often heard her say that salvation was of grace from first to last, and that if it was at all of works, then she was lost. She spoke many times of the miraculous deliverance of the children of Israel, and said that was the way she was delivered; that she was at the end of the law, and she could but stand still and see the salvation of the Lord. Death was a welcome messenger. She was waiting to leave this tenement of clay, and said she often wondered why she was left here; but she wanted in all things to be reconciled to God's ways.

The funeral services were in Van Buren, preaching by Eld. John J. Van Horn. His remarks were based on John xiv. 3, after which her remains were followed by bereaved children and sorrowing friends to the cemetery and laid beside her husband's who preceded her some years.

We'd not disturb her peaceful slumber,  
Though beneath the cold, cold sod;  
For we know she's of the number  
Who in heaven are praising God.

GEORGE A. BRETZ.

MILTON CENTER, Ohio, Jan. 20, 1885.

**BROTHER Joseph Hutchison** was born in the state of Virginia, in the year 1805, and died Dec. 30, 1884, at his home in Humbolt, Coles Co., Ill., being just turned into his eightieth year. He came to Illinois twenty-one years ago. He had been identified with the Old School Baptist Church nearly fifty-one years, and if ever one of the Lord's little ones lived and died strong in the christian faith, brother Hutchison would be classed with that number. That salvation was and is of the Lord, he never for a moment doubted. His constant theme, ever since it was my privilege to know him personally, was that of religion, salvation by grace. To talk of the goodness and mercy of God and exalt him above all things else, was an employment of which he never tired. On his death-bed he gave ample proof that the change with him would indeed be a happy one; that to depart and be with Christ is far better than the afflictions of this mortal state.

He leaves a wife and several children to mourn their loss of companion and father.

I attended the funeral and tried to comfort the friends by reading the 46th Psalm of David, and making a few comments thereon. Brother Luce closed with a feeling exhortation.

J. G. SAWIN.

LOXA, Ill., Jan. 9, 1885.

**SISTER Mildred Peyton** was born in Madison Co., Ky., in May, 1795, and departed this life Dec. 14, 1884, lacking about five months of reaching her ninetieth year. She united with the Regular Baptist Church, in her native state, some sixty years ago, and moved to Missouri about the year 1837, and united with the church here, where she remained until her death. She fully exemplified the life of the christian in her walk and conversation, which were blameless, both in the church and before the world. She was much loved by all the brethren and sisters, and held in high esteem by all who knew her. She had been a regular subscriber to the SIGNS OF THE TIMES for perhaps a period of thirty years. She loved the doctrine of salvation by grace, and of God's electing love in the choice of his people, and loved to speak and hear others speak of the precious name of Jesus. For some days before her death she spoke frequently to her friends about her departure, and of how sweet it would be to go home and be at rest. She requested that the writer should pay a tribute of respect to her memory, which was done before her burial. She leaves a number of children, a large number of grandchildren and great-grandchildren, who were loth to give her up; but we sorrow not as for those who have no hope. Yours in love,

M. J. SEARS.

HUNTSVILLE, Mo.

**DIED**—In North Berwick, Me., Nov. 22, 1884, **Linnie Roberts**, daughter of Mr. Joshua M. and Julia A. Roberts, about nine years old. She was a darling girl, and her father and mother feel their loss very much.

ALSO,

**DIED**—In North Berwick, Me., Dec. 14, 1884, **Mrs. Sarah Lord**, aged ninety-seven years, five months and fourteen days. She was willing to die, and had a hope that she would find it gain to die. She was our aunt, being a sister to our mother. She was kind, and much respected by all who associated with her, so she has left a good record behind. By her request before she died I preached at her funeral.

ALSO,

**DIED**—In Sanford, Me., Dec. 20th, 1884, **Libby O. Staples**, son of Olando and Emma Staples, aged one year and six months. He was a darling little boy, and it was hard for his parents and grandparents to give him up; but the Lord gave, and the Lord hath taken, and blessed be his name.

O Libby, thou art gone;  
Thy stay on earth was short;  
Thou didst not set thy heart upon  
This world of sin and naught.

WM. QUINT.

**Elder Loren P. Cole** died December 19, 1884, in the seventy-seventh year of his age. He soon followed his wife, who died November 20, 1884. An obituary will be prepared as soon as convenient.

I. HEWITT.

HALCOTTVILLE, N. Y.

## TWO DAYS MEETING.

THE Old School Baptist Church of New Vernon, Orange Co., N. Y., providence permitting, will commemorate the one hundredth anniversary of her constitution, on Sunday and Monday, March 1st and 2d, 1885.

Also, on Saturday preceding, (Feb. 28th), being the regular church meeting day at Middletown, preaching may be expected at our house of worship, corner of Cottage and Roberts Streets, at two o'clock p. m.

A cordial invitation is extended to all lovers of the truth to visit us on the occasion, especially brethren in the ministry. Trains will be met on Saturday a. m. at Middletown, and at Howells on Saturday p. m., and at Winterton, (on the N. Y., O. & W.) a. m. and p. m.

BENTON JENKINS, Pastor.

**CHURCH HISTORY NOTICE.**

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SYLVESTER HASSELL.

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

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# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53. MIDDLETOWN, N. Y., FEBRUARY 15, 1885. NO. 4.

## CORRESPONDENCE.

GHENT, Ky., Jan. 13, 1885.

BRETHREN G. BEEBE'S SONS:— We find in the SIGNS OF THE TIMES of January first, 1885, a request from brother Ed. Williams, of Jefferson, Alabama, for my views of the great truths presented in Matthew xix. 28. In his communication brother Williams says that he had requested Elder Purington to give his views upon the same subject, but that he replied that he had written upon that subject some years since, and stated that there had been some restrictions on his views. If brother Purington hesitated about writing further upon that subject, certainly brother Williams should not have even thought of requesting the feeble writer of these rambling thoughts to take his place, and unfold to him the sublime beauties presented in that text by our Lord to his disciples when he said, "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

It will be observed that our Lord introduces this subject with the word "verily," which means "in truth, in fact, certainly." Then his disciples were left without doubt as to the great truth he was about to enunciate, which was that "ye," disciples, whom he had called from worldly vocations to follow him, yea, to be witnesses through all coming time to spiritual Israel, described by him in the words "twelve tribes," witnesses of this great truth, that "ye which have followed me, in the regeneration shall sit upon twelve thrones, judging the twelve tribes of Israel." The word "regeneration," to which brother Williams invites special attention, means "reproduction; the act of forming into a new and better state." Our Lord said, "Ye which have followed me, in the regeneration," &c. He had said, "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Let it be remembered that those disciples were Jews, and were under the law covenant. That was a covenant of works. Salvation from the direful consequences of sin could not be found in that covenant, for "by the law is the knowledge of sin." "All have sinned, and come short of the glory of God;" for the law declared, "The soul that sinneth it shall die." Now Christ, who is the fulfiller of that law, and who by his obedience

to it met all its demands, and by reason of his eternal and unchanging right to his people, his sheep, leadeth them out from under that law covenant and into the glorious gospel covenant, and they follow him. They follow him in that great and infinitely glorious regeneration. Then surely that chosen people were brought into a new and better state. Old things have passed away, and, behold, all things have become new. When the Jew prayed his face was turned toward Jerusalem; but under this gospel covenant, when spiritual Israel prays they look by faith to Christ, for they are now regenerated from under the law covenant, and are brought into that new and living way which he hath consecrated for us through the veil, that is to say, his flesh. John says, "He was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." They followed him not back to Jerusalem, which was in bondage with her children. O no. They were regenerated from under the law, from under the bondage of that Hagar covenant, and were made free. Then those disciples followed him in the regeneration, in the great work whereunto he had come. His work was before him, and his reward was with him. When he had passed through the gloom, darkness and sorrow of Gethsemane, the agonies of Calvary, and his triumph over death and the grave, his people were forever regenerated from all that the old or law covenant required of them. Surely they were now formed into a new and better state, a state of rest in their glorious Lord. Ah, dear saint, when fond memory carries you back to the dark and gloomy days when you were under that hard task-master, the law, seeking justification by the deeds of the law, you remember well the toil, darkness, gloom and sorrow that were yours, and met you on every hand. It was then that the language of the poet came to you with mournful force,

"Awaked by Sinai's awful sound,  
My soul in guilt enthralled I found,  
And saw not where to go."

But when he who commanded the light to shine out of darkness shined in your heart, to give you the light of the knowledge of the glory of God in the face of Jesus Christ, you were regenerated from that state of toil and anguish and brought into a state

of rest. Yea, it was then that you rested from your own works, as God did from his. It was then that you entered into the sweet enjoyment of the gospel sabbath, that rest that remaineth unto the people of God. But the disciples followed him in the regeneration; and having thus followed him, they were made witnesses of the wonderful works he did while on earth, and the infinitely glorious truths that he taught, and they have left them on record for our learning. He says, "When the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." John says, "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." That was a great throne. It was the throne of his mediatorial power. Then it was the throne of his glory. He who had gone before his people in their regeneration from the power and dominion of the law, sat upon that great white throne. Not a blot or stain upon it. It was great, and its power extends through time; and they that surround that throne have washed their robes and made them white in the blood of the Lamb. O what harmony, beauty and loveliness shine with undimmed light upon and in the infinitely glorious plan of life and salvation through the work of our glorious Redeemer, that work in which his dear disciples followed him in the regeneration from the power of sin and the requirements of the law. All was harmony, for the throne was white, and they that surrounded it had come up out of great tribulation, and had washed their robes in his blood, and made them white, and they beheld the King in his beauty; and it is declared that they shall be like him, for they shall see him as he is.

"From whose face the earth and the heaven fled away; and there was found no place for them;" the offerings and sacrifices under the old dispensation, which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. When that time had fully come they fled away. That earth fled away, as well as that heaven; which presents all the power and glory of that legal or old heaven, and there was no place found for them. Then surely if there was no place found for them in the gospel heavens, those disciples who were brought into that new and living way, and were thus regenerated

and delivered from all that had been required of them under that dispensation. They could then appropriately say, "If Christ make you free, ye shall be free indeed." Then they can in an ecstasy of delight cry out, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help!"

All Israel was embraced in the twelve tribes. Our Lord said to his disciples, "When the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." In this last number is embraced all spiritual Israel, all the elect of God. When he sat upon the throne of his glory those witnesses testified to all the great works he had accomplished and the great truth he had taught them. The great commission is, "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." Thus he concludes his revelation to them. They as true witnesses have given to spiritual Israel all things needful for their guidance, and by that revelation Israel is to be judged. Thus they sit on twelve thrones, judging the twelve tribes of Israel. The prophet says, "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." The prophet foretells the particular time when that book of remembrance was to be written by the use of the word "then," an adverb of time. In the first verse of the chapter in which this prophecy is found we have this language, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." It was then, when the messenger of the covenant should suddenly come to his temple, that the book of remembrance was to be written. That book, and the things therein written, are that by which the twelve tribes are judged, in which are embraced all the elect of God. All who were chosen in Christ Jesus before the world began were to be judged, and they also are judged out of the things written in the books. The books here mentioned were the books of the law; and they, the dead in trespasses and sins, were judged out of the things

written in the law, which was a ministration of death; for the dead, both small and great, stood before God. Viewing themselves under the law, under that ministration of death, they 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." But now being regenerated from under that ministration of death, and brought into that new and living way, into the spiritual Canaan, they are judged by the twelve apostles, whom our Lord declared should sit on twelve thrones, judging the twelve tribes of Israel. That judgment was to be committed to them when he should sit in the throne of his glory, upon that great white throne. When he was seated in that throne the old earth, with all its offerings and carnal ordinances, and that old heaven, which embraced all the requirements of the law, fled away, and there was no place found for them. And when you, dear saint, are enabled to see the King in his beauty, and to behold the land that is very far off, you have no further use for that ministration of death, the law; for now you are dead to that law, and your life is hid with Christ in God. Christ having fulfilled that law, you are dead to all its requirements, and you live by faith in the Son of God, without which it is impossible to please him; yea, to please him who hath redeemed you from all iniquity, and made you kings and priests unto God. Kings, to reign with him, for ye are joint heirs with Christ; and priests, to offer spiritual sacrifices unto God. O how exalted, how infinitely glorious, is that regeneration from under that old covenant. Ah, yes; and when we remember that it was our glorious Lord that led his people from under that ministration of death, and that he chose those disciples to follow him in that regeneration, that they might leave upon record his wonderful works, and the great and infinitely glorious system of salvation through and in our dear Redeemer, that system declared in the new and everlasting covenant of grace, ordered in all things, and sure; when the dear saints remember these great and glorious truths, it is then they cry out, Alleluia! the Lord God omnipotent reigneth!

"A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." That covenant of grace was ordered in all things, and sure. Even the work of recording it was ordered, and revealed to his prophet, and by him left on record for our learning, for the learning of God's dear people through all coming time, that they might behold their regeneration from under that ministration of death, and be brought into the glorious kingdom of God's dear Son; a kingdom in which a King shall reign in righteousness, and princes shall rule in judgment. Those princes, those disciples, have left on record all things needful for the government of that kingdom, for the government of that

church which is built upon a rock, even Christ Jesus the righteous, who is the chief corner stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord. Vain man cannot add to nor take from that record; yet we know that they are continually attempting to do so, notwithstanding the fearful judgments declared against them. Although many of those who attempt it belong to the literati of the world, yet that attempt is as silly on their part as it would be in me to attempt to read and apply the statutes of Ohio upon the subject of descent and distribution in a Kentucky court. But that book of remembrance cannot be changed, cannot be altered to suit the whims of vain mortals. God's dear people rejoice to know that it is as unalterable as are his eternal decrees. But their chief desire is to understand its infinitely wonderful teachings, and be enabled to walk in all its precepts and commandments blameless. Then surely those disciples followed him in the regeneration. But O how gloomy and sorrowful was that road to him, and how wonderful was that regeneration to those disciples as they step by step advanced, witnessing his wonderful miracles and hearing his more than wonderful teachings, until they saw an empty sepulchre, and saw the place where the Lord lay; yea, and beheld him coming from Edom, with dyed garments from Bozrah, glorious in his apparel, traveling in the greatness of his strength, mighty to save. They then beheld him a mighty conqueror. He had conquered the sting of death and vanquished the power of the grave. The benefit of this great conquest inured to his people. They were not only regenerated from the requirements of the law covenant, but also from the power of death and the grave, and those disciples followed him in all his wonderful works by which that regeneration was accomplished; hence they were fully prepared to sit on twelve thrones, judging the twelve tribes of Israel.

Now, brother Williams, when your meditations are turned to this infinitely interesting subject which I have barely prefaced in these rambling thoughts, methinks I hear you say, in the language of old Jacob, "It is enough." If my feeble thoughts on that great subject should differ from the views of brother Purington, whose commentary was published in the SIGNS some years since, and which I have failed to find since the paper of the first instant came to hand, and if the views of other brethren do not accord with what I have written, they will please attribute my errors to my extreme ignorance of sacred and holy things; and I ask that they may pray for me, that I may be led into a knowledge of the truth as it is in our glorious Redeemer.

Brethren editors, you will please dispose of this as you may deem best, and believe me affectionately yours,

H. COX.

"CHOOSE you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Joshua xxiv. 15.

Israel, notwithstanding the Lord had brought them out of Egypt, and fed them on manna, caused water to come out of the rock to quench their thirst, and bestowed upon them many precious blessings, yet they often went after strange gods, and would forsake the God that brought them out of Egypt, to serve idol gods. See Judges viii. 33-35. "And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side; neither showed they kindness to the house of Jerubbaal." There are quite a number of places spoken of in which Israel served idol gods; and just as certain as they began to rear up their idol gods, instead of the true and living God, to worship, the Lord sent chastisements upon them, and gave them over into the hands of the enemy. Israel on one occasion hung their harps upon the willows, and were captivated, and taken into Babylon. "And they that wasted us required of us a song, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" They had gone down into Babylon, serving some of their gods; but when they remembered Zion, they sat down by the rivers of Babylon, and wept. No doubt they felt the chastening of the Lord for their idolatry. They could not receive that sweet comfort in serving their idol gods, that they had while living in the service of God. Hence Joshua makes use of the following words, "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers worshiped on the other side of the flood, and in Egypt; and serve ye the Lord." Joshua was evidently speaking to a living people, those whom the Lord had brought out of Egypt. He commands them to serve the Lord, and give him the glory, and not to serve those idol gods. But he finally said, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell." But the Arminians will have it that Joshua was speaking to the dead sinners, and now commanded them to choose between God and the devil; and that now, to-day, is the time; for Jesus is wooing and beseeching them to make their choice. O! such a God-dishonouring, devil-pleasing doctrine we have among us. But notice the text closely. It is not to choose between God and the devil at all, but between which of those idol gods they would serve. If it seemed evil

for them to serve the Lord, Joshua did not care then which of those idol gods they served, for they were all of the devil. And I do not suppose that one was any better than another. Joshua gave them to understand that if they did serve those idol gods, he would not, for himself and his house would serve the Lord. As you all will admit, national Israel under the law dispensation was a type of spiritual Israel under the gospel dispensation. And we see Israel (the church) to-day having her gods, trying to be like the nations round about her. She is seeking popularity, by being joined to Babylon's idols. Some may conclude that I am fault-finding, or out of my place in speaking of these things. But not so; for Peter commands us to stir up the pure minds of the brethren by way of remembrance of these things. There is nothing I desire more than peace in Zion, and to see God's children all united in the strong ties of christian love and affection. But O how painful to see those professing to be Primitive Baptists, taking a part with the workers of antichrist, in joining them in their secret societies, which are the gods of the earth. There are others who patronize their Sunday Schools by sending their children, and having them taught and trained up in all the poisonous doctrines of antichrist, which are spread abroad in their Catechisms and Sunday School works. They have declared in their Sunday School conventions that there will soon be no such thing as a church, but that all sects will unite and have the Sunday School. They say it is their work-shop and stepping-stone to the church, the nursery of the church, &c. "It is rolling its mighty streams of hundreds and thousands into the churches of the day." And many more such expressions do they use in connection with their idol gods. It appears that the whole world is wondering after the Sunday School. They all "wondered after the beast." Now I do hope that those who are among us will let such things alone. Do not trust in such a poor, idol god, for yourselves or your children. Do lay aside such things, for the peace and comfort of Zion. And if you honor your God no higher than to follow the gods of the earth, or if you care no more for your brethren than to follow the doctrine of men, choose which of those gods you will serve; for it matters not with us which one; but as for us, the Primitive Baptists, let us serve the Lord. Paul says, "Touch not, taste not, handle not; which all are to perish with the using, after the doctrines and commandments of men." "Come out from among them, and be ye separate, saith the Lord; and I will receive you." "From such turn away." And many more like expressions are the above, teaching us that it is our duty to stand aloof from all the idol gods of the earth; and if the world want to have their idol gods, let them have them, but let us serve the Lord and him only. But if we have a few Ishmaelites among us that

care not for the welfare of Zion, let them choose which of those idols they will serve. All the world are running after that horn of Rome; the Sunday School, and every improvement they try to make upon it is in opposition to the church of Christ; and such idols are an abomination in the sight of God. "For that which is highly esteemed among men, is an abomination in the sight of God." Now, my brother, are you a friend to such idols? If so, you are an enemy to God; for he that is a friend to the world, is an enemy to God.—James iv. 4. Now, dear child of God, if you have been participating with those idolaters heretofore, I beseech you, in the name of Jesus, to stop and consider whether you are doing right in partaking of something which Jesus, the prophets and apostles have warned you against, and which is offensive to your brethren. If you conclude that you are doing right in participating with the world, then choose which of the idols you will serve, and go with them; for where your treasure is, there your heart will be also. If your treasure is with the gods of the earth, your heart will be in the earth. We have no use for any of Babylon's robes among the Primitive Baptists. You cannot hold to Babylon with one hand, and to the church of Christ with the other. "Ye cannot serve God and mammon." The church of Christ is the highest organized body upon the face of the earth, in its purity, and is separate and apart from all the organizations of the earth. And whenever God brings one into the fold by the power of his Spirit, I believe he has been made sick and tired of the world, and he should be separate and apart from the world. Let him say like Joshua, "As for me and my house, we will serve the Lord." O that we could lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, and to him alone, as the author and finisher of our faith. Christian, have you not tried all your good works, good promises, and the idols of the earth? But the Lord took every prop from under you. You are taught by experience that in you (that is, in your flesh,) dwelleth no good thing. Your best performances are no more than a robe of filthy rags. You are often made to cry out, in the language of Paul, "O wretched man that I am!" "When I would do good, evil is present." Hence you feel the need of that God who is able to keep and preserve you, to direct your steps, to heal you when afflicted, to watch over you as your refuge, as a present help in trouble, and to be your shelter, shade, and 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. 2. You want to worship that God who hath measured the waters in the hollow of his hand, and meted out the heavens with the span, and comprehended the

dust of the earth in a measure, and weighed the hills in scales. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm and carry them in his bosom, and gently lead those that are with young."—Isa. xi. 2. In none of the Scriptural declarations can it be found where God has ever been dependent upon any of the gods of this world to help save sinners; for every one of his sheep will be brought in at the appointed time of the Father.

"There is a period, known to God,  
When all the church, redeemed by blood,  
Shall leave the hateful ways of sin,  
Turn to the fold and enter in."

Well might the prophet say, "As for me and my house, we will serve the Lord." Such a God is worthy to be honored and adored as our God, Prophet, Priest and King.

I feel that I have a desire, as Joshua had, to serve God, in preference to any of the gods of earth. I have experienced here of late a great deliverance by the mighty hand of God, while confined to a bed of affliction for six weeks, in which my mind was gone, and friends had given me up, having gathered around my bedside to see me die; but the good Lord did not see fit to take my life yet. I was enabled to see how helpless and depraved I was. I had a view of eternity, and saw my future destiny, that haven of repose in reserve for me. I had a view of Jesus on the cross for such a poor wretch as I am. I saw Jesus, by an eye of faith, gathering his jewels. It does appear to me that I have a greater desire to love, serve and adore Jesus than I ever had before. "O that men would praise the Lord for his goodness, for his wonderful works to the children of men." I feel that his goodness has followed me all my life. Remember unworthy me when it is well with you.

Yours in affliction,

LEE HANCKS.

NORCROSS, Ga., Dec. 9, 1884.

ISAIAH VII. 25.

ELDER WILLIAM J. PURINGTON—DEAR BROTHER IN CHRIST:—I feel to love you for the truth's sake; and John says, "We know that we have passed from death unto life, because we love the brethren." If I am not deceived, I know that I love the brethren. Feeling lonely to-day, I thought if I could have some one to talk to I would be glad; but that not being the case, my mind was turned to you and your communications in the SIGNS OF THE TIMES. I felt that I wanted to say to you that I agree with you, and that I have been much edified, and that is why I felt to call you dear brother in Christ; for I believe that we have one Father, and he is God. Your views on the Godhead are what I long have contended for, and how any one can dispute it I cannot see, for the subject appears plain to me. I am happy to inform you that the church I serve are all a unit in the doctrine of salvation by grace, and peace and fellowship are manifested in our church. If not asking too much of you, I desire your views published in the SIGNS OF THE TIMES on the twenty-fifth verse of the seventh chapter of Isaiah, and oblige one who desires to know the truth. Yours to serve,

THOMAS SWARTOUT.

KELLY'S CORNERS, Mich., Jan. 6, 1885.

R E P L Y .

THE verse brother Swartout desires my views upon reads thus: "And on all hills that shall be digged with the

mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle." In order that this reply may not be lengthy, very few remarks will be made as an introduction to the subject; and as it is a text that is very peculiar in the wording, and uttered prophetically, only some thoughts concerning it will be penned down, and should they not harmonize with the views of all who may read them, no harm to the cause of truth need arise therefrom. The inspired apostle said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." No part of the Old Testament Scriptures was written in vain, whether it be the history of individuals or nations, or prophecy concerning future events; but, as in the natural creation, some things seem to be of more importance than others, yet all have their place, and none could be dispensed with without marring the beauty and destroying the harmony. And exactly so with the Scriptures; for some portions seem of much more importance than others, but all have their place and use. Many great and important events are spoken of in the chapter where the text under consideration is recorded; and the most wonderful one is, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

"And (on) all hills that shall be digged with the mattock." Literal hills are portions of the earth elevated above the country surrounding them, but generally made up of about the same materials as are the leveler portions of the country or place; and frequently on hills which are cultivated there are crevices or fissures where briers and thorns grow luxuriantly, which cannot be reached by the plow, and in order to rid the place of such pernicious things we have to use what is termed in modern times the grubbing-hoe and the iron tooth rake, but in our text the instrument is called the mattock. Sometimes it is anything but pleasant work for a man to use the mattock and root out the briers and thorns, for his clothing gets torn, and his flesh also is torn and bleeding; but such work was necessary, or the foul productions would so cover the hill that the oxen and "lesser cattle" would find no nourishment on such a hill, and would not even by their "treading" thereon leave so much as any footprints, it would be so completely covered over with briers and thorns. It certainly is much more pleasant to "follow the plow," and see the "turning over of the soil," making such a pleasing "furrow," and neither tearing the clothing nor scratching the flesh. How much more pleasant such plowing than digging with the mattock.

Now, if the Lord will, an application shall be made of what seems to

be typified in our text. An organized gospel church is certainly in her order and discipline an elevation, a hill, or eminence, as compared with mankind at large; and for fear of being prolix in this article, suffice it to say right here that there is an abundance of Scripture testimony to show that the church stands as a hill or eminence in her relation to Christ, her Head and Husband. When it speaks of churches in the New Testament Scriptures they are truly hills or eminences, and in the one hundred and thirty-third Psalm they are designated as "the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Now we will particularly notice the meaning of the term "mattock," as used in the text under consideration. In nearly all places in the Old Testament where the word "mattock" is recorded it means a sword, weapon, axe, &c., and is from the original word *chereb*; but in our subject it is from *mader*, and signifies a rake, and it is remarkable that this is the only place where it has such meaning. It would be very pleasant to the true, tried, called and faithful servants of our God if they could always be connected with churches where "generalities" could be proclaimed, and not have to "specify" any of those things represented by "briers and thorns," which grow in the "crevices and fissures" of the old soil of nature; but sometimes God's servants, for the sake of getting along in that general way, and turn up with the plow a good, deep furrow, leaving the roots of the briers and thorns, think, "I know that those things are there, but perhaps after awhile the root will rot, so that there will be no more sprouts." But is that the case? Sometimes such may be the issue; but generally years afterward the briers and thorns thus buried appear with a more vigorous growth than before, and instead of the roots rotting, while thus covered up they have been fructifying all the time in the good, rich soil of the flesh, and they show themselves again without fear. But in the providence of our God he sends to that church one who is not afraid of what mortals may say or think, and who has become inured to obloquy and reproach for the truth's sake, and he discovers that the people have become used to a general kind of preaching, and errors have not been specified, and such servant of God feels that Paul's charge to Timothy is still in force, which says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." That kind of preaching will be to such church or churches what the mattock is to the hills where the briers and thorns have been prior to the digging; and while such servant of God will not have his literal clothing torn and his flesh lacerated and bleeding, as the result of digging up and removing briers and thorns, yet he may, yea, will, receive severe censure and sometimes denunciation for exposing error of whatever kind it may be. But if the members com-

posing such literal organization see the errors they have been fostering, and as soon as they can take gospel rules and remove them, it will soon be seen that fear will keep away those carnal things represented by the briars and thorns, and it will be a glorious place "for the sending forth of oxen, and for the treading of lesser cattle."

My dear brother, what I have said in this brief reply, you will discover, means that faithful gospel preaching, and a strict adherence to the rules laid down by the inspired apostles in all matters pertaining to the organized church, is justly compared to "mattock digging;" and where such is the case, there certainly will be the fear to introduce anything counter to God's word, and something like the following will be said, "Why, they are so set they will not countenance anything unless we can find it recorded in the New Testament; therefore we will say nothing about the matter." Briars and thorns are afraid, so says the text. If it be the will of our God, may the lovers of Bible truth "continue steadfastly in the apostles' doctrine and fellowship."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 26, 1885.

BUTLER, Md., Nov. 23, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel constrained to write something of the spirit of congratulation that actuated me on reading the SIGNS of November fifteenth. While reading the communications and editorials I could say, "Now ye are the body of Christ, and members in particular." Yes, the younger and the elder. "Those members of the body which seem to be more feeble, are necessary." Let the young members write of their translation out of the kingdom of darkness into the kingdom of God's dear Son. Think not you are too weak or feeble, my dear young brother or sister. Look at the example set you by the apostle Paul. What a blessing and comfort his writings are to you and all the household of faith. Though the churches to which they were written have lost their visibility as organized churches, yet his epistles are still living, and are known and read by us with great joy, and will continue to be, generation after generation. Yet the apostle says, "Who is weak, and I am not weak?" Nor let the feeling of unworthiness, unfitness and nothingness prevail over you; for all are "members in particular" of the body of Christ, and are "a chosen generation, a royal priesthood, an 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." As a member, you are not in the least behind any in being called out of darkness into his marvelous light. Therefore "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The apostle says, "For in nothing am I behind the very chiefest apostle, though I be nothing." I hope others will be encouraged to

write their experiences, for it is only through experience that we know and love each other. If we do not know each other, it is impossible to love each other; and if we do not love, we have not the sweetest and most positive evidence given in all the Bible. "We know that we have passed from death unto life, because we love the brethren." How much our love was drawn out to the dear ones whose experience is made known to us in this number of our family paper, the SIGNS OF THE TIMES, though strangers in the flesh. "For by one Spirit are we all baptized into one body." "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13. It is only by comparing the greatness of faith and hope with love, that we can rightly judge of the greatness of charity, that wondrous ocean without bottom, brim or shore, and lost in Deity. By faith we know that the gospel of Christ is the power of God unto salvation. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Rom. i. 17. Faith brings to our sin-burdened and distressed souls the pardon of our sins, peace with God, justification before him, and eternal enjoyment of salvation through Christ. By faith we receive the atonement of Christ. "Faith is the substance of things hoped for, the evidence of things not seen." Faith leads us into invisible, deep and mysterious truth, to see how God is just, and the justifier of the ungodly. Faith and hope are inseparable. Faith exists not without hope. Hope has nothing to hold to but faith. Faith receives and takes the precious promises of the new and everlasting covenant, which are yea and amen in Christ, as our rich legacy, given and secured in Christ, beyond the reach of robbers, moths or rust. The apostle, writing to Timothy, declares that the Lord Jesus Christ "is our hope." He is the cause of our hope, the object of our hope, and the life of our hope. Therefore our hope abideth, though all things in nature fail, and all outward appearances are against us; though Satan's fiery darts of hatred and malice are showered around us, and our corruptious rage and foam, and seem to envelope us in their boisterous waves; though at times we see neither sun, moon nor stars, for our eyes are looking in the wrong direction to see these blessed attributes of Deity. They do not grow and live in our flesh. We have learned with the apostle, "In my flesh dwelleth no good thing." Yet hope abideth; for Jesus, the hope, liveth. The grace of hope cannot perish. It is the anchor of the soul, and keeps it safe and steady. But how often do dismal doubts and gloomy fears arise within us, or in the flesh. How often do I forget that this anchor, hope, is Christ, who ever liveth at the right hand of God to make intercession for us. Yet when storms arise, like a foolish mariner, I go searching about in my weak and sinful flesh to find some good thing.

But alas! I find that I have no anchor on board this frail vessel. I am so foolish as to think that if there was only some ground of hope in and of myself, then my tempest-tossed bark would surely reach the desired haven, and outlive this terrible encroaching destruction. Then the still, small voice behind me says, "Awake to righteousness, and sin not;" and I find the anchor of the soul is "both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." So we find this anchor is not cast within us, is not some inherent righteousness of our own, nor is it some acquired righteousness wrought out by us; but it is the heart-reviving, soul-sanctifying comfort of the Comforter, the Holy Spirit, whom the dear Savior has sent, according to his gracious promise. "If I go away, I will send the Comforter." Faith keeps hope in lively exercise. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 13. As hope is kept alive by faith, so faith worketh by love. The love of God is the foundation of faith and hope. "Every house is builded by some man; but he that built all things is God."—Heb. iii. 4. Let us heed the admonition of James, the servant of God, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And our Savior has declared, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God."—John xvi. 27. Is this declaration of the dear Savior to be construed to mean that God the Father loves us because we love and believe in God the Son? Surely not; but it proves that we were loved by the Father with an everlasting love, because we do love and believe in the Son. This is a sure and positive evidence of the Father's love, and is given to cheer and comfort us. Another evidence that we have is, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."—Eph. ii. 4, 5. His great love was the cause or foundation of his rich mercy. Love is the great master-wheel that turns every other wheel in the great plan of salvation by grace. Therefore the apostle says, "The greatest of these is charity." Dear children of the same family may have different ways of expressing their ideas, and this may lead to a misunderstanding of what they are trying to show forth, and thereby cause wrong constructions of what is said. So the dear children of the household of faith may not always understand each other. Then may we all heed the words of wisdom, "A soft word turneth away wrath." Surely this will be demonstrated again, as it has been thousands of times before, in the effect that Elder Bartley's letter will

have; for "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

This imperfectly written summary of thoughts which came into my mind while reading the present number of the SIGNS, is respectfully submitted to your disposal. May you, dear brethren, be long spared to wield "The sword of the Lord and of Gideon."

Yours in christian charity,  
THOMAS H. SCOTT.

RIMER, Ohio, Jan. 20, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request of a dear brother in Christ, I would like to offer a few thoughts on the following passage of Scripture for publication in the SIGNS OF THE TIMES; and if its publication is not advisable, I wish you or some other brother would write on the same subject, to wit, Galatians iv. 19: "My little children, of whom I travail in birth again until Christ be formed in you."

Paul was chosen to preach the gospel to the Gentiles, which accounts for the care and zeal he manifested toward them, in watching over and admonishing them against doctrines that were calculated to rob them of their trust and confidence in Christ, which they had received in the simplicity of their first experience. Their early departure from this caused Paul to marvel that they were so soon removed from him that had called them unto the grace of Christ, unto another gospel, which is not another, because it required of them to trust in something that they could do of themselves, as being circumcised, or keeping the law in some way. Concerning the reality of Paul's call to the Gentiles, he said, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." Showing that his call was so urgent that he had no time to go up to Jerusalem, nor to seek counsel of the other apostles. This was his first burden, or travail, and was as irrevocable as the travail of a woman. Travail does not always mean to reproduce, but in some instances signifies anxiety, sorrow, toil, pain, burden, or trouble. The whole creation travailes in pain.—Romans viii. 22. Also, "The wicked man travaileth with pain all his days."—Job xv. 20. But Paul's travail was not that of the wicked man, but that which God had laid on him, as he does on all his ministers; an anxiety, sorrow and burden of soul, best known to them. But they are at times delivered of their travail for a little while, and caused to rejoice, as no doubt Paul did when the Galatian brethren gladly received the word, knowing that only those who were ordained to eternal life would believe,



which furnished him conclusive evidence that the Lord had a people there before Paul was called. But they, being so soon removed from the simplicity of the gospel to the complicated teachings of means, caused Paul to travail in birth (or pain) again until Christ should be formed in them, or until their confidence in salvation by grace without works should be restored to them the second time. Not that they should be born again, for they were already born, and were only led astray. For Paul said, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" or law. Under such circumstances Christ is become of no effect unto them; and whosoever of them were justified by the law were fallen from grace.—Gal. v. 4. In that sense it was needful that their confidence in Christ be formed in them again, as Christ had become of no effect to them. No doubt some preached Christ at that time among them, as all means persons do at this time, but with a lack of confidence in Christ's ability to save without help, which gives rise to means. A single "if" or condition connected with the eternal salvation of his children is equivalent to denying Christ, for it is all of grace. Our text has been very ingeniously applied by those who believe that God uses man as the means for the quickening of his children by the ministry, and some have been led away by it. Since our subject has drifted in this direction, we will try to be candid, hoping not to harbor malice against those with whom we differ. The means and antimeans questions may be thought by some as something new, but it is as old as the warfare between the flesh and the Spirit. It began when the mystery of iniquity was set to work, and will cease when "he be taken out of the way." Some may ask what we consider to be means doctrine. It is to believe that the preached or written word goes in advance of the Spirit in quickening the children of God, no matter how little; or that the Spirit is received through the ministry, or by reading; or that the gospel is the means, and the preacher is the instrument in the hands of God, though the minister is used as a passive pen in the hands of a writer, to write the law of God on the heart of the dead sinner; or, as some advocate, that the Spirit first quickens, then ceases its work, and the gospel takes the subject. This is a very fine spun argument to deceive; for then the life of the children would be in the hands of the ministry after all. They also say that the Galatian brethren were neglected too long, which necessitated Paul to travail in birth again until Christ be formed in them. In the defense of their doctrine they ask, "Is not the feeding of the sheep as much the work of God as the quickening?" adding, that as the feeding is done through the ministry, why not the quickening? &c. These are some of the most common ideas. I

will say that I never conversed with a person who believed one or more of the above means ideas but what fought the doctrine of the predestination of all things. If they limit God at all, they do it in predestination, so that they may have a cause for means. Man was made in the image of God. The man to whom God has not revealed himself can do no better than take the image for the substance, which produces self-worship, or trust, the very root of means. In the above likeness children are begotten, having both a father and a mother. The instrumentalities of children are not required, neither do the children travail in birth for their brethren, instead of their parent; and it is through the mother that they receive their nourishment in travail. Their life comes from their parent also. The children are not dependent upon the ministry for care, food and raiment, but the ministry likewise are dependent for those things, and are supplied from the same source that all their brethren are.

I have not written these things through malice to any one, but to let brethren know what we believe and love. We rejoice in the liberty wherewith Christ has made us free, desiring not to be brought into bondage again under the beggarly element of human effort.

Wishing you well, I remain yours in fellowship,

URIAH TRUMBO.

CANTON, Texas, Nov. 8, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS OF THE TIMES for October fifteenth and November first is before me, and I have read it with more than ordinary interest. The editorials, communications, Circular and Corresponding Letters, are all full of interest, instruction and comfort to those who are seeking the way to Zion, and are endeavoring to walk in the old paths, where they can see the footprints of the meek and lowly Jesus, and of his chosen and tried witnesses. Though ignorant and unlearned in the wisdom of this world, they bear unmistakable evidence that they have been with Jesus. Some who heard them preach anciently were amazed and confounded, many of the people that heard them having been personally acquainted with them before they were called to be witnesses, and before they had been taught in the school of Christ. And the true ministers and witnesses for Christ and his church to-day bear unmistakable evidence that they have been taught in the same school, and bear witness to the same fact, that salvation is alone by grace, unmixed with works of creature righteousness or creature help. If heaps of gold and silver, purse and scrip, much loud crying, or blind zeal, could have purchased the gifts and callings of God, which are without repentance and without price, so far as money or men's means are concerned, then would the preaching of Christ and his holy apostles have been untrue, and the testimony of all the inspired writers could not be re-

lied upon as truth. But notwithstanding such an array of inspired testimony to the contrary, vain men will contend that much people are being saved from hell (to use their own language), by the use of money to educate preachers, and to print Bibles, and to pay those educated ministers to carry the gospel to the heathen, and to other places that they consider destitute—places that God has overlooked; and that people are dying and sinking down to torment because the people in the more enlightened places are too backward in throwing in their money, which would induce the educated ministry to go and preach to them. In the apostles' days there was one Simon, a sorcerer, who had for a long time bewitched the people. When he heard the preaching of Peter he also believed; and when he saw that by the laying on of the apostles' hands men received the gift of the Holy Ghost, he offered Peter money for that gift, that on whosoever he might lay his hands they would receive the gift. But Peter rebuked him, and told him that he perceived his heart was not right; that he was yet in the gall of bitterness and bond of iniquity, thinking to purchase the gift of the Holy Ghost with money. Peter knew it was not his to sell or to give, only to those to whom he was authorized and instructed to bestow it.

Elder S. H. Durand, in his article in the SIGNS OF THE TIMES for November first, spoke very feelingly of his labors in the ministry, of his travels and preaching in twenty states and in Canada, and incidentally spoke of having traveled from fourteen to sixteen thousand miles annually for several years past, and that in it all he felt the hand of an overruling providence guiding and directing him. I am not giving his language *verbatim*, but the import of it. Now, where is the minister under pay of any missionary board, of any denomination in the United States, that has traveled half that distance, or visited as many associations and churches as he has, in the same length of time? Who can read that communication, that has ever been taught by the Holy Spirit, and yet fail to see and believe that the same power that sent out the apostles and called ministers to the work of the ministry, directed and upheld him in so arduous a task? And in all his travels not one word is said about the want of money for himself or the cause that he was defending. How different the language from that of the surrounding nations or denominations. While the Primitive Baptists preach the power and grace of God to save sinners, and that their salvation is already finished and complete in and through the sacrifice of Christ, all others preach that the work of salvation is progressive, and that the number to be saved depends very much upon the amount of money that can be raised, and the zeal and activity of the religious part of the world in prayers, and in the number of Sunday schools, temperance societies, and other carnal means, gotten up by men

to assist God in the conversion of sinners. Christ has positively declared that all power is given into his hands, to give eternal life to as many as the Father has given him; and he said on the cross, before he expired, that he had finished the work which the Father had given him to do. Then is it possible that one more can be added to that number, or that one of that number can be lost, by men's precaution or neglect? If I thought so, I could not have faith in the Scriptures, as that would unsettle everything, and the salvation of any part of the family of Adam would be left to rest upon uncertainties and contingencies. But who, outside of the Primitive Baptist denomination, are contending for the faith, doctrine and practice of Christ and his apostles, without adding anything to or taking anything from them? None that I know of. They are hated by all other religious parties, as were Christ and his followers in the beginning of the christian era, and have been persecuted and put to death for the truth's sake whenever the enemies of truth have had law power to back them; and they would do so again if the strong arm of the civil law was taken out of their way. But the saints are not moved or troubled by any of these things, for they fully believe that the God they try to serve works all things after the counsel of his own will, and that he is fully able to sustain, uphold and support them in all their trials, tribulations and disappointments, and will bring them off more than conquerors in the end.

Write on, brethren and sisters. It is a great consolation to hear from you through the SIGNS OF THE TIMES, and to hear that there is a remnant yet according to the election of grace who are earnestly contending for Bible doctrine, that faith and practice which was once delivered to the saints.

From one of the poor, little, afflicted ones,

E. J. PARSONS.

CHRISTMAS REFLECTIONS.

FOR many generations this day has been observed, with varying degrees of reverence, and in various ways, to evince a grateful remembrance of the sufferings, sorrows, wonderful teachings, and final triumph over death and hell of Jesus, the Christ of God. Alas! how many of those who observe this as a holiday comprehend or appreciate the character and mission of him whose name is associated in the popular mind with this one day of all the year? How seldom do we realize that Christ was "God manifest in the flesh," and that as the Word and Arm of the Most High he was "in the beginning with God." By him the worlds were made, and without him was not anything made that was made. To save his people from the power and consequences of sin and death, he "was made in the likeness of sinful flesh." He arose triumphant over death, hell and the grave, and is even now seated at the right hand of God, making intercession for us. To all who put their

trust in him he declares, "Because I live, ye shall live also." To the weary and heavy laden traveler through the valley and shadow of death, to the poor in spirit, beset with the sins, the weaknesses and imperfections of humanity, what cheering words are these, "Because I live, ye shall live also." Though now in my pilgrim struggle I die daily, then, O then, my body redeemed from the earth, sin shall have no more dominion over me. Then I shall need no sun nor moon to light my weary way, for the King of Zion, the eternal source of all light and life, shall be the all-sufficient luminary. Can it be that such a frail worm as I shall stand in the glad ranks of those who, in the full splendor of God's glory, shall see him as he is? No more mists nor clouds to hide our hearts from each other; no more deceitfulness of sin to blind me to my own faults while magnifying my brother's; no sorrowing there over the fickle friendships of earth, nor the inhumanity of man to his fellow-man; no idolatrous covetousness, nor any other unworthy, unholy passion; all, all left forever behind. No seeing our glorious inheritance through a glass darkly, and driven to doubt and fear; but in the full fruition of the christian's hope enjoy the pure atmosphere of that perfect love which casteth out all fear. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What a royal privilege, what ineffable joy, to have at times a foretaste of that sinless state, in the presence of the Lamb that was slain, and the multitude which no man can number; but in robes made white by the blood of the Lamb, shouting, "Salvation to our God, who sitteth upon the throne, and unto the Lamb;" and the reverential response of the angels, saying, "Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." How marvelous to the natural mind that neither human wisdom, nor good works, nor riches, nor worldly honor, can or will be a passport to this glorious inheritance; for "the wisdom of this world is foolishness with God." And again, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Well might we, like the startled disciples, exclaim, "Who then can be saved?" But listen to Jesus: "With men this is impossible; but with God all things are possible." Certain learned (?) theologians have construed this needle's eye to refer to some very low gates or holes in the walls of Jerusalem, where it was barely possible to push a camel through. O conceited pretenders! Did not Christ say, "With men it is impossible?" Suppose the holes named did exist in the walls thrown down by the Romans, and suppose they were called the needle's eye; is there any proof that any such passage has been left for creeping camels in the walls of the "New Jerusalem," "the kingdom of

God?" It is written, "He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber." Yes, poor, mistaken savor of human souls from eternal death, what is impossible with thee, and with all thy fellow-craftsmen, is possible with God, the mighty God of Israel. He can humble the proud spirit, strip naked the richest child of fortune, take away the armor in which he trusted, shew him the vanity of all his wisdom, and like filthy rags his righteousness, and bring him, poor as the poorest, by the narrow way, through the strait gate, through the figurative needle's eye, into the holy city, the new Jerusalem. Nothing is impossible with God. Blessed Jesus, Messenger of the Most High, anointed to preach the gospel to the poor, for this blessed assurance let my soul magnify and adore thee. Not because I first loved him, but because he first loved me. Not because of my righteousness, but because of the perfect offering made on the cross. Not because of my faithfulness, but because of his everlasting love he has undertaken for me. Though my sins be like scarlet, his precious blood can make me white as snow. Precious, healing, cleansing blood of Jesus! Though in my weakness I am but dust, he first opened my eyes to see, to see my damning sinfulness, and then to see him on the cross, my Surety, my Redeemer, and again to see him at the right hand of God pleading for me. My soul is lost in wonder and gratitude. Can such glorious visions be real? The Savior's answer comes in loving sweetness, There is nothing impossible with God. "He that hath begun a good work in you will perform it until the day of Jesus Christ." At that day will I be permitted to behold him in peace, as he comes in triumph, riding upon the clouds of heaven, and shall be caught up with kindred spirits to meet the Lord in the air, and ever be with the Lord. Even so, trusting child. Because he will not take away his loving-kindness, nor suffer his faithfulness to fail; but he will keep thee as the apple of his eye through all the trials of this life, and at last present thee faultless before the throne in glory. "Alleluia: for the Lord God omnipotent reigneth!" Blessed are they who, arrayed in fine linen, clean and white, shall be called to the marriage supper of the Lamb.

Brethren Beebe, I have been during the past year more than ever cheered and instructed by the rich communications and editorials in the SIGNS. Please continue to my address for 1885. I fear the above reveries will not be profitable as matter in the SIGNS. Do not hesitate to consign them to your wastebasket if you think best.

Your little brother, as I hope,

JOHN SEITZ.

TIFFIN, Ohio, Dec. 25, 1884.

#### CHARITY.

DEAR BROTHERS BEEBE:—I humbly desire to call the attention of the brethren to this subject at your earliest convenience. My object is soon

stated. By reading the last number of the SIGNS OF THE TIMES I see that our highly esteemed brother, George Cottrell, is in affliction and need. I am glad that brother Newton Peters has taken it upon himself to inform us all of the fact. I have been acquainted with brother Cottrell for several years, and feel it is but just that I should say that I consider him worthy of our attention. Let us not do it all in talk. I speak to those of our own connection in particular; but if any brother or sister abroad feels to contribute to his aid, or the aid of his family, I can assure them that their assistance will be well directed. They can send to the care of Elder J. P. Peters, Riegel, Darke County, Ohio.

Before dismissing this subject I wish to make a few remarks in general. As Old School Baptists, it is their mode to do their deeds of charity in the old way, for they "are not of the world;" nor do they need some special effort to make their charities a pleasure, as is necessary for the so-called churches of the day, by inventing fairs, Christmas trees, and other devices of gambling, auction and begging. To the true and faithful christian it is enough that need is known and ability realized to help. I am aware that each child of God may and often does feel a desire, a will, but how to perform that which is good they find not. There are two causes for this, which I will mention in particular. First, the needs of home; and second, the fear of hypocrisy.

1st. We very often have a desire to aid, but feel our "needs of home." Where real need exists to prevent the exercise of charitable works, it is not expected nor desired; but we are not always prepared to properly judge as to what our real needs are. Real needs are those that pertain to all alike. If I really need fine clothing, my poor brother really needs it too. If I really need fancy food, my poor brother really needs it too. If I really need jewels, my poor brother really needs them too. If I really need fine farms, buildings, or wealth, my poor brother really needs them too. I do not speak in order to incite our poor brethren to a spirit of resentment or discontent, but in order to have an opportunity to say that I humbly judge that God has given us our stations in life, whether in wealth or in poverty; and we, as the recipients of God's blessings, should hold ourselves in readiness to dispense those blessings according to our several gifts, as stewards.—See 1 Cor. iv. 1, 2; Romans xii. entire. These are better than anything I can write, for they are the authority of God. Brethren and sisters, please read these Scriptures referred to.

2d. The fear of hypocrisy may in some cases prevent us from doing that which is impressed upon us as duty; but in thus trying to avoid being hypocritical, we become so, for we will only thus hide our true feeling. This state of judgment is brought about by observing the ways of the world; and as every child of

God is in possession of the mind of Christ, that mind is an honest one, and desires no vain show, for they are "Trees of righteousness, the planting of the Lord." These are "children that will not lie." They may also have seen in the church an occasional creeper in, who, being too stingy to supply all the calls of his native brotherhood, came into the Old School Baptist Church in order to have a cheap home; but all such will sooner or later find that it has cost them more than money, for they are like the unclean spirit, "seeking rest and finding none." Quite the reverse is the true spirit of love in every child of God. His only rest is in obedience, in loving obedience to the guiding and supporting hand of Jesus, the blessed Giver of this new law, this "new commandment."

I desire to say, through the grace of God given unto me, that although a comparative novice by the side of many of my dear brethren in the ministry, (if it be lawful for me to claim so holy a relationship,) I have experienced many things which embolden me to speak to my brethren in all confidence, knowing that the true child of God will some day, if not now, be led to see that it is but my duty to God and to them, and they will love me all the more for my faithfulness, and perhaps too much. I do not wish to speak of my sacrifice, but of my experience in one respect. I was raised, not in opulence, but in comfort. My father was a good provider, and a frugal, laborious and provident man. I learned the habits, at least, of industry, and saw some of the pleasures and comforts of home, as fancy often paints the pictures of rural life. The Lord saw fit to separate me, unwillingly, from them all: first in affections, placing them upon a higher world; and then in destiny, directing my feet among strangers, yet not strangers. Yet I have never known real need. I have been so far blessed as never to call for a morsel as a gift. It is only the mercies of God, for I have sometimes feared that I have unprofitably tempted his providence. This is the lesson I have learned. The Lord has been a present help in time of trouble. Why not, then, let the Lord provide? I might show in this connection how he has provided for me in wonderful straits, but a hint to the wise is sufficient. I feel too deeply the solemnity of the subject to reflect in lightness upon it. Hidden resources have been in readiness, and in proper season. But I know that there are brethren whom I esteem as far better than myself, who have endured wonderful privations through the neglect of their brethren, and all arising from an improper prejudice against helping the ministry. I have in my mind a brother who spent his early life and vigor among the brethren for their comfort, and they evidently prospered spiritually for a season, till they (not he) neglected their duty toward him. When he became too rough to please them, (through the burden of a large family,) they would allow him to go in debt for clothing, and then mur-

mur at his inability to pay, when it was more their fault in letting him need to go in debt. It has also been suggested that brethren in the ministry should not burden themselves with such burdens. I purposely refer to this subject here, to show that such a brother should doubly share both the assistance and confidence of the brotherhood, since this land is filled with crimes too horrible to mention, in order to avoid the burdens of that God-given law of life. And not only the ministry, but every member of the church of Christ should be held accountable for its violation, as they are in every respectable community, as well as in every church of the Regular Old School Baptist order. Why then should we not bear one another's burdens, instead of thus adding burdens of censure on the very virtues of God's people? If any brother in the ministry has merited the actual dealings of the church, it should be faithful and pursue a proper course, and not share his labors and the results of his privations without sharing his burdens also.

I wish also to refer to a topic in connection with this subject which brethren and sisters should everywhere consider, viz., the government of the minister's family. We should remember in our charity that ministering brethren are much away from their homes, and cannot see to their children as they otherwise might, so that we are often led to wonder that their children are as good as they are. If they should have a bad boy or girl, have not others also? Simply giving is not charity. Though I give all my substance to feed the poor, and have not charity, I am nothing. Read 1 Corinthians xiii.

I have no desire to apologize for length, for the subject is not filled. May the Lord grant us a spirit of sufficient charity, at least, when we hear the cry of want to turn and look upon the supplicant, since the Lord graciously heard us in the time accepted.

Yours in humble hope,  
A. B. BRES.

P. S.—I desire no brother to think that I refer to him particularly, for we all have occasion to make personal application of these general principles of charity. I will refer to one more circumstance, to show that while we sometimes think that ministers' families are not economical, they are more so than we would wish to be. I have seen a minister's wife preparing apples for drying which ordinary families would not gather for their hogs, being so small. I would not speak of a matter so trifling were it not for very shame for our poor, selfish hearts.

A. B. B.

MANCHESTER, Iowa, Dec. 28, 1884.

BELOVED BRETHREN BEEBE:—As I have to send my remittance, I thought to pen a few remarks for publication (if you think it worthy of notice) on the eternity of God, the great Jehovah.

If all who live and breathe around us are the creatures of yesterday, and

are destined to see destruction tomorrow; if the same condition is our own, and the same sentence is written against us; if the solid forms of inanimate nature and laborious art are fading and falling; if we look in vain for durability to the very roots of the mountains; where shall we turn, and on what can we rely? Can no support be found? Can no source of confidence be named? O yes. There is one Being to whom we can look, with a perfect conviction of finding that security which nothing about us can give, and which nothing about us can take away. To this Being we can lift our hearts, and on him we may rest them, exclaiming in the language of the monarch of Israel, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

The eternity of God is a subject of contemplation which, while it overwhelms us with astonishment and awe, affords us an immovable ground of confidence in the midst of a changing world. All things which surround us, all these dying, moldering inhabitants of time, must have had a Creator, for the plain reason that they could not have created themselves; and he must have existed from all eternity, for the plain reason that the first cause must necessarily be uncaused. As we cannot suppose a being without a cause of existence, that which is the cause of all existence must be self-existent, and could have had no beginning; and as it had no beginning, so also, as it is beyond the reach of all influence and control, as it is independent and almighty, it will have no end. Here, then, is a support which will never fail; here is a foundation which can never be moved—the everlasting Creator of countless worlds, "the high and lofty One that inhabiteth eternity." What a sublime conception! He inhabits eternity, occupies this inconceivable duration, pervades and fills throughout this boundless dwelling! Ages upon ages, before even the dust of which we are formed was created, he existed in infinite majesty; and ages on ages will roll away after we have returned to the dust whence we were taken, and still he will exist in infinite majesty, living in the eternity of his own nature, reigning in the plenitude of his own omnipotence, forever sending forth the word which forms, supports and governs all things, with power to command new created lights to shine on new created worlds, and raising up new created generations to inhabit them. The contemplation of this glorious attribute of God is fitted to excite in our minds the most animating and consoling reflections. Standing as we are amid the ruins of time and the

wrecks of mortality, where everything about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever and ever. Dear brethren, when we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled; while we were gazing on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no hope nor support, because they were so feeble themselves; we can look to the throne of God, for change and decay have never reached that; the revolution of ages has never moved it; the waves of eternity have been rushing past it, but it has remained unshaken; the waves of time are rushing its millions toward it, but it is fixed, and never can be disturbed.

Brethren Beebe, Elder William J. Purington's reply to brother Hammond was so deep and interesting that I thought to send the above for your disposal. Perhaps this will be the last, as I am quite aged, and find my mental as well as my physical faculties are failing; but I still live in hope of a glorious resurrection.

Yours truly,  
S. P. MOSHIER.

GRAEFENBERG, Ky., Sept. 19, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—With heartfelt gratitude I feel inclined this morning to write a little of my christian experience, if it be such at all. I was born in Anderson Co., Ky. Of twelve children, I am the only one living, and I am aged fifty years and seven months. When I was a child I always loved the name of God. When at school I would come to that name in my book, I would kiss it and think there was something precious about it. When I grew older I desired to be a christian, and thought I would be one some day. I went on till the war broke out, and my husband and three brothers were called off. I was left then with four little children and one brother; but my brother was so good and kind to me that I put all my trust in him, as I did not know in whom else to trust. I lived with him two years and nine months, when he died and left me. There and then I was made to see my awful condition. I saw then that I had put too much trust in man, and none in God. I set a determination to try to be good and live like a christian. This was in March of the year 1865. My husband returned home in May following. I was still in trouble, but said nothing to him about it. The Presbyterians had a revival, and I joined that church; but that did me no good. I saw myself a greater sinner than ever. I went back to that church but once after I joined it. No tongue can tell the state of mind

I was in. I would try to pray, but my prayers seemed to rise no higher than my head. I would go away off from the house, and mourn and cry till the children would miss me, and would come and say, "Ma, what is the matter?" I would say, "I am not worthy to be called Ma." I thought I was going to die and be lost. I got so that I was afraid to be left alone. I felt so strange that I did not feel to claim my own children. Thus I went on for some time, and concluded it was some disease, and that I would go to see Dr. Chambers. I told him just how I felt. He said he could not do me any good; that I had better go and talk to old brother Johnson. That hurt my feelings, for I thought he did not want to cure me. I went on in gloom and despair for about sixteen years. I did not go to hear any one preach. One Sunday morning there was no one at home but me and one of my daughters. I went off from the house to try to pray, but all that I could say was, "Lord, have mercy on me, a sinner." I went back to the house, my sins bearing me down. When I got to the door, I said to my daughter, "Pray for me." She said, "Ma, I can't." Just then I heard a sweet voice say, "Fear not; I am with thee. O be not dismayed." Then I could see my precious Redeemer and praise his holy name. No tongue can describe the sweet joy and peace that in my poor, sinful heart I felt. It seemed as though I had been taken out of the miry clay, and set upon a rock. I threw myself upon the bed and sang aloud,

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

I felt to love everybody. I then commenced reading the SIGNS OF THE TIMES, and every thing therein was to me a costly jewel, and filled my soul with joy. I traveled on then in trials and tribulations for about two years. Then my greatest desire was to go and hear the Old Baptists preach, and on the fourth Saturday in June, 1883, I did so. I thought I would talk to the church that day, but doubts and fears kept me back. After I got home I told some of my family that I felt like I should never be permitted to go to Little Flock again. One of them said, "Cheer up; it will all be well with you at the next meeting;" and so it was. I talked to the church, and to my surprise they received me, and the next morning I and two of my children were baptized. When Elder Newkirk led me into the water, I felt very happy. I could see Jesus so plainly, I felt willing to die and be with him. I feel now that the day is fast drawing nigh when I shall bid farewell to all earthly things. Sometimes I think I am willing and ready to go, for the Savior appears lovely to me. At other times I am filled with doubts and fears, and am made to cry, "Lord, save, or I perish." But O! at such times how sweet are the words of Jesus, "Fear not." "It is I, be not afraid." My trust is in the Lord. If I am saved, it is by his

grace, and not by anything that I have done or can do. I must confess that I feel myself one of the least of God's people, if one at all.

Brethren Beebe, I fear I am wearying your patience, so I will close my scribbling; yet I feel that I have not told you half. If you consider this worthy of a place in your valuable paper, you may publish it; if not, all will be right with me.

I remain, I hope, your sister in Christ,

SARAH D. VAWTER.

HINESTON, Rapides Parish, La., Oct. 10, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request I wish to state through the medium of the SIGNS OF THE TIMES, our dear, old, family friend, if in your judgment you think proper to give it a place, that my visit to the Southeast Texas Primitive Baptist Association, which convened with the church five miles west of the Naches River, Tyler County, Texas, on Friday before the fourth Sunday in September, was a source of great comfort to me. I left my home and family on Monday after the third Sunday in September, and filled my first appointment at Shiloh Church, Vernon Parish, where there was a goodly number of brethren, sisters and friends in attendance; and on Wednesday, in company with brother Cooper, I went to brother Evans', who conducted me across the Sabine River into Newton County, Texas, to brother Newton's, in the settlement of Elder J. J. Walker, where I filled my second appointment that night. And truly I felt it an exalted privilege to meet with that ministering servant and his family, whose endearing attachment seems unsurpassed, and I can but esteem him as a father in Israel and a true yoke-fellow in the bonds of gospel grace. And it seemed to me that the dear Lord, in order to increase our earthly joys, added to our company a goodly number of the old veterans, who stand equipped for the warfare, and will not yield to the enemy, no, not for one hour. On Thursday, in company with Elders Walkers and Marshall, we arrived at the home of old brother Davis, in Jasper County, where we met with Elder H. F. Henegan, from my own state and association, and enjoyed a good little meeting that night. On Friday morning, with old brother Davis, who was a messenger to direct, we assembled at the place of meeting in Tyler County, where we met a goodly number of brethren, sisters and friends, most of whose faces were strange to me; but thanks be unto the Most High, when the pass-word was given we found that we were no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. The introductory sermon was preached by Elder Stewart, the Moderator, from Gen. xlix. 24, which Scripture seemed to be set forth, by the wisdom and power of

God, in such plain, unequivocal terms that gainsayers were not able to resist. Brother Lee Thomas, the Clerk, seemed so discreet and accurate in all the business pertaining to his office that I hardly knew how to express the emotions of my poor heart in beholding the order and steadfastness of their faith. I was made to cry out with old Jacob, "This is none other than the house of God and the gate of heaven." And truly the wisdom of God was displayed in that body so manifestly that I was made to rejoice and say, Lord, it is good to be here; for all things seem to be done decently and in order, to the glory of God. The preaching was a harmonious theme throughout, the closing sermon being preached by Elder Durham Richardson, a highly esteemed and talented young minister, whose acquaintance I had formed some two years ago, while on one of his annual visits to our state and association. After the parting hand that evening, many of us parted to meet no more, perhaps, on this side of the bright shores of eternity. O may the joys and foretastes of eternal bliss that were felt by many precious souls of that meeting, be long remembered, and truly by myself it will not be soon forgotten. On that night, on our return, we witnessed another good meeting at the home of brother Davis. On Monday I was conducted back across the river by Elder Henegan, to his house, where I enjoyed the christian courtesy and hospitable friendship of himself and family, till the morning. On Wednesday I returned to my home and family, and found them as I had left them, in usual health, safely shielded from the dangers of the evil one, in the hands of the all-wise Creator.

May the dear Lord bless the brethren and friends who in his name so kindly showed their generosity and unstinted hospitality in sustaining the congregations of the true worshipers of God. With love to all, I will close by subscribing myself,

Yours to serve in gospel bonds,  
DAVID RICHEY.

NORTHPORT, Ala., Jan. 25, 1885.

DEAR BRETHREN BEEBE:—I have received a very kind and brotherly letter from Elder I. N. Moon, of Powder Springs, Georgia, in which he says: "I have just read your communication in the SIGNS OF THE TIMES on the absolute predestination of God in all things. I want to let you know that I heartily accept and indorse the doctrine, and the Baptists in this section believe in the predestination of God in all things, both good and bad; but some object to the word 'absolute,' as it is not found in the Bible," &c. Now, brethren Beebe, I could not help feeling a little diverted when I read the objection that brethren urge against the mere word "absolute," and I ask a little space in the SIGNS to answer this objection.

In the first place, when I use the word "absolute" I mean unlimited, for that is one definition of absolute. "Absolute predestination" expresses just what I believe in regard to the

predestination of God; consequently I believe in unlimited predestination. I use the term "absolute" in contradistinction to those who believe in limited predestination—those who believe that God predestinated some things, (even some evil things,) and that there are some things he did not predestinate. This is what I call "limited predestination." Suppose I say that God is a Plenipotentiary; that means one having full power. Will brethren object to the word "plenipotentiary," used in reference to God? No, not if they know what that word means. Well, that word is not found in the Bible. Now, I have decided that when any of the objectors to the term "absolute" will show me or tell me where to find any of the following words in the Bible, then I will quit using the word "absolute." Will some brother please tell me where in the Bible I can find the words sovereign, sovereignty, non-elect, church discipline, personal, unconditional election, regenerated, associations, articles of faith, rules of decorum, and, last of all, predestination? Now, where is the brother who does not believe that God is a Sovereign, and that he executes his sovereign will over all his creatures and over all worlds? We presume that all Old Baptists believe this. Well, do you not believe that he is "the only wise God our Savior," and that he works all things after the counsel of his own will, 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? You will say, Yes. Well, if you believe this much, I can let you off; but why should you object to the word "absolute," when you use words equally foreign to the Scriptures? I do not fall out with nor think any the less of any of the brethren for differing with me on this subject, for I once saw it just as they do; and I have known several brethren who were as bitterly opposed to the predestination of all things as an Arminian is to "salvation by grace," who have long since succumbed, and now believe it just as I do. I think the only reason why any of the Lord's people do not believe in the predestination of all things, is simply because they do not understand it; hence I wish to be tender with them, knowing that they will believe it just as soon as the Lord reveals it unto them. I hope no one will conclude that predestination is a "hobby" with me. I preach it whenever it gets upon my mind, and I find it to be a very hard matter to preach a gospel sermon without preaching election and predestination. It is a splendid thing to season a gospel sermon with. But then there are other things that are equally necessary to preach.

Brethren Beebe, I hope not to trouble you again soon on the subject of predestination, either absolute or limited. I am in bad health, and about all I can do is to write. I am not able to go about and preach. I have been confined at home ever since the middle of September. Love to all the saints.

H. J. REDD.

SPRINGDALE, Tennessee, Jan. 27, 1885.

ELD. G. BEEBE'S SONS:—I take my pen in hand to write a few lines, as an indorsement of the doctrine advocated in the SIGNS OF THE TIMES, in the editorials and the many able communications. I thought if I could do no more I would say to the brethren and sisters, Write on; it is food to my soul, and I feel drawn out in love to them so much that I sometimes feel that they are my dear kindred in the Spirit. I have been taking the SIGNS for over two years, for which I feel thankful to God first, and to some kind brother or agent who has sent them at their expense. I have been sending the papers to brethren and friends, doing all I can. I have sent two subscribers' names to C. H. Witt, and I think I will get several more before long. I want Baptist people to read the SIGNS, and all others that will. If I was ever brought from death unto life, the brethren tell it better than I can tell it myself, though I have been trying in much weakness for twelve years to tell something of the goodness and mercy of God toward his people. Jesus says, "I am the way, the truth and the life: no man cometh unto the Father but by me." "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." "And you hath he quickened, who were dead in trespasses and sins." This being the case, I believe that everything necessary in the case follows, which brings about a godly sorrow which works repentance to salvation, not to be repented of; but the sorrow of the world works death. The theme in this country is to come to the mercy seat of prayer, and repent, in order to obtain life. If this be true, the quickening follows repentance; but I contend that repentance follows quickening; and every one that ever has or ever will repent, is a God-moved character; for God works in them to will and to do of his good pleasure. Then "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." I will close this imperfect scribble, hoping you will correct errors; and if you think it will not be to the exclusion of better matter, give this a place in your valuable paper, and I will try and write my experience and call to the ministry before long. Love to all the saints of God, for I do hope I love God's people. Brethren, pray for this poor old sinner in the hills of Tennessee. Farewell.

NATHAN HURST.

ALLENSVILLE, Ky., Nov. 23, 1884.

DEAR BRETHREN:—Through the mercy of God I seat myself to drop you a line from this part of our land. You will perhaps be surprised to know that myself and wife are living here in Kentucky. We are both well, and doing as well as we can. We feel very lonesome here, finding no Primitive Baptists as yet. I do long to see and hear a Primitive Baptist preach. I am sick and tired of fashionable religion, and have as little use for

it, I reckon, as any one has. But I suppose that if there was none of it, we should not contend earnestly for the faith once delivered to the saints. I will write but little now, until I see if you receive this. I wish to say through the SIGNS OF THE TIMES that my post-office is Allensville, Todd County, Ky. And if any of the Primitive Baptists pass this way, I hope they will give me a call, and they will find a home at my house, with a hearty welcome. I live three miles from the depot, on the Memphis Branch of the Louisville & Nashville Railroad.

I often think of you, brother William Beebe. You certainly have a place in my heart that I cannot erase. God bless you.

THOMAS J. EDWARDS.

NOVEMBER 20, 1884.

G. BEEBE'S SONS:—Enthroned amid the beauties of his holiness, clothed with holy perfection, dwelling in light which no man can approach, and filled with infinite love, sat the Ruler of heaven and earth. Being perfect, he asked counsel of none; having all power, he asked aid of none; seeing all things as one present now, he could not be frustrated. He spake the world into existence. He created the earth, and darkness fled when light appeared. After the creation was finished, God pronounced it good. Moses has given the nations of earth an account of this, and from this man begins to reckon time. This is as far as human wisdom dare attempt to approach. Attempt to take him farther and you have him surrounded with darkness and filled with unbelief. It takes more than nature's teaching to understand the ways of God. But there are some, of whom the world is not worthy, scattered over the face of Jehovah's footstool, who have been instructed in the way of truth. They are not the learned and noble of earth, but they are those who have been made to tremble at the power of their Redeemer. They see that the earth and time things were not the commencement of God in his work of love, but that they are for the purpose of making this love manifest to his dear little ones. This idea, of course, supposes the glorious doctrine of Jesus Christ, election, foreknowledge, predestination, calling, justification and glorification. These, understood by the children of light, fill them with love, make them to glory even in tribulations, lead their minds and thoughts far from time, and feast them with heaven's riches. Jesus' death finished the work of redemption. Jew and Greek are alike freed from the law of sin and death. To them there is now no more condemnation, for Christ hath died. All that is opposed to truth may rise up in proud array to condemn the trembling ones of God's choice; but when the eye of faith is given, they look to the finished work of God, and laugh at all their foes. God be praised.

Yours in love,

GEORGE A. BRETZ.

WALNUT CITY, Appanoose Co., Iowa.

G. BEEBE'S SONS—DEAR BRETHREN:—I at last send my subscription money for your paper, which comes to hand regularly, laden with good news from the length and breadth of the land, and contains the most of the preaching that I get, as I am some distance from my church. I feel thankful that you still continue to publish the SIGNS. I feared, after the death of your old father, and our father in Israel, that our paper would not be what it had been; but I am happy to say that I can see no difference in the doctrine it contains. It is my desire to take the paper, but if I should fail to send the amount due at the expiration of the year you are at liberty to erase my name until I can get it. My prayer is that you may be spared long to proclaim the gospel, through the medium of the SIGNS OF THE TIMES, to the poor and needy; and I feel myself to be one of the poorest sisters, if one at all.

PHEBE ELGIN.

THE CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—For about five months last summer and fall the Lord was pleased to visit me with severe affliction in my family, so that I could work but little on the Church History; and afterward the arrangements that I had made for devoting the most of my time to the work were disappointed by circumstances beyond my control. I am compelled the present spring session to teach all day in my school; and, if spared, I shall indispensably need my vacation of next summer for the proper completion of the History.

I have never alluded to my labors, difficulties, sacrifices and sufferings in connection with the History for the purpose of soliciting any pecuniary compensation; but my object has been to persuade my brethren and friends to allow me the time absolutely necessary for the correct delineation and vindication of a cause dearer to the lover of truth than natural life itself. The work will be not only a history of the church, but a defense of the old-fashioned Bible and the old-fashioned religion of the Bible.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 25, 1885.

THE above is the latest and all the information we have concerning the Church History. We always give advices from brother Hassell in the first number succeeding its reception, and until we receive the manuscript we have no more control over the work than any of the subscribers, and our only means of judging when it will be ready for the press is our published letters from brother Hassell.

When the copy is once in our hands, the remaining work will be mostly mechanical, and the time necessary for its completion can be given quite accurately.—ED.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1885.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

REDEMPTION.

IN the great work of salvation, as revealed in the inspired Scriptures and in the experience of the saints, the redemption of sinners is one of the indispensable requisites. While all religionists are agreed on this point, yet there are various sentiments in regard to the real meaning of that redemption. The religious world generally regard it as merely a manifestation of the mercy of God in withholding the just punishment of sinners; while many suppose that it was only to show the divine abhorrence of sin that Jesus suffered and died. It is not strange that those who know nothing of the definite character of the redemption that is in Christ Jesus should be unable to see the justice of the sovereign election of God as displayed in the calling of his chosen people with a holy calling. They who are the subjects of the infinite grace of God in electing them to salvation from their sins, are the very people whose life is in Christ; because God has chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. This choice is inseparable from that predestination which is according to the good pleasure of his will, and all is to the praise of the glory of his grace, wherein he hath made them accepted in the Beloved.—See Eph. i. This is the principle on which is based the redemption of sinners; and in no other way has salvation been revealed but by that redemption which is through the blood of Jesus, in whom alone there is forgiveness of sins. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature."—Col. i. 13-15.

In the shadowy dispensation of Judaism the specific character of redemption was emphatically declared in every offering enjoined and in every sacrifice which was laid upon their altars. While every Israelite was ceremonially redeemed by the blood of the yearly atonement, there could be none of the heathen nations included in that redemption.—Lev. xvi. 29-34. So, in the antitype, the blood of Jesus cleanses from all sin every subject of his saving grace, and they in particular are redeemed by his blood. And as he gave himself a ransom for all to whom he is testified in due time, it necessarily follows that he has redeemed them from all iniquity, and purified them unto himself a peculiar people, zealous of good works.—1 Timothy ii. 6; Titus ii. 14. This is essentially necessary to constitute the sacrifice of Jesus in any sense a redemption; for it would be

folly to talk of redemption unless there was some definite object redeemed. There can be no uncertainty as to whom Jesus redeemed, for it was plainly declared by the angelic messenger in announcing his name, that "he shall save his people from their sins." And he himself said that he came to save that which was lost. That salvation could be accomplished only by redemption; and none but Jesus could satisfy the demand of infinite justice which was against his people in their relation to Adam, their natural head, in whom all die. He alone had the right to redeem them; for before they were involved in sin they were given to him, so that they are members of his body, of his flesh, and of his bones. Grace was given to them in Christ Jesus before the world began, according to which life and immortality are brought to light through the gospel. This life is the gift of God to them; and it is in their unity with their Redeemer that he is qualified to answer the demand of justice against them. Therefore he is the very life which alone could satisfy the law against which they had sinned; and this is the redemption that is in him. It is not merely to save his chosen people from suffering the just punishment due to their sins that Jesus is revealed as their Redeemer. His work goes beyond this, and includes their salvation from their sins, so that they are "justified freely by his grace through the redemption that is in Christ Jesus." For this reason Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1.

The comfort of this principle of gospel truth, as applied in the experience of the afflicted and poor people of God, consists in the assurance that the work of our strong Redeemer is fully done; and that condemnation which he bore for his people can never again come upon them. He has not only satisfied the law by laying down that life which it demanded of all the members of his body, but he has redeemed them from legal bondage, having blotted out the hand-writing of ordinances which was against them, nailing it to his cross. Therefore, they are not under that law which denounces death and condemnation, but they now owe allegiance to their Redeemer, whose law of the Spirit of life in Christ Jesus has made them free from the law of sin and death. Being delivered from that hopeless servitude, where nothing but despair could reward their perpetual labor, they are called unto liberty, for being led of the Spirit, they are not under the law; "and where the Spirit of the Lord is, there is liberty."

To the subjects of redeeming grace it is a matter of serious concern to determine whether they are indeed delivered from the bondage of sin into the liberty of the sons of God. In the record of the experience of inspired saints we have the safe example; and when our exercises and feelings are identical with theirs,

there is no reason to question that we are led by the Spirit which manifested them as the sons of God. In their complaints under a felt sense of the working of the law of sin in their members, the tried saints can see their own trouble expressed; but it seems too much for them to claim fellowship with those dear servants of God who "shine as the brightness of the firmament," and "as stars forever and ever." Yet there is no presumption in their feeling this assurance, since they bear the unmistakable mark of the same Spirit which sealed those holy apostles and prophets. While they could glory in the Lord as their righteousness, and feel that in him they were completely justified by his grace, yet in themselves they had to mourn the vileness and corruption of indwelling sin. None but such as are led by the Spirit of God can feel this godly sorrow for sin; therefore it is certain that every one who does thus groan, being burdened with that consciousness, is included in the redemption that is in Christ. Their groaning is but expressive of that hunger and thirst after righteousness which is an infallible mark of those whom our Lord has pronounced blessed; and their longing desire for deliverance from this bondage of corruption and vanity is the assurance that they love righteousness; and all such shall certainly be delivered into the element of perfect holiness for which they groan, however it may seem to their natural mind that they bear no evidences of Christ dwelling in them; for the spiritual testimony which proves the heavenly birth of the saints is hidden from the natural man and cannot be discerned by reason. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. In the light of this revelation the saints experience the joy of redemption from all sin and corruption; and while this light shines upon them, all their enemies seem to be slain, and they feel to be lifted above sorrow and mourning. But when darkness again overshadows them, they fear they have not really known the redemption in which they have trusted. These changes are peculiar to the subjects of redeeming grace; while it is written of those who have no changes that therefore they fear not God.—Psalm lv. 19. So the very sorrows and darkness under which the saints groan are made to bear witness to the genuineness of their hope in the salvation of God. Their Redeemer is the God of the whole earth, and since he is the Almighty, their redemption cannot fail to be secured in the perfect work which he has done in fulfilling the law and satisfying infinite justice by the one offering of himself without spot to God; in which sacrifice he magnified and honored the holy law on the behalf of all the members of his body, for it was only as

the life of his people that he could be subject to death. When he died it was the death of all whose life is in him; and so they all were dead. Then justice could require no more of them. In his resurrection the life and immortality of all his members is brought to light, and they are risen with him above the law of sin and death, and in his immortality they all live with him. This is their redemption from death and their ransom from the power of the grave.—Hosea xiii. 14.

While the finished work of our Lord Jesus is the complete redemption of all his people from their sins, this truth is made manifest to them only as the Spirit reveals it in their individual experience. In this sense they are continually taught the sweet power of redeeming grace by daily deliverance from their cruel enemies, prominent among which are their own carnal thoughts, which oppress them with doubts and fears. If left to keep themselves by their own diligence and care, they would soon be overcome by the fierce assaults of unbelief; but their strong Redeemer is ever with them to deliver from the power of every accuser by the declaration of the perfect redemption which is in himself. Thus they are enabled to ascribe salvation entirely to their Redeemer, saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." As everlasting life and eternal glory are secured in the Lord to all the redeemed, so all their trials and sufferings in the world are appointed in love and ordered for good to them; and this blessing is also bestowed through that same redemption, for no mercy could be extended to guilty sinners until the justice of God was satisfied. When Jesus the Redeemer had paid the redemption price for all his members, then the decree of justice commanded, "Deliver him from going down to the pit; I have found a ransom."

The importance of this doctrine of redemption cannot be overestimated, for without it there could be no salvation for guilty sinners; and if sinners are not saved, then Christ is not their Savior. But "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."—Acts v. 31. The whole purpose of God in the glorification of Christ Jesus requires for its accomplishment that his people should be redeemed from legal bondage as well as saved from their sins. So our Lord himself says, "If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36. And Paul says, "Ye are not under the law, but under grace."—Rom. vi. 14. "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."—Gal. iv. 4, 5. It is through this redemption that the saints are made free from condemnation, and from all possibility of again incurring the curse of the law of sin

and death. Hence they are complete in Christ, which is the head of all principality and power.—Col. ii. 10. In their Lord the redeemed saints have righteousness and strength. "In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. xlv. 25.

When the Lord reveals his grace to the subjects of redemption, it is not left for them to claim any honor to themselves as being worthy to receive such favor. They are always "brought low" before they experience his gracious deliverance.—See Psalm cxvi. 6. This is true in all their sojourn on earth, as well as in their first experience. It is by being made conscious of their weakness and destitution that they are enabled to behold the exceeding riches of the grace which is displayed in their salvation in their daily conflicts with sin and self; and in these severe trials they feel the need of a present Savior to deliver them out of all their distresses. It is in their times of severest trial that they are made to realize the assurance of their interest in the redeeming blood of Jesus, which cleanses his people from all sin. No mere theory of doctrine will serve to comfort them in those seasons of darkness when they have no light. While they may feel that there is consolation in the gospel for those to whom it is given, they want the assurance of their own interest in that eternal redemption which Christ Jesus has obtained by his one all-atoning sacrifice of himself. No evidence which can be presented by reason, nor any suggestion of creatures, can give them the desired assurance. Their Redeemer alone can speak the quickening word to them, saying, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." When Jesus speaks such comforting words by his Spirit, the afflicted and poor one is made to rejoice with joy that is unspeakable and full of glory; for in this cheering assurance is the witness of eternal truth, testifying that they shall experience "the adoption, to wit, the redemption of our body." While this heavenly witness tells of inconceivable glory reserved in heaven for those dear redeemed ones of our Lord, yet faith enables them to look at things unseen, and even in tribulation to rejoice in hope of the glory of God.

#### MINUTES

#### OF ASSOCIATIONS AND OTHER MEETINGS.

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

#### MARRIAGES.

On Wednesday evening, Dec. 3, 1884, at the bride's residence, by Eld. E. Rittenhouse, Mr. Handy Culver and Miss Elizabeth, daughter of the late Winder Hastings, both of the vicinity of Delmar, Sussex Co., Del.

By the same, at the residence of the bride's parents, in Sussex County, Delaware, Dec. 10, 1884, Mr. Archer E. Holloway, of Pittsville, Md., and Miss Martha E., daughter of Benjamin B. Hastings.

By the same, on Dec. 21, 1884, at the new Baptist meeting house in Delmar, Mr. Isaac W. Jerman and Mrs. Nancy J. Scott, both of Sussex County, Del.

By Eld. John W. Timmons, at his residence near Pittsville, Wicomico Co., Md., on Jan. 4, 1885, Mr. Sylvanus Truitt and Miss Cordelia Campbell, both of said county.

By Eld. T. M. Poulson, at the house of the bride's brother, Jan. 25, 1885, Mr. Elijah Davis and Miss Mary J. Riley, both of Wicomico County, Md.

By the same, Jan. 28, 1885, at the house of the bride's parents, near Newark, Worcester Co., Md., Mr. Jesse H. Bratten and Miss Ida M. Holloway.

At the residence of the bride's parents, in Utica, N. Y., Jan. 11, 1885, by Eld. M. Vail, Elder Wm. A. Campbell, of Jersey Mills, Lycoming Co., Pa., and Miss Libbie A. Alexander, of Utica, N. Y.

At North Berwick, Maine, at the parsonage, by Eld. Wm. Quint, Jan. 25, 1885, Mr. Joseph D. Wilson, of Lynn, Mass., and Mrs. Belinda Allen, of Wells, Maine.

By Eld. F. A. Chick, on Thursday p. m., Feb. 5, 1885, at Columbia Baptist Chapel, near Laurel, Montgomery Co., Md., Mr. John H. Parsley and Miss Corrie A. Search, both of Montgomery Co., Md.

#### OBITUARY NOTICES.

ELD. G. BEEBE'S SONS:—Much esteemed brethren in the gospel of God our Savior, and in the patience and faith of Jesus Christ, and to the household of faith scattered abroad.

I am called upon in the course of human events, and by the providence of him who holds the destiny of men and nations in his own sovereign will and power, to write the obituary of **William Jackson Simmons**, my youngest brother in the flesh, (and, I hope, in the Spirit), whom the Lord called from this time state and from the tribulations thereunto connected, in the midst of his sorrowing family, at his residence in Gentry Co., Mo., Nov. 4, 1884, at 12 m. He would have been 57 years old the 30th day of December following his death. He received an experience of grace, and was received a member of New Hope Church, Warren Co., Ill., on the third Sunday in March, 1869, and was baptized by Eld. I. N. Vanmeter, since which time he has been faithful and upright in his walk and conversation as a child of God, until his death. He removed from Illinois to Gentry Co., Mo., about five years ago, and was constituted, with many others of the same faith and order, into the Platte River Church of Old School Predestinarian Baptists, by Elders P. J. Burruss and R. M. Thomas, myself chosen pastor. He leaves the church and our dear sister Sally Simmons, his companion in tribulation, who was the youngest daughter of our aged brother, Deacon Isaac and sister Adolphia Holeman, formerly of Bethlehem Church, of Bethlehem Association, of Ind. They removed to Warren Co., Ill., and died members of New Hope Church, of Spoon River Association. My brother's family consisted of fifteen children, eight males and seven females, ten of whom are living, the Lord having taken five before. His disease was cancerous liver, called Sciron's cancer. He was taken sick August 1, 1884, but kept up and around until October, from which time he was entirely confined to the house and to his bed. He believed, and said from the first it would be his only sickness, never having been prostrated by sickness. Five physicians were in attendance, but the disease was unto death.

and creature helps all failed. He was fully conscious of his approaching demise, and made his last will and testament to his beloved family, leaving to them a full competence, having lived an economical and industrious life, and faithful to his own house. I pray the Lord for them that they may be reconciled, according to his earnest request, and so use and not abuse the full competency left them; and may their weeping be for themselves and their remaining afflictions. The doctors held a post mortem examination, and found internal putrefaction of the organs.

A large concourse of relatives, neighbors and friends followed the remains to the Stanberry Cemetery, on Wednesday, Nov. 5, where he was laid in the silent grave, to await the summons of the Almighty to come forth. We mourn, but not without hope. His funeral was preached by the writer, on the following Sunday, in the "Christian Church" in Island City, to a large congregation, from the sentence, "This mortal must put on immortality."

Four brothers were by his bedside the last month of his sickness. We are the sons of old Deacon James Simmons, of New Hope Church, Greenbush, Ill., who was called to his reward Aug. 22, 1873.

"My friends, come sympathize with me,  
While I my sorrow tell,  
How death's cold hand has torn away  
The one I loved so well.

My husband dear is called away,  
And we are left to mourn;  
On earth he could no longer stay,  
The Father called, Come home.

My earthly all is lost to me,  
But I will not complain;  
He's free from grief and misery;  
My loss is but his gain.

While I am toiling here below,  
In sorrow, pain and grief,  
In heaven above, where all is love,  
I hope we soon shall meet."

ALSO,

**Martha J. Simmons**, wife of Charles R. Simmons, died Dec. 5, 1884, of liver and kidney affection, after an illness of five months, at her residence near Greenbush, Warren Co., Ill. Deceased was born in Warren Co., Ill., Sept. 8, 1843. Her maiden name was Martha Jane Bear. Her father and mother, Jacob and Nancy Bear, were members of New Hope Church. She married my brother Jan. 15, 1863, joined the church on the third Sunday in June, 1879, and was baptized by Elder I. N. Vanmeter. Her husband and eldest daughter united soon afterward, members of the same church. She bore her sufferings with patience and christian fortitude. She leaves her husband, three sons and three daughters, three brothers, three sisters, the church and many relatives and friends to mourn; but we do not wish to mourn overmuch.

Her funeral was preached by the writer on the first Sunday in December, in the old church house in Greenbush, from Psalm xxiii. and Eccl. xii. 7, to a large collection of people, and mourning and sorrow filled every heart. One had fallen who was loved by all who knew her. The procession was at least three-fourths of a mile, reaching from the church house to the graveyard, where we laid her in the silent grave, side by side with our grandparents, parents, children and friends, three or four generations. We ask our friends, all who pass by and see, to behold our sorrow.

R. M. SIMMONS.

HOPKINS, Mo., Jan. 11, 1885.

It is with a heart filled with sorrow that I try to write for publication the death of our dear brother, **David Franklin Gott**, which occurred Dec. 10, 1884, at the residence of his brother, Harvey N. Gott, in Linn Co., Iowa. The subject of this notice was born in Shelby Co., Kentucky, January 26, 1821, and with his parents moved to Montgomery Co., Indiana, in the fall of 1827, and lived there until the fall of 1846, when with his family he moved to Linn Co., Iowa, and lived in this county until the fall of 1868, when with his family he moved to Doniphan Co., Kansas. He lived in that state until about 1881, when

he came back to Iowa and remained here until his death. He experienced a hope in Christ in June, 1843, and joined the Old School Predestinarian Baptist Church called Indian Creek, in Montgomery Co., Ind., and was baptized by Eld. John Lee. He remained a member of that church until he came to Iowa. He then joined the Yankee Grove Church by letter, and was a member of said church for several years. He then got a letter from that church and with several others was in the constitution of a church near his home, called Pisgah, where he remained a member until he united by letter with the Greens Grove Church, Linn Co., Iowa, where he remained a loved and honored member until his death, when God called him from the church below to his home above, to sing everlasting praise around the great white throne. He was beloved by all his relatives and friends, and those who knew him best loved him most. Among the young relatives (and there are many) he was a great favorite. He always had a pleasant word and smile for all, and his loss will be felt by them all. But O what a loss is his death to our little church here, for he was one of her pillars. He was firm in the faith once delivered to the saints, and was one of the first to detect error and trace it out. He was truly a father in Israel. His faith was founded on the Rock, Christ Jesus. He was a great lover of the truth written in the SIGNS OF THE TIMES. To reach the seat where he always sat when he came to our house, he had to pass the holder that held the SIGNS, and he always reached for one of them before he took his seat, and seldom left it until he had read it through. He was married to Selecta B. Moore, in Montgomery Co., Ind., in the year 1845, by whom he had eight children, all of whom survive him, his death being the first in his family. He had been a great sufferer for many years, but the last year of his life he enjoyed better health than he had known for many years. He and his wife, sister Selecta, came over here on Monday morning, December 8, 1884. She stayed here while he went back to help his son Beatie (with whom he made his home) draw some hay, intending to come back and spend the night. They had taken off a part of the stack, and the son had gone some little distance to feed some cattle. Before he got back he heard his father call. He went to him, and found that he had fallen off the stack and could not get up. We think he must have had a dizzy spell, as he was subject to them. The stack was no higher than a man's head, and level on the top where he was. He said he fell off and struck on his head. The son took him to the house, and he got so that he could walk around, and said he was all right. He then brought him here, and he walked from the carriage to the house; but he was not in the house more than half an hour until we saw that he was about to fall off his chair. We helped him to the lounge, and his left side was perfectly paralyzed in a few moments. He did not talk much, as his tongue seemed partially paralyzed. We wished to send for a doctor, but he would not consent to it. He said his life was in the hands of his God, and when he saw fit to call him he was willing to go. He lived till half-past five o'clock, Wednesday morning, December 10th, when his spirit left its earthly tenement and went to God who gave it. But we mourn not as those who have no hope, for we are well assured that our loss is his great gain. His funeral was preached by Elder Thomas Gill, from John xi. 25.

MARTHA GOTT.

TODDVILLE, Linn Co., Iowa.

DIED—Of typhoid fever, on the 25th of August last, **Miss Lydia M. Mason**, third daughter of A. J. and F. A. Mason, being at that time twenty-three years, one month and twenty-three days old. Miss Lydia was a lady in the true meaning of the word, highly respected and beloved by all who knew her. It was a severe affliction to the family, being the first death that had taken place in the family, at that time eight in number, with the parents, and nearly all have arrived to manhood and womanhood. She held a parting conversation with the family, and de-

sired some of the family to pray for her. She said in her last moments, "Everything is bright." She realized her condition. She led a very exemplary life. It is another instance proving that in the midst of life we are in death. She seemed to have some kind of a warning of her approaching fate. Some time before she was taken sick she and a sister were out walking in the evening, and she said she saw little things flying in the air like what she supposed angels were. The family feel to say,

"Dearest sister, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrow heal."

Being meek, quiet and loving, it leaves a blank that cannot be filled. A discourse was delivered on the occasion by Elder R. E. Keyes, her pastor, to a solemn and sympathizing audience, after which her remains were deposited in the Stone Lick grave-yard. Thus is the sentence of God fulfilled, "Dust thou art, and unto dust thou shalt return." The family, being near neighbors, have our heartfelt sympathy. May God bless all such afflictions to the good of the afflicted, and with the comforts of his salvation, and save us for Jesus' sake.

"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."

J. H. WALLINGFORD.

ORANGEBURG, Mason Co., Ky.

**Mrs. Margaret Jemison** died on the 22d of July, 1863, at the age of forty-four years. Many years ago she was baptized upon profession of her faith in Christ, and received into the fellowship of the Indian Creek Church of the Regular Baptists, in Monongalia Co., West Virginia. Of this church she remained a faithful and consistent member, until Oct. 30, 1859, when she united by letter with Middlebourne Church. She exhibited from her first connection with this church a deep, heartfelt interest in the cause of the Redeemer, who, she felt assured, had cleansed her from all her sins in his precious blood. She prized the institutions of the gospel of Christ, which was evident, not only by profession, but also by an earnest, faithful attendance upon them, and earnestly contending for the faith once delivered to the saints. Her seat in the house of the Lord was seldom vacant, and when in company, no matter where, nor by what circumstances surrounded, she was neither ashamed nor afraid to advocate the cause of her blessed Jesus. In the death of sister Jemison, the Middlebourne Church sustained a great loss, her husband was bereft of a faithful and affectionate wife, her children of a dearly beloved and christian mother, and the neighborhood of a kind neighbor. But he who is all-wise and does all things right, in his providence chose to take her to himself. Her labors on earth being ended, she is now where the wicked cease from troubling, and the weary are at rest in the presence of God, where there is fullness of joy, and at whose right hand there are pleasures forevermore. May the Lord speedily bring in one to fill her place in the church.

DANIEL SECKMAN.

**BROTHER William Jemison** was born in Greene County, Pa., in the year 1812, was married to Miss Margaret Bussey in 1831, died at the residence of his son, W. N. Jemison, on Sunday evening, June 15, 1884, and was buried in Pleasant Point Cemetery, Tyler Co., W. Va. He was the father of nine children, (seven sons and two daughters), both daughters and one son being dead. The sons are all steady, reliable men. Brother Jemison was one of the most reliable men we ever knew. Honest and frugal, he accumulated considerable property. Hard work and neglect to take proper care of himself brought on rheumatism, from which he was a constant sufferer for some years. Early in life he and his wife joined the Old School Baptist Church at Indian Creek, called Mt. Tabor, in Monongalia Co., W. Va., and remained members of said church until 1857, when he removed to Tyler County, near

Middlebourne. Shortly after coming to this county they connected themselves with the Baptist Church at Middlebourne; but subsequently, his wife having died, through some dissatisfaction he became disconnected from the church; yet it seems that he did not lose sight of his profession, and prior to his death he expressed himself as perfectly satisfied with his future prospect. He had faults, but possessed many virtues. He was upright in all his dealings, and many traits in his character are worthy of emulation. A large circle of friends mourn his death. Being pastor of the church of their reception, I subscribe myself your unworthy brother in Christ,

JAMES A. HAGUE.

DIED—At his residence in Pickens County, Ala., Dec. 31, 1884, **R. B. Petty**. He was born August 20, 1807, and in early manhood united with the Baptist Church, about the year 1830. He possessed all the traits of a true christian, and retained the confidence and christian fellowship of all the Baptists where he was known. At a time suitable to the church of his membership, he was chosen deacon, and faithfully served in that office until his death. From my long acquaintance with him, and being in his company so often, I came to the conclusion that he possessed all the graces and qualifications necessary to fill the office well. He was blessed with abundant means, and his hand was ever open to relieve and assist his pastor and other ministering brethren. He was always ready to look after the poor of the church and relieve them, and also the poor and needy of the community in which he lived. His walk was orderly, his conversation chaste, and his friends knew him to be an example worthy of imitation. He loved his church, always filled his seat on meeting days unless providentially prevented, and loved the visits and salutations of his brethren. His home was a pilgrim's rest indeed. His kindness and hospitality could not be exceeded. His counsel was always for peace, and his family also was a family of peace and love. He was a kind and loving husband, a tender and affectionate father, ruling his house well, with loving words and kind acts. He was a good citizen and an exemplary neighbor, and was loved most by those who knew him best. Though his body now sleeps in the tomb, yet he lives in the hearts and affections of his children, grandchildren, brothers and sisters. Our loss seems to be irreparable, yet we humbly bow to the dealings of him who does all things well.

S. C. JOHNSON.

**LITTLE Burnie Elmendorf**, son of Frank and Sarah Elmendorf, died Oct. 12, 1884, of malarial fever, after an illness of two weeks, aged one year, four months and twelve days. He was our dear little grandchild. We always had the care of him, his mother having died when he was one day old. Thus one by one the loved ones are called away to return no more. We miss him very much, but can say, The Lord's will be done.

Little Burnie is gone to rest,  
To reign with God forever blest;  
His little tongue will always praise  
The Savior's love, redeeming grace.

Yours in affliction,

CATHERINE ELMENDORF.

MORRISON, Illinois.

**TWO DAYS MEETING.**

THE Old School Baptist Church of New Vernon, Orange Co., N. Y., providence permitting, will commemorate the one hundredth anniversary of her constitution, on Sunday and Monday, March 1st and 2d, 1885.

Also, on Saturday preceding, (Feb. 23th), being the regular church meeting day at Middletown, preaching may be expected at our house of worship, corner of Cottage and Roberts Streets, at two o'clock p. m.

A cordial invitation is extended to all lovers of the truth to visit us on the occasion, especially brethren in the ministry. Trains will be met on Saturday a. m. at Middletown, and at Howells on Saturday p. m., and at Winterton, (on the N. Y., O. & W.) a. m. and p. m.

BENTON JENKINS, Pastor.

**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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Truth versus Error.

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A controversy between the Rev. W. H. H. Hays, who is a modern disciple of Andrew Fuller, of Missionary Baptist notoriety, and the author, upon the fundamental doctrine of the Bible and church identity.

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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. 53.

MIDDLETOWN, N. Y., MARCH 1, 1885.

NO. 5.

## CORRESPONDENCE.

BUTLER, Md., January, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It is with a feeling sense of thanksgiving and praise to the Giver of every good and perfect gift that I have taken my pen to write some thoughts that are comforting and consoling to myself this morning, desiring that they may be also to those of like precious faith, should you think them of sufficient worth to give them to the readers of your most excellent paper, the SIGNS OF THE TIMES.

I have been blessed with the privilege of meeting with some of those I so dearly esteem and love as the excellent of the earth, and of hearing the gracious words of truth from our beloved pastor, the gifted servant of God, Elder F. A. Chick, on Saturday afternoon and Sunday, and also partaking of the bread and wine, sweet memorials till the Lord calls us to himself in glory, that land of pure delight, where sorrow and parting are no more; where the elect, in whom his soul delighteth, even his own beloved Son, dwells forever with his bride. For as our souls delight in Christ, we are called "Hephzibah," the Lord's pleasure is in thee. "And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isa. lxii. 5. He hath given his Spirit to thee. "For he shall receive of mine, and shall shew it unto you."—John xvi. 14. How wonderfully true that, by the Spirit revealing it to us, we know the love, the atonement, the redemption, the righteousness, the salvation of our dear Savior, to us rebel sinners, through the death, resurrection, ascension and intercession of the Lord of life and glory, the second Adam, who says unto us, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God."—John xvi. 27. "We love him, because he first loved us." "Giving thanks unto the Father, which 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 hath translated us into the kingdom of his dear Son."—Col. i. 12, 13. Yet the most of my time is spent in complaints; my cross is so heavy; I have such a hard lot in this life; or there is so much evil and sin in me; being such an ungrateful, unthankful creature. Very little of my time has been spent in praising God for what he has done for me. I have been dwelling very little upon the rich love of the Father, the free grace of Jesus, the dear Lamb

of God; the work of the Comforter, which has led me into the truth that salvation is of the Lord. Now, dear brethren and sisters, consider that God, the Father, has made us meet. Who? Us, rebel sinners? How? By taking away the being of all sin in us? No; no more than by taking us out of the body. "The body is dead because of sin; but the Spirit is life because of righteousness."—Rom. viii. 10. "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."—2 Cor. v. 5, 6. Here we find the wonderful truth that God has wrought us, and made us meet to be partakers of the inheritance of the saints in light; and of this truth we are always confident. If God had not made us meet, we never should have been meet. We may not be always thinking about it; but the moment the subject of salvation comes into the mind, that confidence which is the anchor, or hope, sure and steadfast, and which entereth into that within the veil, and which is the earnest of the Spirit, abideth, and we know "that, whilst we are at home in the body, we are absent from the Lord." We are enabled by faith to look away from this body, from the things that are seen, to things not seen, within the veil, "whither the forerunner is for us entered, even Jesus." For the things which are seen are temporal, while the things which are not seen are eternal. It is a great blessing to feel the need of a salvation that will make us meet to be partakers of that heavenly inheritance; for, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matthew v. 6. I desire that great encouragement be given the hungry ones who have not yet been delivered from the power of darkness, and are not yet translated into the kingdom of God's dear Son. My thoughts go back to the time of famine, not unlike the description given by the prophet Joel, when I hear the cry of one of the hungry ones; for truly, "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah."—Psalm xxxix. 11. Yet vain man thinks he can begin, carry on and complete the work of salvation; but this awful iniquity is rebuked by severe judgments, sent by the loving Father. "Tell ye your children of it," &c. "That which the palmerworm hath left hath the locust eaten;

and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten."—Joel i. 4. First, we find our righteousness eaten by the palmerworm, and we cry for a little help to enable us to live better; but the palmerworm continues eating, until all our righteousness is eaten up. Yet there is strength left to enable us to exert ourselves to regain it; but lo, the locust is preying upon it, and finally strength is consumed. And the psalmist complained of his bones being out of joint. Wisdom, or natural reason, remains; but the cankerworm is eating away, until that is eaten up. The psalmist says, "So foolish was I, and ignorant, I was as a beast before thee." The last remaining relic of man's comeliness is pride, or vanity, which is reserved for the caterpillar to eat up; and man, the fallen sinner, cries, "My flesh and my heart faileth." Read the third chapter of Habakkuk. The prophet was made to tremble in himself. This is the way in which the loving Father makes his people meet to be partakers of the inheritance of the saints in light. He invadeth them with his troops; he sends rebukes, or judgments, until their righteousness, their wisdom, their strength and pride are consumed as a moth. Satan, the prince and power of darkness, no longer holds them in his kingdom of darkness. No more are they Satan's slaves to sin; no more are they under the curse of the law. Not now blinded by pride to the charms of Jesus, the glorious Captain of their salvation, nor longer an enemy to God by wicked works, the chain of unbelief is sundered forever. Now they

"Bring forth the royal diadem,  
And crown him Lord of all."

They cry, "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things."—Isaiah xxv. 1. The power of darkness is such a strong power that none but the Lion of the tribe of Judah can break that power. He is "The Sun of righteousness." "Vain is the help of man." He delivers us from the power of darkness, and translates us into his own glorious kingdom. "Jesus saith unto him [Thomas], I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John xiv. 6. Light only can dispel darkness. May we all remember that we have light, or our former darkness would yet remain. The first gray streak of light we see in the eastern horizon is from the rising sun, and we know that the power of the night,

or darkness, is broken. So we know, if one is crying, "Lord, be merciful to me, a sinner," having no righteousness, that the palmerworm has come, and the other judgments will speedily follow, and that that sinner is a sacred thing. This is the beginning of miracles. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6. The translation into the kingdom is as sure as that light destroys darkness. Yet man is a fallen sinner still, and God must reign alone. Therefore we strive to get back that righteousness which our souls abhor, knowing it to be but filthy rags at best. How we moan because we have no strength; yet we know that the Lord's strength is made perfect in our weakness. But O, dejected child, hear the apostle say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. xii. 9. How we desire wisdom, that we by it may know God; but our searchings are vain and futile. His ways are hid from the wise and prudent, and revealed unto babes. Pride is nursed and fostered under its master, emulation, or desire for superiority one over another, causing envy, which often is the cause of our hiding our one talent. While we may be thinking that we are esteeming others better than ourselves, our pride may lead to vainglory in ourselves. "Let us not be desirous of vainglory, provoking one another, envying one another."—Gal. v. 26.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This is the meetness required to be partakers of the inheritance of the saints in light, and none have either the will or power to become a little child; therefore none can make themselves meet to be partakers of the heavenly inheritance. As there is a great deal of talk about the conversions men are making, I wished to write something about the conversion that is of the Lord, and how God converts sinners. The judgments of God, as the prophet has recorded them, agree with my experience, as I understand them. Having been in darkness, without knowing or feeling its power that chained me down in the region of endless woe, I was a willing and contented captive, until the Father in love sent his judgments, which caused the hungry cry, "God, be merciful to me, a sinner." I now hope that I received the promised blessing, "And it shall come to pass, that whosoever shall call on the name

of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel ii. 32. This hope is the cause of thanksgiving unto the Father for the priceless gift of his dear Son. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 21. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, [for, a teacher of righteousness—marginal reading,] and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."—Joel ii. 23. We see that in applying this prophecy to christian experience its words are highly figurative and emblematical; therefore the words "first month," may be rendered to represent the longing desire of the quickened sinner when under conviction, caused by the judgments of God, bringing abject poverty and destitution, a terrible drouth, a sore and grievous famine indeed. We are told that two needful and necessary rains fell in the land of Israel, usually, every year; one just after the seed was sown, the other when the grain was nearly ripe, and the harvest at hand. "And he shall come unto us as the rain, as the latter and former rain unto the earth."—Hosea vi. 3. So when the seed of eternal life is first sown in the poor, destitute sinner, and they are made to rejoice, "when the times of refreshing have come from the presence of the Lord," (Acts iii. 19,) then the first or former rain has come. And when "the day of the Lord is near in the valley of decision," and he commands the sickle to be put in, and we can say, "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," (Psalm xxiii. 4,) then indeed will the latter rain have come. But the prophet Joel says that the former and latter rain is sent in the "first month." The apostle calls our mortal life a period of much less time than a month. "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," &c. "But though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 16, 17. The prophet, as I understand, calls our stay on earth, after receiving the good hope through grace, or former rain, until we depart to be with Christ, which is far better, or latter rain, the "first month." The apostle calls it "a moment," or the time we carry about with us the body of death; or the time allotted for us to have fellowship with Christ in his sufferings, that we may be made conformable unto his death; the time of our maturation. "He that soweth the good seed is the Son of man."—Matthew xiii. 37. I have desired to

show that the Scriptures declare how man is converted. "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."—Acts v. 31. First he brings us down to abject destitution, helpless as a little child, stripped of righteousness, wisdom, strength and pride, to make us meet to receive "Christ, the power of God, and the wisdom of God," "that no flesh should glory in his presence." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Having received that "wisdom that is from above," we are infinitely richer than the most opulent earthly monarch, being "heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans viii. 17. Thus we are made to "eat in plenty, and be satisfied, and praise the name of the Lord;" having all the years of the famine more than restored in Christ; finding by our experience that "where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 20, 21. This causes rejoicing even in sorrow and in times of trial, when outward things have a gloomy appearance. As the prophet says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. iii. 17, 18. Yet, according to my experience and observation, although translated out of darkness into light, sin dwelleth in us, having a carnal mind that is enmity against God; and natural reason remains entirely dark to spiritual things. The Holy Spirit must teach us what to say and how to say it; "for we cannot order our speech by reason of darkness."—Job xxxvii. 19. When the Refiner lets the fire of tribulation cease for a time, the dross of human nature regains control, and asserts its proud dominion again, and we, like Jeshurun, "wax fat and kick," forsake the loving words of instruction, reproof and correction given us in the sacred Scriptures, and in doing this "lightly esteem the Rock of his salvation." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves."—Phil. ii. 3. Let us heed the instructions given by the apostle to his son Timothy, "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity."—1 Tim. v. 1, 2. May we all consider the spirit that actuates us when we bring charges and accusations against brethren. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be es-

ablished."—Proverbs xvi. 2, 3. To write or speak anything against the Lord's redeemed does them little or no harm, in comparison to the harm it does the author of the accusation; for all see that the spirit of the little child is not actuating the writer or speaker. It is sweet consolation to know, "The disciple is not above his master, nor the servant above his lord."—Matt. x. 24. The wounded can say with him, "These with which I was wounded in the house of my friends."—Zech. xiii. 6. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God."—Psalm xcii. 12, 13. The cedars of Lebanon are said to have their branches so interlocked and entwined that no storm can blow one down without all going down together; and the heirs of God have their heirship united and joined together with the only begotten Son, so that it is impossible for one to lose or come short of entering into the inheritance, without all (even the dear Son, who is now at the right hand of God, making intercession for us) falling together. Yet it is "through much tribulation we must enter the kingdom of God." "What are these which are arrayed in white robes? and whence came they?" "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 13, 14.

May the blessing of our heavenly Father attend the editors, writers and readers of the SIGNS OF THE TIMES throughout the year now before us. Its joys and sorrows are kindly veiled from us. May we all remember that our blessed Savior has said, "But one thing is needful."—Luke x. 4. Needful in the hour of prosperity, and needful in the day of adversity. May the Holy Spirit lead us all to choose that good part, which shall not be taken away.

Yours in love and fellowship,  
THOMAS H. SCOTT.

OCOQUAN, Va., Feb. 12, 1885.

DEAR BRETHREN BEEBE:—A little over fourteen year have passed since I was enabled by grace to find a home in the church and among the people of the most high God. I have been thinking of the years that are past, of the changes they have wrought, and of the goodness of God to me in so many thousands of ways. For years I had struggled under the horrible bondage of sin, with a deepening sense of my guilt and helplessness, when it pleased the Lord to open to me the portals of salvation in and through our Lord and Savior Jesus Christ. As the everlasting doors were lifted up, unveiling an "eternal inheritance," I saw with other eyes, and began to speak with another tongue of the wonderful works of God. The doctrine of God our Savior had been obnoxious to me, as it ever is to the dead, carnal heart; but now, in a flood of living beauty, I saw, I hope, to some extent the mystery of the cross. How far-

reaching, how comprehensive, how glorious the way of salvation appeared! I could exclaim with Paul, "Great is the mystery of godliness!" "O the depth of the riches, both of the wisdom and knowledge of God!" I saw the total depravity of every human heart, and from that horrible pit of total depravity came all human woe. Truly "darkness was upon the face of the deep." First of all the precious lessons clearly written in my experience was salvation by rich and sovereign grace. I knew it for myself. I had felt its precious power in opening a loathsome dungeon, in breaking the iron chains that held me in a horrible bondage, in leading me out in the wondrous liberty of the sons of God. Election, a point of doctrine that seemed so dark to my natural mind, now shone with beauty, but not with the clearness of after years. As the years have rolled on, I hope that I have seen with increasing clearness under the surface and into the depth, at least to some extent, of the election of grace. "Behold my servant, whom I uphold," says the Lord by the prophet, "mine elect, in whom my soul delighteth." No one has seen election clearly who fails to see it as an act anterior to time. Election is something deeper than a mere purpose; it is an actual choice, before all worlds were made, of a people existing then and there in our Lord Jesus Christ; existing in the sense in which Christ was and is, from everlasting the life of his people. Their eternal life was there. I have no reference in this remark to their life in the earthly Adam, but to their life in the heavenly Adam. Thus Christ is called the elect of God, and the whole elect family is elected in that election. It can be readily seen that the whole human family existed in Adam as he stood in Eden, before a single one of them was born; not in their individuality, but their natural life was there. So the whole elect family of our God existed in the Lord of life and glory when he was set up from of old, "from everlasting, from the beginning, or ever the earth was." (*Their spiritual life was there.*) There is the manifestation of this in time, as the lines of election are drawn in separating from the sons and daughters of Adam "the vessels of mercy which he had afore prepared unto glory." In connection with the doctrine of election, and from a clearer view of it, the eternal, vital unity of Christ and his church was opened with great beauty to my mind. Now I could see, as I had never seen before, the principle upon which the Redeemer laid down his life for his people, and the way in which that offering became effectual in the salvation of the "members of his body, of his flesh and of his bones." For the first time in all my life I could see the gospel of such expressions as, "I am the Vine, ye are the branches." "And he is the Head of the body, the church." "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."

Along with all of this, and interwoven with that exalted view of election, came some conception of the "three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." More bright and plain this seems to me as the years go by. One eternal omnipotent God in each of the three relations that he sustains to his people; the same mighty, undivided, indivisible and eternal One in the Father, in the Word, and in the Holy Ghost; but in each instance he stands in a different relation to his people. But back of all these revelations of truth, and reaching heavenward in the most exalted conceptions of glory, I hope that I have seen something of the sovereignty of that high and holy One, from whose infinite wisdom and almighty power the great way of salvation sprang. In such a view, how insignificant all else appears! What are men or devils, principalities or powers, things past, present or to come? We worship One who

"Can dash whole worlds to death,  
And make them when he please."

From this exalted and proper view of the sovereignty of our God comes that point of doctrine which has been the sweet solace and comfort of ten thousand times ten thousand and thousands of thousands of saints in every age. I mean the "absolute predestination of all things whatsoever cometh to pass." I am not fearful that the pure and holy character of the God whom we revere could be injured by the base aspersions of a sin-cursed world. Towering in the most exalted heights of heavenly purity, enshrouded in a blazing light of refulgent glory, "the great white throne" of our God cannot be darkened by the shadows of earth. The same mighty One who holds the angels in light, chains the devils in hell. From that all-predestinating hand falls all the events, circumstances and incidents in every minutiae that are found upon life's pathway from the cradle to the grave, from the beginning to the end of time. Nothing short of this will do for Bible predestination. All reasoning of the natural mind upon the subject, and every system short of the absolute predestination of God, must give way before the blazing light of the gospel, as chaff upon the summer threshing-floor. Hesitate not, ye heralds of the cross, to lift high this glorious doctrine. It will bear the closest scriptural scrutiny. Fear not to proclaim unto the uttermost, what our God had been pleased to reveal of himself. All worlds, with everything upon and around them, were created for his good pleasure, and are but scaffolding drawn around the building of grace, to remain until the last elect vessel of mercy shall be manifested in time. Then shall the curtain of time be rolled away forever. As easily as that all-creative Word brought the innumerable creatures of space, the things of time, into existence from nothing, so easily shall that dreadful Word roll them back to nothing again. The heavens above shall hear

his voice, the earth beneath shall tremble at his word. But I would not suggest that any should undertake to eat this iron-bound doctrine of predestination with soft-shell teeth. It will break through every soft way. "Thou shalt dash them in pieced like a potter's vessel."

When first I came to the church, I found it hard to understand why I should have such a wretched, wandering mind. I had not a clear view of what Paul meant by such expressions as, "The good that I would I do not; but the evil which I would not, that I do." I felt keenly the christian warfare, but could not see the source from whence these things came; at least my mind was not clear upon that subject. Why was I so prone to err? Gradually and with great comfort I began to see that in the new birth my nature had not been changed; that there was an "old man" and a "new man;" two contending armies were there; and that grace but held in subjection this mortal body, until the glorious change for which we are waiting shall come. Then I began to see in a clearer light what death accomplished in the christian's experience, and the glorious resurrection from the dead. I hope that I could understand something of the cause of that longing cry of prophets and apostles and holy men of God in every age, for deliverance from a body of sin and death, "from the bondage of corruption, into the glorious liberty of the children of God." "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. \* \* 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." —Heb. ii. 10, 11, 14, 15. The resurrection from the dead; what bright and solid anticipations cluster here! What glorious prospects! What eternal enjoyments are here! It is a bright light, so far, and yet so near, revealing the heavenly and immortal glory; a light that falls upon the pilgrim's pathway, encouraging him all along the toilsome journey of life. It is the crowning work of salvation, the heavenly anticipation of his hope. And in referring to the resurrection, I desire to express my firm, unwavering belief in the resurrection of the bodies of the saints. All ideas of the resurrection, aside from this, are mythical, and not based upon the word of God. We shall see the accomplishment of the good pleasure of our God toward his people when time and its creatures shall be rolled away; when the redeemed, clothed in the radiant beauty of the immortal heavens, shall ascribe eternal praise unto the Lamb, in an exultant shout

of victory over sin, death and hell forever. To this glorious perfection my longing spirit has turned, at times, with an ardent desire to be clothed upon with "an house not made with hands, eternal in the heavens." As one by one of the precious children of grace with whom I have taken sweet counsel in the holy worship of the sanctuary are called from time to eternity, each departure seems to sunder a link that binds to earth, and brings heaven nearer. The family circle is gathering there, and why should we not wish to be with them? I look back over the fourteen years that are passed, and how short they seem. How rapidly they have rolled away, but O what changes they have marked, what a varied surface they present, hills and valleys, joys and sorrows, life and death. All along their way are evidences of God's goodness and mercy, sometimes overwhelming testimony that sinks me down in the dust of humility. But I feel sad when I think of my own perverse returns. Then comes the caverns of gloom and doubt, times of trial and conflict. Underneath them all are the "everlasting arms."

I have given a brief summary of my understanding of some points of "the doctrine of God our Savior;" that which I have endeavored to preach wherever God in his providence has opened the way, and with what ability he has been pleased to give. Many hundreds who have believed and rejoiced in these things have been called away during the past fourteen years. I have the satisfaction of knowing for myself that many hundreds, yea, thousands more, all over this great land, north, south, east and west, rejoice and believe in them to-day. In this number are included very many able ministers of the New Testament, who are divinely qualified to proclaim the truth (not truths) of the gospel, and to defend with heavenly weapons against all attacks. "Behold his bed, which is Solomon's: three score valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night." —Song of Sol. iii. 7, 8. But there are many tender lambs of the flock, dear brethren and friends of truth, who cannot see some of these deep and wonderful things. We must not, we cannot, force them upon any. The true minister of the sanctuary must labor with patience, and in meekness and love, instructing, encouraging, warning, rebuking and comforting with the comforts of the gospel the people of our God. This is a great and glorious work. Paul says, "Who is sufficient for these things?" and replies, "Our sufficiency is of God." I have written, I hope, in the love and fear of God, with the love of his cause and of his people, and with a supreme desire for the welfare of Zion. Soon must we who are now young and active in the cause of truth and in the ministry, lay our armor by, and be done with the things of time forever. The sword

must pass from our hands into the hands of others. We would not, we cannot steady the ark. God will take care of his church, his doctrine, his people, ever. But to labor in that particular sphere which he has assigned to each one, and according to the ability that he giveth, is the supreme object of the child of grace. We rejoice to know that our God is above all else, and we bow with sacred reverence at his feet. May we lean upon his strong and everlasting arm, find rest in his holy presence, and be guided by his Spirit. Truly, without him we can do nothing. At his feet are found the consolations, instructions and comforts of his love; and from that place of holy, humble worship the feeblest child of God is enabled to soar into the most exalted heights of bliss. When left to ourselves, how easy to err from the path of truth and righteousness. How much we need the constant guiding hand of our God. What a precious consideration, that he will never leave nor forsake his people, that he will sustain them ever through all the way of time, and until the vaulted heavens shall give way before "the glorious appearing of the great God and our Savior Jesus Christ." It is there our longing desires shall be answered, our heavenly anticipations fully satisfied, as we awake with the likeness of the blessed Redeemer. We wait with patience the heavenly summons, knowing that the discharge shall be final and complete, and that the care-worn traveler shall enter forever the portals of rest. Rest eternal, unbroken rest! How soothing the thought to the weary, heavy laden ones! He is filled with humble reverence at the amazing mercy and goodness of his God, counting that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," when "death is swallowed up in victory," and all eternity filled with the unending praise of God.

WM. M. SMOOT.

STATE ROAD, N. C., Jan. 5, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will try to write a portion of the Lord's dealings with me, or in other words, a small sketch of my life and experience of the kingdom of God. Brethren, it has been upon my mind some time to write a sketch for your inspection, and if found to be of any worth, to print in your excellent paper. Many of my brethren and sisters have desired me to write my experience, but I have always felt myself too unworthy, and felt that I could not write anything of any value, so I have put it off until now. I was born July 31st, 1829, which makes me twenty-five years, five month and a few days of age. My days have been but few, but they have been evil and full of trouble and vanity and vexation of spirit. My life has been made up thus far with wicked imaginations, and my nature is as prone to sin as the sparks of a mighty flame of fire are prone to fly upwards. I was raised in perfect ig-

norance, being a very poor boy, and my parents being non-providers. I was without hope or God in the world. They had no care, as it seemed, for God and his cause; never went to any kind of meetings, and never visited their neighbors. So I grew up in ignorance of the ways and customs of the land, as well as the rules of the church. I was totally ignorant of Jesus Christ until he was revealed to me. I knew there was a God, or a "good man," as he was often called by my parents, but they seemed to know nothing about Christ and his nature. I never heard any one speak of Christ Jesus in my youthful days. I never heard any one say anything about Jesus as being a Savior until I had viewed him as my Savior. So, dear brethren and sisters in the Lord, you see I was very ignorant in nature as well as spirit. I had grown in perfect ignorance in every respect, being kept in total obscurity, in that I had never had the privilege of going to any kind of gatherings, nor even of visiting the neighbors and being with the children and young people of the land. I never enjoyed any of the privileges that are so common among the children and young people of our country. I never had any of these opportunities until after I professed to know Jesus in a free pardon of my sins. I have never been permitted to enjoy myself in the house of pleasure like most every other person. But I did not wholly escape from this pollution, for my desire was there. I was permitted to go to school but few days in all my life, therefore I have no education but that which the Lord, the great God of heaven, gave me. I had never heard the Scriptures talked of very much until I was about grown up to manhood, much less heard them read. As far back as I can recollect I was a sinful boy. When I take a glance of my life from my first recollections to the present time, and think of my sinfulness, my weakness and my imperfections, and of God's mercy and goodness toward me, even in keeping me in nature, sparing my natural life, bringing me through all the thick dangers of life, giving life and health to such a hell-deserving wretch as I feel to be, and when I begin to treasure up that little hope he has given me, then I am bound to cry out with the psalmist, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" But as I said, as far back as I can recollect, I was a sinner, and my daily thoughts were thoughts of sin. So I grew up in sin, and about the time I was eleven years of age my mother died, leaving me, the oldest child, with four brothers and one little sister to take care of, my father being a wicked man, and also to some extent a disabled man for labor. Two of my brothers were helpless, and the settlement I lived in was of an unfriendly disposition, for they seemed to care nothing for us, and they never came about where we lived to see whether we were dead or alive. I seldom saw any person, for no one ever came

to see us, neither did we go anywhere. My father would go out in the country on business, but I was never permitted to go out on any kind of business. I was brought up in total obscurity. I lived to be eighteen years of age, and went to a neighbor's house which was in sight of where I lived, and they did not know me, for they had never seen me since I was a little boy. O how amazing was that grace, and how sweet it sounds to my ear; that grace which made me alive and which brought me up from that waste, howling wilderness, to view that city which is the fairest among ten thousand, and the King thereof is called truly the Prince of Peace. Now, brethren, I have told you a part of my natural life, how I was brought from childhood to manhood, never having any opportunity to procure an education, and how obscurely I lived during this period of my life, knowing nothing about the ways of the world until the Lord sent me out into it. I know that the Lord kept me from every harm through all this time while I was in gross ignorance, both of the things pertaining to God and the things pertaining to earth. I never intended to get religion. I did not want it while I was in sin, for I did not know anything about it, nor did I care anything about it. I had never heard anybody say very much about religion. I had heard it said a few times that if a man or woman would do much good they would go to heaven, and I thought that was the truth. I thought that to tell the truth and be very good, never talk evil, but talk very mild, never keep company with evil-talking men, nor with any person of evil practices, was what religion is. I did not know anything about Jesus in any respect. I knew that there was a God that lived, as I thought, up in heaven, and had always dwelt there. The reason I did not want religion was that I was not ready for it, as it did not suit me. I thought I had never seen any of the pleasures of this world, and my desires were always desperately wicked. I thought that I never had been permitted to share any of the vanities of this world's wickedness, so I thought when I became a man I would fix myself up and go out into the world and take my full share in all manner of common sins, as they are called, such as the ball room, dancing floor and all other vanities. But I did not know whose hands I was in, for I fully determined to be a full servant of Satan. I thought I would serve Satan until I became an old man, fully ripe for the grave, and then, after I had seen all the pleasures of this world, I would be a good man. But how greatly was I disappointed; for the great Lord of heaven had chosen and predestinated me to a better life, as I hope. While I was in the height of my folly and pride, the Lord slew me, that he might resurrect me to life eternal. He revealed Jesus in my soul; and if Christ be in me, then is the body dead because of sin, but the spirit is life because of righteousness. Now

it seemed to me that all at once something became the matter with me, for it seemed that I was the most sinful of all persons. I did not feel worthy of the company of any person on earth. I thought there was no other sentence for me but death and eternal damnation. I tried for a few days to be what I thought was a christian. I tried to have good thoughts, and act as I thought a christian should. I would follow the plow with my face wet with tears all day, because I could not have even one good thought, and my very footsteps, it seemed, were sin in the sight of the "Good Man," as I called him. I felt I was the worst of all beings. I would have exchanged conditions with the vilest of reptiles, were it possible. I was so ashamed that I did not want to be with any person. I began to ponder over my condition, and to reason in this way: Why am I the worst of all men? I have not been as great a sinner as I have heard of others being. I have never been a liar, nor have I ever committed any great crime. Why, then, am I such a great sinner? It was that original guilt, the totally depraved condition of poor, fallen man. Nothing could excuse me; I must answer for my sins. I can give but a few circumstances in my travel from the kingdom of darkness into the kingdom of life, light and liberty, for I can tell at this time but a little of my travel from nature to grace. One lonesome evening, when alone, I seemed to be in great trouble, and all at once it seemed as if I was caught away in a trance. I do not know how long I was in this trance, but when I came to myself I was praising God in singing, and O how charming the tune seemed to be, and how sweet were the words of the song which I was singing. I have never been able to sing it since. I had never learned the words nor the tune of any song; but the Lord, I believe, had loosed my dumb tongue. My burden seemed to be gone, for I felt so light that I had no trouble on my mind. But this season did not last long, for the Sun withdrew and the dark cloud covered me again. I did not think this was religion, for I thought that God talked face to face with his people. Still I could not help praising God sometimes, and my mind seemed to be running differently from what it did before. I seemed to desire to search after the way of truth. I had a great desire to learn how to read. I had but one book, the American Elementary Spelling-book. I would study every night until midnight. In this way I traveled on in ups and downs until the Lord Jesus revealed himself to me as my complete Savior. I had made it a practice to go out to pray every night after all the family had retired. I would arise and go out at midnight hours to seek the great I AM. I had no regular form of prayer, for I had never seen nor heard any one pray. I would fall down on my knees, and sometimes on my face. One night, while at prayer, it seemed as if I saw the whole life of Jesus,

and saw him march to the cross. I saw him nailed to the cross, extended between heaven and earth, and a great fountain of blood streamed from his body into the earth, and something said, This will overspread and shield you from all harm.

I will write again, brethren editors. I remain your brother in hope,  
WM. R. WELBORN.

#### CHRIST OUR LEADER AND LIGHT.

ELDER GILBERT BEEBE'S SONS—  
DEAR BRETHREN:—I see in the SIGNS of January 15, 1885, a short account of the visit of our much esteemed brother, Wm. G. Howard, last summer among us here in Oregon, whose visit was highly appreciated by all the brethren, and was truly refreshing to me. I do not remember that I ever met with a brother whose mind was more wholly on the things pertaining to the kingdom of our Lord Jesus Christ; and his conversation among us, in the true sense of the word, was heart-cheering and soul-reviving. I heard him preach once, and it gave the sound of the true gospel bell. He says, "I reached Portland, to visit my son and his family, the 20th day of June, and staid there three weeks; but I could not hear of one Old Baptist in the place; and seeing the city wholly given to idolatry, I became very restless. From there I went to Scio, in Linn County, where I found Elder John Stipp and a Baptist Church of the Primitive order, whose kindness and hospitality were never exceeded by any people. They are contending for the faith once delivered to the saints, and their leader is one of the ablest defenders of the faith, and one of the brightest lights that the Baptists have west of the Rocky Mountains," &c. Now, I have serious objections to our dear brother's phraseology. He says, "Their leader is one of the ablest," &c., using the comparative degree, whereas he should have used the superlative degree. We trust that our Leader is not one of the ablest, but he is verily and truly beyond comparison, the ablest defender of the faith, not only west of the Rocky Mountains, but also east, north and south, as far as the name of Jesus has been heard and received by faith, as the only "name under heaven given among men, whereby we must be saved."—Acts iv. 12. We would ever sing with the poet,

"Lord, submissive make us go,  
Gladly leaving all below;  
Only thou our Leader be,  
And we still will follow thee."

What a blessing it is that we poor, erring mortals have such a Leader, who always leads in the right way; for he is the right Way. He never leads into error, but always leads into the truth; for he is the Truth. He never leads into death, but always into life; for he is the Life. As our Leader hath said, "I am the way, the truth and the life: no man cometh unto the Father but by me."—John xiv. 6. Thus he leads them to the Father. And Paul 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."—Col. iii. 3, 4. Our Leader was also the Leader of God's ancient people; as it is written, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou that dwellest between the cherubim, shine forth."—Psalm lxxx. 1. And again, "The Lord is my Shepherd, I shall not want: he maketh me to lie down in green pastures: he leadeth me beside the still waters: he restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."—Psalm xxiii. 1-3. And again, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isaiah xlii. 16. "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."—Deut. xxxii. 9, 10. But our Leader was not only the Leader of the Old Testament saints, but was also of the New. Our Leader in his divine person saith, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." O that we may ever be found following this gracious Shepherd, our heavenly Leader, and know no leader but him. But there are thousands upon thousands of men-leader and followers of men; "but they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt xv. 14. That is, both leaders and those who are led by them, shall fall into the ditch. As Isaiah saith, "For the leaders of this [not my] people cause them to err, and they that are led of them are destroy." That is, fall into the ditch. Our brother adds, "And one of the brightest lights that the Baptists have west of the Rocky Mountains." Now here I must correct our dear brother again. Our Leader is not one of the brightest lights, but he is beyond comparison, the brightest light that ever shone upon this earth, from Adam until the Lord Jesus shall appear the second time, without sin unto salvation. We read, "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."—John i. 6-9. The psalmist, speaking of the

"true Light," saith, "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he uphold from them that walk uprightly."—Psalm lxxxiv. 11. And the prophet expresses this glorious heavenly Light, when looking forward to the coming of the Lord Jesus in the flesh, thus, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Isa. lx. 1-2. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. 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. 18-21. O precious, precious promise! And can it ever be that the days of my mourning shall be ended? Never since I have taken upon myself by profession the name of the Lord Jesus have I passed through so dark and gloomy a season as I have this season. I have spent this winter in groans and sighs. I cry unto the Lord, by reason of mine affliction, for delivering grace; but he regardeth not my prayers. O that I could by faith call "thy sun" my sun. Often have I inquired within myself, Can it be that this heavenly Sun here spoken of by the prophet is my Sun? I can feelingly say to the brethren and sisters, "Thy sun shall no more go down;" but alas for me! it appears as though my sun had set in everlasting night. But to return. Pardon this digression. "And leaving Nazareth, he [Christ] came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."—Matt. iv. 13-16. And good old Simeon, when he took

the child Jesus up in his arms, blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 30-32.

Brethren editors, I submit the foregoing to you for your disposal.

JOHN STIPP.

Scio, Linn Co., Oregon, Feb. 9, 1885.

MACOMB, McDonough Co., Ill.

DEAR KINDRED IN CHRIST:—I have been requested by dear friends to write something for the SIGNS, and have thought of complying before this time; but I have deferred it from time to time, feeling my inability to write or say anything to comfort the children of God, and fearing that what I might write would crowd out some precious communication, of which each number of the dear SIGNS is filled. But to-day, feeling more impressed to write, and having never been permitted to meet with that dear band of believers who so kindly received me as one of them four months ago, I feel constrained to tell them that I long to meet them again and hear the glad tidings of salvation; and I want them to know that though on account of the distance and cold weather I cannot be with them in the flesh, yet I trust I am with them in the spirit; and I send them my christian love and fellowship. May the Lord guide my pen and direct my thoughts, and I will try to tell what he in his goodness and mercy has done for me, and how he has had compassion on me. He has brought me out of the miry clay, and set my feet upon a rock, and hath put a new song into my mouth, even praise upon our God.

"Hard was my lot to reach the shore,  
Long tossed upon the ocean."

Yes, long and dark and dreary was the road along which I have traveled; yet I trust the Lord led me by his unerring counsel into the fold, where Christ is the Door and Shepherd of the sheep.

My father (Eld. I. N. Vanmeter) and mother were members of the Old School Baptist Church since my earliest recollection; and I have heard this doctrine preached, and have attended their meetings since my childhood. When quite young I often went with my father to his meetings, and as I grew older I accompanied him to many of his meetings and associations, often at a considerable distance from home; and now I often think I was peculiarly blessed in having had the privilege of being at so many good meetings. It seems that I always loved the Old Baptist doctrine, and had no faith in any other. When quite young I had many serious thoughts about religion, and knew I was a sinner in the sight of God, and that without his pardoning love and mercy I should be lost forever. But these thoughts did not trouble me long at a time, only while I was at meeting, or when my father would read aloud from the SIGNS,

when I would sometimes leave the room, so as not to hear my own condemnation. During my girlhood, till I was grown and married, I attended Sunday School, and also protracted meetings held near home, at a Methodist and a United Brethren Church. I was often importuned to go forward to the anxious bench, and more than once their minister prayed for me. I did indeed need the prayers of God's people, but I could not believe these people were right; and when I compared their preaching with the Old Baptist doctrine, I saw a vast difference; and when I saw my young friends and associates, who had professed a change of heart, go back to the world, I was firmly convinced that there was only one true faith, one true church, and that was the Old Baptist; and although I had no thought of joining them, I could not possibly join any other. When seventeen years old I left home to take charge of a school; and having never been away long at a time, I was very lonesome, and took my Bible to school and read it whenever I had opportunity, thus avoiding the ridicule of my friends where I boarded, who called me an Old Baptist, in merry jest, when I advocated that doctrine, though I knew I had no right to claim an interest with them. When I returned home that fall, I went to an association held with father's church, about seventeen miles from home. At this meeting I was made to see and feel what a wretched sinner I was. Eld. Harvey Wright, of Indiana, was there, and preached from these words, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd," &c. I thought this was the sweetest sermon; and though I never saw him before, nor have I since, I shall never forget that sermon. Elder W. A. Thompson also preached from these words, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." This was another precious sermon to me; and though I felt like a guilty sinner, yet it seemed that I feasted on the good things of the kingdom, and could with difficulty control my feelings. After the meeting Elder Thompson came with father and spoke to us, and asked me how I liked the Old Baptists and their preaching. I told him, "Very well." And when he asked me why I liked them, I made him some evasive answer, and said no more. But when I returned home, I was in much trouble for a long time, often retiring to my room, reading my Bible when no one was near, and praying that God would have mercy on me. After awhile these feelings gradually wore off, and I felt a calm, a peace, settle over me, and I did not mourn for my sins as I once did. But I did not, could not, accept this as pardoning grace. I always thought I must be able to point to some particular time and place, or I must have some bright revelation, before I could dare to

hope for pardon, or be like so many others whose experiences I had read. So during these three years, while teaching school, I joined my young companions in the amusements of the time, and was seemingly the gayest of the gay. But I was not satisfied. I felt a longing for something, I could not tell what, till I went to an Old Baptist meeting. Then it seemed that I was at home; yet not entirely at home. I would forego any pleasure to go to meeting, and went as often as I could, and some one was almost certain to speak to me on the subject of religion. On two or three occasions, Elder Thompson conversed with me, telling me that he believed I was living out of my duty, and once said that he believed I would be chastised for disobeying the commands of God. He wrote me a letter once, advising me on the subject, and seemed to take an interest in my spiritual welfare, for which I feel grateful even now. But I could not believe. But how prophetic were his words; for surely if ever a poor mortal was led through deep waters, it was I. In 1875 I attended an association about thirty miles from father's, and there I first met Elder Ketchum. During the meeting he noticed me; but how or why I cannot tell. He talked to me some; but fearing, as I always did, that I would attract attention, I said very little. But before we started for home, he obtained a promise from me to write him some of my feelings. I did so, with much fear and trembling, and he wrote me several good letters, advising me to do my duty, and go home to my friends and tell them what great things the Lord had done for me, and be baptized. I feel to thank him now for those comforting letters. I was made to say, Surely these experienced christians know infinitely more than I; yet I thought they must be mistaken; that surely I was not a fit subject for baptism, that holy ordinance, which I believed all christians should comply with. I thought, Surely it is not for me; I am not worthy; I have no evidence. I will wait till I have a better hope. I cannot go to the church till I have something better to tell. But O how many days and years of trouble would have been saved me had I then done my duty; for I believe now that my faith was stronger, and I had as much to tell the church then as when ten years later I was compelled to go to them with that little hope I had entertained all this time. But I said, I will wait till I am married; then I will leave all my young associates, and then I will have a better chance. But alas! how frail are human resolutions. I was soon after married, and moved away, and then the cares of a house and household duties occupied so much of the time, and I went to meeting so seldom, that I almost despaired of ever having an opportunity of joining the church. For seven years I groped along in darkness, going to meeting when I could, which was but once or twice a year. O how my soul hungered and thirsted for some good preaching, and I was

brought forcibly to see that I had neglected a sacred duty. It seemed to me that God was going to punish me for my disobedience. During the summer of 1883 we had two awful storms; one a hail storm, just in the beginning of harvest, which destroyed all our crops and spread fearful devastation around us. Four days later, a cyclone passed within a hundred yards of us, causing great damage, yet not injuring us any. These circumstances, though nothing more, perhaps, than simply two awful storms, were to me the very foundation of months of the deepest trouble. Instead of bowing my head in deep humility and thankfulness to God for the preservation of our lives through these dangers, in my rebellious heart there arose a feeling of distrust. I began to question the mercy and justice of God. Why had he visited us with such great disaster? I tried to keep back such wicked thoughts, knowing that he who could cause the storms could with a word take my life also. But notwithstanding this, I could not keep this out of my mind, and it seemed that the very seed of skepticism took root in my heart. I began to question the authenticity of the Bible itself, and many questions like these were presented to my darkened understanding: How do you know that such persons as the old patriarchs and prophets ever lived? How can you prove there was such a person as Jesus Christ? Is there any truth in the plan of salvation? Is there such a thing as religion? I imagined that all the professed christians in the world were under a delusion, and sooner or later would find out their mistake. Yet, when my thoughts turned to my dear father, and so many other Old School Baptist ministers who had spent their lives in the service of God, I thought that surely there must be something more than delusive dreams to uphold them. Thus I went on for months, the most miserable of beings, without hope and without faith in anything. Many times I would press my hands over my eyes, and ask myself, Whither am I going? If I keep on in this way, I will not only be a skeptic, but worse still, an infidel. Yes, it seemed that my frail bark was hurrying me on to that dreadful abyss. The Bible was a dark, sealed book to me, and I would pray that if there was a God in heaven he would have mercy on me.

"Like one alone I seem to be;

O! is there any one like me?"

Surely not. I was tempest tossed and afflicted, driven about with contrary winds, till, like Noah's weary dove, there was no rest for the sole of my foot. But, dear friends, there came a time when these words were applied to me, "Thus far shalt thou go, and no farther." Yes, I was brought to the Red Sea, where I could not turn to the right or left, and dared not turn back; and before me was an impenetrable wall of doubts, fears and vain delusions, which entirely veiled my pathway. During this dark season the subject of baptism often came into my mind,

and something would say to me, This comes from disobedience. But I could not believe this. I verily believe that if there was then a doubting Thomas, it was I. How often could I have talked with my dear father, and he could have spoken words of comfort to me. How often, when hearing him preach or talk of the joys of salvation, my heart burned within me; but I could not tell him of my trouble, nor let my mother, brothers and sisters know of my condition. So in my distress I wrote to Elder Ketchum, who had written to me on the subject, and asked him if there was any hope for me. He wrote me a very kind letter, advising me to do my duty, and said he believed the Lord would remove this trouble from my mind, and I would enjoy that peace that comes with obedience to the commands of God. While reading his letter I was made to weep, and was bowed down and broken in spirit. I cried more and more for mercy, till at last the mists began to clear from before me, and I could see far in the distance a faint ray of light. It was the light of God's truth. Slowly it began to dawn on my dark and benighted soul, till at last distrust, skepticism and unbelief vanished away, and the Sun of Righteousness arose with healing in his wings. Jesus, the great Physician of souls, poured the oil of gladness into my heart, and my rebellious spirit was bowed down, and I was made to acknowledge, "Just and holy art thou, O Lord God of heaven and earth." Then I could see how far I had wandered from the one true faith I had once so firmly believed and advocated. Nothing, I believe, but the mercy of God ever brought me to realize my condition, and established my faith in him and his word. The desire to be baptized became stronger each day, and I could not object on account of unworthiness, for I should always be unworthy, and my righteousness was as filthy rags. But Christ had imputed his righteousness to me by his Spirit. "You must be baptized," seemed ever before me, as if written in letters, and I determined, should an opportunity offer at our association, to be held at Greenbush on the first of September, 1884, to offer myself to the church. How often during that summer I hungered for some of the SIGNS, or for some of father's religious papers, to read; and how gladly would he have given me as many as I could carry, had not my extreme diffidence kept me from asking for them, for I would not have deceived him for any consideration. But about this time I received the first number of the *Messenger*, which he kindly sent to me, and in this number were two or three communications on the very subject I was so much troubled about. I read with eagerness everything on this all-important subject to me. There were so many doubts and fears to contend with, and I wanted to be perfectly satisfied that I had a claim to base my little hope upon. Once, when more than usually cast down, I opened the Bible, and the first passage I read

was this, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God." Yes, I felt then that I would yet praise him. I lived upon this little hope till the association; but when I got there, there was no opportunity to talk with the church, and no one knew my feelings; so I came home as I went, only I had such a feast of good preaching, my doubts were all removed. When Eld. Dark preached from this text, "Arise, my fair one, and come away," his whole sermon seemed spoken to me, and I would then gladly have gone into the water. Truly,

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

He leads the blind in a way they know not, and in paths they have not known. Waiting, longing, praying, I read the Bible now, because I loved it, and not to criticise and find fault with it. It seemed that I could stay away no longer, and I told my husband that we must go to Greenbush at the next regular meeting, the third Sunday in October, though we lived twenty miles distant. While preparing we heard that Elder Ketchum intended being there. I felt glad of this, for it had been my desire that he should baptize me. I prayed that nothing would prevent our going, and that God would keep my father and mother, who, I know, had often prayed for their children. When at last we were on our way, I was almost overjoyed, and not a doubt crossed my mind. All was as bright and clear as the beautiful day it was. I felt like I had been a wanderer over the earth, but now I was coming home to my Father's house. But would they receive me? When the opportunity came, I went forward, with two others, a young man and his wife, whom I had known for a long time. When I had told what little I had to tell, it seemed that I knew not what I had said; but when I saw the tears in the eyes of the dear brethren and sisters, who all looked so good to me, I felt like saying, "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest I will go; thy people shall be my people, and thy God my God." We were all received, and the next morning was appointed for baptism. We went home with the young brother and sister who had just joined, and the afternoon was spent in conversing about the things of the kingdom, Elder Ketchum explaining many things to my understanding. I hope I may never forget his words of wisdom and instruction. I felt at peace with the whole world. And when at night he preached from these words, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," I felt indeed that I was a stranger no longer; but little and unworthy as I was, I had come home, where they had received me with joy. Not a doubt or fear crossed my mind. When we repaired to the water, I

was so confident, so light and happy, I thought I should never doubt again. and when my dear father and mother met me at the water's edge, with eyes and hearts overflowing, I could praise the Lord that I could add one drop to their cup of happiness. I was not shouting the praise of the Lord, but I believe that I enjoyed some of that peace which God has promised to his children; and I verily thought that whatever trouble or sorrow should come in the future, I could look back to this time and all would be bright. When we returned to the meeting house, it was overcrowded, and after two sermons the Lord's supper was administered. This was a solemn feast to me, and little and unworthy as I was, I felt that I was led into his banqueting house, where his banner over me was love. O, I thought, if I could always feel thus, and surely I will not doubt again. But how sadly mistaken I was. Elder Ketchum told me, among other words of advice, that though I might be upon the mountain top to-day, I might be in the valley to-morrow. O how soon were these words verified. Scarcely had I reached home before doubts began to arise in my mind as to whether I had not been deceived; and although I tried to dispel them, I felt that I was descending the mountain, into the dark valley. But I did not know it was so dark and deep. For two days and nights I was in the deepest trouble I ever had experienced in my life. I thought I was surely deceived about it all; and worse still, I thought I had deceived the church. This seemed so very plain to me that had opportunity offered I would have told them so. When I looked around for that little hope I had thought I had, I could not find it. Where was that peace and happiness I had thought I possessed only a few days ago? Alas! all was gone; and all those precious promises I had claimed as mine, did not comfort me now. I could only weep, and beg the Lord for mercy. The third day, while at my work, and filled with many conflicting emotions, and wishing I could see my father and tell him all, my trouble left me; I know not when or how; but I was praising God, and these Scriptures came to me, and I humbly hope I had an interest in them, "Peace I leave with you: my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Fear thou not, for I am with thee: be not afraid, 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." And many other sweet and precious promises come to me when I am upon the mountain. But alas! I am oftener down in the valley, where I have to search for that little hope, almost entirely obscured by doubts and fears. But little and weak as I feel it is, the world with all its wealth, honors and pleasures cannot buy it. I have found that in me dwells no good thing, and

I cannot do the things that I would. These words express my feelings,

"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?"

Yes, this is the one great question with me from day to day; and were it not for this one Scripture I would have nothing to base my hope upon, "We know that we have passed from death unto life, because we love the brethren." I am glad that this is in the Bible, for if I know my own heart, I do love the church of God, his people and his cause, and prefer Jerusalem above my chief joy. But O how I long for some of the crumbs that fall from the Master's table.

But, dear friends, I must quit, as I have written much more than I intended. I desire an interest in your prayers, that when the good Shepherd visits his children in love, he may remember me, the very least, if one at all.

I remain yours with a little hope,  
SARAH E. RUNKLE.

JOHN THE BAPTIST.

EACH individual character as it has presented itself on the pages of the divine record has within its representation a fullness and completeness necessary to the fulfillment of the design of God, under whose inspiration all of that glorious work was written, for the perfecting of the saints, thoroughly furnishing them unto every good work. The historical facts contained therein were not placed there as mere matters of history, for the edification of the natural mind, but that through them, and all other portions of the Scriptures, the spiritual light of the deep mysterious of God might shine in upon the opened understanding of the children of the kingdom. As Jesus in his parables presented natural figures to represent the things of the kingdom, so throughout all the Bible natural events have been presented for the same purpose. God is perfect, therefore all things emanating from his hands are also perfect, although the finite mind of man cannot always comprehend it, because in our shortsightedness we can only see a minute portion of the vast completed creation, and such as the Lord in his divine wisdom has seen fit to reveal unto us. All of the virtues and all of the vices are embodied in the characters represented in the Bible; for example, Jesus, long-suffering; Moses, meekness; Job, patience; Solomon, wisdom; Samson, strength; Judas Iscariot, deceit, craftiness, desire for gain, &c. And next to that of our blessed Lord pre-eminently stands that of John the Baptist, beautifully emblematic of complete self-abnegation in man; a character grand in its simplicity, with ample opportunity and inducements for vainglory and self-aggrandizement, yet completely ignoring natural self; fully satisfied to remain in the wilderness, living upon locusts and wild honey, with a simple covering of camel's hair upon him; glad to proclaim the good

tidings for which he was sent, and proclaiming them with such certainty and power that the multitude wondered; and many believed and were baptized, confessing their sins. Those priests and Levites who were sent by the Jews from Jerusalem to inquire of him who he was, did not obtain the answer which they sought; for he said, "I am the voice of one crying in the wilderness, Make straight in the way of the Lord, as said the prophet Esaias." That voice was no part of natural John; he was only the chosen vessel, set apart before the foundations of the earth were laid, to convey that voice in the wilderness, which was to prepare the way of the Lord, and make his paths straight. It was the same voice that spake, and man became a living soul; the same voice that spake to Moses from the burning bush, and the same voice that withheld the hand of Abraham, while in the exercise of his great faith he attempted to sacrifice his only son Isaac; the same voice that, away back in the dark days of the Jewish dispensation, spake by the mouth of the prophet Isaiab, 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;" forshadowing the coming of our glorious Redeemer, with healing in his wings; whose fan is in his hand, thoroughly purging the floor, gathering his wheat into the garner, and burning up the chaff with unquenchable fire. The same voice that prostrated Saul of Tarsus, changing him instantly from a ruthless persecutor, to a devoted and ardent apostle. And the same still, small voice that carries into the hearts of the children of God the brightest sunshine, the most ecstatic visions, lifting them far above the conflicts of this present sin-cursed world, dispelling their doubts and fears, causing them to praise the Giver of all good, and to sing the songs of Zion with gladness and great joy. And when the power of that voice is withdrawn from us for a season, how quickly comes the dark and trying hour, which was strikingly exemplified in the case of John the Baptist, as it is with every child of God. After his great mission had been accomplished, and while he was yet in prison, his natural, earthly, doubting heart began to assert itself, and he sent two of his disciples to Jesus, (after hearing of his mighty works), asking him, "Art thou he which should come, or do we look for another?" And it had to be shown him again all that Jesus had done, in order to convince him that he was the very Christ. Natural evidence of things that are seen could not have been followed by such a feeling of doubt in natural man. It is only the hidden and deep mysteries of the things of the kingdom that overwhelm and overpower the poor and afflicted child of God. Soon after the two disciples had returned to John, Jesus said to his own disciples, "Verily I say unto you, Among them that are born of

women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." I do not desire to advance any theory from a carnal point of view, but I hope the Lord has put it in my mind to see that he who is least in the kingdom is the one who, after having lost all hope of succor from an arm of flesh, and having passed through the refiner's fire, henceforth is as helpless as a little child, going through his natural life with meek and humble spirit, always fearing, ever trusting, firmly fixed in the faith, yet feeling his unworthiness to such an extent that to the carnal mind he would be a pitiable object; for example, the woman who had been diseased twelve years, came behind Jesus and touched the hem of his garment, saying within herself, "If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole." The least, then, is the little child of God, who has no hope except in the Lord, who carried the burden of the sins of his people upon his own shoulders; doubting not that Jesus is the very Christ; but his doubts causing him to ask this most vital question, Can the righteous law of God be sustained, and such a vile, polluted sinner as I be justified? Upon the same day, our dear Savior said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Many of us, becoming puffed up, desire to appear before the world clothed, not in the rags of humility, but in purple and fine linen, strut about with pomp and vanity, doing our alms and making our prayers in public, and as parading our self-righteousness, that we may be seen of men and be applauded by them, as did the proud Pharisee who stood in the temple, praying after this fashion, "God, I thank thee that I am not as other men," &c. It is then that we worship others gods, that we bow before the idols of our own making, losing sight entirely of the God of our salvation, even of him who was meek and lowly in heart, and was a man of sorrow and acquainted with grief. It is then that we wander from the straight, and narrow path, drifting among pitfalls that the wily Satan has laid in all directions. It is then that we are ready like John the Baptist, to send our emissaries to inquire, "Art thou he that should come, or do we look for another?" And until God in his own appointed time sees fit to bring us down into the very dust and ashes, we do not realize how easily shattered is the frail bark in which we have been drifting; and then we can cry, Thou art God, and there is none else. While John the Baptist was not carried away with any worldiness, or desire for popularity, he was encompassed with that old, Adamic nature, which is the occasion of that warfare always going on within us

between the Spirit and the flesh; and only by the grace of God could he control that nature while preaching in the wilderness. Our tendency is always promptings of our earthly nature, and unless sustained by all-sufficient grace we are utterly lost.

Dear brethren Beebe, in submitting these rambling thoughts, I hope my desire has been for the comfort of the saints, with an eye single to the glory of him who worketh all things for the good of those who love him.

Yours in hope,

B. F. COULTER.

PHILADELPHIA, Pa.

OTEGO, N. Y., Feb., 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter of sister Alexander, which, if you deem proper, you may give a place in the SIGNS. Wishing you much prosperity in every good word and work, I am yours unworthily,

B. BUNDY.

CHICAGO, Ill., Feb. 3, 1885.

DEAR BROTHER AND SISTER BUNDY:—It is now a long time since we heard from you, or received one of your good, full letters, wherein you give such a vivid description of yourself as always finds a ready response in our heart; for, believe me, dear brother, your pen has never yet drawn the picture as black as that I feel and daily mourn over. Again the question arises, Do I always feel fully what I express, or is it only an acquired theory of the brain? Hence the solemn request, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Is there any sin that has not been washed away by the blood of Christ, or any thoughts or transgressions, vile as they may be, which have not been cast into the depths of that sea of infinite and unceasing love, from which neither law nor justice can enter further claim? I find that judging the Lord by feeble sense always finds condemnation in our own heart. But when by faith we are enabled to say that we have no abiding city here, but are seeking one to come, that our witness is in heaven and our record is on high, then we are enjoying that peace which passeth all understanding. But ah! my lamentation is, "My leanness! my leanness!" Nor do I wonder at it; for can you enumerate the sins of Israel of old? They are all mine. Yet may I hope that, innumerable and aggravating as they are in themselves, they are not reckoned against me, but have been laid upon the head of the scapegoat (figurative of Christ), that was sent away by the hand of a fit man into the wilderness. What compares more with this fit man than law and justice, both of which met and were fully satisfied in and with the person and work of our dear Redeemer, who, when he cried, "It is finished," both satisfied justice and magnified the law, making it honorable, thus procuring forever that sweet and enjoyable freedom which Christ reveals and imparts to the

soul? For if Christ hath made us free, then are we free indeed. Paul, in the Spirit, confirms the same when he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But as for me, I am often walking or living after the flesh; hence this death to all vital, spiritual exercises, influences and affections, which cause me to "mourn in my complaint, and make a noise." Yet not such noise as the Pharisee made in the exclamations of his goodness, but rather like the poor publican, who "cried within himself." O precious, though silent, cry of internal agony, which never fails to reach the ear and find a quick response in the bosom of him who was in all points tempted like as we are, and therefore knows how to succor those who are tempted.

But how has my pen ran on, and I have not noted one thought or idea that I had intended. But in such a case I know of no other way for you, as a man upon the housetop, and I, a little muser in the corner, than to speak the things given us in that very hour. Now let me inquire after your health, having heard that brother Bundy has been again quite delicate this fall and winter; yet I understand you have been enabled to fill most of your appointments as they came along, and are again looked for with earnest desire at Utica next week. I sincerely hope that you may be strengthened so to do. It is very gratifying to us, as part of that little flock, that the great Shepherd so inclined your heart to accept the pastorate there, and hope the Lord may long spare you to fill the vacancy made by Elder Durand moving to Southampton. For ourselves, we are still here in this lonely of lonelies, not yet finding any company with whom we can meet and mingle our petitions, and but one who at all recognizes the sound of the trumpet. I think sometimes, when walking on the street, could we only meet one whose greeting was, "The Lord be with thee," how quickly would our heart respond, "The Lord bless thee;" added to which would be Lot's request to the angels, that they turn in and tarry all night. So that while Lydia in the flesh would doubtless be busy preparing the feast, Lydia in the Spirit would very gladly sit at their feet, hearing their words. But while we so deeply feel the loss of the ministry of the Word, and the fellowship and communion of the dear saints, yet we have the sweet privileges of reading the word and of family worship; while outside of that we have the *Gospel Standard* and SIGNS OF THE TIMES, the latter of which especially contains the "golden pipes which empty the golden oil out of themselves" into the hearts of the needy, hungry ones. What sublime realities do they set forth! I think that, with but one or two exceptions of seeming superfluity, they have never been richer than through the past year. How sublimely grand have been the able expositions of some of the deep things of God, both in the editorial

and other departments. Even the rich and sweet experience of home letters has proved rare feasts and rich repasts to our hungry souls. The God-honoring and exalting letters, for instance, of our dear sister Mary Parker, of Ohio. I mention her especially, because of her extreme affliction, in which we most affectionately sympathize with her, as if known personally. The world and its popular professors say of such things, "It is too bad that she should have to suffer so much." But what does our dear sister say? Why, in her heart she glorifies God, even the God of her salvation; while with her tongue or pen she confesses him right when he judges, and clear when he condemns. My experience teaches me that such is the way the Master takes to polish the stones for his temple. We are also often favored with choice letters of dear correspondents, one of whom is sister Lina W. Beck, of Crawfordsville, Indiana; in one of which she gave us a brief account of the call by grace of our dear brother, Elder R. M. Thomas, of Missouri, which occurred at their church a number of years ago, and which we do wish the dear brother would write for the readers of the SIGNS OF THE TIMES. Such wonderful displays of God's sovereign grace and almighty power should not be hid under a bushel nor lie buried in a napkin, as they are so comforting to the little ones.

Now, dear brother, I will close this epistle, which (if any comfort to you in reading) is at your disposal, greatly wishing we could meet you at your next appointment with our dear church home in Utica, New York. Hoping to hear from you soon, accept of love in the Lord, in which my dear, lonely better-half unites.

L. ALEXANDER.

#### SOAP-BUBBLE RELIGION.

FORTY or fifty years ago some religionists claimed that if they were sufficiently supplied with money, the church would convert the world. Since that time they have had millions of money given to them for that purpose; but have they converted the world? I will make a few extracts from their own statements, and leave the candid mind to judge whether the church has converted the world, or the world the church. We find this account given to the public by one church:

"The soap-bubble levee held last week proved a very enjoyable affair, and netted \$12.00 for Sunday School purposes."

Here is an account from another church:

"A festival was held by the young ladies of St. Paul's Parish, in the hall, last week. Notwithstanding the cold weather, there was an excellent attendance. Music and a social dance proved highly attractive to the young people. Then was brought upon the stage a comic opera. The performers, and the music given with spirit and animation, threw a good deal of fun into the presentation of the incidents of the opera. And then the young people had the

floor for two hours, indulging in dancing. The entertainment was gotten up to secure funds for church purposes, and the receipts were \$29.00."

By this I should judge that any can be a member in good standing in some, at least, of the so-called churches of the present time, and still enjoy the pleasures, follies and vanities of the world. The recreations of the world are brought into the church to keep its members from backsliding, and so each one can enjoy all the "fun," all the theatres, all the music and dancing, and even all the soap-bubbles that heart can desire, without going outside of the church for it. In the Bible, the righteousness of the creature is compared to filthy rags. The religion of the world at this day can with propriety be compared to a soap-bubble. A bubble can be made very quickly and without much labor, but a little breath of air, or a slight touch, and it has vanished, and nothing is left to show that it ever existed. The religion of the world can be obtained very easily and quickly; but when temptation comes, then, like a bubble, or a flash, it is gone, and nothing is left to show that the poor soul ever had any religion. This shows that the works of man are like a bubble, all vanity. But it is not so with what God does. "Whosoever God doeth, it shall stand forever: nothing can be put to it, nor anything taken from it; and God doeth it, that man should fear before him." The sacred union that exists between God and his people cannot be overthrown, for the gates of hell cannot prevail against it. No, 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. What a great difference between the two principles: one is of man, is vanity, a bubble, like a puff of empty air. The other is of God, and endureth forever.

H. CAMPBELL.

BRUNSWICK, Maine, Feb. 11, 1885.

#### 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., MARCH 1, 1885.

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

THE BOND OF PEACE.

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. xiv. 19.

The mystery of godliness in the salvation of sinners through the grace that is in Christ Jesus is so deeply hidden from the natural man that by searching it is impossible to find out any principle of it. Yet this wonderful truth is shown to all them who have been brought so low as to be helpless babes in their entire dependence upon divine grace, and by faith they receive the knowledge of it as the direct revelation of the Spirit of God. They are always led by this Spirit to abhor that which is evil, and to cleave to that which is good; and it is by this Spirit that they are made to love the perfect holiness of God as it is manifested in Jesus. While the witness of this Spirit gives assurance that all who are led by it are born of God and have eternal life, it does not lead them to presumptuous sin, as enemies of the gospel have since the apostles' days slanderously reported the effect of the doctrine of grace.—See Rom. iii. 8. When any sinner can claim the predestination of God as an excuse for his wickedness, the evidence is that he neither loves God nor his truth. Those who are born of God will mourn their own vile ness and sin, like David and Peter, instead of bringing charges against the divine appointment.

In the connection of the text above quoted the apostle gives important special instruction to the saints in regard to their orderly deportment toward each other in their relation as professed followers of the Lord Jesus; and in following after the things which make for peace they must walk according to the directions given. Even before the apostles had finished their ministry there were grievous departures both in doctrine and practice from the simplicity that is in Christ; and it is not strange that since the inspired teachers are fallen asleep there should still remain the necessity of giving earnest heed to the things which were recorded by them, lest in the blindness of our hearts we walk after the flesh instead of being guided by the law of liberty in Christ. As Jesus is the Prince of peace, the doctrine which he has authorized is the true source of peace to all the subjects of his kingdom. Therefore, in obeying the direction in the text it is necessary to speak the things which become sound doctrine, and to earnestly contend for the faith which was once delivered unto the saints. Any efforts to accommodate the truth to the doctrines and commandments of men will invariably result in discord and strife, instead of making for peace. The truth cannot be too strongly presented in preaching, nor can the children of

God too implicitly rest in the assurance of the immutability of the counsel of God in which their salvation is secured in Christ, in whom they were chosen before the world began. This truth is the only foundation on which real peace can rest, for without this firm basis there could be no reliable promise of salvation. So, God himself declares, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi iii. 6. "I, even I, am the Lord; and beside me there is no Savior."—Isa. xliii. 11. It is only in holding this solid truth that the saints can know anything of the peace of God. When they would follow after the doctrines and commandments of men they find only trouble and confusion; "for the wisdom of this world is foolishness with God."

None can obey this exhortation of the apostle but such as are "beloved of God, called to be saints," as were those at Rome to whom the epistle was addressed; and it is important to notice that they were already manifest as followers of the Lord, and as brethren of the apostles. Then, it was not to make them saints, or to secure for them the love of God, that they were exhorted to follow after the things which make for peace; but because they "were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. "Let us therefore follow," that is, in consequence of the fact that we have been delivered from the power of darkness, and translated into the kingdom of the dear Son of God. This is the very reason for which carnal enmity would continue in sin and rebellion against God; but to those who have been born of the Spirit, in whom Christ has put the love of holiness, this finished work of divine grace affords the highest cause for everlasting praises to God, and works in them the desire to obey their Lord in all things; hence, to them no stronger appeal could be addressed than that with which they are exhorted in this earnest entreaty beginning with the twelfth chapter, "by the mercies of God." This is the ground on which all inspired exhortation rests; and it is very different from appeals of human device, which derive their force from reference to the terrors of divine judgment and the awful vengeance of God against guilty sinners.

The things which make for peace are all included in the law of Christ as recorded by inspiration in the New Testament; and they are distinguished from all other things by the fact that by them one may edify another. Sometimes a favorite notion or traditional expression may seem very important to those who have been captivated by it, and they sincerely urge it upon the brethren, to the destruction of their peace and fellowship. By such things no one is edified, and a fearful responsibility rests upon those who thus sow the seeds of discord. Those things which make for peace are revealed in every ex-

perience of grace, so that when they are presented the witness of their truth is in those who hear, or read, and each of them recognizes the doctrine which they have learned experimentally; for the Spirit teaches them all the same truth. The test of the things to be followed is only found in the inspired record. If they are therein written, then heaven and earth shall sooner pass away than they shall fail; if they are not enjoined in that rule, there can be neither peace nor edification in them. The kingdom of God is righteousness and peace and joy in the Holy Ghost; and all the doctrine of the gospel is in accordance with that kingdom. There is no such thing as separating the peace and joy from the righteousness; so the way of peace is the path of obedience to the law of the King in Zion, which is the perfection of righteousness; and in following after the things which make for peace it is necessary to deny self, and take up our cross and simply follow Jesus. In his own example our Lord has given the pattern for all who love him; and all righteousness is fulfilled only by following him.

As all who are born of God are led by the Spirit of God, they have the love of righteousness; not in their carnal mind, but in that new man, which after God is created in righteousness and true holiness. They are not held as unwilling subjects under the control of a law graven in stone; but their allegiance is to their Redeemer, who puts his laws into their mind, and writes them in their hearts. As it is God who works in them both to will and to do of his good pleasure, the subjects of his grace are willingly obedient to his law, which is to them the perfect law of liberty. With the mind they serve the law of God, even though they feel the galling burden of the law of sin in their members warring against the law of their mind, and compelling them to cry for deliverance. This is the peculiar experience of the saints, and no others know the distress of these conflicting laws. In this one way the Lord leads all his redeemed people, and in the fellowship of suffering they are manifested as members one of another. When we see in others the same conflict and trial under which we are oppressed, no effort is needed to feel the sweet peace of perfect love and fellowship for them. So in partaking of the afflictions of the gospel we follow after the things which make for peace. It is by this way which is hidden from natural wisdom that the saints grow in grace, and in the knowledge of our Lord and Savior Jesus Christ; for as they are reduced by suffering to have no confidence in themselves, they are made to feel the preciousness of Christ; and as their own unworthiness is shown them, they are made to esteem others better than themselves. The effect of this is peace and mutual edification.

It is not unusual for the saints to be tried with doubts of their salvation because they have not experienced such marked and wonderful changes as some others have known. For the

peace of such let them examine the inspired testimony. It is not the memory of remarkable changes which is the assuring witness on this point. They who love the truth of salvation by the grace of God are led by the Spirit, which proves that they are born of God. This doctrine makes for peace and edifies the saints, whose only hope is in the righteousness and grace of God as revealed in our Lord Jesus Christ; and every one who trusts in the name of the Lord will find peace and safety only in walking in obedience to the precepts and example of Jesus. In keeping his commandments there is great reward. May the power of God keep all his saints through faith unto salvation, and enable us to pass the time of our sojourning here in that fear of the Lord which is the beginning of wisdom, and which is to hate evil; and may our hope ever rest in the unchanging love of God, to whom be glory evermore. Amen.

THE NEARER KINSMAN.

PLEASE give your views on Ruth iii. 12, especially the latter clause, "Howbeit there is a kinsman nearer than I," and oblige your friend,  
W. H. JAMES.

BOONE CO., Ark.

REPLY.

In the book of Ruth there is a very striking typical representation of the manner in which the mercy of God is extended to his chosen people in their deliverance from condemnation, and exaltation with their Redeemer in that perfect righteousness with which he justifies them that believe from all things from which they could not be justified by the law of Moses. In the first place, the marriage of the sons of Naomi to their Moabitish wives was in violation of the law given to Israel.—See Deut. vii. 3, 4; 1 Kings xi. 1. But it was the purpose of God to show by this type how the Gentiles should be brought into the visible organization of the gospel church; and in this event was the shadowy declaration of that great truth which was first clearly shown to Peter when he was sent to the house of Cornelius.—Acts x. 34-48. Even if time and space would allow it, we do not claim the ability to present all that is contained in the connection of this subject, but will submit some thoughts, in hope of meeting the question which is in the mind of our friend.

Under the law as given to Israel there was special direction requiring the nearest kindred of one who died insolvent and childless to redeem his inheritance, that it might not pass out of the lineage to which it was assigned legally.—See Deut. xxv. 5. This right in the case of Elimelech, the husband of Naomi, belonged to one who was nearer kin than Boaz. In the antitype we should understand the demand of justice as intervening between the mercy of God which is in Christ Jesus, and the church which was under the condemnation of sin. Justice must be satisfied before mercy can come to the guilty. In this sense justice would be the nearer kinsman, who could not redeem. But as Boaz redeemed the right of the nearer kins-

man, so Christ has satisfied the infinite justice of God on the part of his redeemed bride, including every sinner whose iniquity was laid on him.—Isa. liii. 6. It is important that the saints should remember that their salvation is not secured at the expense of justice, but that their strong Redeemer has satisfied all the demands of the inflexible law of God, and redeemed them from all its requirements as well as from its curse. So that they "are not under the law, but under grace."—Rom. vi. 14.

It is only in this legal and typical sense that there can be any "kinsman nearer" than Christ to them whom he has redeemed. In vital relationship they are one with him; "for we are members of his body, of his flesh, and of his bones."—Eph. v. 30. There can be no nearer kindred than this; and without this unity they could not be redeemed by his death. No substitute for the life of the sinner could be accepted; but infinite justice is fully satisfied in the blood of Jesus Christ, for he is the life of all his body; and so Paul says, "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. In the sacrifice of himself Jesus canceled the demand of the law which was against his members; and therefore he is the end of the law for righteousness to every one that believeth. This great redemption could not have been accomplished by any other being, for he is the very life which justice required of his body. So, in his coming he declares, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." In his ample ability to redeem, Boaz appears as a type of Jesus, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence."—Eph. i. 7, 8. The vital unity of Christ as the husband and the church as his bride is more clearly expressed in Adam, "who is THE FIGURE of him that was to come."—Rom. v. 14. In this particular there is no other figure given by which that oneness of life is so fully declared; for as Eve received her natural life in Adam before she was developed in her separate existence, so the eternal life of all his members was given to them in Christ Jesus before the world began; and as that life is inseparable from himself, so they to whom it is given are one with him in vital unity. In this sense there can be no "kinsman nearer" than their Redeemer to the subjects of salvation. The gospel truth most prominently set forth in this record is the fullness of justification which is in Christ for all his members, however guilty and polluted in themselves.

Much of the force of this record depends upon the fact that under the law then prevailing, poverty could compel the sale of the person as well as the land of the impoverished Israelite. So that in redeeming the

land of Elimelech, Boaz also redeemed Naomi and Ruth. In this is shown how the redemption of the saints by their Lord also secures for them the mansions of perfect blessedness and rest into which they that have believed do enter.—Hebrews iv. 3.

#### THE CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—For about five months last summer and fall the Lord was pleased to visit me with severe affliction in my family, so that I could work but little on the Church History; and afterward the arrangements that I had made for devoting the most of my time to the work were disappointed by circumstances beyond my control. I am compelled the present spring session to teach all day in my school; and, if spared, I shall indispensably need my vacation of next summer for the proper completion of the History.

I have never alluded to my labors, difficulties, sacrifices and sufferings in connection with the History for the purpose of soliciting any pecuniary compensation; but my object has been to persuade my brethren and friends to allow me the time absolutely necessary for the correct delineation and vindication of a cause dearer to the lover of truth than natural life itself. The work will be not only a history of the church, but a defense of the old-fashioned Bible and the old-fashioned religion of the Bible.

Yours in love,  
SYLVESTER HASSELL.

WILSON, N. C., Jan. 25, 1885.

THE above is the latest and all the information we have concerning the Church History. We always give advices from brother Hassell in the first number succeeding its reception, and until we receive the manuscript we have no more control over the work than any of the subscribers, and our only means of judging when it will be ready for the press is our published letters from brother Hassell.

When the copy is once in our hands, the remaining work will be mostly mechanical, and the time necessary for its completion can be given quite accurately.—ED.

#### 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:

J. H. Carlisle, formerly of Des Arc, Arkansas.

Jane Teewell, formerly of Iredell, Texas.

R. L. Barrentine, formerly of Lexington, Mississippi.

#### 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.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It is a duty devolving upon me, to give a brief sketch of the life and death of our much beloved and highly esteemed brother, **Solomon Fitzhugh**, the son of Peter Fitzhugh. He was born March 11, 1804, in Russellville, Logan Co., Kentucky, and died at Denmark, Curry Co., Oregon, Oct. 18, 1884, aged 80 years, 8 months and 7 days. He professed a hope in God our Savior at the early age of fifteen years, was baptized by Elder Redfield, and joined Pisgah Baptist Church in the fall of 1819. He moved to Independence, Jackson Co., Missouri, in the year 1825, and joined the Pleasant Grove Church, by letter. In the year 1826 he was married to Miss Polly Miram Dicky, with whom he lived just fifty-eight years, sharing the blessings and trials of their earthly pilgrimage harmoniously. There were born to them two sons and five daughters. He served the Pleasant Grove Church at Independence for fifteen years as their clerk, and then moved to Center Creek, Lawrence Co., Missouri, and from the last named place and church he took his letter of dismission and came the long and tedious journey across the plains, with an ox team, to Oregon, in the summer of 1850. In the year of 1853 he was elected as Judge of Probate in Douglas Co., Oregon, (then a Territory), and served four years. In 1857 he was elected a member of the Constitutional Convention, and rendered efficient service. In the spring of 1859 he was elected State Senator, and served with ability. On the 28th of October, 1859, brother Fitzhugh, with his wife and four other brethren and sisters, met and constituted Umpqua Church, Douglas Co., Oregon, where he had his membership at the time of his death. He has served in several minor offices, all with honor to himself and to the entire satisfaction of all concerned. On the day of his death he had attended a school meeting, and had gone home, ate a little supper early in the afternoon, and said to his daughter that he was not feeling very well, and that he would lay down and take a little rest. In a short time his daughter heard him groan, and went immediately to his bedside, in time to see him breathe his last. Apparently he had just fallen asleep. He had been troubled with heart disease for a long time. It may truly be said that he went as a shock of corn fully ripe in its season, and in the full assurance of the christian's faith. The writer of this has been with him often within the past five or six years, and has enjoyed many refreshing seasons while conversing with him, and his theme was salvation by grace, and grace alone. He was truly a chimney-corner preacher, for he possessed a remarkably happy faculty of turning the conversation into a religious channel at all times and under all circumstances. In a conversation that I had with him a short time before he died, he said that he had been warned that his time here on earth was but short, and that he had looked over his past life and could see that he had been led by the good Lord all through his life; "But now," said he, "I am greatly troubled. Am I truly what I profess to be? Do I love the Lord my God as I ought to? O! these doubts and fears. I am ready to go at any time that the summons may come. But I know that I must wait the Lord's own time." The writer tried to encourage and comfort him, by telling him that those doubts and fears are unknown to any but the children of God, and that to him the promise was given, "My grace is sufficient for thee." He said he knew it was by the grace of God that he was saved, if saved at all, and without that little hope he was lost. But said he, "The Lord's will be done. Blessed be his holy name."

Brother Fitzhugh was loved by all who knew him. He was a kind and loving companion, an indulgent parent, and an uncompromising christian, yielding to nothing that was disorder, and for which there is not a "Thus saith the Lord." He was a public benefactor, and his house was a home to all the brethren, sisters and friends. He leaves a sorrowing companion, his seven children, and

many grandchildren and great-grandchildren, together with this little church and many friends, to mourn their loss. But we mourn not as those having no hope, for we feel assured that what is our loss is his eternal gain. It may be said of him that a father in Israel has fallen asleep. We sympathize deeply with the bereft family and friends, and may the good Lord lead them all to know that he is "The way, the truth and the life: no man cometh unto the Father but by me." Knowing that God doeth all things after the counsel of his own will, we should be still and bow in humble submission to his will. May God in loving kindness comfort us all in our trials and afflictions, and give us grace sufficient for the day thereof, is the prayer of one who feels himself to be the least of God's servants.

R. S. BELKNAP.

DIED—Near Collinsville, Butler County, Ohio, our dear old brother, **Simeon Smith Williamson**, aged eighty-three years and twenty-three days. He departed this life Dec. 2, 1884. Brother Williamson was born in Hopewell, New Jersey, in 1801, and emigrated with his parents to Hamilton County, Ohio, when nine years old. He was married three times; first, in October, 1827, and had six children, five of whom survive him. He was again married in 1860, and was again married in 1872, to our dear Sister Elizabeth Rogers, who survives him. Brother and sister Williamson were the first persons that the writer baptized in the fellowship of Hamilton and Rossville Church, June 28, 1874, and continued in good standing until death severed the connection. Our dear sister is in very feeble health, and with the church mourns her loss; but we do not repine, being well assured that for him to die was gain. Our dear brother received a hope in early manhood, but did not openly confess Jesus Christ as his hope of eternal life until ten years ago. I visited him about three weeks before his death and it seemed to give him the greatest pleasure to hear the name of Christ exalted, and sinner, man, abased. There was a very large concourse of people attending the funeral, and I tried to improve the occasion by preaching from the words, "And as it is appointed unto man once to die," &c. The congregation were very attentive to what was said, but I do not know how many of them were pleased with God's appointments, either of the things in this life, or of his children's appointment to glory. May the Lord comfort and keep his chosen ones from all sin, and give us all that spirit, even for enemies, which says, "Father, forgive them: they know not what they do."

Yours in love of truth and order,

SAMUEL DANKS.

DEAR BRETHREN:—Please publish the obituary of my father-in-law, **Sever Beard**. He was born April 5, 1803, and died August 17, 1884, aged eighty-one years, four months and twelve days. He was married to Catharine Hills about the year 1824, joined the Baptist Church about the year 1830, and was baptized by Eld. John Sinkler. He continued a worthy member of the Old School Baptist Church until his death. He moved from Kentucky to Tennessee, thence to Illinois, thence to Tennessee, thence to Texas, and thence to Arkansas, and was a worthy member of the church in those several states. He was a firm believer in salvation by grace, to the exclusion of the works of men. He died in the full triumphs of living faith. For some time before his death he expressed a desire to see our little church in a more prosperous condition, and said that then he would be satisfied to die. His funeral sermon was preached by our beloved brother, Abel Still, on the third Sunday in September last. May the grace of our Lord and Savior Jesus Christ be with his dear aged companion, and all the bereaved relatives and friends, and sanctify this sad dispensation of his providence to their good and his own glory, is the prayer of your unworthy brother.

WM. J. CASEY.

LEAD HILL, Ark., Dec. 14, 1884.

FELL asleep, on the morning of Dec. 17, 1884, in Newark, Delaware, sister **Mary E. Griffith**, in the fifty-ninth year of her age. She had been confined to the house, and mostly to her bed, for four months. Her disease was Jaundice. She suffered but little acute pain, was always bright and cheerful, and it was only necessary to know her to love her many amiable, loving qualities. She was baptized in the spring of 1863, by Elder Barton. She often spoke of how gradual the plan of salvation was unfolded to her; so gradual that she scarcely knew when light first broke into her soul. It was through tribulation she entered the kingdom. Her husband, who was the eldest son of brother Joseph Griffith, died, leaving her with four small children. The promise of God was verified to her, that he will never leave nor forsake those who put their trust in him. She often spoke of the goodness of God to her. The next June after she was baptized, her eldest son was taken from her by death. He was a good and kind son, and it was a sore trial to part with him, but she said she felt it was all for some good. I have had many pleasant as well as sorrowful talks with her. She said she could not pray; her words sounded like a chattering noise. I still had hopes of her recovery till a short time before her death. I said to her on Tuesday morning, (she died on Thursday) that I hoped her trust was in the great Physician. She said she had no fear; all was well. She said that for some time she had felt no fear. I said to her, "God is too wise to err, and too good to be unkind." She said that all was right and just. On being asked if she had any request to make, she said she wished Elder Staton to read and speak from the 23d Psalm, and to read the 1,257th and 368th hymns, (Beebe's Collection), and also wished her two sons and her son-in-law, Dr. Henry, to assist in carrying her to her last resting place in the Welsh Tract grave-yard, where repose the ashes of her kindred. She told her little granddaughter, seeing her in tears, "Grandma is going to sleep." I said to her, "Sweet sleep in Jesus." During the night she spoke at intervals, saying once, "Nearer home," and again, "How long, O Lord?" A few moments before she breathed her last she had been lying with her eyes closed, but opened them, as if to take a long, last look, and then sweetly closed them forever. Her youngest son was her constant nurse. She leaves two sons, one daughter and two grandchildren. Truly the Lord was with Elder Staton on the occasion of the funeral. His words were like balm to the wounded hearts. I thought the Lord had afflicted with one hand, and upheld with the other. I trust the kind hand of God will be as mindful of her children; and if it be his good pleasure, may they feed beside the Shepherd's tent, is the wish of a sorrowing friend and sister.

M.

FEBRUARY 12, 1885.

DIED—In the village of Burnside, Hancock Co., Ill., about midnight, on Jan. 23, 1885, **Mrs. Eleanor Place**, in the sixtieth year of her age. Mrs. Place was the oldest child of Samuel and Actus Baxter, and was born in Muskingum Co., Ohio, May 2, 1825, and on April 6, 1848, she was united in marriage with Mr. Joseph E. Place. She was the mother of four children, one of whom died in infancy, and two sons and one daughter are left to mourn the loss of a dear and affectionate mother. The bereaved husband is also left, together with three brothers and six sisters and many friends to treasure up the memory of a noble and beloved woman. She was the first born of ten children, and the first to die. Sister Place came with her family to Illinois in 1865, and located in Hancock County, and in July, 1880, she professed a hope in her Redeemer, and united with the Rock Creek Church of Regular or Primitive Baptists; and was baptized by Elder Rice Harris; and in the fellowship of that church she continued a faithful, beloved and highly esteemed member until she was removed to the church triumphant. I have known the deceased sister for many years, and before she joined the church she told me she had for some years been waiting to see herself fit to be a church member; but finally she came

forward feeling as unworthy as ever. Her affliction, for several weeks previous to her death, was peculiarly painful and agonizing. Her stomach for weeks craved food, and yet nothing whatever could be taken without producing sickness and almost intolerable pain; and although all was done for her that medical skill and kind friends could do, yet all failed to give relief, and she seemed to literally, but slowly, starve to death. She retained her rationality to the last, and talked of her hope of immortality, gave directions concerning her funeral obsequies, and told her friends to shed no tears, but rather to rejoice that she had gone to rest with her Redeemer. At her request I was called to speak on the occasion, and did so on the 31st, to a large concourse of people, from 1 Cor. xv. "Behold, I shew you a mystery," &c. After which her remains were laid in the tomb in the cemetery near the village, to rest till God shall call her forth in the likeness of her Savior. May the Lord bind up the broken hearted.

Your brother in Christ,  
I. N. VANMETER.  
MACOMB, Ill., Feb. 3, 1885.

OUR beloved brother, **Daniel Ogelsbee**, died at his residence, on December 21, 1884, after an illness of three or four weeks. A part of the time his sufferings were very severe, but he "endured as seeing him who is invisible," with christian fortitude and calmness. When nearing the time of his departure, he said to those around him, "How long will it be before the time of my departure will come?" He has passed to his eternal home, and we who remain can say of him, "For him to live was Christ, and to die was gain." He was not a man of very many words yet he always enjoyed the society of his brethren and the church meetings. He was chosen a deacon of Mercer's Run Church soon after he became a member, which office he filled with credit to himself and to the satisfaction of the church. He related his experience to the Mercer's Run Church, and was baptized in the fellowship of the same, on the third Sunday in May, 1870, and continued an orderly and consistent member until removed by death. He was born in Frederick County, Va., April 7, 1812, and came to Ohio with his parents in 1817. He was married to Delila Huffman April 23, 1835. Eleven children were born to them, eight of whom are still living, to whom were given fifteen children and one great-grandchild.

The writer spoke on the occasion of his burial, to a large number of people who assembled to pay their respect and honors to him. May the God of all comfort and consolation sanctify this bereavement to the good of the widow and children, and reveal himself to them as a father of the fatherless and the widow's God.

Yours as ever in fellowship,  
L. BAVIS.  
MT. STERLING, Madison Co., Ohio.

DEPARTED this life December 21, 1884, at the residence of her brother-in-law, our beloved sister, **Margaret Connellee**, in the forty-first year of her age, after a lingering spell of that fatal disease, consumption, which she bore without a murmur, waiting submissively for the summons to leave this gloomy vale, enter that celestial city, and rest with Jesus, that dear friend who healed her wounds and drove away her many fears. She was baptized in the fellowship of the church at Elk Lick by our beloved and lamented Elder J. M. Theobald, some fourteen years previous to her death, and was truly a meek and lowly follower of him who had washed her in his precious blood, and gave her the sweet promise, "I will never leave thee nor forsake thee." And notwithstanding her many sorrows in this life, she was still under every dispensation of his will, knowing that this world was not her home.

Sister Connellee leaves three children, four sisters, a devoted mother, many friends and other relatives, together with the church, to mourn their loss.

Our sister was the daughter of our dear old sister Reed, whom many of the readers of the SIGNS are well acquainted with, having shared her kind hospitality in her home near

the church where she has been a member faithful and true for many years.

"While everlasting ages roll,  
Eternal love shall feast her soul;  
And scenes of bliss, forever new,  
Rise in succession to her view."

OUR beloved sister, **Eliza M. Downs**, departed this life November 20, 1884. She was born in Loudoun County, Virginia, October 12, 1812. In her twenty-second year she was married to William H. Downs, and moved to Logan County in 1835. She was the mother of nine children, seven of whom survive her. She also leaves her husband and thirty-five grandchildren to mourn their loss. She and her husband have been Old School Baptists for thirty-five years. Her disease was dropsy, with which she suffered about one year, with christian fortitude, and was patient until a few hours before she died, when her agony was very great. About one hour before she died she became easy, and was conscious till the last.

A discourse was preached at her funeral from 1 Timothy i. 15, to the many friends and neighbors who had assembled to take the last look at her remains, after which they were taken to the Rush Creek Old School Baptist burying-ground, six miles east of Bellefontaine. She died at her sister's, while on a visit, and was buried where she desired, to sleep until the morning of the resurrection. And while I am left to mourn my loss, I feel that she has gone where there is no pain nor sorrow.

"Dearest sister, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

R. J. SMITH.

DIED—At her home in Montour, N. Y., on Saturday, December 6, 1884, **Susan Ayres**, in the sixty-fifth year of his age. She was born in the town of Hector, (then Tompkins County), N. Y., June 29, 1820, and was baptized by Elder A. St. John, while he was pastor of the Primitive Baptist Church of Burdett, Schuyler County, N. Y. And although excluded, with many others of the church, in a dark and trying time, after his labors had ceased there, yet she remained a true believer in the cause she had espoused, being compelled to enter into the closet and shut the door. She was much loved and respected by all who knew her, and those who knew her best loved her most. For many weeks and months before her death she felt that her end was near; but she was resigned, with true christian composure. She often expressed a wish to see Elder St. John and his wife, but when they came she could not talk much. She told him of the text she wished him to speak from at her funeral, and selected to be sung hymns 1236 and 1246, of Beebe's Collection. When her dreadful disease, dropsy of the heart, had reached its climax, she prayed to be released from suffering and go to heaven. She breathed her last without a struggle or groan. She left an aged husband, an only daughter, Mrs. Oscar Brown, with her husband, two sisters and two brothers, to mourn their loss.

A FRIEND.

By request of sister Lydia Miller, I will write an obituary notice of her husband, **Moses L. Miller**, who died December 3, 1884, of pneumonia, after nine days of sickness, aged seventy-four years, eight months and ten days. He united with the Indian Creek Primitive Baptist Church, Monroe County, W. Va., about fifteen years ago, and was a regular and attentive attendant at his church meetings. But he is now gone to the spirit land to reap the reward of his labors. On the day he expired, his physician, Dr. Henry Butt, was to see him, and talked with him on the subject of death, and the bliss and joys of heaven. Brother Miller gave satisfactory evidence, by his words, of his willingness and readiness to depart and live with his Redeemer, God. I asked him, if it was the Lord's will to call him away now, if he was ready. Although in the agonies of death, his reply was, "O yes! O yes!" We believe

that he died in the full triumphs of living faith. "For this God is our God forever and ever; he will be our guide even unto death." He has left a wife and six children, a number of grandchildren, and a great many friends and relatives to mourn his departure.

JOHN MANN.

HUNTER'S SPRINGS, Monroe Co., V. Va.

DIED—At his residence in the town of Montour, N. Y., Jan. 25, 1885, six weeks after the death of his wife, our dear brother **Ayres**. He has been a subscriber for the SIGNS OF THE TIMES since its first publication. His age was eighty-one years and eight months. He was born in Mercer County, N. J., and when a small boy moved with his parents to the then wilderness. He united with the church at Bennettsburg, N. Y., and was baptized by Elder Reynolds, a faithful old soldier of the cross, when quite young. He continued a firm believer in the truth of the gospel of Christ, as contended for by the Old School Baptists. It may be said of him that he has fought a good fight, finished his course and kept the faith. His funeral was attended by many friends. He leaves five children to mourn their loss. I spoke on the occasion from Revelation vii. 13-17.

May the Lord, in whom he trusted, comfort the bereft.

A. ST. JOHN.

DIED—At her home, September 16, 1884, in Anglaize County, Ohio, my only sister, **Annie Watt**, wife of John Watt, aged sixty-seven years, seven months and seven days. Her disease was pneumonia and flux. She was baptized about the year 1860, as near as I remember, by J. Tussing, in the fellowship of the Union Church, Hancock County, Ohio. Some years afterward she took a letter and united with Sugar Creek Church, Putnam County, Ohio, where she remained a member until her death.

A funeral discourse was preached by Elder J. G. Ford. Alas! my only sister is called away; but she is no longer in misery, nor a sinner like me.

S. ROGERS.

LOGANSVILLE, Ohio.

DIED—On Monday, Dec. 22, 1884, near Cow Marsh, Kent Co., Del., **Lilly Gooden**, only daughter of John and Susan Gooden, aged seven years, five months and twenty-two days. A bud of abundant promise and hope, an amiable and affectionate child, was suddenly snatched away by that terrible scourge among children, diphtheria. The dispensations of providence are sometimes very trying to our faith. There are times when it is not easy to say, Thy will be done.

E. RITTENHOUSE.

DIED—In Sanford, Maine, Jan. 11, 1885, **Mr. David Allen**, aged sixty-five years and some months. He was not a professor of religion, but had a very correct view of the Bible, and at times would talk well upon the same, and his views were with the Old School Baptists, as I am informed. Therefore his wife sent for me to attend his funeral, and a large number of people were in attendance. He has left his companion and five children to mourn.

WM. QUINT.

TWO DAYS MEETING.

THE Old School Baptist Church of New Vernon, Orange Co., N. Y., providence permitting, will commemorate the one hundredth anniversary of her constitution, on Sunday and Monday, March 1st and 2d, 1885. Also, on Saturday preceding, (Feb. 28th), being the regular church meeting day at Middletown, preaching may be expected at our house of worship, corner of Cottage and Roberts Streets, at two o'clock p. m. A cordial invitation is extended to all lovers of the truth to visit us on the occasion, especially brethren in the ministry. Trains will be met on Saturday a. m. at Middletown, and at Howells on Saturday p. m., and at Wintertown, (on the N. Y., O. & W.) a. m. and p. m.

BENTON JENKINS, Pastor.

RECEIVED FOR THE CHURCH HISTORY.

John J. Arnold 2, W. H. McClain 2, T. T. Cantrell 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.

**"DIAGRAM OF THE CHURCHES."**

PART I.

Truth versus Error.

PART II.

A controversy between the Rev. W. H. H. Hays, who is a modern disciple of Andrew Fuller, of Missionary Baptist notoriety, and the author, upon the fundamental doctrine of the Bible and church identity.

PART III.

A "Diagram of the Churches," illustrated by a supposed interview between the Arminians' all-wise and omnipotent God of the universe, and his Arminian ministers.

PART IV.

A condensed biography and experience of the author.

The above titled book, containing 379 pages, with a fine picture of the author, is now ready for sale, and will be mailed to any address, postage paid, on receipt of price, \$1 25.

Address, S. M. CARLTON, M. D.

Henderson, Rusk Co., Texas, or this office.

**A FIVE DAYS DEBATE ON CHURCH IDENTITY.**

We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book 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:

Plain Cloth Binding.....\$1 25  
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Address J. B. HARDY,  
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53.

MIDDLETOWN, N. Y., MARCH 15, 1885.

NO. 6.

## POETRY.

### ISAIAH LXIII. 3.

COME, all ye chosen saints, unite  
To praise the Lamb of God;  
He, in his glorious power and might,  
Alone the wine-press trod.

The Father's wrath and curse he bore,  
He took our guilt and shame;  
To him be glory evermore,  
Praise ye his holy name.

For us he lives to intercede,  
Jesus, the incarnate God;  
He who supplies our every need,  
Alone the wine-press trod.

### COMMUNION.

COPIED from the *Gospel Magazine*, by  
sister Hester Rumney, for my comfort.

L. ALEXANDER.

A little talk with Jesus,  
How it smooths the rugged road;  
How it cheers and helps me onward,  
When I faint beneath my load.

When my heart is crushed within me,  
And my eyes with tears are dim,  
There is naught can yield me comfort  
Like a little talk with him.

I tell him I am weary,  
And I fain would be at rest;  
That I'm daily, hourly, longing  
For a home upon his breast.

And he answers me so sweetly,  
In tones of tenderest love,  
"I am coming soon to take thee  
To my happy home above."

Ah, this is what I'm wanting,  
His lovely face to see;  
And I'm not afraid to say it,  
I know he's wanting me.

He gave his life a ransom  
To make me all his own;  
And he can't forget his promise  
To me, his purchased one.

I know the way is dreary,  
To yonder far off clime;  
But a little talk with Jesus  
Will while away the time.

And yet the more I know him,  
And all his grace explore,  
It only sets me longing  
To know him more and more.

I cannot live without him,  
Nor would I if I could;  
He is my daily portion,  
My medicine and food.

He's altogether lovely;  
None can with him compare;  
The chief among ten thousand;  
The fairest of the fair.

I often feel impatient,  
And mourn his long delay;  
I never can be settled  
While he remains away.

But we shall not long be parted;  
I know he'll quickly come;  
And we shall dwell together  
In that all-blissful home.

So I'll wait a little longer,  
Till his appointed time,  
And glory in the knowledge  
That such a hope is mine.

Then in my Father's dwelling,  
Wherein many mansions be,  
I'll sweetly talk with Jesus,  
And he will talk with me.

## CORRESPONDENCE.

### LEVITICUS X. 1--3.

ELDER WILLIAM J. PURINGTON—DEAR BROTHER:—Feeling to be a very poor, weak creature, scarcely able to comprehend any of the mysteries of God or godliness, I desire to ask you, if you feel that I am worthy of being taught, to give me your views, either by private letter or through the SIGNS OF THE TIMES, on the first three verses of the tenth chapter of Leviticus. I desire particularly to be instructed as to the meaning of the contents of the first verse; what the strange fire was that Nadab and Abihu offered before the Lord, with its spiritual significance, and all its meaning; desiring, I hope, nothing above the glory of God. I hope I am your brother, and a little servant in the bonds of the gospel.

JAMES M. TRUE.

NEAR SEWARD, Neb., Jan. 26, 1885.

### REPLY.

THE Scripture which brother True desires elucidated reads as follows: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This (is it) that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." I feel that it is utterly impossible for me to answer my brother's request to give the "spiritual significance, and all its meaning;" but if my mind is clothed with the robe of meekness, and a childlike spirit actuates me, some remarks can be made without injury to any lovers of the truth. With more than usual hesitancy is the attempt made to briefly expound the text now under consideration; for it certainly will lead to some very discriminating things, which will doubtless "rasp" very closely against our carnal, depraved nature and false worship, whether performed by God's dear children, or by teachers who are destitute of spiritual life, and know not the power of reigning grace.

Aaron, the first high priest of Israel, was taken from his brethren, the children of Israel, for he was of the family of Kohath, the second son of Levi and the third son of Jacob; and he was set apart to offer gifts and sacrifices for Israel, and not for any other nation. He represented Israel only when he bare their names upon his heart in the breastplate of judgment; for them he made intercession, and them he solemnly blessed, and no others. In those things he certainly represented the great High Priest of Israel, who has "not entered into the holy places made with hands, (which are) the figures of the true;

but into heaven itself, now to appear in the presence of God for us." The name Aaron clearly sets forth his true position, as connected with literal Israel, for it signifies in English, enlightened, illuminated, lofty, mountain of strength, &c. In the death of Aaron is set forth typically the death of Christ on Calvary; for it was said to Moses, "Take Aaron and Eleazar [in English, help or court of God] his son, and bring them up unto mount Hor [in English, conceives, or shews]: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered (unto his people,) and shall die there." Moses did as he was commanded; and so divine justice required the death of Christ on the cross. We have only to read carefully the preceding chapters in the book of Leviticus to see what duties were binding upon the sons of Aaron as pertaining to their office. It is evident to the careful reader of the Scriptures that names were given in the purpose of God to individuals to correspond exactly to the place and mission designed them; and these two sons of Aaron that the fire from the Lord devoured had significant names. Nadab signifies free and voluntary; and Abihu, "He is my father." It would appear from the connection that these two sons sustained to their father and the priesthood, and not realizing their true and subordinate position, that much arrogance and temerity had possession of them at the time they "offered strange fire before the Lord." It appears that no charge was brought against them on account of the censer or incense, as such, but the use made of them in offering strange fire.

At what particular time of the service this incident occurred we are not informed, whether at the consecrating and dedicating the altar, or some time after. It was a presumptuous encroachment on duties which did not belong to them, but devolved either on Moses or Aaron their father. But we need not speculate on that part of the subject, for the offense was of a far more aggravated nature than such a mere formality would imply; for it consisted not only in their venturing unauthorized to perform the incense service, which was the highest and most solemn of the priestly offices—not only in their engaging in the work together, which was the duty of only one, but in their daring presumption to intrude into the *sanctum sanctorum*, or holy of holies, to which access was denied to all but the high priest alone. In this respect they certainly offered strange fire before the Lord; for they were guilty of presumption and un-

warranted intrusion into a sacred office which did not belong to them. But still more appalling, it seems that instead of taking the fire which was put into their censers from the brazen altar, they seem to have been satisfied with "common" fire, and thus perpetrated an act which, considering the descent of the miraculous fire they had so recently witnessed, and the solemn obligation under which they were laid to make use of that which was specially appropriated to the service of the altars, betrayed an irreverence and lack of faith surprising and lamentable. Such was the deed that the Lord would not suffer it to go unpunished, and such was the divine indignation that "there went out fire from the Lord, and devoured them;" but they were not literally devoured, but slain, for neither their bodies nor their coats (robes) were consumed. The word "devour," as used here, is from the Hebrew *akal*, and signifies to eat, consume, devour, &c.; and they certainly consumed after their death. The awful expression, "fire from the Lord," indicates very clearly and forcibly that the fire issued from the most holy place; and in the destruction of these two young men for their daring presumption by the infliction of such an awful judgment, the wisdom of our God observed or executed the same things, or pursued the same course, in repressing the first instance of open contempt for sacred things as he did at the commencement of the gospel dispensation. Then Moses informed Aaron that the Lord would "be sanctified in them that" came nigh unto him, and that he would "be glorified." And when Aaron heard such a message from Israel's Lawgiver, he "held his peace." Mortals can through outward forms deceive their fellow-mortals; but our God cannot be deceived, for he knows what is in man. The psalmist said, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

The divine vengeance of our God visited upon Aaron's two sons, Nadab and Abihu, for their daring presumption, ought to show all lovers of Bible truth that God's commandments cannot be trifled with and no retribution

follow; for "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." "I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images."

Everything pertaining to the Jewish ritual was described and given by Israel's God with unerring precision, and neither priest nor people had any authority to change the smallest matter pertaining thereto. Of the divine arrangement, concerning what was shown in the mount, the apostle said, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." The same divine Being who "made two great lights [sun and moon], the greater light to rule the day, and the lesser light to rule the night," and "made the stars also," and keeps all the planets in their spheres, whose wisdom and power keep in perfect order the universe, not only gave the law to the Jewish nation, but has given the laws and ordinances to his kingdom here on earth, or his visible church, and has "set the members every one of them in the body, as it hath pleased him. \* \* \* Now ye are the body of Christ, and members in particular [not at random]. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." "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 [notice, it is the body only to be edified] of Christ: till we all come in the unity [not simply union, but unity] of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The Scriptures of the Old and New Testaments clearly and positively show that God is their author, and that as surely as his children depart from the divinely authorized examples, precepts and commandments in the gospel church, he will as certainly visit them with the fire of "his fury;" and although they may not be literally devoured or slain, as Nadab and Abihu were, yet many have been set aside from any more usefulness in the church, and in a spiritual sense have

been buried with their garments of profession on them.

Before dwelling directly on the subject as applying unto the visibly organized church and the gifts conferred upon her by her exalted Head, it may not be amiss to state that the term "fire" has a far deeper and more awful import in many places in the Scriptures than mere literal combustion or dissolving of material things, such as fire of indignation, fire of wrath, fire of jealousy, &c.; and James says, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Many examples and illustrations might be given, but enough for the present; for as we pursue the subject the different effects of unauthorized fire or carnal zeal will be dwelt upon to show what "strange fire" is in the gospel church in the age in which we now live. After the resurrection of Christ from the dead, and before "he was parted from them, and carried up into heaven," he said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." His disciples being God-fearing men, obeyed the command of their Lord; but had they disobeyed by attempting to hasten that wonderful scene, it would have been unauthorized and "strange fire." "When the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." That fire given the apostles was not strange fire, or carnal zeal without knowledge, but it was spiritually divine fire; yet they could not speak of themselves, as men, but only "as the Spirit gave them utterance." After that eventful period the apostle Paul, who was as "one born out of due time," said in his epistle to the Thessalonians, "For our exhortation was not of deceit, nor of uncleanness, nor in guile: but 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." There was no "strange fire" in that kind of speaking. The fire of deception soon appeared among the primitive saints, for "a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet;" but the result of their deception and assumption was the death of both. How awful the act, and what daring audacity in mortals, when they attempt to deceive our God; for "all things are naked and opened unto the eyes of him with whom we have to do." On one occasion, when a certain charac-

ter saw manifested the power given unto Peter and John, "he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." The careful reader will notice that the condemnation was "the thought of thine heart," and that was where the strange fire was; and it will be remembered that the fire was in the censers of Nadab and Abihu before the incense was put on. The question is often asked, Do you think Simon was a child of God? We need not speculate upon that matter, for it was the thought that brought forth from Peter the terrible rebuke; and the context clearly shows that he was a man alive from the dead, for the apostle said, "Repent therefore of this thy wickedness, and pray God," &c. The apostles never address such language to natural men; but the strange fire, or carnal zeal, in Simon at that time, showed him to be "in the gall of bitterness, and in the bond of iniquity." But we need not go back to Simon to have an example of the result of that strange fire, for that was one of the strong reasons why the Baptist denomination was divided asunder about fifty years ago, on account of the strange fire, "We must have an educated ministry;" and many of the dear children of God were entangled and led astray by the light of that strange fire; and money must be raised to educate pious young men for the ministry, which was precisely the same principle "that the gift of God may be purchased with money." What an absurdity—purchase a gift! Very soon an opening was made for "graceless" young men to obtain an education and go forth offering strange fire, but not preaching the gospel of the grace of God; and, as has been already stated, numbers were led astray by the light and heat of that carnal fire, and some of God's dear servants went so far into modernisms that all their usefulness ceased, and in a spiritual sense they were dead to the church, and like Aaron's two sons, they were buried with all their garments (of profession) on. Is the writer denouncing education? No; but it is the strange fire that is now under consideration, and not education in the abstract; for that is an excellent "hand-maiden," but grace must be the "mistress." Hagar was a good servant, but Sarah was the mistress, of whom the promised Isaac was born, and not of Hagar.

(To be continued.)

"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 lesson taught in these words of our Savior to his disciples is that in nothing can we be of profit to the Almighty; and some reflections growing out of this are in my mind this morning to speak about. It seems exceeding hard to divest our minds of the idea of human merit in what we may do or say. We even turn the special gifts of God into occasions whereby to exalt ourselves, as though we had originated them, and out of our own storehouses had offered gifts to God whereby his infinite fullness had been added to. And so again and again we are reminded in the Scriptures of our dependence and unprofitableness, that our pride may be humbled and our vainglory silenced.

Jesus had just before spoken to his disciples of faith which could work miracles; and faith always does work miracles, in the sense that it always does what sense or reason or human power can never accomplish. But though faith is itself the gift of God, the fruit of the Spirit, and being of divine origin works with divine power, so that human power is all excluded from any participation in the matter, yet we are all the time saying, "My hand hath wrought this great work, and my wisdom hath planned it;" and therefore Jesus proceeds to remind the disciples that after having done the mightiest works which faith can produce, they were not to boast themselves, as though they were thankworthy, or were in any way profitable to their Maker. Yea, more than this; so far would they be even then from putting God under obligations to them, that he would have a right to demand still more service at their hands. After they have plowed the ground or fed the cattle, he still has a right to demand that they shall gird themselves and wait upon him at his table; and even then they deserve no thanks. If afterward they sit down and eat, it is of his bounty, for which they are bound to return him thanks. It must not be forgotten that this parable was spoken to eastern people, the whole structure of whose society is different from ours. Their idea was and is that servants are bound to render all demanded service to their masters. In our day and land, where the relations of men to each other are different, any such service rendered from one to another would most frequently be met by the courteous phrase, "I thank you." But such an expression would be entirely foreign to all the ideas of eastern nations. There, a master would never think of thus acknowledging a service rendered by a servant. The master does not consider himself under any obligations to the servant, but the servant owes

all his life and powers to him; and it is of his bounty if the servant receives his daily bread. Now the Savior uses this condition of things as a parable, and by it presents our relation to God. So likewise ye, after that ye have done all that is commanded you, count yourselves unprofitable servants.

1st. We are the creation of God. He has made us, and not we ourselves. He is the only self-existent Being, the only Being of whom eternity can be predicated. We owe our existence to his will. We are, because he is, and because he willed that we should be. Surely the creature must receive all. He can by no means render anything to his Creator. Therefore, when we have done all his will, we have only answered the end for which he created us; we have only rendered back to him that which came out of his own hand. In the Scriptures man is often said to have robbed God, but never to have added anything to him. He said, "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof."—Psalm l. 12. See also the connection. As God has made us, we ourselves are his; and as he has created every power within us, and all that we have, these things are also his; and so neither our persons nor our works can profit him anything, or deserve any thanks from him.

2d. It is God that upholds us and preserves us. "In him we live, and move, and have our being."—Acts xvii. 28. He gives us our breath, and upholds us by the word of his power.—Acts xvii. 25; Hebrews i. 3. How little conscious of all this are we! Yet he is so close to us that we exist in him, act in him, and without his presence we should perish. He has made us in order to do his will in us and by us, and daily he renews our strength. Each daily breath is proof of his continued sustaining power. If he withdraw, we shall cease not only to live, but we shall cease to be. Therefore all our service of praise and obedience is only the expression of power from God, every instant imparted to us, that we may be kept in life. We have therefore put him under no obligation to us.

3d. Not only has he created us, and daily preserved us in existence, but he gives us all things. Man in his vanity gathers the fruits of his husbandry into his barns; with the profits of his labor he builds houses, and purchases the comforts and luxuries of life. By his learning and wit he gains a great name among men, and he says, "See what my power hath wrought!" Vain thought! Who gave him mental and physical power? Who sent down the heat of the sun and the showers of the early and latter rain upon the seed which he has sown? Who gave life to the seed, and prepared the soil in which it grew? Who saved it from mildew and rust and blight? Who gave favoring gales and smooth seas to his ships? Who kept his houses from the storm or fire? What has he that he has not received?—John iii. 27.

Why boasts he as though he had not received it? How little we live in a realizing sense of the constant providence of God! He is the Giver of all. If any streams flow back to him, they are but seeking the place from whence they came out. If every river flows into the ocean, wherein is the ocean profited? Does it thank the rivers? Their cheerful and mighty and beneficent flow can continue no longer than old ocean wills. God in his immensity is the ocean, and all we do and say in his service are but the return to him of what he gives; therefore he owes us nothing. We cannot borrow from him to pay the debt which we already owe him. Therefore, from these three considerations it is manifest that we can yield him nothing. We are unprofitable servants if our whole lives are his.

4th. But we have to do with sin and sinners. We have not rendered him his own. We have denied his power and goodness, and set at naught his authority. We are in debt to him. We have failed to obey his commandments. We have fallen from our uprightness, and are enemies to God. As such the Bible speaks of all men. In connection with this also, some reflections grow out of these words of our Savior of which I wish to speak. Could an unfallen man, who should perfectly do God's will, have any merit before God? Could such a man present any holiness to God that would place him under any obligation in return whatever? A man can render service to his fellow-man that can rightly demand reward, because he meets his fellow-man upon an equal plane; but can he render any such service to God? It is manifest that the first essential quality that must belong to any meritorious work is that it shall be "self-originated;" that is, that it shall be performed entirely out of a man's own self, without being originated from any source outside of himself. If it be originated from any source outside of himself, it is to the praise of that source, and not himself. A man may demand praise or reward from his fellow-man for service rendered, because with regard to him the act was self-originated—it was performed from an equal to an equal; but we are not in any sense equal with God. It has been before proved that we must receive all from the Creator. No good work is from self. All our good works, if we have any, must be from God. We cannot take one thing which God hath wrought in our hearts and make it the ground of a demand for more. If God originates our good works, they cannot constitute any merit in us. If God has originated them, they must be to his praise forever. Can we then originate any good works, such as faith, love, obedience, &c.? In answer, let us first consider that the Scriptures teach that man is wholly unclean, and his heart wholly evil. It must be manifest that evil cannot originate good. Evil only originates evil. To this the Scriptures and reason both agree. Let us look at the testimony of the Scrip-

tures for a little. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. vii. 18. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."—Matt. xii. 34. That all men by nature are sinful altogether, is declared again and again. See the first three chapters of Romans, in which Paul draws up an indictment against the whole world, and declares that none are exempt from the condemnation there pronounced. Sin and death are the condition and doom of all men. Who can bring a clean thing out of an unclean? Not one. God only can work good or originate it in us. If any man does work good works, it is because God has created him to good works, and foreordained that he should walk in them.—Eph. ii. 10. Every good and perfect thing is declared to be the gift of God, and to come down from him.—James i. 17. Repentance is his gift.—Acts v. 31. Faith is his gift.—Eph. ii. 8. Love, hope, faith, and all the christian graces, are declared to be the fruit of the Spirit.—Gal. v. 22, 23. Our good works he is declared to be the author of.—See again Eph. ii. 10; Isa. xxvi. 12. From all these scriptural testimonies we may surely conclude that in point of righteousness we deserve no thanks, and cannot be profitable to God.

5th. From all this it is manifest that we cannot make an atonement for our sins. If any price can be rendered to justice, it must be a holy ransom, such as justice can approve. But we have before seen that holiness is not in man except God create it there; and it is manifest that we cannot render to God his own work as our merit. Because I have one good thing from God I cannot rightly say, "Therefore I deserve another." Our works, which God has wrought within us, cannot atone for past sins; and all in fallen man is sin, except the works which God works within him. Redemption therefore must be of God; it cannot be of ourselves. Of myself I can neither pay the debts I owe, nor lay up treasures of righteousness after my debts are paid. Human merit is excluded from redemption, both as regards the atonement for sin and the sanctification of the sinner. Salvation must be of divine grace, and not of creature works. Even the works wrought within us, of faith, love, humility, &c., are not capable of paying the debt which we owe to divine justice, because they are the fruit of the Spirit; and the Spirit is not given until after Jesus has paid all the debt we owe, neither could it be given until after the atonement was made. In salvation, atonement for the sins that are past must precede all else. To this agrees the type. The people could not come near the sanctuary, and no worship could be offered there, until it was sprinkled with the blood of atonement. To this agrees all christian experience. No man has ever yet felt that he had one spiritual blessing from God, until he has felt himself

sheltered by the blood of the atonement. If our works were perfect they could profit God nothing; they could not atone for sin. They must be created in us of God.

6th. But our works, even the best of them, are not perfect. Imperfection is true of all christians and of their best works. To this the Scriptures agree. Disciples are taught to pray, "Forgive us our debts, as we forgive," &c.—Matthew vi. 12. Paul complains that he sins, and does what he would not.—Rom. vii. John, in his first epistle, first chapter, says, "If we say that we have [present tense] no sin, we deceive ourselves, and the truth is not in us." The record of the lives of holy men of old shows that they were imperfect, and they did not hesitate to confess their sins and failures, as did Noah and David. Christian experience and christian testimony to-day are the same. Not only do we positively and willfully sometimes go astray, but even when we are striving to do the will of God with the most earnest desire, we have to confess that there is often a mixture of wrong motives. Selfish desires arise and spoil our best work. There are often flies in the most precious ointment of the apothecary.

"If I pray, or hear, or read,  
Sin is mixed with all I do."

If this be true of the christian, the renewed man, certainly the unregenerate man can do no better. If the best offering of him in whose heart Jesus abides needs the cleansing blood to make it acceptable to God, surely the work of the unrenewed man must be wholly hateful and horrible in the sight of God. If he that does all is unprofitable, where shall he stand who never has known what love to God and obedience to his law mean? Surely from all this the exceeding riches of the grace and kindness of God take on a new meaning, and must appear immeasurable. If a man is saved, how great is the exhibition of the love of God to him!

7th. From the text we may learn humility toward God. Humility is one of the graces of the Spirit. It is not a thing that can be created or called into exercise at our own will. As a principle, God himself creates it. It is not a subject of exhortation when we consider the principle in the heart; but it is scriptural and proper to exhort christians to put it on in their life. As a principle in the heart, it springs out of right views of ourselves and just conceptions of God and of our relations to him; and what would be better calculated to increase a feeling of humility in our hearts than a consideration of the text at the head of this article? To feel that our God does not need us, that we can add nothing to him, but are unprofitable at the best, and must receive all from him, is a most soul-humbling consideration. And accompanying this grace, we shall also be humble in our deportment toward all our fellow-men. Since we ourselves are of no profit to the Almighty, none can be behind us. We are better than no one else; and the

feeling of the heart will be, Surely I am most unprofitable of all. It will not be hard then to esteem others better than ourselves. This also will make us lenient and forgiving to the faults of others. Ashamed of our own shortcomings, we shall feel how little right we have to judge others. The humble man is slow to condemn. He judges himself by a far sterner rule than he does any one else.

8th. From a consideration of the text we may also learn gratitude to God, the Giver of all. He does not exact from us even that which it is his right to demand; and, all undeserving as we are, he never wearies of supplying all our needs. We owe no thanks to him who pays a just debt; but how grateful should we be to him who, being under no obligation to us, yet does us a thousand favors, knowing that we can never by any means recompense him again.

9th. The text is also well suited to stir us up to obedience to God. Thus, and thus only, can we exhibit our gratitude and love. We know that we can be of no profit to God, but yet humbly and lovingly we desire to acknowledge his favors in the only way possible to us. Here speaks the spirit of the true christian. The spirit of the flesh says, If I can put God under no obligation to me, so that I can secure some favor from him for what I do, what is the use of serving him? But the spirit of love and gratitude speaks another thing altogether. It says, "What shall I render to the Lord for all his benefits toward me?"

Thus I have suggested some things that seem to me pertinent to the text. Many precious truths I have not alluded to. I have found profit to my own soul in these reflections, and I hope they will profit some one else.

I remain, as ever, your brother in hope of life through Christ,

F. A. CHICK.

REISTERSTOWN, Md., Feb. 11, 1885.

GHEENT, Ky., Feb. 12, 1885.

BRETHREN G. BEEBE'S SONS:—I find in the SIGNS OF THE TIMES of February first, 1885, the request of brother D. S. Bunch for my views upon the following texts of Scripture: 1 Peter iii. 19 and iv. 6. I regret that brother Bunch failed to give his post-office address, so that I might have written to him privately, and thereby have saved the brethren editors the trouble of looking over the few disinteresting and rambling thoughts that I may write on the profoundly interesting truth given to God's dear people in those two verses recorded for our learning by the apostle in these words, "By which also he went and preached unto the spirits in prison."—1 Peter iii. 19.

Our Lord by the psalmist says, "Lo, I come: in the volume of the book it is written of me." He came in the volume of prophecy that was written of him, and he came in that body which was prepared him, and preached unto the spirits in prison. He also says, "I have preached righteousness in the great congregation."

We understand that great congregation to be the spirits in prison. It surely was a great congregation. It was the redeemed from under all the demands of the law in every age, and every clime, and every country; for he is "the end of the law for righteousness to every one that believeth." But there must be a foundation on which righteousness is preached. He laid that foundation. The apostle says, "For other foundation can no man lay than that is laid, which is Jesus Christ." He is the great head of the corner, in whom all the building, fitly framed together, groweth into a holy temple in the Lord. He being the foundation on which that glorious temple is built, his preaching is righteousness. He by the prophet proclaims what that preaching is and they to whom it is preached when 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." Mark well the language, "The Lord hath anointed me to preach good tidings unto the meek." The same prophet says, "It shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." That prison and that yoke are the same. It was the yoke of the law, the prison in which the captive daughter of Zion was held. For her consolation the prophet says, "Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." She was a captive, she was in prison, and the strong bands of the law were about her neck; yet her Lord is anointed to preach good tidings to the meek. O how meek must the mourning child of God be when he looks to the law and learns that it is holy, and that he is carnal, sold under sin, and that he has sold himself for naught. Ah, how loathsome that prison is to him, and how direful that captivity! It is then he learns that by the law is the knowledge of sin, and it is then that the law slays him. In that condition his language is, "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." It is to all such as are thus in prison that our glorious Lord preaches. Yea, and he preaches to them righteousness, that righteousness which is of faith in our dear Redeemer; and he says to them, "Behold the Lamb of God, that taketh away the sin of the world." When they behold him it is then their captivity is ended, and they are brought into the glorious liberty of the sons of God. It is then they return, and come to Zion with joy and everlasting rejoicing on their heads. It is then their hard and

stony hearts are taken away, and they have hearts given them to understand what their Lord has said to them, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." And they cry out, "Surely in the Lord have I righteousness and strength." While in prison under the law they had neither righteousness nor strength; but their Lord went to that prison and preached to them that righteousness which is of faith. While in that prison they realized that they were the very ends of the earth, and that none were so far from God as they; but when enabled to look unto him who says, "I am God, and there is none else," the darkness of that prison-house vanishes, and the light of the knowledge of the glory of God in the face of Jesus Christ shines in them. Having that light, they look no longer to the law, but to him who is the end of the law for righteousness. It is then they arise in the strength of Israel's God, and sit down in the glorious promises of the gospel. Then "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" But Peter says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which some time were disobedient." Mark the language, "Quickened by the Spirit: by which also he went and preached unto the spirits in prison." I understand that the relative pronoun "which" relates to the words, "quickened by the Spirit," for its antecedent. If I am correct, then it was by that power which raised Christ from the dead that he went and preached to those prisoners. The prophet says, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." The word "Edom" means red, earthy, of blood; and the word "Bozrah" means in tribulation, distress. Surely the prophet in prophetic vision beheld him coming from the tribulation and distress of Gethsemane and from Calvary's bloody summit. Then he beheld him in that vision after his resurrection. He was glorious in his apparel, for he was in that risen body. He was traveling in the greatness of his strength, in the power that brought him from the tomb. He then spoke in righteousness, for he had met in his own glorious person all the demands of the law which his people had violated, and brought in everlasting righteousness, and he was mighty to save from all the direful consequences of sin. Then surely he was prepared to preach to the spirits in prison, to preach righteousness in the great congregation. Righteousness was that which those spirits in prison wanted above all things else. His spotless life, his cruel death, his triumphant resurrection, and that book which was written before him for

them that feared the Lord, and that thought upon his name, was his preaching. It proclaimed liberty to the captives, the opening of the prison doors to them that are bound, the acceptable year of the Lord, and the day of vengeance of our God. It proclaimed him as the one able to bind up the broken-hearted, and to comfort all that mourn. O how delightful, how consoling and how interesting is that preaching to the mourning saint in whose heart the light of the knowledge of the glory of God is shining, which enables him to look away from the law, and to look to Jesus and be saved; for he is God, and beside him there is none else. Then the sum of the whole matter is that he preached to his redeemed through the long and shadowy dispensation of the law by the prophets, types and shadows of that law, which all pointed away to his coming upon earth, coming to his temple, the works which he should do while in his incarnation, and the glory that should follow, and while on earth by the fulfillment of those prophecies, types and shadows. None have ever heard that preaching but those who were quickened by the Spirit, and whose ears were unstopped, and they enabled to hear the awful thunderings of Sinai proclaiming, "The soul that sinneth it shall die." It was then they realized that the strong bars of the law were above, around and beneath them. They saw no place of escape from that strong prison until the eyes of their understanding were opened, and they enabled by grace to look unto Jesus, to look unto the anointed One, who proclaims liberty to the captive, and the opening of the prison to them that are bound. It is then they comprehend the great truth that the body of their glorious Lord was once held in the darkness of the tomb, a darkness no more impenetrable than that which surrounded them when seeking for justification by the law. But by faith they behold him arising a triumphant conqueror over the power of death and the darkness of the tomb. They who were in prison under the law, dead in trespasses and sins, are quickened by that power which brought again Jesus from the dead, and they arise like their glorious Lord in newness of life, to live and walk by faith in their dear Redeemer. O what a contrast between their condition now and that in which they were placed when in prison under the law, and laboring by their good works to remove the strong bars of that prison, and thus by their own might and power end their captivity. It is here that hope, which is the anchor to the soul, springs up and centers in Jesus, who by his own blood hath entered to that within the veil, and hath come forth a mighty conqueror, and brought in everlasting righteousness and redemption to and for his people. It is then they cry out in an ecstasy of delight, "If the Son make you free, ye shall be free indeed." But ah, dear saint, how often do you manifest a desire to get back under the law, to leave the joys of the gospel, and



look to your own works as the ground of your justification before God. How often is that system of works preached to you from the pulpit! But you should remember that the apostle has said to you, "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." You, like ancient Israel, may hunger after the flesh-pots of Egypt; but you can no more go back into the prison of the law than could Israel return into bondage, for you are free indeed. When you, brother Bunch, were enabled by the working of God's Spirit in you to see your corruption, you fled to the law, and all that law did for you was to give you a knowledge of sin. The more knowledge of sin you obtained, the more dark and loathsome was your prison; but when your glorious Lord went and preached to you in that prison, saying, "I am the way, the truth, and the life," the bars of that prison were forever removed, and you were made to rejoice in Christ as your righteousness. If brother Bunch will procure the first volume of the "Editorials," he will find on pages 527-8 that on this subject which will edify, instruct and comfort him greatly more than these rambling thoughts can possibly do.

The sixth verse of the fourth chapter of first Peter, to which our attention is called, is in these words: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." This epistle was addressed to the strangers scattered throughout Pontus, Galatia, &c.; and to them was given the highest distinction and the most exalted name ever given to any on earth. That name is descriptive of them and of their standing with God. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." To that peculiar people does the text apply, and to them it was addressed. The two preceding verses are as follows: "Wherein they [the Gentiles] think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead." It is God who judges the quick and the dead; therefore it is to him that they were required to give account. The question here suggests itself, To whom do the words "quick and dead" apply? We answer, To those who were dead in trespasses and sins, and are quickened and made alive by the Spirit. They are judged in Christ Jesus; and by reason of their oneness with him, he being their Head, he suffered and passed through that judgment for them. The gospel was preached to them, to the quick and dead, to those who are dead to the law by the body of Christ. In that body which was prepared him he suffered the penalty of that law which his people had violated; and they

being one with him, were redeemed by his sufferings from all the demands of that law to which they were now dead by the body of Christ. The prophet says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Then, ye saints, take courage, and proclaim aloud the glories of your exalted Lord and King; for ye are dead (to the law), and your life is hid with Christ in God. The Spirit speaks comfortably to you while in this tabernacle of clay; and says to you that your warfare (under the law) is accomplished, that your iniquity is pardoned, and that, too, upon principles of justice; for the Head having suffered death, which is all that the law demanded, the body is redeemed from under the curse of that law. It is thus they are dead to the law by the body of Christ, and are enabled by the operation of the Spirit to rejoice in the pardon of all their sins and iniquities, and that they have received of the Lord's hand double for all their sins. All these glorious comforts are to them who are dead to the law; to them who are judged according to men in the flesh, but live according to God in the Spirit. It is to them that the glorious proclamation of the gospel is most sweet, for they hunger and thirst after righteousness; and that gospel presents Jesus to them (instead of the law) for righteousness. It is then they receive double for all their sins. They receive Jesus as their Redeemer; and by the quickening power of his Spirit they receive that life, that spiritual life, yea, and eternal life, which is hid with Christ in God. Then surely the gospel is to them good news and glad tidings from a far country. It presents to them the glad tidings of the finished work of their dear Redeemer. It presents to them the glorious truth that the life they now live in the flesh they live by the faith of the Son of God, who loved them and gave himself for them. Then how infinitely glorious is that gospel to you, brother Bunch, yea, and to all the dear saints. It is their meat and drink while wending their weary way through scenes of earthly sorrow, pain, disease and death, to that blessed land of eternal rest at the right hand of God, where there are joys forevermore.

If these rambling thoughts should be published, brother Bunch will please receive them as a token of my christian love and fellowship; and if he or other brethren should criticise them, I ask them to do so in charity toward the feeble writer of them. Last night I received a letter strongly criticising my views on the subject of the eternal unity of Christ and his people, published in the last number of the SIGNS. That letter, and all else that men may say, cannot take from me the sweet enjoyment that the contemplation of that great and infinitely glorious subject affords me. But let the righteous smite me.

H. COX.

CHESTER, Mason Co., Ky.

DEAR BROTHER BEEBE:—Having been confined to my room and bed during the most of the winter, and feeling that I would like to commune with some one on the subject of our holy religion, I thought I would drop you a few words on a text that has been bearing on my mind since brother Stipp wrote upon it last year. While some of the brethren were ready to object to his views, none, I believe, so far as I have noticed, have undertaken to tell us what it does mean. I design in this to simply give my views of the text; and let me say, that if any of the brethren shall write in reply, you may print all they write, without fear of giving offense to me; for no brother can hurt my feelings by objecting to anything I may write or preach. The text is found in Genesis iii. 16, and reads as follows: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception." It is declared that "all Scripture is given by inspiration of God, and is profitable for doctrine," &c., so I must be excused if I find in this expression something more than a historical account of that important event, that is, a little of the doctrine of God our Savior. Let me premise a little, by saying that this important event and conversation took place after God had finished the heavens and the earth, and all the host of them; after he had created man in his own image; after he had created them male and female, and after he had said unto them, "Be fruitful, and multiply, and replenish the earth." So we affirm most positively that it was an introduction of another family, which had no standing in Adam in that sense, any more than the seed of the woman had, which was undoubtedly Christ. But let me remark again that it was not another natural seed that was to be introduced or added, (for multiplying is but a short way of adding) for, as I conceive, it was spoken to Eve as a figure of the church. We know that Christ was not the son of Eve literally, but figuratively; so this sorrow was not to her individually, but as a figure of the church. And unto the serpent God said, "I will put enmity between thee and the woman, [church], and between thy seed [false religionists] and her seed; [not only Christ as the Head, but also all the members of his body with him, which is the perfect man]; it shall bruise thy head, [Satan; when he destroyed him that had the power of death], and thou shalt bruise his heel." That is, persecute and harrass God's children here on earth, because of the imperfections of the flesh and imperfect walk. Then, as Christ is the seed of the woman, so he must be the conception that is added to the woman; for as we have said, we do not believe that another natural family is spoken of, but that seed which shall be accounted to the Lord for a generation. Neither are we to understand that it is to be manifested by being born of the flesh, but by being born again, not of a corruptible

seed, but of incorruptible, by the word of God, which liveth and abideth forever. Then, as Christ is the seed of the woman, and Christ being in his children the hope of glory, so there is a multiplying of the conception, or Christ, Adam being the figure of him that was to come; and every one of his children is just like himself. We see in all his family nothing but a multiplication of Adam. Hence, as all God's children are born of God, of an incorruptible seed, and cannot sin because they are born of God, and are members of Christ's body, of his flesh and of his bones, we see in them nothing but a multiplication of Christ. And so it is written, "As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." The multiplying of the sorrow is simply an additional sorrow, with which all are acquainted who have tasted that the Lord is gracious. What anguish and bitter lamentations we endured when first brought to a knowledge of our condition in consequence of sin entering into the world! How we tried to ingratiate ourselves into the favor of God! But all our efforts failed; and when all hope had fled, and we were expecting to be banished forever from his presence, and from the glory of his power, being filled with awful forebodings, we cried out in anguish, "God, be merciful to me, a sinner." No wonder the apostle says, "If in this life only we have hope in Christ, we are of all men most miserable." This is indeed a multiplying of sorrow in all the children of God. But at last a light breaks through darkness, and Christ, the seed of the woman, (for he was made of a woman, made under the law, made of the seed of David according to the flesh,) appears as our deliverer, and reveals himself, as bearing our sins in his own body, and putting them away forever by the sacrifice of himself. So our burden is removed, and we feel relieved. But our sorrow does not end there; for new sorrows are continually arising. There is a continual multiplying of our sorrow. So when I look back upon my life, having spent more than a quarter of a century in the service of God, I say, could I have seen, when I first joined the church, my continual sorrow looming up before me, as I now look back at it, I certainly would have faltered. But let me add, God be praised, while I have had continual sorrow, I have had stronger grace, for I have been kept. O, my brethren, rejoice in the Lord forevermore, for in the Lord Jehovah is everlasting strength. But while I believe that we are like Christ in the Spirit, and he was, during his incarnation, like us in the flesh, I look for and pray that I may be like he is now, in soul, body and spirit; and that will be when this mortal shall have put on immortality, and this corruptible shall have put on incorruption. Then shall I be satisfied, when I awake with his likeness. You will see by the foregoing that

I believe in the two natures of the children of God. In the flesh, they are the sons and daughters of Adam. In the Spirit, they are the children of God, because born of him. Hence, "that which is born of the Spirit is spirit." In the one, their origin is in Adam, or the earth; in the other, their origin is in God, or eternity. In the one, they are aliens and strangers; in the other, they are heirs of God, and joints heirs with Christ. In the one, they are made heirs according to the hope of eternal life, in the resurrection; in the other, they are born heirs. In the one, they are unlike God; in the other, they are unlike Adam. Hence "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Hence the warfare continues until the sentence is executed on the Adam part, "Dust thou art, and unto dust thou shalt return." Then, in the resurrection, the bodies of the saints which sleep must arise and come forth from the graves, changed from natural (for it is sown a natural body), to spiritual, (for it is raised a spiritual body), and then shall we hear the voice of our Beloved, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That the children of God existed in Christ as a seed before they are born again, is abundantly taught in the Scriptures. There is both a corruptible seed and an incorruptible; and we are born first of the corruptible, manifesting us as the descendants of Adam; then we are born again, of an incorruptible seed, manifesting us as the saints of God. And speaking of Christ it is said, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Again, "A seed shall serve him; it shall be accounted to the Lord for a generation." Again, "Ye are a chosen generation, a royal priesthood, a holy nation," &c. And David, personating Christ, says, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This is the seed our text speaks of; also their being partakers of flesh and blood, also their final deliverance from sin, death and the grave, and their full satisfaction when they awake with his likeness.

Brethren Beebe, the foregoing is at your disposal. I have not troubled you much with my productions. I have frequently been asked to write, but many things have deterred me. I have had many sore trials to encounter during my short experience in the church; but the greatest of all is to see departures from the old landmarks, or corruption in doctrine, among our brethren, from whom we expect better things. Should you publish this, and any be disposed to

criticise it, let it appear, for it will all be right with me. I like to see anything that is false exposed, for nothing but truth will be of any benefit to us. I may never trouble you again. My health has been poor for years. I know not what is in store. I have no desire except for the Lord to do his will, to preserve my churches, the Licking Association, and all the household of faith, in love, peace and the unity of the faith. I desire no compromise, neither with friend nor foe. God bless you all, and save us for Jesus' sake.

Your brother in tribulation,  
J. H. WALLINGFORD.

NORTHEPORT, Ala., Feb. 22, 1835.

DEAR BRETHREN BEEBE:—This is the fourth Sunday in February. I have just finished reading the SIGNS for February 15, and feel greatly comforted and edified from its perusal; and I am now reminded of the fact that it has been exactly five months this morning since I was at Meridian, Miss., on my way to attend the Zion's Rest Association; but I became so suddenly ill that I had to take the first train for home, and have been confined at home by afflictions nearly all the time since. I have not been out of town since the first Sunday in December last, and have tried to preach but one time since then; and those who feel that "woe is unto me if I preach not the gospel," can form some adequate idea of my feelings this morning. Nature seems to have done her best in making the whole earth look beautiful. The sun arose this morning in all its splendor, and to me it seems as if the whole earth is full of the glory of God. The bells of the various churches in our little town, and just across the river, in the city of Tuscaloosa, ring out on the clear, cool breeze, calling those who worship at the shrine of money, means, popularity and education, to assemble; and they begin to pass my abode, hurrying to the great Sunday School. While I gaze upon them, as they pass, as I have so often done before, my soul yearns for the courts of the Lord, and my poor, palpitating heart seems like it would burst, and the unbidden tear starts from my eyes, and I experience a kind of feeling that neither tongue nor pen can describe, when I remember Zion. O "groanings that cannot be uttered!" I know that this day, while I am confined here at my home, and denied the sweet privilege of meeting with the dear saints, and of talking of the glories of Christ's kingdom, and talking of his power, hundreds of God's dear people are meeting together, from Maine to California, and listening to the gracious words that fall from the lips of the servants of our God. And the minister himself, while thus dispensing the glorious gospel of the Son of God, is also fed and nourished upon the same heavenly manna. O how I do crave this day to be in the assembly of the saints. But our God, in his providence, has seen fit to order it otherwise, and O, my dear brethren, will you pray for me, that I may be rec-

onciled to the will of God? For I find it very hard to say, "Not my will, but thine be done." But I am continually saying, "Father, if it be possible, let this cup pass from me," &c. It is a little remarkable that there have not been more than two Sundays in the five months of my afflictions but what I could have traveled from one to ten miles and filled an appointment, although I have been confined to my bed several times during that time, as much as eight days at one time. And I can state here the truth in Christ, that I have preached twice during my afflictions when it seemed on getting up that I could not possibly stand on my feet to talk, and that I had neither strength nor voice to talk; but to the honor and glory of God I can say, that in both instances I have stood much longer than I anticipated, improved in strength and voice all the while, and sat down feeling much better than when I began. And the only reason, it seems to me, why I have lost any time in preaching, has been simply for the want of a place to preach, close enough for me to attend. There are only three or four of our order that live near here, and we have no church nor house of worship here. There is a little church six miles from me, but it is supplied with a pastor, and my own church is seventeen miles distant; and as there are five ordained preachers in that church, they do not need me even if I were able to get there. The town where I live, and the whole country for miles around, is already so sectarianized that there is no room in the hearts of the people for plain, old-fashioned gospel preaching; so that kind of preaching is far below par. From these considerations it can be seen why I have had no place to preach, as I am not able to go to our churches, which are, as a general thing, from twenty-five to thirty miles from me. I have a great desire to get somewhere near enough to one church at least, to attend its regular meetings; for it does seem to me that I cannot possibly live here in my present condition. When I was in good health I went far and near, through heat and cold, snow and rain, mud and water, traveling as much as seventeen hundred miles by private conveyance in one year. In those days I seldom ever spent a Sunday at home with my family, but was gone about half my time from home, and enjoyed many precious seasons with the saints; but now my health is gone, and I am obliged to spend my Sundays in reading, writing and silent meditations and tears. But let me not close this letter without ascribing greatness and glory, honor and praise, unto our God, in that he has not forsaken me during my afflictions. Some of the most pleasant exercises of mind, joyful seasons and refreshings from the presence of the Lord, I have experienced during my affliction. I have been made to "glory in tribulations," and to "rejoice in my sufferings," even thanking God that he has seen best in his mercy and wisdom to lay

his afflicting hand upon me; and I have learned many precious lessons during my afflictions that I never could have learned in health. I will mention one time in particular, when I was greatly comforted. It was about six weeks ago, when confined to the bed. I was made to feel that the brethren and all earthly friends had forsaken me; and not only this, but I felt that God also had forsaken me, and left me without even the shadow of a hope in Christ. But while lying upon my bed and meditating upon these things, and brooding over my lost and forsaken condition, my mind was carried back to the garden of Gethsemane, and in my mind I could hear the Savior say, "Watch ye here, while I go yonder and pray." I could hear him pray, saying, "Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done." Then I remembered how he came back to the disciples, and found them sleeping. They could not watch for one hour. Then I imagined I could see the officers, with the chief priests and Pharisees, with the torches and lanterns, coming out against Jesus, as against a thief, Judas Iscariot, the pretended friend and disciple of our Lord, being in the lead. Then I imagined I could see them as they took Jesus and bound him. I could see his disciples fleeing in every direction, all except Peter, and he following away behind, as they led Jesus away to Annas. I could see them as they led him before Caiphas, the high priest. I could see Jesus as he stood before that "whited wall," as one alone, his disciples all having forsaken him, with not a friend to give him one pitying glance, or to shed a single sympathizing tear. It is true that I thought Peter "wept bitterly," but not in the presence of Jesus. He went out to weep. Then I could see Jesus, as they led him away from "Caiphas to the hall of judgment." I could see him as he stood before Pilate. I could see him as they scourged him, and as they platted the crown of thorns, and put it on his head. I could see him as he "came forth wearing the crown of thorns and the purple robe." I could see him as the soldiers said, "Hail, King of the Jews, and smote him with the palms of their hands." And I could hear Pilate saying, "Behold the man." Then I could hear the prophet Isaiah saying, "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 opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken."—Isa. liii. 7, 8. And again, "I have trodden the wine-press alone; and of the people there was none with me." "And I looked, and there was none to help." "Therefore mine own arm brought salvation unto me, and my fury it upheld me."—Isaiah lxiii. 3, 5. These things all came to my mind, and I

watched him as he bore his cross up the rugged hill of Calvary. I viewed him as they nailed him to the cross, and as they parted his raiment, and as the soldier filled the sponge with vinegar and placed it to his sacred lips; and, O my brethren, I heard him exclaim in pathetic tones, "My God, my God, why hast thou forsaken me?" I saw him as he bowed his head and said, "It is finished." And right there, my brethren, it occurred to me that I was in fellowship with the Son of man; and what a comfort it was to me! I felt glad that I was brought so low as to be made "conformable unto his death," and to enjoy the fellowship of his sufferings, "if by any means I might attain unto the resurrection of the dead." I could hear the apostle saying, "If we suffer, we shall also reign with him." So I felt glad that I was blessed with the exalted privilege of suffering with Christ, and I desired to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. It has not been long, brother Beebe, since you spoke in an editorial of the blessed privilege of a suffering with Christ, or words to that amount. At the time I hardly knew how to comprehend it, but now I think I understand it all, and that I realize it as a glorious privilege to be counted worthy to suffer with Christ, or to "suffer shame for his name."

I will now close, hoping you will excuse this, as I have written to relieve my mind, and with the hope of comforting, through the blessing of God, other sufferers. Please publish this in the SIGNS, and oblige,

Yours in tribulation,

H. J. REDD.

"AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."—Isaiah iv. 1.

The foregoing declaration of the prophet of the Lord has rested with considerable weight on my mind for a long time, yet it is doubtful whether I shall be able to convey to your minds what I understand to be shadowed forth in this passage of inspiration. It is believed by some that the prophet was speaking in regard to the wars that Israel had to contend with. Well, perhaps it was thus with them as a nation; but national Israel in all their travels, from the time that God promised Abraham that Sarah should have a son, until the time of the Lord Jesus Christ, was but a shadowing forth of the same under the gospel dispensation. I also believe that there is not a shadow pointing forth to God's spiritual Israel but what is understood by the servants of the church. One may have a knowledge of one passage, and another of some other mysterious point, till God has revealed the whole plan of salvation to his church. I understand that "in that day," the prophet alluded to the gospel day, and the "seven women" I understand to be the whole number of the daughters of the mystic Babylon. Seven is a

complete number in Scripture, so it includes the whole of them, and all that shall arise hereafter, saying, "Lo, here is Christ." Christ is the man they took hold of. But these women were very independent. They said, "We will eat our own bread, and wear our own apparel, only let us be called by thy name." This seems to be all they lacked. They had no desire to be fed by the bread of life, neither did they desire to drink of that living water whereof if a man drinketh he shall never thirst. Their own Babylonish self-righteous apparel suits them far better than the spotless robe of righteousness of the Lord Jesus Christ. In fact they are ignorant of his (God's) righteousness, and go about to establish a righteousness of their own. The spotless robe of righteousness of Christ is altogether to close fitting for them. It would be impossible for them to labor in such close fitting apparel in all their soul-saving institutions. If they wanted to have a little lottery or picnic to raise money to help save sinners, or tell some bold falsehood to scare some silly women and children into heaven, as they call it, or to raise money in any of their various schemes of the day, such old-fashioned apparel would not suit them at all. "Only let us be called by thy name, to take away our reproach." This is all the use they have for that man today; only the name. It would be very disrespectful not to belong to the church of Christ. You may visit all the fashionable churches throughout the land, and you will see various superscriptions to the Lord Jesus Christ. Truly it is as the apostle says, "Having a form of godliness, but denying the power thereof." It is not strange that so many of the lambs of the fold are drawn into their nets and led away into captivity; and were it not for the watchful eye of the great Shepherd of the sheep they would never be able to extricate themselves from their meshes. But the Captain of our salvation has said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." His word has gone out of his mouth, and shall not return unto him void. Almost ever number of the SIGNS gives proof of this assurance; how some poor soul has been taken out of the snares of the fowler and has been made to rejoice in the liberty of God's dear Son. He has declared by the mouth of the prophet, saying, "I will bring the blind by a way they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." O how many are there that can testify to this. God has led them away from the cold streams of Babylon, and has enabled them to sing the song of Moses and the Lamb. But many are now shrouded in darkness; that go mourning over the hardness of their heart and benighted understanding, heaping to themselves bitter epithets; such as, I am now convinced

that I never knew anything about Christ by any experimental knowledge; it is all a delusion. They are ready to give up in despair. To such I would say, Rejoice and take comfort: his promises shall never fail. "Weeping may endure for a night, but joy cometh in the morning." "Blessed are they that mourn; for they shall be comforted."

But I am drawing this imperfect scribble to too great a length. If so be that this should find its way into the SIGNS, it will meet the eyes of many that I have had sweet communion with in days past and gone, very many of whom I would like to meet again, but never expect to on this terrestrial ball. I would be glad to receive a letter from any of them at any time. I would like to receive a letter from some brother living near Newton, Jasper Co., in this state. The SIGNS is about all the preaching I have. Every number is looked forward to as the coming of some dear friend.

These rambling thoughts, brethren Beebe, are at your disposal. If they are in accordance with holy writ, give them a place in our family paper at some time when they will not crowd out any of those good and comforting communications that so often fill its columns; but if not, cast it in the fire and all will be right.

A. B. LESTER.

ROCK FALLS, Cerro Gordo Co., Iowa.

NEWARK, Del., Feb. 21, 1885.

WM. L. BEEBE—DEAR BROTHER IN CHRIST:—I have felt an impression for several days to write to you, and this morning I yield to the impression. There is no doubt in my mind about the Spirit's work in the hearts of the children of men. The eyes of their understanding are sometimes enlightened to see, in measure, things that are shut up or out of their natural vision, and they understand according to the light given them, and are convinced according to the evidence produced by the light. But if the light which is in them be darkness, how great is that darkness! Hence the hesitancy and fear of those who have the true light, to speak of the light. They realize that they can only see in part, and sometimes scarcely at all. In their very best estate, of themselves, they are vanity, blackness and darkness. At best they can only see men as trees walking, which is not very satisfactory, and does not produce much love. But I think there are times when the blessed light and source of light touches them, with the command to look up to the source from whence light proceeds; and then they see more clearly. I think you have realized and obeyed this command, and have both seen and spoken clearly concerning this salvation that comes down to the children of men, which is the Lord our Righteousness. We differ in opinions as we differ in understanding. I occasionally meet with dear brethren who believe that many things that occur in the providence of God are simply permitted to be, but are not in his predestination,

because they do not understand that they pertain to the salvation of his people; while I have been made to believe that all things do, in some way, either directly or indirectly, refer to his people. There seems in nature (I mean in our nature) a tendency to separate God from salvation, and to look upon him as being the Savior, but salvation as something beside him, which he gives. But the Bible says that "This is life eternal," if we know him, the true and living God, and Jesus Christ whom he hath sent. If we know the one, methinks we always know the other; for they are one. This knowledge does not impart something to our natural understanding, but he is the knowledge and eternal life. Our natural understanding of things that are natural is not impaired. But, says one, our natural understanding of spiritual things is changed. Here is the mistake. We have no natural understanding of spiritual things to change. The course and conduct of natural life is changed, but it is because of spiritual understanding. In our carnal reason, which we once thought good, even to the understanding of heavenly things, even of the character of God, we once thought him such an one as ourselves; but he has since revealed himself. He is the knowledge the way, the truth, the life, and everything, to the subjects of his choice. There are many very wicked things that appear in the world which are the fruit of sin; but it seems to me that they were ordained of God; I mean the appearance of them. The origin of sin I know nothing of, but I hope I know something of the existence of it, and of the exceeding sinfulness of sin. The clearer and brighter understanding we have of sin, the greater the manifestation of sin to us, the greater the contrast will appear between sin and holiness. It seems to me that all things in this world, and also in that which is to come, will be in some way to the praise of God's grace.

In love and fellowship, as ever to serve,

JOSEPH L. STATON.

SULLIVAN, Ind., Feb. 10, 1885.

DEAR BRETHREN IN CHRIST:—If such as I may so call you; for I feel myself to be one of the least of God's people, if one at all. But my trust is in God, who hath all power in heaven and on earth. He created all things, and for his pleasure they are and were created. His arm is strong and mighty to save. He gave his Son, the only begotten of the Father, to die, to save his people from their sins. He died for our sins, and rose again for our justification. When Jesus opens our blind eyes to see, and gives us faith to believe in him, that he hath died to save us from our sins, and hath saved us with an everlasting salvation, we feel that his word is as sure as his throne on which he sits. His word has gone forth, and shall not return to him void. "I will be their God, and they shall be my people." Jesus did not die without knowing what his death

would accomplish. Not one drop of his blood was spilled in vain. His church was complete in him before time began. I cannot see how some can say and believe, "Jesus has died to save, if you will accept; but if you will not come, you will be lost." Is it left to us to choose? If so, I fear we would all choose the downward road, for it is according to our nature.

"Twas all of his grace we were brought to obey,

While others were suffered to go  
The road which by nature we chose as the way,

Which leads to the regions of woe."

We believe that the Lord will save all for whom he has died; not one can be lost. "Even as many as the Lord our God shall call." Jesus said, "I am the good Shepherd: the good Shepherd giveth his life for the sheep." Yes, he died to save his bride, the church. Although she may pass through many fiery trials, and foes may beset her on every side, yet she is saved with an everlasting salvation; for Jesus says, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." I do feel to rejoice that we have a God that is able to do all things, without the help of such poor, feeble creatures as we are. He works, and none can hinder. He doeth all things well. We are dependent on him, the independent God. But O how often am I troubled with doubts and fears, and am looking for some good in the flesh; but alas! I can find none. I must say with Paul, "In me, that is, in my flesh, dwelleth no good thing. For to will is present with me, but how to perform that which is good I find not." I cannot say, as do some, that I am determined to live more holy; but I can say, "God, be merciful to me, a sinner." I am saved by grace, if saved at all. Lead me, O Lord, by thine own right hand: keep me by thy almighty power. Thy grace is sufficient for me. Then let me trust in thee.

None of his lambs shall call in vain;  
He knows each secret grief and pain.

But, dear brethren, I have not heard a sermon nor seen a Baptist (my dear old mother, who is living with me, excepted) during all this long, cold winter. I am so much of the time in gloom and darkness, that it has been a winter indeed. Hoping to be remembered at the throne of grace, I remain your sister in hope,

ANNA M. THOMAS.

MILTON, Ohio, Dec. 21, 1884.

DEAR BRETHREN:—How can I, a poor worm of earth, think of addressing the public? Yet my mind has been upon that more than anything else this morning. If this prompting is from God, I know all is right; but O how I fear it is but my own natural feeling. If so, it will amount to nothing, for I know that in me dwelleth no good thing.

I have been thinking much of my experience. How do I know that I have an experience of grace, or have passed from death unto life? I can give no better reason than this, that I firmly believe I love the dear brethren.

"Dear brethren." Yes, how dear they are to me. For me to try to tell my christian experience, if such I have, has always, with but one exception, been a task. I have at times taken this, together with my not remembering any dates, and also not knowing when I first saw myself a sinner, as being an evidence that I am still a child of darkness. Yet at times all doubts are removed, and I can say, "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." When I was a child of not more than ten years, as near as I can tell, I hope I was made to see the goodness and justice of God, and what a poor sinner I was. I would often wander off by myself, thinking of my condition, and trying to ask God to have mercy on me; but it seemed to me that God was too wise and just to save such an one as I, and that I ought not ask him to be so unjust. Then again I would be pleading for mercy, yet thinking I must be forever banished from his glorious presence. I was all the while trying to let no one know anything about my feelings. One day I slipped a small Testament out of the house, and thought I might see something in it that would give me comfort; but I had not read much till my mother came around, looking for something. I hid the little Testament, and as soon as she was gone I slipped it back into the house, thinking they might miss it. I know nothing of what I read, but I do know that it did not give me comfort. One more instance I must relate. One time, while out under a tree, (I could go to the place now,) I imagined that my breath was just leaving me, and I was just being cast into hell. From then till the next evening I remained in the very darkest of darkness, when all at once there came such a change, such a happy change. All my doubts were gone, and all was joy and peace. My thoughts were, "Jesus died to save sinners, of whom I am chief." Yes, thought I, Jesus died to save me. What beauty I saw! If the plan of salvation has ever been revealed to me, it was at that time. I saw then that salvation was all of grace, and not of works, lest any should boast. The next thing presented to my mind was baptism. I wanted to be baptized like my Savior was. On the first opportunity I was baptized by Elder E. Barker, being then not twelve years old. I thought before I was baptized, and have thought so ever since, that I was not worthy to have a name with the Baptists; but there is where it still remains. I have reached womanhood now, and have had many doubts and fears. My husband was ordained a month ago. We often grieve over our lot, and think there are trials in the future awaiting us; but I feel to say, Thy will, not mine, be done, O God. We think sometimes that the burden is more than we can bear; yet we know that God is the God of love, and will not forsake us. We ask the prayers of the dear brethren

and sisters on our behalf. May we be reconciled to our lot, and not show a rebellious spirit against the Almighty. May we always feel that if it is his work, all will be right. Do with this as you think best, and all will be right with me.

Yours in hope of eternal life,  
GUSTA BRETZ.

BATH, Maine, Sept. 16, 1884.

DEARLY BELOVED BRETHREN:—I have enjoyed reading the SIGNS, and feel as if I would like to cast in my mite. The year that has passed has been full of temporal and spiritual blessings; and I hope there have been times when I have been made thankful for the many blessings bestowed upon me, a poor, sinful worm of the dust. I have been permitted to meet the saints in our association, where love and harmony prevailed, where we heard the name of Jesus exalted above every name that is named, and clearly set forth as the Savior of his people. We were all fed and comforted in hearing Elders Chick and Quint preach the crucified and risen Redeemer. The Lord has given our little church at Bowdoinham enough of this world's goods to build a meeting-house, in which we can assemble and feel that we disturb no one. Elder Chick preached the first discourse on Friday morning, and I wish I could tell you how clearly he told us that God did not need a house built for himself to come into, but dwelt with the poor and contrite in spirit. I feel to rejoice many times that God has a people, and they are all known to him. No power can add one to that number, nor can they be separated from him; for they were chosen in him before the foundation of the world, and their life is hid with Christ in God. How precious the name of Jesus is to those who have been taught that they are sinners, and brought to the place where they could see no way for them to be saved, and felt that in their condemnation God would be just; and then Christ was revealed to them as their Savior. He is the way, the truth, and the life. He has died for sinners, and finished the work the Father gave him to do. Surely we rejoice in Christ Jesus, and have no confidence in the flesh.

"Jesus all the day long  
Was my joy and my song;  
O that more his salvation might see!  
He hath loved me, I cried,  
He hath suffered and died,  
To redeem such a rebel as me."

Dear brethren, I know I am unworthy of a name and place with this people; but the love and fellowship they have for me is so sweet, that in spite of my shortcomings and vileness I cannot feel that I want my name taken from them. There I want to live, die, and be buried. How can they love me? is a question that often arises in my mind; and if it is because they have seen the image of Christ in me, or gained an evidence that I have been taught of God, all the praise must be given to God. I love this people with a love that was given me when I felt there was no way for me to be saved, and when Christ was

revealed to me as the only hope of salvation. There is no place in my experience where I can boast of what I have done; but I must say, with David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Your unworthy sister,  
ATTIE A. CURTIS.

#### NOT ASHAMED.

THE prophet Isaiah says, "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."—Isa. xlv. 16, 17. And the apostle, in his letter to the church at Rome, says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. i. 16. Also, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."—Romans x. 10, 11. Now if we are ashamed to own our Lord, or to defend his cause, if ashamed of the gospel of Christ, it is evidence of unbelief. The apostles, in their letters, refer to the Scriptures as evidence to sustain what they have written; and the saints are often hunting for evidence to know if indeed their profession is real. Now the Scripture saith, "Whosoever believeth on him shall not be ashamed." If we are ashamed of Jesus and his words, we have cause to fear that he will be ashamed of us; for he says, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Being ashamed of Jesus and his words leads to denying him; and he says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." If we deny him, he will also deny us; but he cannot deny himself. There are many ways in which the Savior may be denied, some of which we will briefly notice. We may deny him when we fail to contend earnestly for the faith once delivered unto the saints. The apostle speaks of those who profess that they know God, but who in works deny him. It may appear easy for the saints to confess him in the presence of their brethren, but not so easy in the presence of his enemies. Even Peter, when left to himself, was ashamed to confess him to a maid.—Matthew xxvi. 70-72. May the Lord enable us to adopt the language of the poet,

"I'm not ashamed to own my Lord,  
Or to defend his cause;  
Maintain the honor of his word,  
The glory of his cross."

J. P. CONAWAY.

ARCADIA, Ohio, Feb. 17, 1885.

KANSAS CITY, Jackson Co., Mo.

DEAR BRETHREN EDITORS:—I am much edified and comforted in reading the SIGNS. I think it was never better. I was comforted in reading brother Durand's communication concerning Ruth and Naomi. How beautiful the figure. I feel that I am somewhat like Naomi, away from all my kindred in Christ, where they have many gods; but few know the true and living God. But thanks be to his holy name, he does not forget his little ones, but will comfort them in their afflictions and sorrows. He has said that he will never leave nor forsake them. I sometimes think that of all the poor creatures that live, I have the greatest reason to thank and praise him for his loving-kindness and tender mercy to me all the days of my life. The dear brethren and sisters have written me many precious letters of love since I have been here. I am able to answer but few of them. I hope they will excuse me, as I sit up in bed to write, and it is very hard for me. I do hope they will continue to write, as it is like cold water to a thirsty soul. I will say to sister S. M. Bartley, of Indiana, that I received her kind letter, saying that I have been a mother in Israel to her. But I was like those poor little ones who came to the Savior. He said to them, "I was hungry, and ye fed me; naked, and ye clothed me." And they said, "Lord, when saw we thee an hungered, and fed thee?" &c. It seems that they could claim nothing. But he said to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." O, if the Lord will be pleased to enable me to speak a word of comfort to any of the little ones, it will repay me for all my sufferings and sorrows in this world. My affliction is not like that of some. I do not have very much pain. My trouble is difficult breathing and weakness, from heart disease.

Dear brethren, please publish some of this, that the brethren and sisters may see it. It may be the last I will write. My present address is Kansas City, Jackson Co., Mo.

Your humble sister, in hope of a better world,

CYNTHA A. BOBBITT.

OSAGE MISSION, Kansas, Jan. 26, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The time for my remittance for the SIGNS is past, and you will find inclosed a draft in payment for it up to December fifteenth, 1885. I should feel very lonely without the soul-reviving visits of the SIGNS OF THE TIMES, as we have no preaching of our order nearer than about twenty-six miles, and I am now in my seventy-fifth year, and have no convenient way of getting to our meeting; so the SIGNS contains about all the preaching I get. Sometimes it almost seems like it saves me from despair. I read in it the experience of others, which corresponds so nearly with my own; and it teaches the doctrine of God's eternal purpose, and the salvation of his people, who were chosen in Christ before the

foundation of the world, and I hope my name may be found among them. I ask the prayers of the brethren, that I may be reconciled to my lot.

Dear brethren editors, I hope the Lord will uphold you, so that you may be able to continue to publish the whole truth as it is in Christ Jesus. I would be pleased to write my experience, but my hand shakes so badly that I will stop.

Your brother in Christ, I hope,  
L. H. BRADBURY.

SCOTLAND NECK, N. C., Jan. 8, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find four dollars, to pay for the SIGNS OF THE TIMES, our dear family paper, for last year and this. I hope you will accept my apology for being so far behind. The year before last I had my gin-house and about one-fourth of my cotton crop burned. All the house and everything therein was destroyed. It was fired in the night while I was asleep. I was so weakened down, I thought I should be forced to stop taking the paper for awhile; but I want the SIGNS to come so badly that I cannot get the consent of my mind to have it discontinued. I hope I shall be able to have the paper come to me as long as I live, and it heralds forth such glorious truth as it does now.

Brethren Beebe, I wish you a very Happy New Year. May God continue to reveal to you such truth as he sees your patrons stand in need of for their good and his glory, is my desire.

Your brother in hope,  
WILLIAM K. WHITE.

GOLIAD, Texas, Feb. 9, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—It would be difficult to say too much in praise of your valuable paper, the SIGNS OF THE TIMES, containing as it does such an amount of useful information, instructing in the way of life and salvation, pointing to Jesus as the way, to him who hath bid us come. I, at least, cannot afford to be without it. You will therefore find inclosed two dollars for my subscription to the SIGNS OF THE TIMES.

Can the name of David's mother be found in the Bible? If so, you will confer a favor by informing me of the fact, and also state where it is to be found. I would be glad to extend this letter to a greater length, but fearing to trespass upon your valuable time, I will simply wish you success.

I remain yours in love,  
JOHN CORNELSON.

[We believe the name of David's mother is not given in the Bible.—ED.]

MCCOYSVILLE, Pa., Feb. 6, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two dollars to pay for the SIGNS OF THE TIMES for this year. It comes regularly and is highly appreciated, for through it we get the most of the preaching we have during the winter months of the year. Elder A. B.

Francis visited us the fourth Sunday in January, and we had a very pleasant interview. He preached four excellent sermons. Brother Shitz has been confined to his bed for the last two weeks from a severe fall, breaking a rib. We had no hope at first that he would recover, owing to the injury and the great shock he experienced; but he appears to be recovering slowly. He is in the ninety-third year of his age.

We are few in number, but are at peace with ourselves. This leaves us in our usual health, and may it find you enjoying the smiles of the merciful God. My christian love to Elders Beebe and Jenkins.

S. A. HARLAN.

WOODVILLE, Cal., Feb. 19, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find two dollars for my last year's subscription to the SIGNS OF THE TIMES. I do heartily thank you for continuing the paper. Language would fail to express the comfort I take in reading it, as it contains all the gospel preaching I get. O how I would like to have some of God's ministers come here and preach to this sin-polluted people. I sometimes go to hear the so-called preaching, thinking to gather a crumb from my Master's table; but I only get my feelings hurt by hearing my blessed Savior mocked and put aside. O how often I am made to fear and tremble on account of sin! But, blessed be God, he is always ready and able to help me, and is a present help in time of trouble.

May God ever enable you to publish your paper, which I know is of much comfort to the saints. God bless you, and keep you in his care, is the prayer of an unworthy child.

JENNIE E. RIGGS.

GREEN RIDGE, Mo., Feb. 28, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find post-office money-order for two dollars, for the continuation of the SIGNS OF THE TIMES another year. Please change the address from Parker Ashurst, Georgetown, Ky., to R. P. Ashurst, Green Ridge, Pettis Co., Mo. If there are any sound Baptists in this part of the state we would be pleased to have them call on us. There is no church here that we know of.

With brotherly love,

R. P. ASHURST.

GEORGETOWN, Ky., Feb. 25, 1885.

ELDER G. BEEBE'S SONS:—Find inclosed post-office order for two dollars, to renew the subscription of Elder Thomas P. Dudley, Lexington, Ky. He is in the enjoyment of excellent health this winter.

Affectionately,

J. TAYLOR MOORE.

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., MARCH 15, 1885.

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

THE LORD'S TIME.

"FOR he saith, 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."—2 Cor. vi. 2.

An esteemed brother has asked for scriptural authority to justify the advice to one who loves the truth to wait for the Lord's time before coming to the organized church. If there is such direction in the divine rule, then it is the correct course to be observed; but if no such injunction either in precept or example is found in the law of our King as bound on earth by apostolic decision, there can be no propriety in giving such counsel. In considering the subject, therefore, the customs and practice of men, however highly esteemed and dearly beloved, cannot be received as deciding the question without the support of the word of inspired truth.

In regard to the expression submitted by our inquiring brother, we have not found such counsel in the divine rule; and indeed it would not be consistent with the infinite holiness and perfection of our God to specify a portion of time as belonging to him in such a sense as would imply that other time is not equally his. But when these words are used by those who know the only true God, they doubtless mean to speak of the particular time which God has appointed in his providential government for those to whom they refer to obey the commandment of their Lord in following him. It is only in this sense that we can understand the expression as having any real meaning. Therefore, if there is authority for this idea in the record of truth, that will settle the matter; but if that authority does not sustain the sentiment, then it is condemned. In the text quoted above the apostle has expressly stated the very reverse of the advice cited. This is consistent with the instruction of Solomon, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—Prov. xxvii. 1. It is literally true that to finite creatures there is no other time but the present. The past cannot be recalled, and the future is not ours. In this sense, therefore, the declaration of the text is true. Yet the application of the words of Isaiah referred to, doubtless includes the whole gospel day as the time accepted; and in that sense this glorious "NOW" embraces the period from the resurrection of our Lord till the end of time, when the last subject of salvation shall have been manifestly brought into existence and delivered from the bondage of sin and vanity. In the acceptance of the one offering of Jesus as the fulfillment of all its demands, divine justice declares that atonement perfect on the behalf of every member of his body,

including all for whom he laid down his life; hence, there can be no time when they are not accepted as complete in the perfection that is in Christ their head and life.

The saints are not left to their own resources to ascertain the appropriate time for them to obey their Lord in confessing him before men. To his immediate disciples Jesus said, "If ye love me, keep my commandments."—John xiv. 15. This definite injunction specifies the very instant when each one of the saints should render obedience. The moment when they have the love of Christ shed abroad in their heart by the Holy Ghost, causing them to long for the privilege of following their Redeemer, that is the time that he commands them to follow him; for in sending his apostles to teach all nations he limited them to "teaching them to observe all things whatsoever I have commanded you." As he gave them this rule, they must ever enjoin it upon all who receive their testimony. Carnal enmity against God is the source of that rebellious inclination which would tempt the Lord by disobeying his holy commandment. It is perverting the gospel of Christ when the sovereignty of God is urged in justification of disobedience to this plain precept of the law of Christ. The fallacy of such an argument is evident from the fact that it would be equally effective in vindication of all sin. The murderers of our dear Redeemer did "with wicked hands" crucify him; yet they fulfilled the purpose which the hand and counsel of God had before determined should be done.—See Acts ii. 23; iv. 27, 28. Pharaoh was not less sinful because he was raised up for the express purpose that the power of God might be shown in him.—Exodus ix.-xi. The treachery of Judas Iscariot was not palliated by the purpose of God which had been declared by the prophet more than four centuries before the traitor was born. The pieces of silver were numbered by the inspired record, so that the traitor could not sell him for one less, nor could the chief priests pay one more. It must be exactly thirty pieces of silver. Yet the guilt of those murderers was not lessened by the fact that their crime was included in the determinate counsel of God, as also recorded in prophecy.—Luke xxiv. 26, 46; Zech. xi. 12, 13. All the malice of devils could do no more than fulfill the purpose of God; and there was not power enough in earth and hell to break a bone of the body of Jesus. Yet he must go down into death bearing the sins of all his people in his own body on the tree, thus being made a curse for us; not as a mere substitute, but as being the very life which divine justice demanded of his body, including every one whose iniquity the Lord hath laid on him.—Isa. liii. 6.

While the eternal purpose of God is infinite, and there is no power in existence which can resist his sovereign will, that fact does not release from condemnation those who fail to obey his commandment to them. This is taught in the experience of

every conscious sinner. There is no case recorded in the apostolic pattern where any other time was said to be the Lord's time for obedience but the immediate present. Paul conferred not with flesh and blood. The jailor and all his were baptized the same hour of the night.—Acts xvi. 33. In no instance was any lover of the truth told to wait for another time before confessing his faith in the Lord Jesus by humbly following him. The only way in which our Lord is acceptably worshiped is in keeping his ordinances; and since it became him to be baptized in fulfilling all righteousness, it is certainly very becoming in his disciples to follow him in that example. And as we are not able to certainly claim any time but the present, now is the proper time for obedience. It is presumptuous rebellion for such as love the Lord to defer obedience to another time. As the Lord is our Creator, and the Giver of every good and every perfect gift, it is base ingratitude to count it a burden to obey his commandments. His perfect law of liberty is written in the hearts of all who love him; and to no others would it be a privilege to obey that law. To all who love him the Lord speaks in the text, and his law is honored only by immediate obedience; for now is the Lord's time, and no other time is given to mortals.

#### HOLDING CHURCH LETTERS.

IN regard to the propriety of members who have been dismissed by letter from any church in gospel order, retaining their letters when they have opportunity to unite with a church in fellowship, it seems that there could hardly be room for a question; yet several queries turning upon this point have come to us. Peculiar circumstances may surround some cases, which would materially affect them. A member may be only temporarily located, and may feel that it is better to retain his membership with the church granting the letter. Every case must be decided for itself. It may be observed that a letter of dismissal does not sever the bearer of it from his relation to the church until it is received by another church in fellowship. He is subject to her discipline the same as before the letter was granted so long as he retains it in his own possession, and may even be excluded from fellowship the same as one to whom no letter has ever been given. This will be evident upon the consideration that the letter is simply a certificate of membership, and the member cannot be dismissed until joined with another church of the same faith and order.

If a church has been dissolved, and a member holding a certificate from the council refuses to unite with a church in fellowship, that refusal is equivalent to a denial of fellowship, and would seem to forbid such church to commune with the member who thus separates himself from her.

These reflections have no reference to any particular case, but are a general reply to several queries received from various sections. There is no

tribunal competent to add to the inspired law. The love of Christ in the heart of the saints will settle all questions of order as the summer's sun will dissolve the icy barriers on the waters. Where that love is absent, the form of church order and communion is but a hollow mockery. We cannot comprehend how one could wish to partake in observing the Lord's supper with a church with which he would not be willing to unite in fellowship as a member, should surrounding circumstances render it expedient. It would be very inconsistent for one to unite in formal communion with a church with which he had not fellowship. As we cannot know the heart of others, we can only judge the faith of those with whom we commune by the evidences they manifest. While we could not receive a Saul breathing slaughter, yet when he is a praying Paul there is fellowship already in the church for him; and as a baptized believer he is joyfully received by the saints in love and communion of the Holy Ghost, and then there is truth in the observance of the visible ordinance of communion.

#### BOOK NOTICES.

##### HYMN AND TUNE BOOK.

DEAR BRETHREN BEEBE:—A desire has been expressed by many brethren in different parts of the country during the past few years that a hymn and tune book might be prepared for use in our churches. Believing that such a book would be of great convenience in meetings for the worship of God, we have undertaken to prepare one; and have so far advanced in the work that we shall probably be able to put it in the hands of a publisher some time during the coming spring or summer. The book will contain about five hundred and fifty hymns selected from "Beebe's Collection," and about one hundred besides, with suitable tunes to the number of about three hundred. We have been aided by the advice of brethren upon whose judgment we can rely, and still expect to receive such help in the further prosecution of the work. This book will not displace hymn books now in use, but may be used in connection with any collection of spiritual hymns. In preparing this work, the labor of which is not light, we desire to have an eye single to the glory of God and the good of his people.

SILAS H. DURAND.

P. G. LESTER.

SOUTHAMPTON, Bucks Co., Pa., Jan. 2, 1885.

#### MARRIAGES.

FEBRUARY 17, 1885, by Eld. Wilson Housel, at his residence near Milltown, N. J. Mr. Lorenzo D. Clapp and Miss Rosa Eib, both of East Brunswick, N. J.

FEBRUARY 5, 1885, by Elder L. B. Hanover, at his residence, Mr. Harvey Coons and Miss Emma Bailey, both of Delaware County, Ohio.

FEBRUARY 12, 1885, at the residence of William Doggett, in Bracken County, Kentucky, by Elder J. H. Wallingford, Mr. Willis Trueax and Miss Laura B. Shewalter.

FEBRUARY 12, 1885, at the residence of the late J. P. Trueax, in Bracken County, Kentucky, by Elder J. H. Wallingford, Mr. Jasper W. Jett and Miss Amanda Trueax.

#### OBITUARY NOTICES.

**Michum Dodds** was born May 15, 1853, married to Martha E. Messengill Feb. 25, 1880, and died at his home at Henderson, Tennessee, Jan. 18, 1884. His remains were carried to Unity Church, where Elder Hodges preached a comforting discourse to a large concourse of relatives and friends. He was taken in the bloom of youth, aged thirty years, eight months and three days. He had an abscess on each hip, and suffered great pain before the Savior called him home. I feel satisfied that my dear husband is at rest in that sweet home of love. He leaves a wife and two small children, three brothers, seven sisters and many friends to mourn. He possessed an amiable disposition, being gentle and affectionate, which endeared him to all with whom he mingled. He was confined to his room five months and four days, and I do not believe that human tongue could express his sufferings. He would say, "O Lord, let me stay with my dear little family, if it be thy will. But thy will be done, not mine." I asked him if he had a hope in Jesus, to which he replied with much emotion, "Yes, dear wife, I have been reconciled to Jesus." And then he said, "Bettie, I cannot stay with you long, but I do not want you to grieve after me. I want you to think of your loss as my gain, for I am going home to rest." During his sickness he often repeated the words,

"Show pity, Lord; O Lord, forgive;  
Let a repenting sinner live."

This was not because he was unwilling to go, for he seemed perfectly willing; yet he said, if it was the Lord's will, he would be glad to stay with his dear family; but if not he was reconciled to go to Jesus, for he doeth all things well. He said, "Bettie, do whatever you think best for yourself and the children. I trust that Jesus will be with you all the time, and will guide and protect, that nothing harm you and my dear little babes. Then think not of me when I am gone, for I will be at rest, while you will be toiling and laboring to learn the best ways. O sing to me of heaven! O sing to me of heaven! for soon I will join with the angels there, and reign forever blest."

Mr. Dodds joined the Missionary Baptists, but became dissatisfied, and left about eight years ago. The summer before his marriage he attached himself to the Methodist Episcopal Church at Jack's Creek, Tennessee, with the intention of moving to Mount Gilead, where his people held their membership. He remained with them two years, and then sent them word to drop his name. He said he could no longer be kept from loving the Old School Baptists; and although he never joined them, yet he would go far and near to attend their meetings. On Wednesday before he died, Elder T. S. Dalton visited him, and they talked of the Lord. He said the name of the Lord seemed very sweet to him, and that he was never more glad to see any one than he was to see Elder Dalton. He said he could praise the Lord so much, and that he never tired of singing praise to the dear Savior; and that he knew if he was saved, it was by grace, and not for any merit within himself. And,

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

Mr. Dodds became afflicted in 1880, and grew worse all the time. The people elected him to the office of Register, which he filled as long as he was able, to the satisfaction of the people everywhere.

My heart's desire and prayer is for the prosperity of the Redeemer's kingdom. With love and esteem for the household of faith,  
Your sister in hope,

MARTHA E. DODDS.

**G. BEEBE'S SONS—BRETHREN:**—Please publish this notice of the death of brother **John R. Atherton**, which occurred at his late residence in Toulon, Stark County, Illinois, on the 31st day of January, 1885, of consumption. He was born in Falmouth, Ky., Feb. 16, 1802, moved to Hamilton County, Ohio, when quite young, where, in January, 1826, he was married to Miss Jane Armstrong, who survives him. He came to Hancock Co., Ill., in 1835, where he lived until 1844, when he settled near Toulon, Stark Co., and has lived

for about forty-one years in and near the town. He united with the Old School Baptist Church while a resident of Hancock County, and remained a faithful and highly esteemed member to the day of his death. His whole mind seemed to be occupied with the things of the kingdom, having no fellowship with the modern institutions of men, but a firm and unwavering faith in the wills and shalls of Jehovah. I have often heard him say that if he was as sure of his own salvation as that God's promises would all be verified, he could never doubt again. He was an intimate friend of my dear old father, often speaking to each other of their doubts and fears, and of the goodness and mercy of God. They often walked to the house of God in company, and took sweet counsel together. They were born the same year, and died a little over three months apart. If I am not mistaken, brother Atherton was one of the constituent members of the old Spoon River Church, and of the Sandy Creek Association, and has remained in fellowship with them to the day of his death.

The writer was sent for and attended his funeral on Sunday, Feb. 1, which was held at his late residence, and spoke from 2 Tim. vi. 7, 8. "I have fought a good fight, I have finished my course, I have kept the faith," &c. A very large circle of neighbors and friends were in attendance. His remains were laid to rest in the Toulon cemetery. He leaves an aged companion, four daughters, and a large number of brethren and friends, who can say, A good man has passed away.

ALSO,

**DIED**—At the residence of his daughter, Mrs. Sarah Jackson, Mount Ayr, Ringgold County, Iowa, Feb. 6, 1885, of infirmities incident to old age, brother **R. Newton**, of Stark County, Ill., aged eighty-two years and eight days. He was born Jan. 29, 1803, in Luzerne County, Pa., was married to Miss Julia Rivenburg July 3, 1825, with whom he lived until the 24th day of August, 1882. When he awakened in the morning and spoke to her, and received no reply, he got up and went to her bed, and found that she had quietly passed away during the night. He has since been living with his son, near his old home, until some time during the fall, when he went to stay with his daughter in Iowa. He united with the Old School Baptists, if I am not mistaken, before coming to Illinois, and with brother Atherton and others was one of the constituent members of the Spoon River Church. He was very firm in doctrinal questions, and possessed a remarkable memory, and seemed to have as vigorous and sound a mind as many much younger men: But unfortunately, his eyesight almost entirely failed him in his latter years, so he was denied the satisfaction of reading and attending meetings. I received a dispatch to come and attend his funeral, but chanced to be away from home until it was too late to reach a train in time; so the funeral discourse was delivered by a Presbyterian minister in the vicinity, and his remains were buried in the cemetery in Ocoola Grove, beside hers who had been his companion in tribulation.

SMITH KETCHUM.

ELMWOOD, Ill., Feb. 20, 1885.

**ELDER G. BEEBE'S SONS**—In the providence of the all-wise and omnipotent God we are called upon to write for publication a notice of the decease of our aged and beloved father, **Joshua L. Hickman**. He was born near Fairmont, Marion Co., West Va., on May 7, 1804, and departed this life at his residence in Henry County, Indiana, on January 12, 1885, aged eighty years, eight months and five days. Our father was a son of Elder Joshua Hickman, a Baptist minister favorably known in West Virginia during the first quarter of the present century, and afterwards in eastern Indiana, where he emigrated to and closed his labors. Father was the last survivor of a large family, and it is noted as a coincidence that his death occurred just a century from the date of his parents' marriage. He was married in his native state to Miss Juliet Moore, in 1827, moved to Indiana, and settled on the farm where he died, in 1831. This country being then a wilderness, he endured many privations and

hardships; but he lived to see the forest transformed into fruitful fields, and to enjoy the reward of his toils. We can say in verity that he was esteemed by his neighbors as an upright, honorable man in the various business transactions of his life. He united with the Regular Baptist Church called Lebanon, near his home, about forty years ago, and remained a faithful and orderly member of this church until removed by death, serving acceptably as one of her deacons for many years. Unless providentially hindered, seldom indeed was he absent from his seat on meeting days. In his early exercises of mind he was powerfully wrought upon, and his convictions of the deceitfulness of sin and depravity of the human heart were strong. He had no confidence in the flesh. He contended that salvation is by grace, to the exclusion of any effort or works of man whatever. He was an attentive reader of the SIGNS OF THE TIMES for many years, and he heartily embraced the doctrine advocated therein. His last illness was brief. His suffering did not appear great, but there seemed to be a general breaking down of his physical powers. He retained his natural faculties to a remarkable degree, remaining conscious to the end. Realizing his condition, he was calm and patient, talked freely and distinctly, repeating many texts of Scripture, and was praising and extolling his Savior. Father was surely greatly blessed in his death; and although bereaved, we feel to say, "It is well."

Services were held before burial, by reading a portion of Scripture, with praise and prayer, and suitable remarks by Elder James Martindale, no sermon being preached at the time, on account of the inclemency of the weather.

Our father raised a family of eight children, (six sons and two daughters), no death occurring in his family for nearly forty-five years after his marriage. But, alas! since that time we have been deprived by death of our two sisters and youngest brother, and, last of all, of our dearly beloved mother, who passed away a little more than four years before our father. So there is left to sorrow five sons, besides grandchildren and a large circle of relatives and friends. That we may emulate the virtues of our departed father, and be sustained through life's pilgrimage by the omnipotent hand of his God, and finally be found among that "Remnant according to the election of grace," is the sincere desire and prayer of

HIS CHILDREN.

SPRINGPORT, Ind., Feb. 26, 1885.

OUR beloved sister, **Ann Maria Sanford**, wife of brother R. W. Sanford, bid adieu to all terrestrial things on February 2, 1885, being in the forty-eighth year of her age. She was baptized by Elder I. Hewitt and united with the Middletown Old School Baptist Church some twenty-three years ago. She was a worthy member, as many in the Lexington, and some in our sister associations, can witness. She stood fast in the liberty of him who freely justifies his people by his grace, through the redemption which is in (not out of) Christ Jesus. The isms of the day never moved her, but she was always abounding in the work of the Lord. It was her delight to meet with the assemblies of the saints, and to talk of the everlasting love of God, the union of Christ and his people, and of Christ as the Head over all things to the church, which is his body, the fullness of him that filleth all in all. She was firm in the sentiment of this verse,

"In covenant from of old  
The sons of God they were;  
The feeblest lamb in Jesus' fold  
Was bless'd in Jesus there."

Her house was a home for her brethren, and it was her delight to take a Martha's place in her serving, and to see that each one was cared for. But in the year 1883 she began to be afflicted with cancer in the breast, and all medical skill and friendly aid could not cure. The wound was made and the dart was sure. A few weeks before she died my wife and I went to see her; but some time before this she was not willing for any outside of the family to come into her room, for it seemed to overcome her. But on that day

she was willing for us to come in. While with her she wished me to pray with her, and she talked very freely about the ground of her hope, realizing that the time of her departure was near at hand. "O if I could die now, while you are here," she would say, "I would willingly go." And then she would say, "O my dear husband and lovely family! it is hard to leave them." During her sickness she spoke a great deal about hymn 1,246 of Beebe's Collection, especially this verse,

"To darkness, doubts and fears, adieu;  
Adieu, thou world so vain;  
Then shall I know no more of you;  
For me to die is gain."

Also hymn 1,243 was a good one to her. I have often heard her sing it, with melody in her heart to the Lord. While I was with her she made request that I, with Elders I. Hewitt and D. Earl, should attend her funeral, and also requested me to write an obituary notice for publication in the SIGNS. But I was not able to attend the funeral, which was held at the house. Elders I. Hewitt, D. Earl and B. Maben were present. Hymns 1,246 and 15 were used on the occasion, which she had repeated a great deal in her sickness. Elder Hewitt read Psalm ciii., and suitable remarks were made. Her remains were then deposited in the family burying-ground near by.

She leaves a kind husband, four daughters and two sons, brothers and sisters, with many relatives and friends to mourn their loss. May the God of all grace reconcile and bind up their broken hearts with his presence; for in his presence there is fullness of joy. May the bereaved ones feel to say,

Why should we mourn or murmur?  
For our loss is but her gain;  
She is gone to heaven before us,  
And with Christ will ever reign.

Yours in love,

JAMES MILLER.

HALCOTT CENTER, N. Y., March 3, 1885.

AGAIN the sword of death has been drawn, and removed from earth our dear friend, **Mrs. Nancy J. McLeroy**, wife of brother Nathan McLeroy. She departed this life at the residence of her husband, in Meriwether County, Ga., Nov. 3, 1884, aged thirty-four years, four months and one day. The grave had no terrors for her; the sting of death had been removed. She was patient and perfectly resigned, and awaited the call.

A great deal might be said and written of her, but we will try to sum it up in short. She was a good woman, a good and faithful companion, a kind and loving mother, a good neighbor, a woman of great charity. She was all that heart could wish. She never made any public profession, but was a strong believer in the faith and doctrine of the Primitive Baptists, of which she left evidence. She told the writer that it was her desire to go to the church and talk to them, which I admonished her to do. Her heart was ever warm with christian kindness and meekness, which may be considered the golden traits of her character. None knew her without reason to admire her excellent qualities. A few moments before she breathed her last, her kind husband raised her up on her bed, and as he laid her down again she raised her eyes to him; he kissed her brow, she smiled, and fell asleep in Jesus. "Not dead, but sleepeth."

The subject of this notice was a daughter of Asa and Nancy Williams, of Harris Co., Ga. She leaves a husband and five children, together with many friends, father, mother, brother and sisters, to mourn their loss. We would say to the bereaved, Grieve not; for "Blessed are the dead that die in the Lord," &c. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

To relieve the minds of some who may read this notice, I will state that her reason for not talking to the church was, that the church nearest her was in confusion, and holding to that which she believed was wrong. Again we say to the bereaved, Be still, and know that the Lord is God. Trust in him; for in the Lord Jehovah is everlasting strength.

W. P. RUSSELL.

BELLEVUE, Talbot Co., Ga., Nov., 1884.

It becomes our painful duty to write for publication an account of the death of another old settler; and though not a member of the Predestinarian Baptist Church, he was a very warm friend of the cause, and dearly loved the glorious doctrine of salvation by grace through our Lord Jesus Christ.

**Mr. Charles Bolt** died February 23, 1885, at his late residence near the village of Castletown, Stark County, Illinois, aged seventy years, eight months and four days, from the effects of injuries received in August last, which occurred in the following manner. Being engaged in mercantile business in the village, while his home was some two miles north, along the railroad track, he was in the habit of walking to and from his store on the track; and one evening in August, during the prevalence of a very heavy storm of rain, hail and wind, when almost home, he was overtaken by a north bound train and thrown into a slough. He was badly hurt, sustaining a broken leg and other and more serious internal injuries, which terminated in his death, as above stated.

The deceased was born in Philadelphia, Pa., June 19, 1814, came to Illinois in 1841, and was married to Miss Catharine Sliford, January 17, 1842, who is a loved and highly esteemed member of the Spoon River Church.

The writer attended the funeral on the 24th instant, and spoke from 2 Cor. v. 1, to a large congregation of friends and neighbors.

May the good Lord sanctify this affliction to the good of all who mourn, is the prayer of your unworthy brother,

S. KETCHUM.

ELMWOOD, Ill.

**DIED**—Nov. 27, 1884, after an illness of a few weeks, at his late home in Fairfax Co., Va., **Mr. Redmon Seecman**, aged seventy-three years. Mr. Seecman was an honored citizen in the community where he lived, and a firm friend of the cause of truth. An honored citizen for sterling qualities of character, which commanded the respect and esteem of those who knew him. During my long acquaintance with him I never knew him to waver in his devotion to our people, and his love of the truth was exemplified in an honest, honored life. He leaves a large circle of relatives, friends and acquaintances to mourn their loss in his death. Though the weather was somewhat unpleasant, a large congregation gathered at his funeral, and the writer spoke briefly from the subject embraced in the first seven verses of the twelfth chapter of Ecclesiastes. May the Lord comfort all who mourn.

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va.

My mother, **Mrs. Ann Conner**, who has been a reader of the SIGNS OF THE TIMES for many years, died January 22, 1885, after much suffering; but her end was very peaceful. We heard no murmur or complaint from her lips, but she bore her sufferings to the last with patience and resignation. A few days before her death she told me that it had been sixty-two years since she went down into the stream and was baptized in the Baptist faith. A more faithful and exemplary christian and mother in Israel I never knew. Her age was seventy-six years. We buried her on January 23.

Very respectfully yours,

MRS. L. RUSSELL.

OUR darling babe and only son, **Harvey Ashby**, was born September 21, 1883, and died August 3, 1884, aged ten months and thirteen days. He had just commenced to walk and talk, and O how much company he was to us, and how we miss him. He was sick only four days, with cholera infantum. While it was so hard for us to give him up, yet we have the assurance that our loss is his eternal gain. O may we be reconciled to the will of our heavenly Father, for we know that our babe is gone from the evil to come. Our prayer is, Lord, fit and prepare us for that change, that when we are called from time to eternity we may meet our darling boy in that heaven of eternal bliss.

J. C. & L. E. ASHBY.

MONON, Jan. 18, 1885.

## 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,

SILVESTER HASSELL.

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

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Truth versus Error.

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A controversy between the Rev. W. H. H. Hays, who is a modern disciple of Andrew Fuller, of Missionary Baptist notoriety, and the author, upon the fundamental doctrine of the Bible and church identity.

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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."

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NO. 7.

## CORRESPONDENCE.

### LEVITICUS X. 1-3.

(Concluded from page 62.)

THE record concerning the call and sending forth of the prophet Isaiah is as follows: "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. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." In the presence of the awful majesty of the Lord of hosts Isaiah had no desire to offer any "strange fire," such as creature merit, or to feel himself better than others; for "Then said I, 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. Then flew one of the seraphims unto me, [did not make any mistake in the person to be prepared,] having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." In all that wonderful revelation and awfully sublime manifestation no "strange fire" was used, for the live coal was "taken with the tongs from off the altar;" and in all that awe-inspiring scene everything was controlled by the just, the holy and the infinite Lord of hosts. When the prophet Jeremiah was called he exclaimed, "Ah, Lord God! behold, I cannot speak: for I am a child. 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 [not may, if you will] 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." Said Amos, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." It

seems that the cause of Amos thus replying was on account of Amaziah being so much disturbed about his (Amos's) prophesying; for "Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court." It seems that what God had commanded Amos to declare was so severe and such a rebuke, that it was said, "The land is not able to bear his words." It is deemed worthy of remark right here that the prophet's name, Amos, signifies in English "burden-bearer." The Old Testament Scriptures speak in no uncertain, no ambiguous terms concerning the call or setting apart of every true prophet, priest and king under the legal dispensation, that such was by the appointment of God.

If our God set apart the priest or the prophet under the law, it is no less true under and in the gospel dispensation; and the gifts bestowed upon the church are in perfect harmony with his will and the mediation of Jesus Christ. The apostle says, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." Read the twelfth chapter of first Corinthians carefully, for all the gifts necessary for the edification of the body of Christ are therein set forth. Now whenever there is an attempt to improve or modify what the judges or apostles, seated "upon twelve thrones, judging the twelve tribes of Israel," have recorded for the rule and practice of the church, in order thereby to "simplify" matters and give no offense, it is offering "strange fire;" and whenever any dear brethren in the church, either ministers or private members, attempt to explain away the resurrection of the children of God, upon the principle of metaphysics or natural philosophy, and seem very unwilling that the plain, simple, yet cogent language of our Lord Jesus Christ and his inspired apostles shall mean what it says, they are offering "strange fire;" for our Lord, while God incarnate, 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 they that have done evil, unto the resurrection of damnation." See also 1 Cor. xv. entire, and 1 Thess. iv. 13-18. In these Scriptures the meaning is exactly what the words

declare; and it needs no carnal ingenuity to explain those passages to the true, humble follower of Christ, for faith receives those momentous things as the truth of God.

When any of us, in the plenitude of our carnal wisdom, attempt to explain the "mode of God's existence," we are then "intruding into those things which" we have "not seen, vainly puffed up by his [our] fleshly mind;" and that terrible rebuke of our God, "Who hath required this at your hand?" applies with awful power. When dear brethren undertake to "vindicate" the character of Jehovah by attempting to show what God has predestinated, what he determined, what he foreknew, and what he permitted, &c., in a spiritual sense, or under the gospel dispensation, they are doing precisely what Aaron's sons did, offering "strange fire." Sometimes brethren talk about "permissive decrees." What, a decree, and yet permissive? What an absurdity! what strange fire! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." What says the Son of God? "I will declare the decree: the Lord hath said unto me, Thou (art) my Son; this day have I begotten thee." This matter rests with such weight on the mind of the poor, sinful creature writing this reply, that at the risk of again being called "pedantic," the original Hebrew word shall be given, and its meaning in English. In this Psalm it is from *chog*, statute, thing marked out. How can any words be more positive? The writer dare not prefix the term "permissive," for he has no authority to do so. When carnal reasoning is substituted instead of apostolic authority, the kingdom of Satan will not be much disturbed, neither will God's children be fed; for there will be so many "wild gourds" in "the pottage" that the dear, little, humble children of God will exclaim, "There is death in the pot." Beautiful philosophical theorizing will not disturb the prince of darkness, for he holds all such things in contempt; and as to carnal, metaphysical disquisitions, he laughs at them as Leviathan does at the shaking of a spear; for such "strange fire" does not disturb him, but simple, gospel truth rouses his ire. When we are in the frame of mind that we are perfectly willing that the apostle Peter's declarations shall be the test to settle those deep matters of predestination, foreordination, counsel and determination, then we shall not feel like offering "strange fire," or attempting to explain away any great

and fundamental truth of the gospel, or interpret the Scriptures to suit our creature, carnal imagination, and call it our experience. Said Peter, "Him, being delivered by the determinate [decreed] counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." "The kings of the earth 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, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Dear reader, where do you read of a more atrociously wicked act than the betrayal and crucifixion of Christ? And does not the apostle tell us exactly how and why it was? When you or I attempt to "soften down" Peter's words, so as to undertake to separate decree and foreknowledge, counsel and determination, we shall surely offer "strange fire;" and we then are receiving the inspired apostle's testimony with a "mental reservation," which is nothing more, nothing less, than unbelief, or infidelity.

Sometimes a spirit of pomposity controls the children of God, and when such is the case they are offering "strange fire" continually; and the beloved apostle John experienced trouble in his day arising from that spirit, for he says, "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words." But "Demetrius 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." When that spirit of desiring the pre-eminence actuates a servant of the church, he may deliver the truth in the letter, but the strange fire will underlie what he says, and the "Searcher of hearts" always knows it. When the spirit of jealousy actuates one of God's servants, and he attempts to elucidate a passage of Scripture, instead of giving the true exegesis of the text, he merely "beats the air," and no comfort is given to the hungry, inquiring children of God. They who have strong, retentive memories can read the productions of other men, and then deliver the same, which may all be true in the letter, and the lovers of truth

may for the time being be comforted, but there is "strange fire" underlying it; for it will be remembered that no fault was found with the censers and incense that Nadab and Abihu offered, but the fire in the censer, and on which the incense was put; neither can any just fault be found with the letter of truth delivered, but the underlying principle, viz., simply the mental powers used to deliver what there had been stored away, and the powers of speech openly voice it. When there is an attempt to carry a point through strife and obtain vain-glory, it is "strange fire;" and the injunction is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." When the attempt is made to imitate others, and to do what God has not given the ability to accomplish, it makes not only sad, but bad work in the church; and such teachers sometimes persist in offering such "strange fire," until the church is compelled to withdraw their fellowship, and such a one is dead to the church, and is buried with his garments of profession. The members of the body cannot change their places; and "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" The lesson taught in these important declarations is that one member cannot take the place of another; and when the attempt is made through the prompting of the fleshly mind, it will be offering "strange fire." The finger is excellent in its place, but it cannot be an arm, neither can an arm be a shoulder; for "unto every one of us is given grace according to the measure of the gift of Christ." "A man's gift maketh room for him, and bringeth him before great men;" but woe unto the man who undertakes to make "room" for his gift, for under such a hallucination of the mind the "strange fire" will burn vehemently.

The "strange fire" is clearly manifested when there is a studied effort to deliver the truth in such a modified manner that opponents of the gospel have no reason to complain, and sometimes go so far as to say, "I should think that you belonged to and with us, did I not know where you are connected." Is not the mind then in the condition of "having men's persons in admiration because of advantage?" But we will not attempt to judge, for it is a matter between each individual and his or her God. Why is it that there is such a manifest disposition with some to shun the bringing forth of such rich and comforting declarations as the following? "Marvel not that I said unto thee, Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "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." "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." "For I know that in me (that is, in my flesh) dwelleth no good thing." "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." Many more quotations might be adduced from the New Testament Scriptures of the same import, which are a solid comfort to the poor, afflicted children of Zion when applied by the Spirit. If it be intentional on the part of them who so persistently shun such declarations of Scripture, it is offering "strange fire" when writing or speaking concerning the things of the kingdom of our dear Redeemer; but if they have not been led into those glorious truths they ought not to be censured. Suffice it to say that every departure from apostolic truth, in either word or practice, is offering "strange fire," and it behooves us all to examine ourselves, and see whether we are under the control of our fleshly minds when speaking or writing upon the important matters pertaining to the visibly organized church; for the truth may be delivered with such a principle actuating us that it has no "unction" whatever, and God's dear children are not edified, and at the time were led to conclude that the fault was wholly with them, but circumstances afterward proved that "strange fire" was in the censer. May our God, if according to his will, apply the following declarations to us all with convincing power: "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."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 11, 1885.

SCIO, Linn Co., Oregon, Feb. 26, 1885.

ELDER G. BEEBE'S SONS—DEARLY BELOVED IN THE LORD:—I see in the SIGNS OF THE TIMES of January fifteenth, 1885, a request from brother Joseph H. Bloomfield for my views on Revelation xx. 12, 13. The passage reads as follows: "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." When I turned to and read the passage, my first thoughts were that I would not attempt to give my views on what appeared to me so dark, although grand and mysterious, a subject; but after a lapse of several weeks, by comparing Scripture with Scripture, I came to the conclusion that I would give my views that I had thus acquired. Still, they may

be very imperfect, like the writer, and I may only "darken counsel by words without knowledge."

The verse previous to the proposed subject, and in immediate connection with it, reads thus, "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." This great white throne is not in the kingdom of glory, but is in the kingdom of grace, the gospel kingdom. It is the throne the Savior speaks of, Matthew xix. 28: "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 the twelve tribes of Israel." And Luke xxii. 28-30: "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; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." And Isaiah prophesied of this more than seven hundred years before the coming in of the gospel era in these words, "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. These princes were the twelve apostles, who according to Matthew were seated upon twelve thrones, each having his separate and distinct throne; but their judgment was one and the same, although differing in manner. Peter, who was one of these princes, or twelve judges, says, (first speaking of the antediluvians,) "Whereby the world that then was, [mind this, he does not say the heavens and the earth which then were, because there was no kingdom of heaven on earth in those days; but he says, '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 Peter iii. 6, 7. Bear this in mind. These were the legal heavens and earth, or the first heaven organized on earth under the old conditional covenant, that God made with the temporal Israelites when he took them by the hand to lead them out of the land of Egypt. These heavens and earth were yet standing in Peter's day, and were reserved unto fire; for the time had not yet then fully come when God should enter into judgment with, and pour out his wrath in streams of fire upon, that ungodly nation in their everlasting perdition and overthrow. Paul bears testimony to the same truth when he says, "Whose [God's] voice then shook the earth, [having reference to Exodus xix. 18, 'And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly']; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth

the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews xii. 26-28. At the time when the voice of the Lord from mount Sinai shook the earth, there was then no organized kingdom of heaven on earth. There were many kingdoms, but they were all kingdoms of darkness, such as Egypt. This kingdom of heaven, organized under the old covenant of works, Paul saith, "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. It has long since vanished away, and its place is not found in the new covenant of grace. Now John, who is the writer of the book of Revelation, is the only apostle that survived the destruction of Jerusalem, and our brother's text is only a part of the description he gives of it. "And I saw the dead, small and great, stand before God." I know that the generally received opinion is that this refers to the general judgment after the resurrection of the bodies; but such a view of the subject would lead to the unscriptural idea that some hold, that there are different degrees of happiness and glory for the saints in eternity according to their works, and different degrees of punishment for the wicked according to their wickedness. Some may now be ready to draw an inference that I do not believe in the resurrection of the bodies of the dead; to which I answer, I do firmly believe that the bodies of both saints and sinners will be raised up, and that the bodies of all the saints will be raised from the graves immortal, incorruptible and spiritual, just like the glorified body of the Lord Jesus. I make these remarks, because some are so liable to misconstrue one's language. Now Paul very clearly sets forth the resurrection of the bodies of the saints in first Corinthians xv., and Christ as clearly sets forth two resurrections. First, a resurrection from a state of death in sin to a state of eternal life in Christ; secondly, a corporeal resurrection. He says, first, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John v. 25. Verses 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Now to the text. "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." I do not understand that these were corporally dead, but were dead in sin, dead to spiritual

life, and dead to the life of Christ within; and all had to stand before God in judgment, when God entered into judgment with that wicked generation, the inhabitants of Jerusalem and the land of Judea. The cup of their iniquity being now full, God entered into judgment with them, and poured upon them his unmitigated wrath in their final overthrow and everlasting destruction, according to the words of the Lord Jesus concerning them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matt. xxiii. 33-38. The "damnation of hell," in the last quotation, I think is temporal, and refers to their destruction as a nation, which they did not escape, but was literally fulfilled in their final overthrow and destruction as a nation of people upon the earth; and their extreme suffering in their destruction is but a prelude to the suffering of the finally impenitent sinners in their everlasting state beyond the grave. These wicked Jews constitute the dead, both small and great, that John saw. The books that were opened contained in substance all that Christ spake concerning them in the above quotation. "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 whosoever was not found written in the book of life was cast into the lake of fire." This lake of fire represents the tremendous suffering of the Jews in their temporal banishment and destruction; but all whose names were written in the Lamb's book of life from the foundation of the world were not hurt of this "second death."

"And the sea gave up the dead which were in it." John says, chapter xvii., "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Read the sixteenth chapter of Ezekiel. Now, these wicked Jews did not nationally belong to Babylon, still they belonged to and

were a part of "Mystery, Babylon;" for we read, chapter xviii. 23, 24, "For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth," "from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye [the Jews] slew between the temple and the altar." "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."—Rev. xvii. 15. These waters are the sea which gave up the dead which were in it.

"And death and hell [grave, margin] 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." Now all this is figurative or metaphorical language, representing realities by figures. Thus saith the Lord, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."—Ezekiel xxxvii. 12, 13. The grave here, as also in Revelation, is used as a representative figure, to show how deep mankind by nature are buried in a state of death, in trespasses and sins. Now, the twenty-first chapter, in immediate connection with our subject, commences thus, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea [i. e., people in it]. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This new heaven, new earth, and new Jerusalem, are the second or gospel kingdom of heaven upon earth. Now compare this with the eleventh verse of the former chapter, "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." Paul speaks of the third heaven, and it must necessarily follow that there are also a first and a second heaven, standing in the following order: first, legal heaven; second, gospel heaven; and third, heaven of glorified saints and angels. John says that the first heaven had passed away, and Paul says the gospel kingdom cannot be moved or shaken; so it must be the legal heavens that have fled away, for Christ says, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12. "And there was war in heaven: Michael and his an-

gels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."—Rev. xii. 7, 8. Michael was the Lord Jesus Christ, and his angels were his apostles. The dragon was the emblem of Pagan Rome, or the Roman emperors, and priesthood, Pharisees and Sadducees, were his angels or messengers, for to do his bidding; for at the time of this war the Jews had become tributary to and under the rule and control of the Roman hierarchy, and the contest was christianity on the part of Michael and his angels, and Judaism and Paganism on the part of the dragon and his angels. The dragon and his angels had once a place in the legal heavens; but now they having fled away, and no place being found for them in the gospel heaven, they were cast out of heaven entire, having no more place in heaven. Hence, verse 9, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Jude had reference to the same contest in verse 9, "Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Paul says, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. ix. 8-10. But now, the legal heaven, or tabernacle, together with all these carnal ordinances, having "departed as a scroll when it is rolled together," (Rev. vi. 14.) the way into the holiest of all, "the true tabernacle, which the Lord pitched, and not man," is made manifest. Admittance is now had within the walls of salvation through the gates of praise, (Isaiah lx. 18.) and the inhabitants can sing, "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isa. xxvi. 1, 2. Hence John says, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." This white horse is the same as the great white throne, and he that sat upon him is the same heavenly personage that was seated upon the great white throne. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses,

clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."—Rev. xix. 11-16. These armies that followed him upon white horses, clothed in fine linen, white and clean, were those above five hundred brethren that Paul speaks of, to whom the Lord Jesus appeared after his resurrection. The white horses upon which they rode were an emblem of the purity of the gospel, without a spot or blemish. The fine linen, clean and white, represented the righteousness of saints. Thus they went "forth conquering and to conquer."—Rev. vi. 2. This war, between the new Jerusalem of the one part, and Mystery, Babylon, of the other, commenced at a very early period of the world. It commenced with the first two children that were born into the world. Cain and Abel were both religious, but both were not righteous. Abel's religion was of God, and Cain's religion was of the devil, and pertained to this world. There being no agreement between the two, created a war, and Cain rose up against Abel and slew him; and that war has continued without abatement from that day to this, and will continue until the mighty angel shall take up a stone "like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."—Revelation xviii. 21. "And her smoke shall rise up forever and ever." "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." John the Baptist had reference to this day of judgment when he saw many of the Pharisees and Sadducees come to his baptism. He said unto them, "And now also the axe is laid unto the root of the trees, [these trees represent all the people of the Jews, both saints and sinners]: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." This fire is the same lake of fire spoken of Revelation xx. 14. This he said because they had not brought forth good fruit, it being Abraham instead of repentance. John represents the same things under another figure, saying, "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: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 10-12. Some of those were "called trees of righteousness, the planting of the Lord, that he might be glorified." They brought forth good fruit, and were gathered into

the garner. Others were called serpents, a generation of vipers. They brought forth evil fruit, and were cast into a lake of fire; the representation of the general siege and destruction of Jerusalem. He will "gather his wheat into the garner, [not another's wheat, but his own wheat, his own raising and production, into the garner, gospel church]; but he will burn up the chaff with unquenchable fire." We know that in the separation of chaff from the wheat, the chaff is much larger in bulk than the wheat, but not so large in weight. So it was in that nation of people, and has been in all ages of the world. The believers in the Lord Jesus Christ are very few when compared with the unbelieving world among all nations of the earth. The prophet Malachi prophesied of those days, saying, "For, behold, the day cometh, that shall burn as an oven; and all the proud, [priests, Pharisees and Sadducees,] yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as 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."

Dear brethren editors, I submit the foregoing scattering remarks to you for your disposal, and if published, then to the consideration of brother Joseph H. Bloomfield, and to all the readers of the SIGNS OF THE TIMES.

JOHN STIPP.

PLEASUREVILLE, Ky., Jan. 23, 1835.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of a dear brother, Deacon G. W. Yount, of Shelby County, Kentucky, I attempt to write some thoughts connected with the order of God's house. Much has been said from time to time concerning the first principles of the doctrine of God our Savior, but comparatively little has been said of those practical things which we should observe in endeavoring to live in peace, and to deal properly with those troubles which frequently arise in the churches. That the children of God are thoroughly furnished (see 2 Tim. iii. 16, 17), there can be no question. The King of Zion has provided every necessary law, delivering us from under the law of sin and death, and bringing us under law to Christ, which is the perfect law of liberty. And while we walk in the Spirit, there is perfect freedom. It is only when we walk after the flesh that we become transgressors, and hence for such the law is given. The great and paramount object of the gospel church is God's declarative glory, and the peace and mutual comfort of his people, and this can only be in obedience to God's laws; that each member avoid offense; that they live peaceably, as much as in them

lies, with all men, and especially with the household of faith; that they add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity, &c. See 2 Peter i. 5-7. Love is the cord that binds the Lord's people together. When the apostle says, "Let brotherly love continue," (Heb. xiii. 1), he means, so deport yourselves that no hindrance be put in the way; that if any root of bitterness spring up, it should be dealt with according to the law of the meek and lowly Jesus; and by this the offended, as well as the offender, are alike bound to abide.

In public transgression, the one overtaken in a fault, as soon as sensible of the same, should lose no opportunity in coming to the church and making due acknowledgment, in the spirit of meekness; and if it be in the province of the church, she should as freely forgive, otherwise the church may be found an offender against the laws of her King, and thus fall in disorder. But if the offender does not go to the church, then any brother knowing of the facts, where a public reproach is committed, should tell it to the church, and such action be taken as the case requires.

In private offense the matter seems more clear. See Matt. xviii. "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. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The above is the rule; but how apt we are to act contrary, both in public and private, whether real or imaginary. A brother gets offended, and instead of taking counsel of the only rule, he goes off offended, ready to affirm that he will never have anything to do with the offender or supposed offender. What then would be the duty of the offender? may be properly asked. Why, if he learns that his brother has aught against him, he should avail himself of this provision, "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."—Matt. v. 23, 24. He must attempt reconciliation; but if his brother fails to hear or to be reconciled in deed and in truth, when approached in meekness, then he becomes disorderly, and is doubly the offender; first, for not approaching his brother as provided; second, for not receiving his brother in reconciliation. How sad it is when a brother acts stubborn, and is led by his carnal nature, and persists in going into trouble; and sometimes he leads others with him, and perhaps involves a church in disorder, and causes great trouble and sorrow, not only to himself, but also to others. In view of these things, brethren, especially we who are called (if indeed the poor

trine, what a solemn position we occupy. As pastors, should we not labor faithfully to teach the flock, over which the Holy Ghost has made us overseers, to observe the laws of the meek and lowly Jesus? "These things," says the apostle, "speak, and exhort, and rebuke with all authority."

But the particular point on which our brother wishes our views in print is, "Who is the proper one to preside over the church in attending to her business? Is the pastor the proper one? or can the church with propriety appoint or choose any private member, while she has a pastor with her?" In answering these questions we wish to do so in the light of divine truth.

First, it is made the duty of the moderator to invite such as may desire to unite with the church, and also to officiate in receiving members; and it is a known fact that at least one-half of our additions occur at our meetings for business. When we go to the pattern, we find neither precept nor example for appointing a private brother to officiate thus; but, on the other hand, none but ministers so officiated in apostolic times.

Second, the pastors are called overseers, having the oversight, the rule, over the church in the Lord. See Acts xx. 28; 1 Peter v. 2. Webster says, to moderate is to preside; to preside is to superintend; to superintend is to have the oversight, or to oversee. And thus the only precept for a moderator grows out of having the oversight of the flock; and in the very nature of the case the pastor is the proper one to preside, or to superintend the business. The moderator has no power, only advisory; he only superintends; the church does the work. In a word, as a dear brother expresses it, "The pastor ought to be more competent to preside, and is certainly the proper one; and it is only when the church cannot do any better that she may with propriety appoint a private member to preside, to transact such business as may be necessary to be attended to."

Third, the laws of the church ought to be frequently expounded, with exhortation, reproof, and even rebuke, if necessary; and I know of no better time than during business to bring this subject home. There is nothing in the ministry paramount to these practicable things. Paul says, "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.

I submit these thoughts first to you, brethren editors, and if you see fit to give them a place in our family medium of correspondence, then to our dear brother Yount, and to all the household of faith.

Yours in love and fellowship,

J. M. DEMAREE.

[While fully concurring in the general sentiment of this letter, we have

not found authority in the inspired rule for requiring that a brother must bring before the church every case of public misconduct on the part of another one. If it be possible, the transgressor should be reclaimed. There may be repentance given to one who is judged to be a public offender, as in the case of Peter in denying the Lord. Then such offender not only may but should be retained in the fellowship of the church. In our judgment therefore in many cases commonly regarded as public offenses, it would be dictated by the law of love that the one overtaken in the fault should be restored in the spirit of meekness, if God peradventure will give repentance to such erring one. This restoration may be effected by private entreaty, exhortation, or admonition; and then, if need be, a public confession may be made by the offender; and if led by the Spirit of Christ it will be a privilege thus to "bear his own burden."—Gal. vi. 5. If brother Demaree here refers to such criminal cases as no repentance can cover, then his judgment is sustained by the authority of Paul, in 1 Cor. v. But by "public transgression" many understand every improper action which is not a personal trespass against any individual.—ED.]

#### PRACTICAL GODLINESS.

THE subject of practical godliness has been on the mind of the writer for some time, and has caused much self-examination, much careful scrutiny, and has wrought much self-abasement and condemnation. It has borne with so much weight, and caused such deep sorrow of heart, to find my heart, my life, my actions, so devoid of this great vital principle, that I have at last concluded to call the attention of my brethren and sisters to it, and to ask if it is possible for a child of God to live entirely void of the least spark of practical godliness.

Some of our brethren seem to think it is too much like Arminianism to follow even the plain injunctions of the Bible, such as holding prayer meetings, &c. And if the members (especially the females) feel like speaking in our covenant meetings, many will take exceptions to it. In olden times, "They that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." And Paul tells the Hebrew brethren to "exhort one another daily." James says, "But wilt thou know, O vain man, that faith without works is dead?" Show me a living christian, and I will show you a subject of faith, and one who exhibits his faith by deeds of christian love. Show me a live church, and you will find by attending their church meetings that they are alive to the interests of the church, each member taking an active part, bearing one another's burdens, and so fulfilling the law of Christ. Why is it that our churches are in such a lukewarm, inactive condition to-day?

Let each of us ask ourselves, and give the subject serious thought, and see if there is not a great lack of spiritual activity. Do we go to the house of God with that burning zeal, that glowing love, and bright, living faith, as we did in days that are gone by? or is there a cold indifference realized when the time for worship has arrived? "Where is then the blessedness ye spake of?"

We all realize that the eternal salvation of every vessel of mercy is of free grace from first to last, secured from eternity, and kept by the power of God, through faith unto salvation. We know it, we appreciate it, yea, we glory in it. But, dear brethren, it is not enough that we glory in what our Lord has done for us, but that in our lives we "show forth the praises of him who hath called us out of darkness and translated us into the kingdom of his dear Son."

Dear brethren, I speak in love. I rebuke, not because it is pleasant to do so. But I would direct your minds to this subject, and "stir up your pure minds by way of remembrance." I feel it is necessary that we, as a denomination, "ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." If there was no danger of the primitive saints falling from their steadfastness, why did Peter tell them to "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness?" If they were not liable to be misled by the false doctrine and teaching of men, why did Paul stir them up to a sense of their duty, and tell them to be no more "children tossed to and fro, and carried about by every wind of doctrine?" &c. "But," says Peter, "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Paul writes to the Colossian brethren, telling them of their duties, admonishing them of the evils they were subject to, and says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, humbleness of mind, meekness, long-suffering." "And above all these things put on charity, which is the bond of perfectness," &c.

Children of God, if the primitive saints needed such good, wholesome instruction, how much more do we need it to-day. We are in the same world of temptation; we carry about the same body of sin and death; we are as liable to err as they were; for we still have our own vile, corrupt nature to battle with, and I have never known it to change. Has the wonderful light which scientific men have thrown on things in the nineteenth century changed it, or made it any nearer perfection? No, it is not made better, is no nearer perfection, is no more like God, than when Cain slew his brother. Nothing pertaining to this earth can bring us nearer to God, nor make us like him. Nothing of earth can raise us above the level to which we have fallen by Adam's transgression. Nothing but the law of the Spirit of life in Christ Jesus can make us free from the law

of sin and death. Therefore it is vain for us to expect good from the flesh. It is vain to look for any change in our Adamic nature. But, having been renewed in the spirit of our minds, it is not vain to live soberly; not vain to have our fruit unto holiness; not vain to crucify the old man with his affections and lusts. No, we are called upon to do these things. Our Captain commands us, as good soldiers, to fight the good fight of faith. We have not been called unto uncleanness, but unto holiness. Therefore, as he which hath called you is holy, so be ye holy in all manner of conversation. We mourn our weakness, we mourn our insufficiency, we mourn the state of the church to-day. But God has given us life, has given us light, has given us powers to use, and has called us to use those powers for his honor and glory, for our highest attainments and greatest good. The Lord has given us bodies, supplied with many members, and has set each member in its proper place. If we tie one arm fast to the body for a few weeks, how weak, shriveled and helpless it will be. Do you suppose, brethren, that Christ's mystical body is less sensitive than our natural bodies? One inactive member, one sickly or injured member, will weaken and debilitate the other members to such a degree that the sensation will be felt throughout the whole body. Each member of the church has a place to fill, and should be found in that place regularly, watching daily at the gates, waiting at the posts of the doors. When the spiritual body shall be brought into lively exercise, brought into the vineyard of the Lord, having daily exercise at the throne of grace, daily exercise in the sunshine of God's free grace, daily exercise in the pure air of God's eternal, everlasting, unchangeable love, 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." Then shall Zion rise in all her strength and dignity, and look forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

After writing as I have, I feel like dropping a word of explanation. I have written this because deeply impressed to do so. Often have I resisted the impression which has constrained me, but at last I have yielded. Deeply feeling how far short I come of walking in gospel order, I have penned the foregoing. What I have written of the cold, inactive condition, I have written from the depths of my feelings at present; and what I have said of the opposite, is from a heartfelt sense of my need of it. Wishing that the choicest blessings of our heavenly Father may rest on all the elect of God, that they may live a life of practical godliness here, and at last receive a crown of life that fadeth not away, I am, I hope, your fellow-traveler from the city of destruction to the bright celestial city above.

SARAH A. BLAKE.

WATERLOO, IOWA.

P. S.—If there are any Baptists residing at Marshalltown, Iowa, I would like them to inform me, either through the SIGNS or by private letter, and oblige one of the least.

S. A. B.

CHERRY SPRINGS, Gillespie Co., Texas.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two letters, one by sister R. B. Connell, and one by her sister, Temperance Beeman, daughters of brother Isaac Beeman. Brother Beeman is well known throughout the length and breadth of Texas. They are now members of Zion Church, four and one-half miles west of the town of Mason. Sister Temperance joined on the night of the first Sunday in February, and on Thursday night following her sister Rebecca joined. On the third Sunday in February, being the birthday of sister Temperance, they were both baptized. I witnessed the ordinance, and O, my dear brethren, it was the most beautiful sight that I have ever beheld. They looked like twins being led into the water. I heard them talk, and have read their letters, and I think they would be edifying to some poor, trembling one who has traveled the same way.

I am respectfully yours,

J. G. NIXON.

FEBRUARY 10, 1884.

MY DEAR BRETHREN AND SISTERS:—I feel, since I have been received into the church, that I told so little, perhaps I have deceived those christian people, and I wish to tell them something more of my experience. For a long time I thought there was something for me to do, but at last I found out that I was such a vile sinner I could do nothing but fall at the dear Savior's feet and ask him to have mercy on me, a poor, helpless sinner. Everybody else looked good to me. The thought came to me to go out by myself, and then I could pray. But I was so full of sin, I thought I could not pray. Then for a while I felt that I could fall down on my knees and pray always. I felt that I wanted to be by myself, and to weep and mourn always, for I felt that I could not weep enough. I would think of the words,

"He wept that we might weep;  
Each sin demands a tear."

Then I would weep and cry, for I thought I never could shed a tear for every sin that I had committed. But at last I was made to rejoice for a while, and everything around me looked so beautiful that I thought I never could fear again. But I fear that I am deceived; for when I see christian people around me they look so good that I feel I am too unworthy to be with them. I think I am the most unworthy child that ever applied for membership in the church. When brother Osteau preached here last, I had no thought of going to the church; but while he was praying, I was made to pray the Lord to show me my duty; and while trying to pray, the words came to me, "Join the church." Then I thought within

myself that I would do so; but again I thought I would not, for I felt that I could not tell the church anything. But when the door of the church was opened I could not stay away any longer. The hymn they sang made me rejoice in my dear Savior, and something seemed to touch my heart that made me willing to go and offer myself to the church. I was happy for awhile, and then it seemed to me that I was too unworthy to live with christian people. O that I could feel half as good as I feel all the rest of you are. Sometimes, when I feel happy, I think I cannot wait to see the dear brethren and sisters. But again, I will feel that I am too unworthy to be with them.

For if I am a christian,  
I am the least of all.

I feel that I could humble myself at a christian's feet. I have written this to let you know how unworthy I feel. Yet I have a little hope that I am a child of grace; for it is by grace we are saved. My desire and prayer to God is that he will be with me and keep me to the end, for without him I can do nothing. I hope that when my friends read this they will pray for me. I feel that if I knew I was a child of God I could not remain here upon this earth; but I am willing to bear all the troubles the Lord may put upon me for my dear Savior's sake, who died that we might live. I feel the truth of the hymn,

"I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile, so prone to sin,  
I fear that I'm not born again.  
I find myself out of the way;  
My thoughts are often gone astray;  
Like one alone I seem to be;  
O! is there any one like me?"

This hymn suits my feelings so well, I hope that when my dear friends sing it they will think of me.

R. B. CONNELL.

JANUARY 12, 1884.

MY DEAR FRIENDS:—I will try to describe some of my trials and troubles, though it be in a weak and stammering way. I found out, in the year 1882, that there was nothing good I could do. About the last of July I was spending my time in fun and joking. But, thanks to my Lord, I hope he showed me my sins. I felt that I was condemned to die, and what could I do? I tried to pray, but could say nothing except, "Lord, have mercy on me, a sinner; for I can do nothing but beg for thy mercy." I felt that every body was better than I, and I thought they knew how vile and full of sin I was. I did not want them to see me. I thought it would grieve my good old father to know that his daughter was so sinful, and that she was condemned to die. I would go out alone, and get down on my knees and try to pray; but I could say nothing except, "Lord, save, or I perish; for nothing but thee, my Lord, can help me. Without thy help, I must go." I felt my load of sin and guilt pressing me down to ruin. I could not eat, for my heart was broken. I was so full that I could do nothing

but try to pray and ask the Lord to have mercy on me. Yet indeed I could not believe that he would be unjust in leaving me alone, for I knew I had transgressed his law. I would try to read the Bible, but it seemed a sealed book. Thus in trial and trouble I went on, until one day, while lying upon my bed, when these words came to me, "Fear not; I am with thee; I will help thee, I will comfort thee, and I will not leave thee alone." This relieved me, and I was made to rejoice. I could not believe that I ever would grieve again. All around me looked happy, and I loved all. I loved my Lord, and felt that he had pardoned my sins. I found out that it was not of works, for I could do nothing that was pleasing in the sight of God. After a short time, while I was reading the Bible, and feeling the love of the Lord in my heart, and was asking him to give me light, that I might understand the words which I read, something seemed to say, "You are foolish. The Lord has not forgiven you your sins. You have deceived the people, and made them think that you were great, while you are a hypocrite." Then I felt so mean that I was ashamed, and wept, and tried to pray, and the words of the poet came into my mind,

"I am, saith Christ, the life:  
Let this be seen by faith,  
It follows without further strife  
That all besides is death."

And I have continued to have doubts and fears. Sometimes I feel happy, and sometimes I am in trouble. Sometimes when I go to bed and try in weakness to return sincere thanks to God for his goodness through the day, I feel happy; and sometimes I am troubled, and doubts and fears arise. After I received my little hope, which I have tried to tell you about, I went to meeting, and Mr. Hinson preached. His text was Luke xiv. 16, and he read to the close of the chapter. I thought he preached the best sermon I had ever heard, and I was made to rejoice, and some others with me. After he had preached, he asked those who thought he had preached the truth, to come and give him their hands. I do not know how many went, but I went, rejoicing; for I did believe that he had preached the truth, and that God revealed it to him. Ever since that day I have believed that the Old, Primitive Baptists are the people and church of God. I love them, but often fear they cannot love me; for

"I am so vile, so prone to sin,  
I fear that I'm not born again."

Sometimes I wonder how God can love me, for it is more than I deserve. I often fear that I am not one of the elect. I mourn and cry, and wonder if ever any of God's children feel as I do. I love to hear them talk, sing, pray, preach, and tell what God has done for them and for all his children, whom he has chosen; for he is good, and in him is no sin, nor indeed can be. My prayer to the Lord is that he will show me my duty, and I hope he will be my friend when all my earthly friends are gone.

Well, I will close, feeling that all blessings must come from God, who giveth liberally to all, and upbraided none. It is true that my hope seems small, but I would not exchange it for ten thousand worlds like this. Sometimes it is sweet to me when worldly troubles come, and makes me think that the Lord will think of me, as I hope he has before. Pray for me, all who read this. I cannot feel worthy to pray for you. This is from the most unworthy and least child in the world.

TEMPERANCE H. BEEMAN.

"Less than the least of all saints."—Eph. iii. 8.

DEAR BRETHREN BEEBE:—How replete with instructions to the poor child of hope the Scriptures of truth are. For the purpose of establishing the despairing and tempest-tossed pilgrim in Zion, they were written, and each expression under the divine instruction and correction is but an exhibition of the sovereign grace of God to subdue the opposing elements of sin that reign in our mortal bodies. The mountains are to be made low, and the valleys exalted; the rough places shall be made smooth, and the crooked shall be made straight. Experimentally to each subject of grace this truth is witnessed by the Spirit of God. The power that brought the high towering Saul of Tarsus down, exalted him in Christ; and henceforth his name is Paul (little), "Less than the least of all saints." The Spirit of Christ distilled as the gentle dew upon the small herb, and meekness, humility and simplicity were the fruits it bore. Under divine inspiration, the power that made him an apostle prepared him experimentally to feed the weakest lamb in the fold of Christ. The wonderful and miraculous effect was to make him "endure all things for the elect's sake," kept him willing to be a servant of servants, and with deep humility, in love to God and those begotten of God, to esteem all saints more worthy than himself. Truly he bore the image of Jesus, and for him a crown of righteousness was laid up. Poor, trembling one in Zion, here is comfort for you. You, who have been sorely tried by many temptations, and have oft concluded that your case was a hopeless one, have cast a despairing look around, and have seen none so poor, so weak, so unprofitable, as you. In the spirit you are led to view your imperfections, and O what horror seizes your soul! You say, My walk and conversation has not been seasoned with grace. I am far, far from him whom my soul loveth. Yes, of all my Father's family, if I am one at all, I am the least. Grace in you has exalted Christ. He is your life, and so you see no life in the flesh. But by faith you behold Jesus, who of God is made unto you wisdom, righteousness, sanctification and redemption. O let us, dear brethren, heed wisdom's words, whispering to us, to be gentle, meek and kind to one another. He that would minister to the flock of God should do so

in the meekness of the Spirit; not feigned, but realizing that our God is a consuming fire. And thus humbled under the mighty hand of God, we feel the weight of our calling. O do not trample upon the little ones, but speak healing words from your Master that will bind up their wounds. In like manner may the grace of God so lead all the heirs of promise that his blessing may rest upon Israel. Although less than the least, I am yours through hope.

Dear brother Beebe, last fall I met a sister Harding, of your town and church, at a meeting in Iowa, and she pressed me to write for the SIGNS, as she wanted to hear from me. I desire in this to thank the dear sister for the profitable christian conversation that I enjoyed with her; or, rather, I thank God that it was my lot to meet with her. O how poor and unprofitable I feel I am; but I trust I have a heart to praise God for his abundant grace, through our Lord Jesus Christ. Although I may suffer loss, and go mourning all my days, yet his gracious hand leads me and supplies all my wants.

"God, in the person of his Son,  
Hath all his mightiest works outdone."

Since the death of my dear companion I have been keeping house with my children, and I am oft in a despairing condition. But I would not complain at my lot. Pray for me and mine.

Yours, through a feeble hope,  
ISAIAH J. CLABAUGH.  
ALBANY, Mo., Jan. 30, 1885.

INDUSTRY, Kansas.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I have just received an extra copy of the SIGNS OF THE TIMES. I have been a reader of your paper for two or three years, though my name is not known on your subscription list. How I became a reader of it was in this way. A dear friend, who was living on my farm, made the proposal that if I would go into partnership with him he would send for the SIGNS OF THE TIMES. I did so, and have had an interest in it ever since. Our time will be out in March, and I want to remit and still take the paper. The name in which it was addressed was C. N. Eckert. He is now trying the realities of another world. To encourage him I helped him pay for the paper, and I think his reward is among the righteous, for he seemed to take great interest in reading it. He was taken sick last April with pneumonia, and it terminated in that dreadful disease, consumption. He returned to his home in the state of New York, and died December 28th, 1884. I would say to his dear, bereaved wife, if this scribbling ever comes before her eyes, that I sympathize with her, and hope that the rest of her journey through this world may be more pleasant, and finally find a home in the glory world with the redeemed of the Lord.

Brethren Beebe, as to the doctrine advocated in the SIGNS, I indorse the most of it. I heartily believe in salvation by grace; and if I understand

you in some of your former articles, I agree with you that Adam's family are all the same by nature. Brethren, what is the use to deny Arminianism, and then imbibe a theory that involves the same thing? Those who contend for eternal vital union in the flesh, believe there is a difference by nature, and that that difference moved God to love some and not others. Such a theory seems to me to destroy the doctrine of unconditional election, which I do emphatically believe. Then, brethren, let us not deny Arminianism, and then imbibe a theory that involves the same thing. The relationship that existed between Christ and his people was a covenant relation, which was before the foundation of the world. "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."—Jer. xxxi. 3. So, if there ever was a time when God did not love his people, or those he gave to his dear Son in the covenant, the Bible says nothing about it. Christ says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 44. So all that is necessary to save his people is his own will, and he employs no help. Now, brethren, I believe there is no difference between his chosen, or his elect, and the non-elect, until quickened into life by his Spirit. So I think the difference is just what his sovereign grace has made it, otherwise our doom would be awful. Brethren, is it not enough for us to know that God has said in his word that he chose his people in Christ, and predestinated them to the adoption of children?—Eph. i. 4, 5. It ought to be enough for us to know that our dear Lord has given us a little hope that we are of those predestinated children, and leave the "all things" with our God. I do believe that when God said to Abraham, "And in thy seed shall all the nations of the earth be blessed," (Gen. xxii. 18,) his meaning was that his chosen, or his elect, should be blessed which were among all the nations of the earth, and that with a salvation which they could never lose. Furthermore, the apostle Paul says, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Rom. iv. 16. That seed which the promise was to were those who were given to Christ in the covenant of redemption; and Christ says they shall all come to him.—John vi. 31.

I am taking several other papers published by our denomination, but the SIGNS is always a welcome visitor, and I feel that I cannot well do without it. You will find inclosed two dollars for the paper, and ten cents for a copy of the "Everlasting Task for Arminians."

Your unworthy brother,

J. R. TOWNSEND.

SOCIAL CIRCLE, Ga., Feb. 20, 1885.

ELDER WM. L. BEEBE—BELOVED BROTHER IN CHRIST JESUS:—It has been a long time since I wrote you.

One reason is that I have not been able. Last October I was taken with diabetes, and have not been well one moment since. What I have suffered is only known to the Lord. My nervous system for some time was so shattered that I could not write a word, and feared, even should I live, that I never would. I have been confined most of the time since the first attack to the house and yard, unfitted for any business. I have not been to my church in some months. Though far from being well now, and perhaps never will be, still I am greatly improved, and have hope that I may be partially restored. But amid all the sufferings there have been joys and rejoicings. In my mind I have had some precious seasons with the brotherhood. I have been much with you, and lived over again our past joys and sorrows. I have been so often, in dreams of the night, with the assembly of the saints, and heard them tell of the joys of that complete, finished salvation, which was food to my soul and honoring to God. Though I slept, my heart was awake. In my own place among the saints I have spoken too. If possible, my faith has been more firm and unshaken in God's own eternal purpose of love and mercy in saving his people than ever before. The utter impotency of man and his deep depravity show that "Grace all the work shall crown." This principle, this system, alone can reach a case so desperate as mine. It will support in youth and in feeble old age, in the flush of robust manhood, on a bed of suffering and of death. All glory, power, might and dominion belong to God, while shame and confusion of face belong to us.

It has been a time with me of retrospection. The mercies, tender compassion and long-forbearance of God toward me have marked every step of my mortal pilgrimage. Ingratitude and unholiness on my part have been the returns; and were it not that "his mercy endureth forever," I should long since have been consumed. Others may boast of their righteousness, and of having worked so much for Jesus; but I can only come with empty hands, and on bended knees, and beg for help from Jesus. My only hope is in what he has wrought for me. He is my wisdom, righteousness, sanctification and redemption. Thus I am encouraged to hope on amid pain and suffering, feeling that I am being drawn closer in the bonds of love and fellowship with all the sighing sons of sorrow, and am partaking of the sufferings of the Captain of our salvation. If he was made perfect through suffering, should we shrink from it? Could our head suffer and we feel no pain? It is written, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." This is as true of our exalted Head as it is of all the members of his body, the church of the living God, the pillar and ground of the truth. He drank the bitter cup, and we must follow his example. How light are our af-

fictions compared to his! Ours are but for a moment. While I have been suffering, my mind has run out and paid visits to many who were greater sufferers than I. Among the number was that beloved sister, Sarah A. Vanvelsan, who writes me occasionally. May God sustain and support her in her extreme sufferings.

I have had many bright and joyous seasons since my sickness began. Among them I will mention the visits of Elders Joseph Furr and E. V. White, of Virginia. No medicine was so reviving and so refreshing as their christian conversation. I was in sorrow and gloom when they came, but was full of joy and gladness in their company. The weather was so inclement when they were here that they saw but few of the brethren, and preached but few times; but all were delighted with them. I thought I was almost well before they left, but am sick now again. If our brethren could only know the joy they bring to the sick, surely they would go oftener to the house of sorrow. I have enjoyed, when able, the precious communications of our brethren and sisters in our religious papers, especially when they were not too lengthy for my strength. A sister from Fairfax, Virginia, comforted me much. I love to read from the brethren.

While this letter, Elder William L., was designed for you alone, yet it may be that others would like to hear from me; and if you think its publication would profit, you can so use it. May the Lord continue to bless you with grace to fill your vocation with reverence and godly fear.

In tender love,  
WM. S. MONTGOMERY.

MARCH 7, 1885.

DEAR EDITORS:—As I see by sister Lydia Alexander's communication in the last number of the SIGNS that others are much interested in the letters of sister Mary Parker, I have thought perhaps I ought not withhold what she in so much weakness and suffering tries to write me. I send this her last letter to me.

KATE SWARTOUT.

NEW HOLLAND, Ohio, Sept., 1884.

MY DEAR SISTER SWARTOUT:—It grieves me when I think of the many kind letters, that are more precious to me than gold, more comforting than anything else that comes to me in my lonely, loveless life, that are lying before me unanswered. Is it not disheartening, when we long so much to perform some needful duty, that we have not physical strength to do it? The heart overflows with love toward the dear spiritual kindred, and thoughts fill the mind and struggle for utterance; yet when I attempt to place them on paper the hand falls helpless, the book which serves as a desk is too heavy for the poor, afflicted limbs, and with hot, bitter tears it is all laid aside. Thus, dear sister, it has been with me all summer; and although twenty letters at least are due from me, but two or three have been written during the midsummer days. The hot weather

seemed to prostrate me utterly; but since the mild September days, that are so breezy, so dreamy, and are filled with the soft, mellow sunlight I love so well, have set in, I feel a little stronger. I cannot tell you how pleased and grateful I am for the nice cabinet picture you sent me. Nothing could have given me more pleasure. I spend hours in the solitude of my chamber looking at the faces of absent loved ones, and studying the characters by the lines and lineaments. You look good, sister. Your countenance is sad; and by the sadness of the countenance, we are told, the heart is made better. One would know you had drank deeply of the wormwood and the gall, and that you were being purified by suffering. Your husband is fine looking, and looks like a very good natured, well-fed man. I am sure he must be a kind husband.

Your letter was a great comfort to me, and the kind words you spoke seem like some of the golden grains that were dropped from the precious sheaf on purpose for Ruth. My heart is drawn toward you, and the love I feel for you and others is like a cord drawn about me in an unbroken circle. How very wonderful is the love of Jesus, that reflects from him in the persons of all his chosen ones, and causes their hearts to become one with each other, and with him who hath loved us and given himself for us. "God is love." Yes, we know it when he is near us, when his presence is felt in our hearts, and we are filled with love to him and to his people everywhere; but let his presence be for a moment withdrawn, and how cold we become; and with our sins rising like mountains before us, and our hearts but a leaden lump, how difficult it is then to realize that "God is love." With one's heart too hard even to ache, incapable of one good thought, feeling destitute of even one spark of divine love, how like reprobates we feel; and how like a God of vengeance we feel the dear Savior has need to be, instead of a God of love, ready to give his precious blood for us and die that we might be saved from these very sins that are so hateful, and that cling to us like the fangs of a loathsome and dangerous reptile. There are times in my darkness that I do feel to hunger and thirst after the living waters, and really feel as did David, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." When such signs of life as this are visible, it is not so deplorable, even though we do search, but cannot find him anywhere; but when so dead and cold and lifeless as to feel not even a sense of thirst, the heart is filled with anguish merely because it does not ache. Is not this the very worst state into which a child of God may fall? Just such a condition of mind do I feel myself to be in to-day; and it is impossible for me to say anything that might edify or even interest you while feeling so. Like the psalmist says, "I am shut up; I cannot come forth." Shut in a dark prison of darkness and doubt,

bound with the fetters of sin, until a strong hand open the doors and unloose the cords that bind me, "I cannot come forth."

Sister Cordie Yeoman, who paid me a visit last week, sends special word of remembrance and love. She would like to write you, but has been plunged into such trouble that she could not quiet her mind sufficiently to write. Is it not strange what great and sore troubles it pleases the Master to show his children, and by what "terrible things in righteousness" he answers their feeble petitions? Yet out of every trial and every affliction he is able to and will deliver them. No, my dear sister, I did not at all mind the allusion you publicly made concerning my pecuniary embarrassment. It is no shame to me to be poor in this world if I have hope that I am rich toward God; besides, I am not more so than was the dear Master, who had "not where to lay his head."

I am ashamed of this letter, but trust to your kindness to excuse it. I may do better at some future time. Thanking both yourself and husband for your gift, I am yours in much love,

MARY PARKER.

TYRONE, Anderson Co., Ky., Feb. 8, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—The subject of salvation by grace is a glorious one for the child of grace to meditate upon. The apostle says, "For by grace are ye saved, through faith: and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." We are not left to guess at it. Boasting is excluded. By what law? By the law of works? Nay, but by the law of faith. This is the law that the child of God draws comfort from. The natural man knows nothing about this law, for we are told in the Scriptures of divine truth that they have eyes, but see not; ears, but they hear not; hearts, but they understand not, the things which God hath prepared for them that love him. And the apostle Paul says, speaking of this salvation, "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." We see by this that it must be altogether of one, to the entire exclusion of the other. Now which way will we have it? Of grace or of works? For one I will have to take the side with Paul, and I believe he is a good witness. He says, "Who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." And he knew how many to call, and who to call. He does not have to consult with any one before he calls them, in order to know whether they will accept his gifts or not; but he first gives them life, and then they are capacitated to hear when he calls them. They cannot hear his voice

until spiritual life is given them; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; because they are spiritually discerned." And again, "For the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is a matter of impossibility to make the natural man understand these things.

Dear brethren, if you see anything in the foregoing worth publishing, you can do so; and if not, cast it aside, and all will be right.

Yours to serve in the bonds of peace,

J. J. WATERFILL.

BATAVIA, N. Y., March 17, 1885.

DEAR BRETHREN BEEBE:—Living as we do so far from meetings and from those we hold dear in the truth, my wife and I sometimes feel quite lonely and discouraged; but when we think of others less favored, we know we have great reason to be thankful for our many blessings and mercies. My mind at such times reverts to the situation of brother and sister Patterson and brother and sister Barnes. These dear friends are living in Minnesota, some three hundred miles from any Old School Baptist meetings, while their age and infirmities would call for prudence in going to meeting, even if the distance were only five or ten miles. Is it fleshly interest that causes their desire to be with that people who are everywhere spoken against? Was it fleshly love that induced brother and sister Patterson, some two or three years ago, to drive over three hundred miles to attend an association in Iowa? No indeed; natural ties did not draw them to seek this people, for they expected to meet entire strangers in the flesh. When I think of these lonely brethren, and hundreds of others still more isolated and alone, I do not feel to murmur at my lot or place. Our Lord and Savior wisely orders all these things for his glory, and for the good of his chosen people. Although they may be scattered all over the land, they are still under his divine care and direction, manifesting their love by the desire they have to meet with the children, who are taught of the Holy Spirit the things of the kingdom of God. Is there no comfort to those who manifest this love? Truly there is, for we read, "We know that we have passed from death unto life, because we love the brethren." Sometimes I think of these scattered brethren, and others who are more highly favored, as passing through great trials, afflictions and sorrows. While some are so situated as to take sweet counsel with dear brethren in their troubles, others are in this sense alone; but each one, alone and for himself, must know something of "the fellowship of Christ's sufferings."—Phil. iii. 10. With such my heart goes out in love and sympathy. Not merely because they are afflicted, for the people of this world have sorrows and afflictions; but because they are partakers

of the sufferings of Christ—those real spiritual troubles, which so emphatically distinguish them from the people of this world. Those who have been called to endure such sufferings, and have been down deep into David's experience, know what I mean. He says, "O God, why hast thou cast us off forever? why doth thine anger smoke against the sheep of thy pasture?"—Psalm lxxiv. 1. David expresses his pitiful case to God in the thirty-eighth Psalm; and those who have had similar experience can say, "If in this life only we have hope in Christ, we are of all men most miserable." Are the chosen people of God able to endure all these sufferings? Truly they are, for they are not tempted above what they are able to bear; and he has promised never to leave nor forsake them. Their strength and salvation are in their Savior, and by him they are enabled to endure unto the end, thus marking them as among the redeemed of the Lord and the called according to his purpose. We may certainly rest assured that our merciful and compassionate Savior will wisely and lovingly order all our ways in this furnace, so that not a hair of our heads shall be singed, nor the smell of fire pass upon our coats, (Daniel iii. 27); though the fire may burn some of the bands that bind us to the flesh, and the lawful captive be thus delivered. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Peter v. 10. Truly the children of God, who have come to a knowledge of their inheritance in Christ, and the security of that heavenly place in which they live in Christ their Savior, have great reason for joy and rejoicing. These children, created in righteousness and true holiness, being thus secure from foes without, may rest from their labors, and enjoy the sabbath that remaineth for the people of God.

Yours in fellowship,

B. F. HAMILTON.

MIAMI Co, Kansas, Feb. 26, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—I herewith send my remittance for the SIGNS OF THE TIMES, which is a welcome messenger to us here in this far off western country, where a very few believe and contend for the truth advocated by the SIGNS OF THE TIMES. There are a few here in this country who love the doctrine set forth in the SIGNS, believing it accords with the teaching of the Bible and the experience of the children of grace. I have often been strengthened when reading the SIGNS, and noting the sameness of sentiment of the editors and correspondents, although so far as natural intellect is concerned there is no doubt a great difference. All testify to the same great truth, that salvation is of the Lord, aside from any creature help. All tell of their continual warfare. I think I can bear testimony to the same things, although I have thought, and think now, that I have the darkest seasons of any child of grace, if a child at all.

Brethren Beebe, I have not written these few lines for publication, but if possible to give you a word of comfort, or to let you know that there are a few here who are comforted by the coming of the SIGNS OF THE TIMES. If it is the will of the Lord, may you long be spared to wield the sword of the Lord and of Gideon. My remittance was due in November, and I would have sent it sooner, but a brother said he wanted to subscribe for the SIGNS. I realize that you cannot publish a paper without money. I think brethren should try to keep their subscriptions paid up.

Your brother, I hope, in the Lord,  
S. P. RAMEY.

OLIVET, Iowa.

G. BEEBE'S SONS—DEAR BRETHREN:—At last I come with my remittance for the continuance of the SIGNS OF THE TIMES. I began taking it in the year 1845, which makes forty long years that I have been reading the paper. O how many trying scenes I have been called to pass through in that time. I was then nearly twenty-two years old. I feel to send my remittance for another year, which says to you that I am hardly ready to lay the old SIGNS aside and take up with the new form of religion, although so lively. I would rather still trust in that God who has kept me thus far, although my road is very rough and thorny.

"His love in times past forbids me to think He'll leave me at last in trouble to sink."

Whether I shall read the SIGNS through another year, God only knows. On this I do not worry. God knows what is best. O that I may trust him as one of full faith.

As ever, in the love of the truth, I hope,

AARON WOOD.

DANIELL'S MILLS, Ga., March 3, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find two dollars to pay for the SIGNS another year. I could get you some subscribers in this section if it were not for the scarcity of money. I hope you may still be blessed and enabled to continue the publication of the SIGNS. It seems to me that if there ever was a time when the faith which was once delivered unto the saints should be contended for, it is now; for I know that the land is overrun with false teachers, deceivers and seducers, still building up the great armies of antichrist and Babylon. But let us (Primitive Baptists) be steadfast and unshaken in the faith of our Savior, and not be turned about by every wind of doctrine.

Hoping you may be sustained and encouraged by the all-wise Creator and Instructor, I remain, as ever, your humble brother in tribulation,

J. B. DANIELL.

SUMMUM, Ill., Feb. 1, 1885.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I will try and renew my subscription for the SIGNS, for I do not like to do without it. I have been taking it more than thirty years, and I am not weary of it yet, but esteem it highly for the truth's sake. But I am getting very old,

and have been a cripple from white swelling for thirty-eight years, and have to go on a crutch or cane; but this is all right. I have had a name with the Old Baptists forty odd years, and I am not weary of them yet; but I often wonder that they do not get tired of me. I believe they are the only people who worship God in spirit and in truth. Please find inclosed money order for two dollars to pay for the SIGNS.

I remain, as ever, your unworthy brother, I hope, and less than the least of all,

ROBERT BEATY.

WELLS, Oregon, March 8, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I see that the time for my remittance is near at hand; and as I always want the money to get to you by the time it is due, I take the present opportunity to send it to you in this letter. It grieves me to see so many far behind in paying up their dues for the SIGNS OF THE TIMES; for I never could stand it to compel brethren Beebe to dun me for so small an amount. Where there are so many falling behind, it must be quite an item to the publishers. Now it seems to me that if there is any people on earth that should be strictly honest and punctual with their fellowmen, it is the Old Baptists.

Dear brethren, I hope you may be long spared to defend our Master's cause. Your unworthy brother, if a brother at all,

R. C. GIBSON.

NEW BALTIMORE, Fauquier Co., Va.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two dollars for the SIGNS the current year, as I do not feel like doing without it as long as I can pay for it. I have taken it for many years. We still have the services of our dear Elder Badger, who comes to us filled with the blessing of the gospel. We have had six added to the church this year. I feel that I am the least in my Father's house, if one at all. Hoping that the Lord may be with you, and enable you to wield "The sword of the Lord and Gideon," and that he may be with you in the future as in the past, is the prayer of your friend and sister,

S. E. FRANCIS.

LOOMIS, N. Y., Dec. 31, 1884.

BRETHREN BEEBE:—I will renew my subscription for another year. I do not expect to trouble you many times more, as I am growing old, being past eighty-three years; but I want the SIGNS as long as I live, as it contains about all the preaching we have. We are fifteen miles from Otego Church, where our membership is. My wife cannot go at all, and I can get there but once or twice a year. Elder Bundy comes here occasionally. Yours truly,

JACOB BOICE.

26 MAIN ST., PATERSON, N. J., Mar. 12, 1885.

DEAR BRETHREN:—I may remove next month to Saint Mary's, Camden Co., Georgia. Will you inform me, or inquire through the SIGNS, if there are any Old School Baptists within accessible distance by team from there? Also, is there an Old Baptist preacher in Rabun County one hundred and one years old, whose congregation comes to him each Sunday to hear him preach, as he is blind and too feeble to leave his house?

M. HELLINGS.



EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1885.

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

TEMPTATIONS OF JESUS.

DEAR BRETHREN BEEBE:—I would much like you to give your views on Matthew iv. 1-11, or the temptations of Jesus in the wilderness. I think it would comfort others besides myself.

REPLY.

"THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."—Matthew iv. 1-11.

Willing as we are at all times to comply with the wishes of those who desire our views on any subject connected with the great and glorious gospel of Christ, it is not because of any superior light which we can claim that we feel bound to submit our understanding to the judgment of those who know the truth. All correct thoughts on this matter are given by the teaching of the Spirit, who takes of the things of Jesus and shows them unto his redeemed people; and such gifts are the common property of the household of faith, so that none have the right to withhold from the family the light committed unto them to profit with all.

The three temptations presented to our Lord, as recorded in this portion of Scripture, include all the forms of trial to which any of his saints ever were or ever shall be subjected. In his triumph over them the victory over sin is manifested; and the power of Jesus to withstand all the assaults of the adversary is clearly displayed. Each temptation challenged the truth of his relationship as the Son of God. In the first two assaults this is directly questioned; in the last it is the whole aim of the trial to obtain the confession from Jesus that he was not that Word which in the beginning was with God and which was God. In every case our Michael met the tempter, not with a railing accusation, but with the truth of God as written in the law of Moses. Being in his humiliation made under that law, he magnified it in quoting its authority for repelling the vile temptations of Satan, thus saying to him,

"The Lord rebuke thee."—Jude 9. It is not to be understood that our Lord was less than the Mighty God in his self-existent and eternal oneness with God; yet the great mystery is revealed that the fullness of the Godhead bodily dwelleth in Christ, even in him who learned obedience by the things which he suffered.—Heb. v. 8. And while God cannot be subject to sin and death, yet "It is Christ that died." In vain may carnal reason speculate and strive to comprehend this mystery, since God has hidden it from created minds in the infinite glory of his own perfection. To every one who is led by the Spirit of Christ, the revelation is given by faith to know this truth which makes them free, that Christ Jesus has led the way to victory through temptations, trials and sufferings. They who follow him shall have tribulation in the world. While their circumstances are varied, in every case the temptation is essentially one of the forms here recorded; and the Lord delivers them in presenting substantially the same truth with which he overcame in this conflict.

The first temptation appealed to the natural appetite, when the Lord after forty days and nights of fasting was an hungered. In this trial he was subjected to a severer test than any of his followers are called to endure, so that even in suffering he has the pre-eminence. In this experience of our Leader is included all the necessary natural wants of his ransomed ones. He is amply qualified to measure out to each of his saints just the needed amount of want and suffering. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews ii. 18.

"He knows what sore temptations mean, For he has felt the same."

As the necessary result of his long fasting naturally produced hunger, so the saints are sometimes brought into severe trials which necessarily result from the weakness of their flesh. They thus experience the truth of the declaration of Jesus, that "In the world ye shall have tribulation;" and also they find the need of denying self in following him. There is no exemption from the cross for those who are his disciples. While suffering under the weight of the cross the question will arise in their hearts, Why must I thus groan, being burdened, if indeed I am a subject of salvation? And their reason would decide that they are deceived in their hope in Christ. But as their God is a very present help in trouble, he speaks peace and gives the victory to them. In this experience they follow their Lord in this first temptation. As possessing all power, and knowing that more than twelve legions of angels were subject to his call, reason might have accepted the tempter's proposal, and thus at once have satisfied his hunger and demonstrated his divine authority and power. But being anointed with the Spirit of the Lord God, he answered with the

words of God, showing that the love of God was the element in which he lived.

Often in the experience of the saints this suggestion of the tempter directs them to seek bread in the stony provisions of the law of Moses; and because they cannot find food and comfort in the lifeless stone of a carnal commandment, they are tempted to deny all their hope in the salvation of God. This proves the object of the temptation to be the same with them as it was when he presented to their Lord the suggestion in the text. They are not able in their own strength to repel the fiery darts of unbelief with which they are assailed; but they live and experience deliverance out of temptation by the Word of God, who will not suffer them to be tempted above that they are able, but will with the temptation also make a way to escape, that they may be able to bear it. Natural bread cannot satisfy the longing appetite of those who hunger and thirst after righteousness; neither can the vain questioning of the carnal mind be satisfied with that spiritual assurance which is given to the faith of the believer by the Word of God. "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 Corinthians ii. 14. This is as true of the natural man of the saints as it is of the infidel. So, reason cannot receive the evidence of faith, and there is consequently a continual warfare in the believer between these two opposing principles. While reason would seek for bread from the law of sin and death, faith sees in the broken body of Jesus the end of the law for righteousness, and so Christ lives in them that are led by the Spirit to trust alone in him.

In the second temptation, as recorded in this text, the presumptuous sin of testing the goodness and love of God is presented. In this case the tempter brings scriptural truth to strengthen the proposed trial of the promise of God. It is worthy of special observation that the tempter is ever ready to quote from the letter of the Scripture, but never fails to deny the truth, either by misapplying the words, or by directly contradicting the testimony. But our Lord met this assault also with the divine law, as recorded by Moses, "It is written, Thou shalt not tempt the Lord thy God." The sin of denying the truth of God is included in this temptation; but our Leader was not beguiled to sin by this device. Having the Spirit without measure, he was prepared to overcome every form of sin by the holy perfection which dwelt in him. In this case our Lord endured and overcame all the forms of temptation to presumptuous sins which can be encountered by his followers. That saint is highly favored who has long been following in the footsteps of the Redeemer without encountering this temptation to presume upon the faithful goodness of God by disobeying his commands. Many are ensnared

into denying their Lord in their first experience by refusing to follow in his ordinances, as he has enjoined on those who love him. It is the Spirit of Christ in David which indites the prayer, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Psalm xix. 13. That Spirit never encourages any lover of truth to continue in sin that grace may abound; nor yet does it lead one to disregard the command of the Lord upon the pretended belief that God will bring him to obey in his appointed time. Both these suggestions are temptations to presumptuous sins; and in acting them out the sins of unbelief and tempting God are involved. One who really believes that God has appointed the time for him to obey, will not fear being too ready to render obedience any more than being too reluctant to follow the Lord. Jesus said to his chosen apostles, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts i. 7. And it is not given to created intelligence to know the secret purpose of God until it is manifestly accomplished. "Fear God, and keep his commandments: for this is the whole duty of man."—Eccl. xii. 13. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1. The sovereignty of God does not justify disobedience to his commandments; and while all his saints are in the hand of our Lord, and their life is hid with Christ in God, yet they are not to live after the flesh, but they are directed to walk in the Spirit, put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—Gal. v. 16; Rom. xiii. 14. When following Jesus, with no other desire but to obey him, the little child will not seek to test the faithfulness of God by willfully going into temptation or disobedience; for they are led by the same Spirit which was in their Lord, and therefore they delight to do his will.

In the third assault upon the Captain of our salvation is embodied every form of temptation appealing to personal covetousness. It has been said that the tempter did not own the world and its glories, with which he sought to bribe Jesus. We are not told that his title was questioned by our Lord, but on the other hand he is called the prince of this world, (John xiv. 30,) "and power was given him over all kindreds, tongues and nations."—Rev. xiii. 7. The sword of the Spirit, which is the word of God, was so quick and powerful that by its application the devil was conquered and "leaveth him;" or, as stated, Luke iv. 13, "he departed from him for a season." The complete victory gotten by his own almighty arm, Jesus giveth to his ransomed ones, so that in the Lord they are freely justified and shall glory. So fascinating to the natural mind of the saints are the allurements embraced in this temptation, that they

sometimes forget that these things all perish with the using; and in their eagerness to secure the wealth and glories of the world they are robbed of the sweet privilege of enjoying communion with the Lord by reason of conscious guilt in departing from him to secure these perishing vanities. When left to themselves this temptation will overcome any of the saints; but the grace which is in Christ Jesus can give the victory to the weakest little child. The apostle Paul groaned, being burdened with wretchedness on account of the law of sin in his members; yet by grace he was enabled to glory in his infirmities, that the power of Christ might rest upon him. This is the experience of all who will live godly in Christ Jesus. Their sufferings are varied in measure, but the same in principle, arising from the same indwelling corruption, and producing the same self-aborrence and longing for perfect conformity to the image of Christ. Disobedience to the authority of our Lord, and conformity to the suggestions of the devil of unbelief, both contribute to the worship of the tempter, exalting his blasphemy above the solid truth of the testimony of Jesus in the experience of the saved sinner. It is very essential that we have grace to resist this devil, that he may flee from us as he left our Lord. Without that grace of God that bringeth salvation we cannot deny ungodliness and worldly lusts; but that grace enables those in whom it dwells to trust in the Lord, and all who have that trust are as mount Zion, which cannot be removed, but abideth forever. This trust is not a condition with which the sinner must comply to secure salvation, but it is a specific mark by which the Spirit seals every vessel of mercy. They are not saved because they trust, but they trust in the Lord because they are sealed unto salvation.

The closing expression of the subject is of great importance to the followers of Jesus. Cut down by the keen sword of the inspired word, "the devil leaveth him, and, behold, angels came and ministered unto him." The victory was already secured, while there was none to help or to uphold the Victor in his terrible work. But when the conflict was ended and the enemy had fled, then the ministry of angels could bring refreshing draughts of comfort to the weary and exhausted Conqueror. It was needful that he should know the depth of agony, in order that he should be qualified to sympathize with them who suffer; and he must be tempted in all points like as we are, that he might be touched with the feeling of our infirmities, and able to succor them that are tempted. As angels ministered unto him in his humiliation, so the angel of his presence ever brings help and comfort to his severely tried followers. He is the Savior of all who are called to follow him through tribulations and temptations; and while he never leaves them, yet they do not always realize his presence saving them. "Clouds

and darkness are round about him;" his way is in the sea, and his path in great waters, and his footsteps are not known; yet he knoweth the way that his saints take; when he hath tried them they shall come forth as gold. The tribulations which are given to the saints are all ordered in the infinite wisdom and love of God for the good of those who suffer the trials. And when they are delivered out of their distresses, they shall ever be able to remember all the way which the Lord has led them as the right way. Thus he makes the darkness light unto them, and causes their sorrows to become to them most precious joys. In this way they are made experimentally partakers of the consolation of the gospel, and qualified as witnesses of its power. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—2 Cor. i. 5.

In the first verse it is said that Jesus was led up of the Spirit into the wilderness to be tempted of the devil. This proves that this terrible conflict was included in the work which he came to finish in doing the will of him that sent him. In the same way of severe conflict and trial our Lord leads all who follow him. Then, their very tribulations bear precious evidence that they are the subjects of saving grace, and they may well heed the exhortation, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13.

### 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 persons, will confer a favor by sending the same to this office:

Minerva Lindsey, formerly of Denmark, Miss.

J. C. Stark, formerly of Xenia, Kansas.

### CIRCULAR LETTERS.

*To the churches and messengers composing the Pilgrims' Rest Association.*

ANOTHER year of our allotted pilgrimage, with its attending joys and sorrows, is numbered with the things of the past, and we are permitted by a faithful, covenant-keeping God to meet together in an associated assembly, for which we desire to return our sincere thanks and praise to his unspeakable name. The Scriptures are a golden chain of inspired testimony, confirming to the faith of God's elect that God is love. Holy men of God spake as they were moved by the Holy Ghost, and declared that this love is the moving cause why saints in every age love God, because he first loved us. "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." The good Lord, speaking to Jacob of old, as a representative of all his people, says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Our blessed Savior says, "Greater love hath no man than this, that a man lay down his life for his friends." "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." Jesus says, "A new commandment I give unto you, that ye love one another." The fruit of the Spirit is love, joy, and peace in the Holy Ghost.

R. FLOURNOY, Mod.

G. W. LAWS, Clerk.

J. A. TURNER, Ass't Clerk.

### CORRESPONDING LETTERS.

*The Pilgrims' Rest Association of the Old School Predestinarian Baptists of Missouri and Kansas, in session with Gilead Church, Miami County, Kansas, Friday, Saturday and Sunday, October 10th, 11th and 12th, 1884, to the associations and all with whom we correspond, sendeth the greeting of love and fellowship.*

DEARLY BELOVED IN THE LORD:—Through the unfailing mercies and unmeasured goodness of our God, that cannot lie, and who promised eternal life before the world began, we are again blessed to enjoy the happy and unspeakable privilege of another of our annual meetings, in which peace has prevailed, and love and harmony have abounded, much to our spiritual comfort and enjoyment. The churches composing our little body, though few as to numbers and feeble in themselves, yet appear to be steadfast in the faith, and to desire only the peace and order of the Zion of our God. Though not blessed with any material increase of numbers, and lamenting our coldness and barrenness, yet they rejoice that the Lord reigns in the hearts of his people, and will deliver them from every enemy, and bring them safely out of every trial and affliction. Our meeting is one of interest and enjoyment, and we trust profit, and we pray that

such seasons may be often repeated unto us. We earnestly desire a continuance of your christian correspondence.

Our next association will be held, by divine permission, with the church called Big Blue, Johnson Co., Kansas, beginning on Friday before the second Saturday in October, 1885, and the two days following, when and where we hope again to hear from you by letters and messengers.

The grace of our Lord Jesus Christ be with you all. Amen.

R. FLOURNOY, Mod.

G. W. LAWS, Clerk.

J. A. TURNER, Ass't Clerk.

### MARRIAGES.

ON March 4, 1885, by Elder William J. Purington, at the residence of the bride's grandmother, Mr. Amos C. Bond, of West Amwell, and Miss Mary A. Blackwell, of Hopewell, both of N. J.

AT the residence of the bride's parents, at Lester, Iowa, Feb. 25, 1885, by Elder E. H. Gillett, of Lena, Illinois, Mr. Charles H. Garrett and Miss Emma C. Blake, both of Black Hawk County, Iowa.

MARCH 10, 1885, by Elder Benton Jenkins, at his residence in Middletown, N. Y., Mr. P. Bennett Hartford, formerly of Cattaraugus County, N. Y., and Miss Allie L. Ellis, daughter of Mr. John W. Ellis, both of Bullville, Orange County, N. Y.

### OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I send you for publication in the SIGNS a notice of the death of Elder Loren P. Cole, and also of his wife, Charlotte Cole. She died November 20, 1884, and he died December 19, 1884, in the seventy-seventh year of his age. He was born in the state of Vermont, May 27, 1808, and was the son of Avery M. and Polly Blair Cole, who with their family moved from Coos County, New Hampshire, to Broome, Schoharie County, N. Y., near Gilboa, in 1812. He married for his first wife Phebe M. Pierce, of Greene County, N. Y., in 1835. She died the second year after their marriage, leaving one child. In 1838 he married his second wife, Charlotte Weed, of Middlesex, Connecticut, who was born September 22, 1810, by whom he had nine children. In 1843 Elder Cole and his wife were baptized in the fellowship of the Broome Church, now Gilboa, by the writer of this notice. In 1853 or 1854 he was licensed to exercise his gift in the way of preaching, and was ordained to the work of the gospel ministry October 13, 1855. He was esteemed as an able minister of the New Testament, discriminating between law and gospel, truth and error, and contended earnestly for the faith once delivered to the saints. He served a number of the churches of the Lexington Association, and very often served the association as Moderator, and was looked to for counsel and advice. He was esteemed highly for the truth's sake by the Old School Baptists. I visited him a number of times after it was supposed that he had suffered a slight shock of paralysis, which caused a mental prostration; yet his mind seemed as firm as ever in the doctrine of the gospel, and his hope seemed to be steadfast in the God of his salvation. His wife, sister Cole, at that time was able to wait on him, and also attend to her household affairs; but she was soon after violently taken with great distress in her stomach, and said it was death. She told the family not to mourn. Her sickness was very short, but it was unto death. She was a worthy member of the church, and their house was a home for the brethren and sisters. Her funeral was preached by Elder Earl, at their residence, very much to the satisfaction of Elder Cole and the relatives.

As stated in the above, Elder Cole, after the death of his wife, was taken with a more severe shock of paralysis, the effects of which were the supposed cause of his death. He

seemed very composed, his mind calm, and no unreconciliation was manifested. Thus passed away another of the faithful servants of God, leaving a number of children, relatives and the church to mourn their loss, but not as those who have no hope; for we believe it was his gain to depart and be with Christ. May the Lord sanctify the affliction to the good of the dear family and relatives, and to his own glory.

The following was published in the *Monitor*, of Gilboa.

"DIED—At his residence in Conesville, Friday, Dec. 19th, 1884, Elder Loren P. Cole, in the seventy-seventh year of his age. He had been suffering during the past several months with mental prostration, occasioned by a severe paralytic shock. A recent and more severe shock, from the effect of which he never rallied, was the primary cause of his demise. He was one of the leading business men of this section. Well educated, enterprising and progressive, he was beloved by all for his honest integrity and moral worth. Deceased was born in the state of Vermont, in 1808. When four years of age, his parents removed to this state and settled in Schoharie County, about five miles north of this village, then the town of Broome. He has since lived in the town of Gilboa, or Conesville. In 1835 he married his first wife, Phebe M. Pierce, an estimable young lady of Greene County, who died the second year after marriage, leaving the husband and one child to mourn the loss. In 1838 he married Charlotte Weed, of Middlesex, Conn. Scarcely three weeks intervened between the dates of demise of these estimable people. He was ordained a minister of the gospel, according to Old School Baptist rites, in 1855, and has occupied the pulpit of the church of that denomination in this village for many years. As a citizen, he was held in unbounded respect, and had held many offices of public trust: Highway Commissioner, General Inspector of Schools, Town Superintendent of Schools, and but a few years since ably represented his town in the Board of Supervisors of Schoharie County. He was a devoted husband and father, and his death is deeply regretted by all who knew him. The funeral was attended from his late residence, Monday, Dec. 22d, Elder Hewitt, of Halcottsville, officiating. A large circle of mourning friends and acquaintances were present. The *Monitor*, with the community at large, extends its sincere sympathy."

I. HEWITT.

HALCOTTSVILLE, N. Y., March 4, 1885.

DIED—In the village of Hagerstown, Wayne County, Indiana, Feb. 21, 1885, Elder James Martindale. He was born near Washington, Wayne County, Indiana, Oct. 25, 1822, and was, at the time of his death, aged sixty-two years, three months and twenty-six days. On going to the post-office on the afternoon of the 20th, to send his subscription to the SIGNS OF THE TIMES, he was summoned to serve as a jurymen. The court adjourned for supper, at which time Elder Martindale appeared as well as usual. He expressed himself much disappointed that the trial was not over, as he wished to spend the evening with Elder John Weaver, who had come to attend with him the Salem Church, on the 22d and 23d. The trial closed about midnight, when, after a few minutes of pleasant conversation with other members of the jury, he started for his home, apparently in his usual health. About one-half hour afterwards he was found by a young man, not more than one hundred and fifty feet from his door, lying extended on his back, his arms thrown out, and his hat but slightly moved forward on his head. The alarm was soon given, and he was carried into his house; but O what a shock to his family and friends! for the spirit had departed, and his lifeless form was already cold in death.

Thus passed from labor to reward, a kind and loving husband and father, a worthy and useful citizen, respected by all who knew him.

His physicians attribute his death to heart disease, or apoplexy, and have no doubt he fell unconscious and passed away without a

struggle or pang. He was buried at the Salem Church-yard, Feb. 24, to await the final resurrection.

Elder Harvey Wright preached the funeral discourse, from 2 Tim. iv. 7, 8, to a large number of his friends and neighbors.

Elder Martindale spent his early life with his father on a farm, amid the privations incident to the settlement of a new country, and with only such opportunities of obtaining an education as were afforded by the common country school at that time. He was married to Mary Jane Bradbury, Sept. 27, 1842; united with the Regular Baptist Church called Salem, in April, 1855; was licensed to preach in April, 1859, and was ordained by the same church with which he united, in June, 1866. He served the Salem Church, with others, as pastor till 1871, from which time till his death he was the only minister in charge. At the time of his death he was Moderator of the White Water Association. He had promised, if it was the Lord's will, to serve three churches every month, and two churches every other month, during the year. His friends are scattered over a large extent of territory, as he had traveled and preached in nine different states. He was among the church's ablest and most valuable gifts, always prompt in filling his appointments, mild and sympathetic in delivery, forcible in argument, and firm and unwavering in his conclusions. For a few years he had given his entire time to the preaching of the gospel he so dearly loved. The churches to which he gave his time are now without a pastor, and the question forcibly presents itself, Who shall take up the mantle he dropped, and go on preaching the same glorious news? May it please the good Lord to send some one this way, to comfort the little band that is left without an under shepherd; and may his blessing rest upon the bereaved family, is the prayer of the unworthy writer.

Elder Martindale seemed for some time previous to his death impressed with the feeling that his ministerial labors would soon close, with that of his life, and repeatedly so expressed himself to his family. He leaves his widow, an aged mother who is blind, two sons, one daughter and several grandchildren, besides many friends, to mourn their loss.

L. C. ALLEN,  
Clerk of Salem Church.

HAGERSTOWN, Ind., March 9, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with the request of the bereaved children, I now forward you for publication in the SIGNS OF THE TIMES a notice of the death of Mrs. Mary K. Johnson, of Delaware Township, N. J., who departed this life the 3d inst., aged eighty-two years, seven months and eleven days. Our dear departed sister was taken speechless on Sunday, Feb. 22, and whether caused by an attack of apoplexy or paralysis, could not be certainly determined; for on the following Tuesday she could use her hands and arms to some extent, and talked to her children and friends; but a large portion of the time she could not articulate distinctly; and all that skill and sympathy could do was done to make her comfortable until she passed away. During her brief sickness, whenever she could talk, the subject was spiritual things, and her desire was to depart and be with her Redeemer.

Our dear sister had been a member of the Kingwood Old School Baptist Church about sixty years, and during that long period of time she showed the kindness, humility, love and sympathy of a true and devoted follower of Christ, and none knew her but to love and respect her integrity. And during her membership of the visible church, none of the modernisms moved her in the least from her steadfastness in the truth. Her husband, Mr. George Johnson, died about thirteen years ago. A large number of children and other relatives, as well as the church, feel that they have lost a true, tried and faithful friend in all the relations of this life; for as mother, she was kind, affectionate and forbearing; as neighbor, courteous and obliging; and as a member of the church, ever ready to assist in bearing the burdens incident thereto.

Her funeral was numerously attended on the 7th inst., and the portion of Scripture she had so often repeated was used for a text upon the occasion, which reads as follows: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." May our God sanctify the affliction unto the good of the bereaved, and to his holy and reverend name be endless praise.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 8, 1885.

IN compliance with the request of the bereaved husband, Mr. Asa B. Hockenbury, residing near Frenchtown, N. J., I now forward for publication in the SIGNS OF THE TIMES a notice of the death of his wife, who departed this life Jan. 9, 1885. I now copy from the letter I have received, desiring an obituary notice published, by special request.

"Lavina, daughter of Thomas and Catharine Slater, was born March 9, 1836, was married to Asa B. Hockenbury Dec. 22, 1855, and died Jan. 9, 1885. She was indeed an affectionate wife and devoted mother, a kind and obliging neighbor, and a faithful member of the Kingwood Church, of which she had been a highly esteemed member for about eighteen years, always filling her place at our meetings when not providentially hindered; but much of the time her health was delicate, and during a severe attack of sickness, about two years before her death, some wonderful visions of the glory of the Lord and of the happiness of them who dwell in his presence seemed to enrapture her mind; but during the last year of her life her reason was so much impaired that she did not enjoy either spiritual or natural things as before. Her sad and painful death was very trying to her dear family, for she was, at the time, staying at the residence of her brother-in-law, and being left alone in the house a few minutes, attempted to fix up the fire, when her clothing caught fire, and before it could be extinguished she was so badly burned that her death ensued in about seven hours after. She has left a husband, two children, father and mother, sisters and brothers, to mourn her sad death; but they have good reason to believe that it is well with her."

Her funeral was very numerously attended the 12th of January, and it was a sad scene, for the lamentations of the bereaved were very touching; but may he who wounds and heals, kills and makes alive, sustain them while passing under the dark cloud of sorrow that now mantles their pathway. By request of the afflicted family the following declarations of Scripture were used at the funeral: "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 5, 1885.

DEAR BRETHREN BEEBE:—Our family have experienced a severe affliction in the death of one of my sisters, Miss Maria L. Smoot, who died at her home in this village, on the first inst., of scarlet fever. She had been sick but a few days, and none of us expected so fatal a termination, at least so soon. As I look back, however, over the incidents of her sickness and death, I can clearly see that it was from the first the summons of death, against which all earthly skill must have baffled in vain. With fortitude that I think I have never seen excelled, she bore the sufferings of her sickness, and calmly received the final stroke that ended forever her brief career in a world of unending toil and care. The deceased was a lady of an amiable disposition, blessed with social qualities of the highest order, which had endeared her to a large circle of acquaintances and won her many sincere friends. Very many dear brethren and friends of truth all over our country who have favored us with their visits, will testify of her unflinching kindness, in ministering to them upon such occasions. My sister had been very backward in referring to her feelings regarding the way of salvation, that is, in connection with an experience of salvation; but I had felt for a long time that her mind was exercised upon those great and wonderful things. She seemed to be particularly attached to the ministry of

Elder Staton, and had opened her mind with more freedom, perhaps, to him than to any one. From a letter received from him since her death, I copy the following:

"I have a good hope for your sister. She certainly was not offended at the truth. Once, after I had been speaking of the way sinners are saved, I quoted the words, 'Blessed is he whosoever shall not be offended in me,' remarking, that if one could feel reconciled to plain gospel preaching, as experienced by his children here on earth, they were reconciled to him, were not offended at the truth, and hence were blessed characters. At the close of the meeting Miss Maria came to me, informing me that I had been preaching for her special benefit, and that she felt it to be the truth."

Elder E. V. White was with us at the funeral, on the third instant, and spoke much to our comfort, from Heb. vi., referring particularly to the tenth and nineteenth verses.

For a period of near thirty years our family have been highly favored with exemption from the sorrows of death. We have now experienced a severe affliction, but sent in mercy, I feel assured, and tempered with the wonders of his love. I do not think that at any time since first I hoped in Christ have I seen more beauty in his blessed cross, or felt more sweetness in the precious consolations of the gospel, or seen more clearly than in the last three weeks the divine sovereignty and absolute predestination of God, towering heavenward indeed in the most sublime and exalted conceptions of almighty power. "Life, death, and hell, and worlds unknown, Hang on his firm decree."

In exercising some precaution to preserve the body for burial, the lid of the coffin was raised the morning after her death, and kept in place by a small book, until the morning of the burial. In passing through the parlor, a day or so after the burial, I picked up this book, curious to know more of the faithful sentinel that had laid day and night at her head. It was a small book of poems called "Forget-Me-Nots," and I opened first to the following lines:

"She hath gone from among you, the young,  
• the fair;  
Ye have lost the gleam of her shining hair."

"They gather round the shrouded form,  
Young maidens in their bloom;  
'Twas late she stood among their band,  
Now weep they at her tomb.

O! death could find no sweeter prize,  
Less lovely and beloved,  
That from the clasp that circled her  
Their idol thou'st removed.

Not here! not here! the darkened breath  
With gloom is eloquent;  
The music of those tones is hushed,  
The last sweet note is spent.

Perchance ye listen for her step,  
Perchance the opening door  
Calls up her image, as a strain  
Yet echoing, though no more.

But ah! in vain ye watch for her,  
In vain ye wildly call;  
Her footsteps ne'er shall sound again  
In her loved parent hall!

Yet from the scenes pale memory weeps  
The haunts where she hath trod.  
Lift up to heaven your yearning gaze,  
She liveth with her God.

Sleep sweetly in thy grassy couch,  
Thou fair and gentle one!  
Rest, flower, in thy blossom nipt,  
Life's task so early done."

WM. M. SMOOT.

OCOQUAN, Va., March 16, 1885.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford County, Maryland, to begin on Wednesday before the fourth Sunday in May (20th), 1885, and continue in session three days.

THE Delaware Old School Baptist Association is appointed to convene with the Cow Marsh Church, Kent County, Delaware, on Wednesday before the fifth Sunday in May (27th), 1885, and two succeeding days.

THE Delaware River Old School Baptist Association will, providence permitting, be held with the church at Southampton, Bucks County, Pennsylvania, to begin on Wednesday before the first Sunday in June (3d), 1885, and continue three days.

THE Warwick Old School Baptist Association is appointed to meet with the church at Warwick, Orange County, New York, beginning on Wednesday before the second Sunday in June (10th), 1885, and to continue in session three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins County, New York, on Wednesday before the third Sunday in June (17th), 1885, and two following days.

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Truth versus Error.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53.

MIDDLETOWN, N. Y., APRIL 15, 1885.

NO. 8.

## CORRESPONDENCE.

NEWBURY, Ontario, March 14, 1885.

DEAR BROTHER AND SISTER IN JESUS CHRIST OUR LORD:—It is my soul's desire that you may prosper, and sweetly experience that the Lord is the health of your countenance, and your God. The Lord of hosts has the charge of all his saints. Be they led or driven, though ever so much tossed, though they wander upon the dark mountains, though in Babylon they be, they are not cast out of sight of him that keepeth Israel, and they are never beyond the reach of his omnipotent hand; they are never beyond his unceasing watchfulness, and his eternal love, and surpassing compassion. The purpose of the Lord to us is often very dark, mysterious and trying, and at times in our soliloquies we exclaim, Why am I thus? Why is this? What can this mean? But the Lord is very gracious, and by his all-supporting grace we have been enabled to trust in his great and glorious name. The dear Lord has raised up in our hearts the comfortable hope that

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

I read your letters with mingled joy and sorrow. Amid such wretchedness and blasphemy, ever manifest in the popular religion of the day, it is so precious and gladdening to the hearts of the children of God to know that here and there throughout the earth the Lord is pleased to manifest his own in whom he has wrought his works, a seed that serve him, the people whom the Lord our God has formed for himself, who shew forth his praise. They are all taught of the Lord, and speak and sing as only the tribes of Israel can.—Neh. xiii. 24; Rev. xiv. 3. There are many who attempt to mimic their speech, to counterfeit their appearance and practices, who say they are Jews, and are not.—Rev. ii. 9. But our God is not mocked, he is not deceived. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Timothy ii. 19. Those declarations of praise to the Lord, and precious testimonies of what the Lord has wrought in you and for you, were indeed joyous; but I felt sad in the thought of your being in any way religiously associated with what are in Canada known as "Regular Baptist Churches," or as they are distinguished in the United States by the names, "New School or Missionary Baptists," from the true churches of Christ. In your letters you write,

saying, "Dear brother, my dear wife and myself feel greatly troubled and harrassed. We think we have been too hasty in having united with the Regular Baptists here. We feel it not to be our place amongst them. We go, and get no comfort or consolation from them whatever, but come away feeling cast down, and poorer than when we went. Are we justified in going, or should we sever our connection with them?" And in yours, dear sister, you say, "Bless his holy name for what he has done for me, an unworthy worm! I am at present greatly cast down, having united with the Regular Baptists here. My husband and myself were baptized on the Sunday evening before New Year's." I know by bitter experience something of the distress you are now in, of the woes through which you are passing and will have to pass as the children of God. If the Lord will enable me, I desire to write freely and faithfully to you concerning these things, which are of great importance to us, and to all the dear people of God.

In the holy Scriptures it is declared that the almighty God has a people. This people is his portion, the lot of his inheritance.—Deut. xxxii. 9. They are the people of his eternal choice.—Eph. i. 3, 4. The objects of his everlasting love.—Jere. xxxi. 3; John xvii. 23, 24. In whom is all his delight.—Psalm xvi. 3; Isa. lxii. 4; Prov. viii. 31; Song vii. 6. Though in transgression they have wandered from the Lord, yet according to his eternal purpose, which he purposed in Christ Jesus, he hath saved them with an everlasting salvation.—2 Tim. i. 9. They are the ransomed, the redeemed of the Lord. The blessed Jesus gave himself a ransom for all, to be testified in due time.—1 Timothy ii. 6. Jehovah has predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.—Eph. i. 5. These predestinated ones, in the fullness of time, are called by his grace. They are freely justified by grace through the redemption that is in Christ Jesus, and are glorified together with their risen and glorious Lord and Redeemer.—Romans viii. 30; Col. iii. 4; John xvii. 24. In the manifestation of them in the world they are born of God, (John i. 13,) are quickened by eternal life, and made partakers of the divine nature.—2 Peter i. 4. They are illuminated with the light of life.—John viii. 12; Heb. x. 32. They are the election of grace, and obtain all spiritual blessings given them in Christ before the founda-

tion of the world.—Rom. xi. 5-7; Eph. i. 3, 4. By the abounding grace of God they are made to see and to feel their own sinfulness, and to sigh and cry because of their abominations.—Ezekiel ix. 4. They mourn for their iniquities, (Ezekiel vii. 16; Matt. v. 4,) and are led with weeping and with supplications. They are, saith the Lord, "my suppliants," (Zeph. iii. 10); for upon them he poureth the spirit of grace and of supplications.—Zech. xii. 10. They hunger and thirst after righteousness, and are drawn by the cords of eternal love unto Jesus. In him it is given them to find wisdom and righteousness, sanctification and redemption. Jesus is their joy and strength, the chiefest among ten thousand, and altogether lovely. Christ Jesus is their King and Lawgiver. They are made glad through his work, and triumph in the works of his hands.—Psalm xcii. 4. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." This people of our God are redeemed out of all nations, and kindreds, and peoples, and tongues.—Rev. v. 9. He takes out of the Gentiles a people for his name.—Acts xv. 14. According to the good pleasure of the Lord, his people are, according to the order which he has established under the gospel dispensation, gathered together in fellowship into what are in the Scriptures called the churches of Christ. Our dear Redeemer, while here on the earth with his apostles and disciples, spoke to them of things pertaining to the kingdom of God.—Acts i. 3. To his apostles he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 18-20. In the inspired Scriptures we have recorded all things pertaining to the nature and order of the churches of Christ, the doctrine, the ordinances, the offices, the customs, the walk and practices; all are clearly written by inspiration of God, and are blessedly manifest to all whom the Holy Ghost is pleased to instruct in these things. "The disciples were called Christians first in Antioch."—Acts xi. 26. Today what vast multitudes, what millions of people, call themselves such. If Barnabas were now on the earth, beholding them in all their array of so-called churches, would he

see the grace of God and be glad?—Acts xi. 23. We believe that at this present time, and "even unto the end of the world," there is and will be upon the earth "a remnant according to the election of grace." Among those who designate themselves as christians there is the Roman Catholic Church, the English Church, the Lutheran, Presbyterian, Methodist, and Salvation Army. I cannot, and have no desire to, enumerate them all; but of them all I consider the New School or Missionary Baptists the most pernicious, ensnaring and dangerous to the dear children of God. In many of the denominations there are certain things so manifestly astray in their order and practices from what the Scriptures teach, that but few of God's elect are caught in their wiles; but the New School Baptists are the most pernicious counterfeits of the true churches of Christ, because in their appearance in certain important particulars they approach so near the churches of God. Look for a little at these counterfeits. In their organizations they have those whom they designate Elders, pastors, evangelists, deacons; and their members are professedly disciples of the Lord Jesus Christ, believers. These are immersed by their Elders in the name of the Father, and of the Son, and of the Holy Ghost. From time to time they meet together to partake of what they call the Lord's supper, and the outward form is observed as recorded in the holy Scriptures. They take bread, give thanks, break, and eat it. In the same manner they take the cup, give thanks and drink, and profess they have partaken of the body and blood of the Lord. How fair an appearance is all this! How like the order of the churches of Christ! No marvel that some of the dear people of God are ensnared. In their doctrines see how they attempt to counterfeit the doctrine of Christ. They have stolen words that belong only to the gospel. They speak of Christ Jesus, Redeemer, Savior, born again, grace, forgiveness of sins, and sometimes they mention the words election and predestination. These words, and many other scriptural expressions, they make use of in their doctrines to counterfeit the gospel of the grace of God. In their doctrines they say, "Lo, here is Christ;" but according to their description of him, he is utterly worthless to the poor and afflicted child of God, who is without strength and has no might.—Isa. xl. 29. Our dear Redeemer has told us, "There shall arise false christs;" and the holy Scriptures, given by inspira-

tion of God, speak of those who would pervert the gospel of Christ, who preach "another gospel, which is not another;" another Jesus, another spirit.—2 Cor. xi. 14. But thus the Holy Ghost inspired the apostle Paul to write, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9. O how exceedingly comforting and precious is the grace and mercy of the Lord, if he has given us "an heart to perceive, and eyes to see, and ears to hear," (Deut. xxix. 4,) so that we are able to separate the precious from the vile, (Jer. xv. 19,) and in the power of God to stand, so that we are not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. iv. 14.

Having glanced at some of the things which in order to deceive they make to appear, that they may be accounted by men the churches of Christ, let us look narrowly into their doctrines and ways in the light of the holy Scriptures, and see if such be not unmistakably the churches of antichrist. In their published Articles of Faith they say, "The salvation of sinners is wholly of grace." They speak of Jesus as "an all-sufficient Savior." After this they go on and say, "That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth except his own voluntary refusal, which refusal to submit to the Lord Jesus Christ will subject him to an aggravated condemnation." Here we have the city where the speech of its inhabitants is confounded. This is not "Zion, the city of the great King," but Babylon, the city of the confusion of tongues.—Gen. xi.; Rev. xviii. "The salvation of sinners is wholly of grace, and Jesus is an all-sufficient Savior;" but the voluntary refusal of the sinner can prevent salvation. Then not a man or woman of the race of Adam can be saved, and their Jesus and his salvation is utterly useless to such a poor sinner like me. Sinners left to themselves, left to their own volition, to "the will of the flesh," would never accept, would never submit to the Lord Jesus Christ. From the moment of their birth to the time of their death the language of the will of the flesh in all mankind would be, "Depart from us; for we desire not the knowledge of thy ways."—Job xxi. 14. Though national Israel was so highly favored, yet even to them Christ Jesus was a stone of stumbling, a rock of offense, refused, rejected.—Psalm cxviii. Such Christ Jesus is and ever will be to natural men, "despised and rejected of men."—Isa. liii. 3.

The sinner's "own voluntary refusal to submit to the Lord Jesus

Christ prevents salvation." O what a mercy that this is a lie! They declare in their doctrines, "The salvation of sinners is wholly of grace;" yet sinners must perform the conditions of salvation or they will be eternally damned. Are all such doctrines according to the Scriptures? There we read, "Thou shalt call his name Jesus; for he shall save his people from their sins." He is the mighty God. All power in heaven and in earth is his. Who or what shall prevent the everlasting God from saving his people? Does not Jesus say, "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?" Again, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John x. 27, 28; xvii. 2. The Lord says, "I will work, and who shall let it?" "My counsel shall stand, and I will do all my pleasure."—Isa. xliii. 13; xlv. 10. And is it not most sweetly written, "The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied?"—Isa. liii. 10, 11. "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." These Scriptures evidently show that such doctrines belong to what the apostle Paul speaks of as "another gospel, which is not another." They preach "the conditions of salvation to be performed by the sinner." Then salvation is not of grace, but of debt. What saith the Scriptures? "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. "There is a remnant according to the election of grace. And if by grace, then is it 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."—Rom. xi. 6. When declaring their doctrines do they not say, "God will not act faith for us: God will not believe for us; we must do this ourselves; it is the immediate duty of all to accept by a cordial and obedient faith?" Jesus has said, "I lay down my life for the sheep." To some he said, "Ye are not my sheep." What! the immediate duty of goats to believe they are sheep? The duty of the son of perdition to believe he was an heir of promise, a child of God, that Jesus was his Redeemer? What! the immediate duty of those who are not Christ's sheep, for whom he did not lay down his life, to believe a lie? Surely this duty faith and duty believing of all mankind belong to "another gospel, which is not another." How clearly the Scriptures expose all such! "As many as were ordained unto eternal life believed."—Acts xiii. 48. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Philippians i. 29. "Who by him do believe in

God."—1 Pet. i. 21. Apollos "helped them much which had believed through grace."—Acts xviii. 27. "Who believe according to the working of his mighty power."—Eph. i. 19. The faith of God's elect is "the faith of the operation of God."—Col. ii. 12. "Jesus, the author and finisher of our faith."—Heb. xii. 2. Do not the New School Baptist preachers of the "another gospel, which is not another," talk like this? "I believe in election as much as any man, but I believe in predestination, but"—But what? Here are a few words from one of their Articles of Faith: "We believe that election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end," &c. This is not the "pure language."—Zeph. iii. 9. It is the speech of those who cannot speak the Jews' language.—Neh. xiii. 24. Neither angels, men nor devils are free agents. All are under the dominion and government of the most high God. To speak of either angels, men or devils possessing free agency, is to rob God of his glory. It is a denial of his universal dominion. It is to set up either angels, men or devils as rival gods to the God of Israel, who says, "I am God, and there is none else; I am God, and there is none like me."—Isa. xli. 9. Man never was and is not a free agent. When the Lord created man, and put him into the garden of Eden to dress it and to keep it, "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 15-17. He was under the command of God, and was not therefore a free agent. To speak of men who are slaves to sin, in whom sin reigns, as being free agents, is indeed folly. So their doctrine of the gracious purpose of God in election is perfectly consistent with man's free agency, otherwise "the will of man, the will of the flesh," is a horrible and blasphemous doctrine, which has no place in the gospel of the grace of God, as the following Scriptures show: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah lv. 8, 9. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 11, 16. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. He hath chosen us in Christ Jesus before the foundation of the world.—Eph. i. 4. "Thy people shall be willing in the day of thy power."—Psalm cx. 3. "It is God

which worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. The New School Baptists have what are called Theological Colleges, where young men are taught of men "the doctrines of men," which they blasphemously call theology; and here they are prepared and trained for their ministry. How opposite is this to the holy Scriptures, to that order which the Lord has ordained in the churches of Christ! It is God who calls them unto this work, and puts them into the ministry.—1 Tim. i. 12. Paul says, "Our sufficiency is of God, who also hath made us able ministers of the new testament."—2 Cor. iii. 6. Peter writes, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."—1 Peter iv. 11. "Having then gifts differing according to the grace that is given to us."—Rom. xii. 6; 1 Cor. xii. "I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power."—Ephesians iii. 7. These New School Baptist Churches have their "Home and Foreign Missionary Societies," and by means of money they send men into various parts of the world to preach their doctrines, or as they term it, "to send the gospel to the heathen." What is the doctrine by which they draw money out of the pockets of the people to carry on their missionary operations? They say, "The heathen are perishing. Thousands every year are sinking down into endless perdition; that thousands have been saved by sending the gospel unto them; that millions of souls might be saved from going down into hell if christians would only contribute more money to send the gospel unto them; that many are now in hell that might have been saved if christians had given more money to send forth missionaries to preach the gospel." What saith the Scriptures? "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter i. 18, 19. This one Scripture will suffice to show the utter falsity of their doctrine, that it is not the doctrine of God, but belongs to "another gospel, which is not another."

Let us still glance at their preachers and their doctrines. One of them rises up to speak. His text, it may be, is, "Choose you this day whom ye will serve." His doctrine is that he is one of Christ's ambassadors, and is authorized in Christ's stead to call and urge upon sinners dead in trespasses and sins to make choice of God and to serve him to-day, and thus go on their way to heaven; but if they choose to serve Satan and the world, they will go down to hell. They are to-day to make choice of either God or Satan, whom they will

serve. Is this not wresting the Scriptures?—2 Peter iii. 16. Is this the doctrine contained in this portion of the Scriptures?—Read Joshua xxiv. 15, and other verses in connection. They read the words, "Work out your own salvation," and address them to the unconverted sinner. Is this not "handling the word of God deceitfully?"—2 Cor. iv. 2. Read Philippians ii. 12, 13, and see to whom this is spoken. Again, they read, "Behold, now is the accepted time; behold, now is the day of salvation." Uttering these words, they endeavor to induce or to drive carnal men to make their peace with God, to seek salvation, to accept Christ, and to do so before they leave the building; they may not have another opportunity, another chance; the day of grace may soon be past; to-morrow may be everlastingly too late! Is there any such doctrine as this in the Scriptures? Is this rightly dividing the word of truth?—Read 2 Cor. vi. 2 and Isaiah xlix. 7-10, and see to whom and of whom these words are spoken. "Behold, I stand at the door and knock." They speak of Christ Jesus knocking at the hearts of sinners destitute of spiritual life; that he desires, he demands, he pleads for admittance; that many a time he has knocked at the door of the sinner's heart and has found no entrance, and has gone away grieved; or, as they speak in their hymn books,

"Admit him, ere his anger burn,  
His feet depart, ne'er to return."

A disappointed Jesus; but this is not our Beloved, but "another Jesus."—2 Cor. xi. 4. Is this the way to apply the Scriptures? Is not this written concerning the church of the Laodiceans, to the loved ones of God, with whom he dealt as his children in rebukes and chastenings?—Rev. iii. 20, 21; Heb. xii. 5-11. Surely it is of such preachers that it is written, "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth?" "Thou givest thy mouth to evil, and thy tongue frameth deceit."—Psalm i. 16, 19. Amidst all this there comes home the thought, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" How often do these erroneous men repeat as Scripture, "How often would I have gathered thee together, as a hen doth gather her brood under her wings, and ye would not!" Also, "Whosoever will may come." Are they not included in the "many which corrupt the word of God?"—2 Cor. ii. 17. But such corruption of the holy Scriptures suits the doctrines of men of corrupt minds, who are destitute of the truth. They talk about "an offer of salvation; sinner, I make you another offer of Christ; overtures of mercy; offered grace; God out of Christ is a consuming fire; co-workers with God." Where are all such doctrines? Not in the Scriptures. Blessed be God, no; they are the doctrines of men. These New School or Missionary Baptist Churches have their revivals, where their dark and pernicious ways are awfully manifest-

ed. They have their socials and tea meetings, where their preachers and others make speeches; not always to edification, but more often each speaker tries to outvie the other in telling ridiculous anecdotes, to cause the people to laugh. But then the money raised by such proceedings is very acceptable to carry on the cause (I should say of false religion, but they say) of Christ.

Dear friends, you speak in your letters of having lately been baptized among the Regular Baptists. Who authorized these preachers to baptize? Among the qualifications of an Elder, a bishop, it is required in the Scriptures that he be one "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus i. 9. Are the Regular or New School Baptist Elders such? Jesus said, "Go ye into all the world, and preach the gospel to every creature." Do they preach the gospel? The ordinances of the gospel belong only to the people of God, to the churches of Christ. "Teaching them to observe all things whatsoever I have commanded you." The apostle Paul, writing to Timothy, says, "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 14, 15. Are these churches such? Who then has commanded them to observe the commandments of the gospel of Christ? Baptism at the hands of such preachers, and in professed fellowship with such churches, as we have been describing, is no more gospel baptism than if baptized by the Mormons or by the Pope of Rome. You write, "Dear brother, my dear wife and myself feel greatly troubled and harrassed, and think we have been too hasty in having united with the Regular Baptists here. We feel it not to be our place among them." For some years I was suffered to continue among them in this troubled and harrassed state of mind. My life among such was indeed being held in Babylon, and my poor, tried soul was often plunged in confusion amidst such confusion of tongues. You say, "We go, and get no comfort or consolation from them whatever, but come away feeling cast down, and poorer than when we went." Among a den of thieves. "For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail."—Isaiah xxxii. 6. Do they not mock at the poor, afflicted, tempest-tossed believer, despise the little ones, the lambs of Christ's fold, the weaklings in faith, and cause them much grief? They lay heavy burdens upon the dearly beloved child of God, and in spirit their speech is like Pharaoh's, "Ye are idle, ye are idle." Do they not

make ridicule of such language as this?

"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?  
"If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly, sure, can they be worse  
Who have never heard his name."

"Go and work for Jesus, go and work for the salvation of souls, and then you will not be saying, 'Tis a point I long to know.' Why stand ye here all the day idle?" Such is their speech. No wonder, then, if the dear, tried christian can find in their doctrines no comfort and consolation whatever, but comes away feeling cast down, and poorer than when he went. You inquire, "Are we justified in going, or should we sever our connection and withdraw from them?" If you are children of God, and the church to which you belong is one of the churches of Christ, though you have trouble, though your sorrows be many, how can you withdraw? How can you sever your connection with the church of Christ? If you are children of God, and the people with whom you are religiously associated you feel and know are not the church of Christ, happy will you be if the Lord shall command you forth of Babylon, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. The churches of Christ are under law to Christ. In the Scriptures everything pertaining to the order, the doctrine and the walk is set forth. They are taught of the Lord to observe all things whatsoever he has commanded them.—Matt. xxviii. 19, 20. Nothing more, and nothing less. They are thoroughly furnished unto all good works. The churches of Christ are called to pass through trials, and have to endure tribulations. They have troubles with members walking disorderly, and heresies arise among them, that they which are approved may be manifest among them. The apostle Paul told the Elders of the church at Ephesus, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 30. They have times of barrenness, and times of sweet refreshing; but no matter what their state may be, they are furnished in the holy Scriptures with everything needful for their government. Jesus is King in Zion, and his law is perfect. His dwelling place is Zion. He walketh in the midst of the seven golden candlesticks, in the midst of the churches his voice is heard. Here he makes known his commands, speaks words of encouragement, words of rebuke, and chastens them with his rod. Blessed is the church who by the grace of God is found like Zacharias and his wife Elizabeth, walking in all the commandments and ordinances of the Lord blameless.—Luke i. 6. The church in Smyrna and the church in Philadelphia were such; and though sharply tried, yet we know that the Spirit of Christ in the apostle Paul would say of them, as he wrote by

inspiration of God "to the saints and faithful brethren in Christ which are at Colosse," "I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."—Col. ii. 5. Even unto this present time the churches of God are accounted by the nations of the religious world the offscouring of all things, and are hated of all men for Christ's sake. This is the inheritance of the saints.—Phil. i. 29. Like their glorious Head and Redeemer, the members in particular of the body of Christ, the redeemed of the Lord, are despised, and become a by-word and a reproach. Blessed is that dear child of God who, having obtained like precious faith, is found like Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. xi. 25, 26. May the Holy Spirit guide you in all things pertaining to the kingdom of God, and enable you with all the manifest elect of God to glorify him in your body and in your spirit, which are God's, and to his glorious name be everlasting praise. Amen.

I am, I hope, your brother in Jesus,  
FRED. W. KEENE.

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ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I wrote a communication which was published in the SIGNS OF THE TIMES June fifteenth, 1884. Shortly after it appeared I received a private letter from a brother W. F. Jones, of Randolph, Mississippi, stating that he had been greatly comforted by reading it, and requesting me to write out more fully my experience. In writing or trying to preach, my only hope is to speak or write to the comfort of just such as brother Jones seems to feel himself to be. So, by your permission, I will try to comply with the request, although the feeling I have at present in attempting to write my experience is much akin to that of a preacher attempting to preach when he feels that he has nothing to say. As a general thing, when we speak of our experience we mean the troubles we experience while under conviction for sin, which I have had my doubts of ever having experienced.

I was born in Hickman County, Tennessee. My father was a Primitive Baptist preacher. He never tried to teach his children religion, neither did my mother, who was also a Primitive Baptist; but they tried to teach us the doctrine of the Bible, and I have believed the doctrine of election from my earliest recollection, as much so as any natural person can. I would hear people talk of trying to get religion, and it seemed like a great absurdity; for I believed that repentance was a gift of God, and that no man could repent until he was actually convicted of sin, and then he could not help repenting. With these reflections I would think

sometimes that I might just as well enjoy myself; but sometimes I would have a desire to be a christian, for I thought they were the best people on the earth, and always enjoyed themselves, never having any trouble, which I have since learned is a sad mistake. I can remember, when only seven or eight years old, of shedding tears under the sound of the gospel. But such feelings would not last long. So I continued in sin, growing more and more in it, until I became very profane. But when I married, my wife being a member of the Primitive Baptists, I thought I must quit swearing; but this was the hardest work that I had ever undertaken. I finally succeeded, but I often think that I was no better than before. In the year 1859, with my wife and two children, I crossed the plains to California. Many dangers seemed to threaten us on the way, and I would find myself, on going to bed, trying to ask God to protect us through our journey. I would wonder if my wife was praying, for I thought if she would pray the Lord would hear and answer her prayers; but I was afraid to say anything to her about it. Before we got through we lost everything, and I began to think it was a judgment sent on me because I was such a sinner; but we were permitted to get through. I wrote back to my father, telling him of our troubles, and when I read his answer I wept like a child. My sinfulness began to appear more and more, worse than it ever had before, and O how I longed to hear the gospel. But there was no gospel preached where I was, and I would wonder why I had not appreciated it when I had an opportunity of hearing it, not knowing it was because I had no ears to hear. My daily desire was, some evidence that Jesus had atoned for my sins; that my name was written in the book of life of the Lamb slain from the foundation of the world; that I was embraced in the covenant of redemption; for I thought, unless that was the case, I was lost forever. I now began to try at times to ask the Lord to send me conviction. It seemed I could see that I was as great a sinner as ever lived, and yet could not repent. I mourned because I could not mourn. I was getting worse and worse, or rather was feeling worse, for I was only seeing my condition plainer, which made it look worse. About this time (1861) I began to be afraid I was going to get under conviction, although it was what I had been praying for. I was obliged to work every day to support my family, and I thought if I got under conviction I would not be able to perform my daily labor; so I began to strive against it, trying to banish it from my mind, but I could not. I would come in from work, sometimes feeling as miserable as ever a poor wretch did. My wife noticed that I felt miserable, and would ask me what was the matter. I would not tell her, but would say it was because I was making nothing

in the mines. One evening, while feeling such a heavy load of sin and condemnation resting upon my mind, I thought I would go out to some secret place and kneel down and try to pray, and see if it would not afford me some relief; but when I knelt down, instead of feeling that I was doing my duty, it seemed to me I was committing the greatest sin of all my life in attempting to approach the presence of that God who is pure and holy, and who cannot look upon sin. It seemed to be mockery. Yet I made out to say, "Lord, be merciful to me, a sinner." But these words, uttered by me, seemed to be the very essence of sin. The horrible feelings that pervaded my mind at this moment can better be understood by those who have been brought out of nature's darkness than described by my pen or tongue. I then asked the Lord to forgive me for this one act, which I thought was the greatest sin of all my life. I do not remember whether it was that night, nor how long it was, until I was relieved of my burden, but it was in a dream. I thought I saw Jesus standing in a large room, away back at the further end, talking to two others of the things that he had suffered. The door was open, and I knew it was Jesus, and he was the very one that I wanted to see, for I wanted to know whether he had suffered for my sins or not. So I made no halt, but went in; and as I approached he turned to me and said, "It was needful that I should suffer these things for you." This news overcame me. I fell upon the floor at his feet, and my heart overflowed with a feeling which I will not here attempt to describe; but my eyes were running down a flood of tears, and my heart was completely broken. I made so much noise that my wife awakened me. I felt very different now from what I did before. My burden was gone, but I felt no evidence that my sins were forgiven, and began to think that I was in a worse condition than before; that if I had not strove against conviction I might have got under conviction. I now prayed to the Lord to send me conviction, even if it should render me incapable of performing my daily labor, for I would trust my family in his hands. I had a faint hope that this dream was an evidence that he had suffered and died for my sins, but I seemed to have no evidence of the forgiveness of my sins. I prayed continually for some token. While meditating on my condition one day, the thought occurred to me that it was useless to try to hurry up the Lord in his work. Sarah and Abraham tried that, and they failed, and it was entirely useless for me; so I tried to become reconciled to the will of the Lord. Not long after this I left the mines and moved to the Sacramento valley, where we heard of Elder Owen, of Suisun. I went thirty miles to hear him preach, and while he was preaching I thought I had gone a long way for nothing; for I did not think he was preaching the gospel,

from the fact that it seemed so plain and simple that a ten year old child could see through his sermon. I could, and I read in my Bible that the natural man receiveth not the things of the Spirit of God, because they are foolishness unto him; neither can he know them, because they are spiritually discerned. And I considered myself a natural man. But the next time I heard him he directed my mind back to the time of my troubles, and I would find myself gathering a little hope that perhaps I had experienced a change; but still I would strive against any such a thought. The apostle's assertion would be presented often to my mind, "We know that we have passed from death unto life, because we love the brethren." I was satisfied that I loved the brethren and sisters, but I feared it was not the kind of love that christians have for each other. In 1864 I moved into the bounds of the Santa Rosa Primitive Baptist Church. About this time I began to have a little hope, and also a desire to be baptized, but I felt that my unworthiness was too great. I feared that I had not been born again, and might deceive the church, which thought made me shudder.

Thus time passed on till 1865. I began to have impressions of mind to preach, which threw me into more trouble. On a certain day of the church meeting I told my wife that I would not go to meeting; I felt too miserable. After she was gone my little children asked me to get some fish-bait and go to the little creek near by and show them how to fish. I did so, and while showing them I heard a voice speak to me, saying, "Take up your cross and follow me, and I will make you a fisher of men." My feelings at that moment were too horrible to describe, for to be a fisher of men, I understood, was to preach, and I knew that I was wholly disqualified; and besides that, I did not believe that the Lord would call such an ignorant one as I was to preach the unsearchable riches of Christ. I knew, however, that he was able to do so if it was his will. In spite of my efforts to banish these impressions from my mind, I would find my mind led out on some passage of Scripture when I would be at my work, and often in my sleep, and the beauties of the subject would be so presented that it would seem to me if I could present it in that way to the church they would be fed; but I felt satisfied that I could not, forgetting that no man can preach of himself.

I will now come to the time that I joined the church. I had been convinced beforehand that at a certain meeting something would take place that would compel me to talk to the church. When the door of the church was opened two brethren went forward, and while one of them was relating the dealings of the Lord with him I wept so that I could hardly keep from disturbing the meeting. As soon as he was done speaking I went forward, and under very great embarrassment told the church a very little of what is here written; and in

doing so my voice frightened me, for it sounded horrible indeed. But the church received me, and I was to be baptized the next morning. I went to the church with a heavy heart, and told I. N. Newkirk that I thought the church had received me without any evidence of a change, and that I wanted them to undo what they had done in receiving me. He and other brethren tried to encourage me to go on and do my duty, and these clouds would be removed. I had heard of brethren and sisters being in this frame of mind, and of their coming up out of the water with their hearts filled to overflowing, and I looked for the clouds to break away when I came out of the water; but it was not the case. It seemed worse, if possible, than ever before. Now I thought that all was lost, and I started as quickly as I could for home, feeling unworthy to remain in their company. On my way the subject of Philip going to meet the eunuch came to my mind. I saw the eunuch riding along in his chariot, reading the prophecy of Isaiah. I saw Philip run to him in time to hear him read, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." Philip asked him if he understood what he read. He said, "How can I, except some man should guide me?" Philip then opened his mouth, and began at the same Scripture and preached unto him Jesus. And when he had baptized the eunuch, I saw him going on his way rejoicing, believing in Jesus. Right there I had a taste of that joy which is unspeakable and full of glory. But very soon the thought occurred to me that I had not suffered what I justly deserved for my sins, and immediately Christ was presented to my view on the cross as having suffered for all my sins. I was then enabled to rejoice again for some time. Since that time I have been betwixt hope and despair. I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, causing me to feel, "O wretched man that I am!" One thing have I desired of the Lord, and that will I seek after: that I may dwell in the house of my God all the days of my life, and inquire in his temple. Thus far the brethren and sisters have borne with me, and I have been trying to preach the unsearchable riches of Christ, and also trying to quit, thinking often that I am disgracing the cause I think I dearly love; and were it not for the earnest entreaty of my brethren and sisters, it seems to me I should have quit long ago. But I can sometimes say with Paul, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

I have now written, perhaps, more than will be profitable to insert in the SIGNS OF THE TIMES, yet I have left out a great deal that I love to tell.



If you, dear editors, see no marks of a christian in this, you will lay it aside. Yours in love,

DANIEL BRIDGES.

GHEENT, Ky., March 16, 1885.

DEAR BRETHREN G. BEEBE'S SONS:—I have been requested to write for publication in the SIGNS OF THE TIMES the dealings of the Lord with me, if indeed I have ever known anything experimentally of the working of God's Spirit in the hearts of his dear people.

I was born, raised, and have lived most of my life in Gallatin, now Carroll County, Kentucky. I am now in my seventy-third year. I learned to read when quite young, and the first book that ever attracted my special attention was, if my memory is correct, entitled "The Martyrdom of John Rogers, of England." That book was loaned to me by my oldest sister, the wife of brother John McCormick, whose obituary was published in the SIGNS a few years since, over the signature of brother I. N. Vanmeter, of Illinois. On the back of that book was a picture of that good man enveloped in flames and writhing in the agonies of death, while in the background were the wife and children, gazing in tears and sorrow upon the dear husband and father. The reading of that book impressed my youthful mind with feelings of the deepest sorrow and indignation. The memories of that cruel death followed me as I advanced in life, and impressed me with the clear conviction that there must be a great reality in the religion taught in the Bible. To that great book I often turned my thoughts; and while I could not comprehend its great and solemn truths, yet to me it was not like other books. In it I found that which looked beyond the vanities of earth, and pointed away to the great Creator of all things; and when studying astronomy I was lost in wonder and astonishment when contemplating with feelings of awe the power and wisdom of that great Being who has created and upheld the innumerable worlds whose circuits are in the blue dome of heaven. These things led me to avoid the wickedness and vanities of some of my youthful associates, which created in my heart deep feelings of pride for my morality, and upon that morality I rested all my hope of a blessed immortality. But the infinite goodness and mercy of God did not let me remain upon that sandy foundation. In 1829 I was permitted to hear Elder John Scott preach upon this text, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble," &c. He showed that the Pharisee who went to the temple was proud of his religion. It was then, as I now hope, that the eyes of my spiritual understanding were opened, and I was enabled to see that I had been up to that time just like that Pharisee. My pride then vanished, and I was left without a foundation on which to rest. Secretly and quietly I turned to the

Bible, but found that its strong denunciations were against the proud and they that do wickedly; hence I found no comfort there. I read a little book that I found in my father's library, entitled, "Come, and welcome, to Jesus Christ." It was written upon this language of our Lord, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." But how could one who had been filled to overflowing with pride and vanity come to him? was the great and all-absorbing question. That pride was a great gulf, which I had no power to cross. Deep and impenetrable darkness surrounded me on every side; and when I learned that God's dear people were given by the Father to the Son, I was still more perplexed, for I knew that I could do nothing that would recommend me to God the Father and cause him to make that gift, or include me in it. For months I wandered along like Israel in the wilderness, not knowing whither I went; but when I was enabled to realize that there was nothing in me to which I could look as a foundation on which to stand, my prayers were, "Lord, be merciful to me, a poor, helpless sinner." I was then enabled, I hope, to look from self to him of whom I had read, who said, "And him that cometh to me I will in no wise cast out." Then my meditations were upon him, his sufferings and death, all to redeem his people from sin and its consequences. A love for him found a place in my heart, and a trust in him afforded me sweet consolation; yet I did not recognize this as the faith of God's dear people. I wandered on in that way till 1831, when I attended an association, and heard Elder Wm. Hickman preach. In his sermon he so clearly described my feelings and travels that hope sprang up, and I desired more and more the society of the saints. My confidence in him was almost unbounded, for he had baptized my father and mother in Scott County, Kentucky, in 1795, and I had heard them speak of him so frequently that my desire was to see him and hear him preach; and when I was blessed with that opportunity I gave him fixed attention, and was made to rejoice in the great truths he proclaimed. On the fourth Saturday in September of that year I told some little of what I have now written to the church at White's Run, was received, and baptized on Sunday by Elder John Scott. While I was talking to the church brother McCormick asked me this question, "Did you believe that God would be just in your condemnation?" My answer was, "Yes." Although that question had never been presented to me before, yet it was so completely in accord with what I had experienced that I was glad it was asked; for as to merit in myself, I had none, and if saved, it was all of free grace. That has been my experience day by day as I have journeyed through life's troubles, sorrows and afflictions. Although more than fifty-three years have passed since those things oc-

curred, yet I have more and more been led to say, If I am saved, it is not by works of righteousness which I have done.

In 1841 I was traveling in a very sparsely settled part of the state of Missouri, in the month of June. I was riding across a large prairie, not in sight of the habitation of any of our race. A sense of deep gloom and loneliness almost overcame me at the thought of my condition, when suddenly this language came up as forcibly as if it had been audibly spoken, "The Lord is in this place, and I knew it not." I have never since had language to describe my feelings of joy. All loneliness vanished, and I had the most delightful company that any could desire. How long I was permitted to enjoy that company I know not, for my mind was turned away from all things earthly. But ah, dear reader, oft has it been my lot since that date to grope in darkness, and wander in the gloomy shadows of death. For many years I was engaged in the practice of my profession, the law, and many of my brethren and sisters thought it quite strange that I could be engaged in so worldly a profession as that. Now, not for the purpose of justifying myself, but for the purpose of giving my feeble thoughts upon the question, Should God's people engage in a business which relates alone to this world? It is an admitted truth that law and government are of divine origin. If so, then the more thoroughly an individual becomes acquainted with the law, the more profound must be his veneration for the great Giver of that law. The psalmist says, "Justice and judgment are the habitation of thy throne." Justice, among men, cannot be known except by a rule, and that rule is the law, and that law has emanated from the great Lawgiver; but none can know the infinitely holy character of that law except those who are made spiritual, for it is a stream from that great fountain of justice and judgment, and the natural man receiveth not the things of the Spirit. If all the lawyers of Kentucky were christians, in the full acceptance of that word, surely we would soon become a happy and prosperous people. I once presided in the trial of a man indicted for murder. The jury found him guilty of murder in the second degree, or manslaughter. I sentenced him to the penitentiary. Those who heard the trial approved my course, the highest court in the state affirmed the judgment and sustained all my rulings, and the unfortunate young man said to me on his return home that he did not have a hard thought against me, that I had done my duty in his trial, and he admired me for it. Now I know that I could not have done that, and been thus approved, if I had not been sustained by omnipotent power and infinite wisdom. I have given this little circumstance to show that courts and lawyers cannot mete out justice to all unless sustained by that power and wisdom.

H. COX.

DANSVILLE, N. Y., Feb. 15, 1885.

DEAR BRETHREN BEEBE:—Inclosed please find two dollars for my SIGNS, present volume. It is the only preaching I have; and when I have read its richly laden columns, and gleaned what I could, I have only to set about digesting my feast by myself alone, with such light as the Spirit of revelation affords, and no one to interchange a thought with who can walk in the same light and enjoy the same feast with me. Thus while feasting alone a portion or morsel is sometimes dealt out to me of incomprehensible sweetness and of great nutritive qualities, but somewhat difficult to digest. Then I want to tell some one who knows its sweetness; and ask about its qualities and its effects. I know the apostle James says, "If any of you lack wisdom, let him ask of God," &c.; and then he adds, "But let him ask in faith, nothing wavering." Yet I am so "like a wave of the sea driven with the wind and tossed," that it seems useless for one of so little faith to apply in person for wisdom where such strong faith is required. I do not question our Lord's ability to reveal the mysteries of his wondrous grace direct to the understanding of any of his children, but I believe he has chosen messengers of his mercy through whom he makes known his will concerning us. He sent his prophets and teachers in early times, and the people received instruction at their hands; and in these latter days the ignorant and unlearned very properly look to God's ministers for instruction in those things wherein the great "mystery of godliness" is concerned.

While I fully agree with you that "no created intelligence can comprehend the great mystery of redeeming grace," yet that "it is revealed in all its infinite length and depth to every babe who is born of God," is not so clear to my mind, inasmuch as so many of these "babes" are so earnestly inquiring into the mysteries of this great grace, and are so frequently astonished with its new beauties, and so constantly growing in grace, and in the knowledge of the truth as it is in Jesus. In your editorial on page thirty-four, number three, present volume, you say, "In his eternal deity our glorious Lord could not be subject to death; and although in the weakness of the flesh he could suffer and die, it was only as bearing the sins of his people that he could die." It would greatly relieve my mind if you could or would explain in what sense it is that you use the personal pronouns "his" and "he" in the above statement, or to whom they relate—to the natural, fleshly person, possessed of natural life, called Jesus, in whom God was manifest, or to that same person in connection with the eternal Deity, called Christ, the Son of God. If the latter, are we to understand that when Jesus cried, "My God, my God, why hast thou forsaken me?" the eternal Deity withdrew, and only the man Jesus died? These may be "foolish questions," such as arise from the natural mind, but they are not presented in a captious, criticising

sense, but to obtain, if possible, light on this grand and to me most important portion of the scheme of salvation. John the evangelist says, "In the beginning was the Word," "and the Word was God," "and the Word was made flesh, and dwelt among us." This same Word which was made flesh, while dwelling amongst the people and teaching them, incurred the displeasure of the Jews, who conspired against him and crucified him, and he died on the cross. Is not this a great mystery? Whether I am permitted to understand it or not, I have never been able to discover a more acceptable way of salvation, none so well suited to my case; and if this fails, woe is me! for I have no other hope.

I have been a reader of and a subscriber for the SIGNS OF THE TIMES nearly as long as brother Amos H. McKay, of Manchester, Iowa, and do not feel willing to do without it. Trusting this will find you in the spirit and able to communicate, I remain, as ever, yours in gospel bonds,  
P. WEST.

REMARKS.—It was not our design to say that the natural mind of the saints can receive the spiritual revelation of this truth. If that could be, there would be no mystery in the case. But all the deep things of God are searched by that Spirit which leads every one who is born of God. It is only by this "unction from the Holy One" that these little children "know all things." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 27.

In writing of the great mystery of godliness as revealed in our Lord Jesus Christ, we cannot hope to be more explicit than the inspired record. The pronouns "his" and "he," in the expression quoted, both refer to Christ, which name may be substituted in place of the pronouns. It is clearly revealed that Christ did descend into the depths, whence he cried unto God, (Psalm cxxx. 1,) and that the God of peace "brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." It was not as a mere man that Christ died. In his own person as a man he was sinless, and as such not subject to death. This sinless man, anointed as Head of his body, the church, is the Christ, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter ii. 24. What we designed to present in the article referred to, was the unity of Christ and that redeemed body of which he is the Life. If he could be separated from his body, he would not be manifest as CHRIST JESUS, nor could there be salvation for any of them. Hence the vast importance of the unity of the Head and the body in the revelation of "Christ

that died." "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."—1 Tim. ii. 5, 6.

We appreciate the kind spirit in which these queries are presented, and earnestly desire that these brief explanations may prove satisfactory to brother West, and any others who may have failed to understand the article in number three.—ED.

NEW CHURCH, Va., Feb. 4, 1885.

DEAR BROTHER BEEBE:—The following is a letter written by a young sister in Christ, who has recently entered into rest. The brother to whom it was written, when I told him that she was dead, got the letter and showed it to me, and we agreed that it ought to be published for the comfort of many; for she was one of the bright epistles of Jesus, and many will be glad to hear her experience.

T. M. POULSON.

MESSONGO, Va., Sept. 8, 1878.

DEAR BROTHER IN CHRIST, AS I HOPE:—I received your letter a week ago. I hope you will excuse me for not writing sooner, and I think you will, as I have more than one reason for the delay. One reason is, that I have been sick; and the other reason is, that I have been so much of the time in darkness. You said that you expected a good, long letter from me, so I will tell you that I fear you will be disappointed. Your letter made me feel quite small, and it seems that I should not dare attempt to write to one whom I esteem so much better than myself; and it seems as though I could not, had you not written first. But as you have made the request, duty presses upon me to make the attempt. It is with much timidity that I attempt to say anything in regard to what I hope have been the Lord's dealings with me; but I will now try to do so, hoping the Lord will open my mind in that direction. It appears that it is more of a task to me than it is to others; for if I have any christian experience it seems less like it than that of any one else in the world.

I do not remember my first serious thoughts, but I think I had them when very young. I remember thinking that people would die one after another until all would be dead, and what an awful thing it would be. I suppose this was only a natural or slavish fear. I thought of what a beautiful thing it would be to be a christian, and also thought I would be one when I should get to be older. When about nine years of age, I think, I thought I would begin the next fall, as that would be the time for the New School Baptists to hold their protracted meeting. I thought there was something for me to do. But I finally thought I would put it off until the next fall, and kept making this resolution year after year. When I would be at those excitements I could not keep from shedding tears, and some of them would come and talk to me, exhorting me to come

while my heart was young and tender. It seemed to be very little trouble for some to go to the mourner's bench, as it was called, and to profess religion; but it was a great task for me. I kept on making resolutions until about five years ago. One night I went to meeting and the preacher read for his text, "Seek ye the Lord while he may be found; call ye upon him while he is near." I thought I must go and be prayed for that night, and I suppose I thought it would do me some good. Poor, silly creature. I do not remember anything the preacher said, but it seemed as though the text was spoken to me, and when the invitation was given I went forward. I thought I could do very well at first, for I could shed tears and try to pray. I thought I was a sinner; but, my dear brother, I fear that I did not see my sins plain enough. I think that since then I have been made to see them much plainer. I got along the first night very well, but after that I felt very miserable. Sometimes while there I would wish myself away; but I went, time after time, hoping that something would be said which would do me some good. Some of them I looked upon as being christians, and I thought that hearing them talk might give me some comfort; but very little, if any, did I receive from them. I sometimes thought I had sinned away my day of grace. I remember that while going home one night I felt so much free will about me I thought I would try and pray in such a way that the Lord would accept me that night. I appeared to get along part of the time right well; but I soon got where it seemed that my words did not rise higher than my head, and I doubt there being a word of prayer in all I said. I was sometimes left almost in despair, and about all that I could say was, "Lord, be merciful to me, a sinner."

It appears to me that if I could have seen my sins plainer then, I should have a brighter evidence. I have read of some who said that their sins caused them sleepless nights, and also took away their appetite for food; but I do not remember that mine prevented me from eating except once. I sometimes think that mine is an outside case.

"Like one alone I seem to be;  
O! is there any one like me?"

I have thought that when any can know just the time when they first saw themselves as justly condemned sinners, and just when the burden left them, they do not have as much cause for doubting as do others. But as for myself, my troubles came gradually, and left me measurably in the same manner.

Thus time passed with me for about one year. Sometimes I seemed careless and indifferent. After thinking about my condition one night, while lying in bed, it appeared as though something said to me, "Daughter, thy sins, which are many, are all forgiven thee." I do not think I was asleep at the time, but I will not say positively. But it was not as plain an evidence as I wanted

that my sins were all forgiven. I wanted a brighter assurance. But as time passed on I think my burden gradually wore away, until the time of the next protracted meeting, and again I attended a part of the time. One night I was sitting quite far back, and one of my school-mates came and talked with me. I told her that I did not feel as I had felt, but still I was not satisfied. One night after that I was present again, and I felt willing for the Lord to do with me as he saw fit. I hope that then I had worked up all my means, and was willing for the Lord's will to be done. I attended the meeting after that, and the preacher said they had adopted another plan: that if there were any present who felt that they loved the Lord, or felt that they had experienced a change, to request them to make it known. He said he did not doubt that there were some then present who had never been able to make it known. I felt that he was talking to me, as though he could see my case. I could not keep from weeping. I went forward and told some of them that I felt I had experienced a change before, but I was not satisfied, fearing I had been deceived. Before I left the place I was sorry I had said anything. When I reached home I told my mother of my feelings, and she said she had noticed that there was a change in me for some time. This seemed to do me some good. I had feared to say anything to her on the subject, for I thought she would have very little confidence in me. Then I went out into the field and told my father, for I felt that I ought to do so. I got along very well for a day or two, and then I began to doubt. And, dear brother, I have been doubting and hoping ever since. Sometimes my hope seems so very small that it seems no hope at all. But this one thing I know, that things I once hated I now love, and things I once loved I now hate; for I have seen the time when I was so much opposed to the Old School Baptists that I thought if my mother should join them I would be looked down upon with contempt. One night, just before I was relieved of my trouble, or just afterward, we were talking about how the Old School Baptists were persecuted, and I said, "I think it is right hard, for it is only for the truth's sake." My mother replied, "I do not know but what you will be one before you die." I replied, "I do not know so well about that." It was not long after this until my mind was exercised on the subject of baptism, and I think that if ever I prayed it was then, that the Lord would lead me in the right way. My mind was under exercise for nearly a year before I went to the church. I felt very unworthy, and was afraid I might bring reproach upon the church. I do not feel worthy yet, and I have the same fears still. But with all my fears and unworthiness, I was given strength, on the eighth day of January, 1876, to go to the Old School Baptist Church at Messongo and tell them some of my exercises as

best I could. I was received, and on the next day was baptized by Elder T. M. Poulson. I cannot say it was to my surprise, like some; for I was strengthened by the encouragement which they had given me. I do not regret that I went. If I knew it was wrong, I should feel very sorry. I do often feel unworthy, but I have never felt that it was wrong. There are so many privileges we are brought to enjoy, I sometimes think I do not appreciate them half as much as I ought. I believe I had as great a desire to be in company with the church before I was baptized, as I have had since then. I wanted to hear them talk, but I wanted to be in a dark corner, or in some place where they would not see me. But wherever I might be they would notice me; yes, I thought, too much. If they had known me as I saw myself, they would not have done so. O! I do feel so cold and indifferent at times that I think the church must see it.

"So far from God I seem to lie,  
Which often makes me weep and cry;  
I fear at last that I shall fall,  
For if a saint the least of all."

I sometimes think I shall have to give up; but just before I am left entirely to despair, my little hope springs up, which I would not part with for worlds like this. I sometimes think I feel the Lord's presence, and O what comfort it gives, such as the world knows nothing of. I have sometimes felt that it was a foretaste of heaven, when we shall meet to part no more. As you said in your letter, there we shall sing redeeming love, being redeemed by the precious blood of Christ, which cleanseth from all sin. I feel that if I am saved, it is by grace.

"Nothing in my hand I bring,  
Simply to the cross I cling."

I think I had better close this scribble, for it is longer than it is good. If it looks as badly to you as it does to me, I think you will be disgusted with it; but I told you not to expect much from me. I do hope you will not be so out of patience with what I have written as to never write me again. What I have written does not look like the experience of a subject of grace, but I would like to know what you think of it. If you say it differs from any you have ever seen or heard, I shall not be surprised. I have written more than I expected when I began. I feel that I could write more, but perhaps I have written more than is profitable. I hope you will make due allowance. In christian love I remain your unworthy sister,

GEORGIA A. BYRD.

TRIVOLI, Ill., March 9, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Through the goodness and mercy of our covenant-keeping God my unprofitable life is spared to see the coming of another spring, when in nature we may look for the singing of birds. How cold and dreary does the long winter seem, and how eagerly do we look for spring. And our faith is firm that it will come in the season appointed by him who rules all things. But

how unbelieving I feel to be, when the cold winter seems to last so long in my poor, famishing soul, that summer will ever come again. When the Bridegroom disappears, then all is night with my soul. Then how poor and weak is my faith, and how ready I am to say, Is thy mercy clean gone forever? Wilt thou be gracious no more? It seems that if I am indeed a child of God, I am left most of the time to walk in darkness. What I am is hard to know. But this one thing I do know, that I am a sinner. If I were dealt with according to that which I feel I deserve, I would forever be banished from the presence of the just and holy God. I feel to say with the poet,

"And if my soul were sent to hell,  
His righteous law approves it well."

I have had a name among the children of God about twenty-four years; and the reason why I united with those who are despised by the religious world, was because I loved them. I felt as did Ruth, that their people were my people, and their God my God; and I have the same hope yet. But if I am one of them, I feel that I am surely less than the least, and am not worthy of a name among them. O how I do love to read their sublime communications in the SIGNS OF THE TIMES. The last number seemed to be the most glorious; but perhaps I was better prepared to read it. It seemed to me that the communication of our dear gifted brother Scott was written in demonstration of the Spirit. O how I did love to read the waymarks by that valiant soldier, Elder Smoot. It was well seasoned with sound doctrine, which will stand, I believe. It is that which I feel to rest upon for time and eternity. The God of the whole earth will do right. Who dare say to him, What doest thou? How interesting was the account of the Lord's dealings with brother Welbourne. I felt to say that he had been with Jesus. O what a blessed Teacher! He can take the most ignorant and enable them to confound all the wisdom of this world. He takes the beggar from the dunghill, and places him with princes. I hope that brother will write again. Then came the letter of that dear old servant, whom I have esteemed so highly for many years, Elder John Stipp. Though I never saw him, yet I feel to love him with that love which I hope is stronger than death. Then came the ably written experience of Elder Vanmeter's daughter. The Lord will lead his children to the fold, and I feel to bless his holy name. How I did love to read the letter of that dear saint in Chicago, Illinois. She told of my sinfulness, which gave me comfort. What a great satisfaction it is to hear from so many of our dear kindred through the SIGNS OF THE TIMES. Their letters were all good, and I feel very glad that they manifest the love of the Master. Dear kindred, we should be kind one to another. If one advances an idea that we do not agree with, let us write to them in the spirit of love. How glad I was that Elder Bartley

wrote in the spirit of love in his reply to Elder Stipp. I feel that we are poor worms of the dust, and unless the good Lord leads us we are sure to go wrong. I feel to say to the dear brethren and sisters who write for the SIGNS, as well as the editors, Continue your letters of love. They seem like cups of cold water to my soul, and my mind goes out to you all. I still have in fond remembrance the Salisbury Association, which I attended two years ago. How much I would like, if it were the good Lord's will, to attend the associations of the east this spring, and to see the many I love in the flesh, and those whom I have heard proclaim the glad tidings of that finished redemption. Behold, what manner of love the Father hath bestowed on us. This love cannot be bought. The cattle upon a thousand hills and rivers of oil would utterly fail.

Dear brethren, I wanted to send you my subscription for the year 1885, so I thought I would write a little. It will do for the scrap basket. When I began, I thought to give some outlines of my faith, and where my hope anchors for time and eternity. I ask your pardon for consuming your time and patience to read what I have written. May the Lord be with you in your labor of love.

E. D. VARNES.

BLACK LICK, Franklin Co., Ohio.

DEAR BRETHREN BEEBE:—I will send you one more letter and perhaps it will be the last. The year 1884 is just passing away, and the moments are fast finishing. My soul, hast thou nothing to say concerning the time past? I trust I have this to say, that God has kept me till the present, and has taught me that all I possess has come from his bountiful hand. And I hope he has led me to put my whole trust in him, for of myself I can do nothing. "It is the Spirit that quickeneth; the flesh profiteth nothing." By Adam sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned. And where is our deliverer? Jesus, the Son of God, the only begotten of the Father, he on whom the Spirit descended in likeness of the dove, and the voice was heard to say, "This is my beloved Son, in whom I am well pleased." He was foreordained before the foundation of the world, and must suffer, bleed and die, to redeem his bride, the church. He died to save his people from their sins. He died for their sins, and arose for their justification. His church was complete in him before time began. The world and Satan may try to put it down, but that never will be done; for Jesus hath said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." I believe that the more trials we have in the world, the sweeter rest will be.

Dear brethren and sisters, let us strive to be patient in bearing all persecution; for Christ, our Redeemer, has also once suffered in the flesh, that he might bring us to God. He

is our only trust and our only hope. Take away Jesus, and all would be nothing; for there is no other name under heaven given among men whereby we must be saved. Although doubts and fears often arise in our minds, and all may seem dark and gloomy, yet to whom can we go but to Jesus? We can trust in no other. I sometimes fear that I have never known the Lord aright, or never have been born of the Spirit, and I feel unworthy of a name among God's people. Yet that blessed hope which I once received has never left me. It is very dim sometimes, and then again it will brighten. My prayer is, O God, keep me by thy power, lead me by thine own right hand, that I stray not from thee into by and forbidden paths. Be with me through life, and at death receive my spirit.

My days are fast drawing to a close. I am now in my seventy-sixth year, and it cannot be long until the place that now knows me shall know me no more. I can only say, Thy will, O God, be done.

Well, I will close this, for it is already too lengthy. I have not written as I thought of writing when I began. Do with it as you think best. Yours, as ever, in hope,

LUCINDA ROCHELLE.

OBLONG, Ill., Dec. 23, 1884.

DEAR BRETHREN BEEBE:—I have felt a desire to write to the dear saints of God, my best kindred, I trust; but feeling my unworthiness and my inability so to do, I have long deferred the matter. I have felt at times that I must write, my mind being so deeply impressed; but feeling my weakness, I have long declined. My mind now being somewhat impressed, I will once more in weakness try to pen a few thoughts, praying and trusting that the Lord will be with me and give me what to say, for without him I am nothing. In my flesh dwells no good thing; for to will is present with me, but how to perform that which is good I find not. I want to say to the dear ones of the household of faith, the children of our God, that in the world they shall have tribulation; "but in me," says the Savior, "ye shall have peace." I feel that I have had much tribulation, sorrow and affliction thus far in life; but I feel thankful, if I know anything about myself, that amid all the many scenes of confusion of this inconstant life the Lord has ever been mindful of me. I know not how his love and long-forebearance could endure for one so unworthy as I am, neither do I know how to praise him for the same; for when I consider my frail nature I ask myself, What is man? and why should the blessed Lord be mindful of him? There is no soundness in him. He is full of wounds, bruises and putrefying sores, from the sole of the foot even to the head. But here another thought presents itself to my mind: Jesus, the love and wonder of heaven, undertakes our case. We need not fear to trust this great Physician, for he never lost a case. First he gives us sight to view him, and then bids

us look unto him. We look, and we are healed. Being quickened into divine life, we are made to see what rebels we are, and to beg for mercy. Yes, we are willing to be anything for the sake of salvation, or Jesus, which is our salvation. When he has nothing more of his own to offer, then Jesus makes known to the poor sinner that he is an heir of God and a joint heir with Christ. Then he is made to rejoice in hope of a blessed immortality beyond the grave. He then has faith; not a vain faith, but faith in Jesus; the faith of God's elect; that faith that will enable him to lay hold on eternal life; that precious faith which the inspired writer had under consideration when he said, "One Lord, one faith, one baptism." Not faiths, nor Lords, nor baptisms; not in the plural, but in the singular. I know there are people who contend that it makes no difference what we believe, or what church we belong to; but I do not so understand the Bible, for the Scriptures tell us to contend earnestly for the faith once delivered to the saints. We must admit that every persuasion or order has a faith of its own, and so there are many faiths which are vain. There is but one true and living faith, and but one true church or kingdom, and that is the one which Christ set up here on earth, and said, "The gates of hell shall not prevail against it." I understand this true church to be set up for the benefit of his children here in time, for his saints to dwell in. Then, dear ones, you who feel that you have a hope in Jesus, that you have an interest in that precious blood that was shed for the remission of sins on the cross of Calvary, take up your cross as you are commanded, and follow the Savior. Go home to your friends, the church, your kindred in Christ, and tell them what great things the Lord has done for you. Search the Scriptures diligently, and try to learn the truth as it is in Jesus, for the truth is all that will do us any good.

Dear brethren and sisters, we cannot forget that in the world we have tribulation; "but in me," says the Savior, "ye shall have peace." Then if you are in Christ you have the promise that you shall have peace, and that you shall enjoy the peace of Zion. The Savior said, "My peace I leave with you: my peace I give unto you." I know there are many precious promises to his dear children. I have many temptations, and many doubts and fears, yet I feel that God is merciful even to our unrighteousness. God is not slack concerning his promises to his children; but I am made to ask if one so unworthy as I would be counted of that number. Yes, bless the Lord. If I am an heir of God and a joint heir with Christ, his grace will be sufficient for me; for he says, "I will never leave thee nor forsake thee." "Having loved his own which were in the world, he loved them to the end," and promised to send the Comforter, whom the world cannot receive, because it seeth him not, neither knoweth him. The natural man knows not God.

I have written as best I could, but have not said what I wanted to, for I could not. Now, dear brethren, I submit this to your better judgment. Please correct mistakes, and excuse poor writing. Your sister in bonds of christian love,

MARY A. BIGGS.

MAPLE WORKS, Wis., Jan. 20, 1885.

DEAR BRETHREN BEEBE:—I find that I am late in sending my remittance for the SIGNS, but will try to do better in the future. I cannot think of doing without it, as it contains all the gospel I hear; for I am surrounded by everything else, and not one soul that believes as I do. I cannot go and hear what I believe to be false, except on funeral occasions, and then I do not expect to hear anything comforting. I feel as though my lot is cast upon the barren mountains, among briars and thorns. I have to grope my way in the dark so much, that it seems to me the Lord has forgotten there is such a worthless worm as I, who sometimes am afraid to die. But I feel and know that he doeth all things well, whatever may become of me. I want to be reconciled to his will, and feel to say, Thy will, not mine, be done. O how I love to meditate on seasons past and gone, when the candle of the Lord shone around me. I then felt that the Lord had forgiven my sins, and could say, "Vain world, adieu." I feel just as firm in my belief to-day, as when I first joined the Old School Baptist Church, which was over thirty years ago. It has been twenty years since I heard a gospel discourse, except what I get in the SIGNS. When I read of the associations, it seems that I must fly to them, I am so hungry, to meet with and see the saints face to face. O! you who have church privileges can know nothing of what it is to be deprived of them, until you have been denied. But I have this one thing to comfort me, it will not be long until I shall quit this house of clay and fly to unknown lands. I love to sing,

"There is a rest which I, one day,  
Far from this gloomy world shall find,  
Where I shall cast these clouds away,  
And leave my sins and griefs behind.

Then, O my soul, with patience bear  
The light afflictions of thy clay;  
They are not worthy to compare  
With the bright glories of that day."

But am I one of that number? O! I have so many doubts and fears. I feel to say with the poet,

"For if I am a christian,  
I am the least of all."

If the Lord would see fit to send one of his ministers out here in Wisconsin, I would feel very glad. But he knows what is best, and if he has a people here to be gathered he will attend to that right early.

But I will not trouble you any longer with my scribbling. My mind has run much faster than my pen. Believe me, yours truly,

SYBIL ALLEN.

WORTHINGTON, Minn., Feb. 15, 1885.

ELDER G. BEEBE'S SONS:—Please find inclosed two dollars, to pay for the SIGNS OF THE TIMES, that well beloved paper. And now I will try

to tell you some of my feelings. I dare not call you brethren, because I fear I am not one of the children of God. I fear and tremble when these doubts and fears arise. Yet when I read articles from your pen, and from Elders Chick and Durand, and also from the apostle Paul, a little hope springs up with me that Jesus will save me, not for my good works, but through his mercy. I hope the dear Lord will enable me to take the SIGNS as long as I live, and it continues to be edited as it is. When I read the communications therein, I feel that I would like to sit down and have a good, long talk with the writers. I love fireside preaching. I find a jealous mind within me, and it has made me look over the world to see if I could find a people that hold the faith of the apostles of our Lord Jesus Christ. I have found none such except the Old School Baptists, and I love them for the truth's sake. Elder Chick was the first Old School Baptist I ever heard preach, and his text was, "He that hath an ear let him hear what the Spirit saith unto the churches." There was a love in me that night for the man, and I hope the Lord will not let it die. I met him at Fishburg Creek, Maryland. Near there a family of Woolfords live, and there I was baptized by Elder Durand. There I lived for three years, and I love the people there, though I cannot understand how they came to accept of me in the church. I must close this, fearing I may weary you. I remain your friend, in hope of eternal life,

HENRY JAMES.

PORTLAND, Maine, March 1, 1885.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—It is about time for me to send you the money for my paper another year. I have taken the SIGNS OF THE TIMES for twenty-two years, and it has never suited me any better than it does now. The writers describe my experience of nature and grace, if I know anything about grace. We have a kingdom preached here, and the door is wide enough to take in all of Adam's race, and their savior is anxious that all sinners should come and let him save them. Now I know that anxiety grows out of weakness. I have never read of any weakness in our Savior. Neither death nor the grave could hold him. And he has said, "Strait is the gate and narrow is the way that leads to life, and few there be that find it." I think that the straitness of the gate and the narrowness of the way is explained in this, "Whom he did foreknow, them he also did predestinate." We do not have any paper except the SIGNS that holds forth the doctrine of the Bible and describes my daily experience, and this is why I do not want to do without it as long as I am able to pay for it. I never knew what it was to be a dead weight to myself, on account of sin, until I had experienced what I think is my hope, which is Christ in us the hope of glory.

Yours in hope of victory through our Lord Jesus Christ,

GEORGE LAMBERT.

ORLAND, Cal., Jan. 25, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will please find the subscription price for that precious paper, the SIGNS OF THE TIMES, which comes to me in my far off home in the west, heavy laden with the precious truth of the gospel of Christ Jesus our Lord. Although I am very poor concerning this world's goods, yet I feel that I cannot do without the SIGNS, which contains all the preaching I get. It has pleased our heavenly Father to call away by death my dear husband, for which cause I feel very lonely indeed. Cast off, as I am, from all my kindred in Christ, the SIGNS is my most welcome visitor, which often tells my feelings far better than I could tell them myself. O how my heart is often drawn out in love to the contributors of the SIGNS. Though I am a stranger to most of them in the flesh, yet spiritually I hope we are not strangers or foreigners, but fellow-citizens with the saints and of the household of God.

May you, dear editors, be blessed in the future, as you have been in the past, with all spiritual blessings, according to the mercies of him who rules all things after the counsel of his own will. May you be spared long to comfort the weak of the flock, is the desire of your very little sister, if one at all,

O. E. MCCONNELL.

MALCOM, Seneca Co., N. Y.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find four dollars to pay for the SIGNS for myself and Mrs. Esther Odell for the year 1885. We intend to take it as long as we can pay for it. It contains all the preaching I get, as I cannot hear. But, bless the Lord, I can read the SIGNS, and it does my heart good to hear from my Father's children far and near, and to learn that they are firm in the faith once delivered to the saints. May the Lord be with you, and strengthen you by his grace to feed his sheep. My love to you and all the household of faith.

PHEBE ODELL.

PRATTSVILLE, Ark., March 18, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—If it is not asking too much, will you please request some ministering brother who desires to remove south to come and see us? There are a few of us in Grant County, twenty-five miles from any church of our order.

As ever, your brother,

J. P. HALEY.

#### 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:

James Livingston, formerly of Central Bridge, N. Y.

Mrs. E. A. Gotcher, formerly of Lipan, Texas.

BRETHREN BEEBE:—Please ask your subscribers if they can give any information of the whereabouts of one Geo. W. Cheaney. If so, please let me know. Address me at Versailles, Kentucky.

SAMUEL BROWN.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1885.

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

I PETER IV. 1, 2.

"FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

In writing as moved by the Holy Ghost to the elect strangers scattered abroad, Peter presents the solid truth of divine sovereignty as revealed in the definite election of those to whom he writes, which he declares was "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." To these characters all this epistle is addressed, and to them exclusively its every admonition and exhortation belongs.

The fact that Christ hath suffered for us in the flesh, bearing our sins, the just for the unjust, is cited as the reason for which those for whom he suffered should arm themselves likewise with the same mind. It is upon no other basis that any of the elect strangers have hope in the salvation of God, but the truth that "Christ hath suffered for us in the flesh." This is the reason of the hope that is in them, which is able to sustain them under all their afflictions, and to give them the victory over all the fierce assaults of their cruel adversary; so that their only safety in their present temptations consists in their trust in the Lord as having brought them to God by his suffering, when he was "put to death in the flesh, but quickened by the Spirit." Therefore the direction, "arm yourselves likewise with the same mind," authorizes every one of these elect strangers to claim their unity with and in Christ in that suffering and death, and also in that quickening and resurrection by which he brought to light their life and immortality through the gospel. If they were not identified as one with him in his death, then they can have no hope; "for there is none other name under heaven given among men, whereby we must be saved." As the natural man even of the saints receiveth not the things of the Spirit, this vitally essential principle is hidden from the search of natural reason; but it is revealed unto all those babes that believe on the name of the living Word, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. This is revealed to them through that faith which is the fruit of the Spirit and is the gift of God.—See Gal. v. 22; Eph. ii. 8. Since this faith is the evidence of things not seen, and the natural man cannot know or receive its testimony, it is clear that there can be no comforting assurance to sustain the hope of the saints in anything which is comprehended by the natural mind.

That hope is revealed only in the mind of Christ, which is given to them who are born of the Spirit of God. In that mind they are secure against the fiery assaults of unbelief and of Satan; for to all his charges faith presents the all-sufficient answer, "Christ hath suffered for us in the flesh." No more can be required by infinite justice; for in that one offering of himself without spot to God he hath perfected forever them that are sanctified.—Heb. ix. 14; x. 14. This embraces all who were chosen in Christ before the foundation of the world, "sanctified by God the Father, preserved in Jesus Christ, and called." Clad in this perfect armor, the saints shall ever be able with the shield of faith "to quench all the fiery darts of the wicked."

"For he that hath suffered in the flesh hath ceased from sin." Taken in connection with the preceding context, the suffering here referred to is evidently that death with and in Christ spoken of in verse eighteen of the third chapter. This perfectly agrees with the testimony of Paul, "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. It is only as bearing the iniquities of his people that it could be said of our Redeemer that he "hath ceased from sin." In his own perfect holiness as separate from sinners he could not cease from that sin which never had polluted him. But he who knew no sin was made sin for us, that we might be made the righteousness of God in him. The righteous demand of divine justice was not abated even when the payment must be made by the life of the Son of God. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. v. 8, 9. Having suffered in the flesh that death which was required of his body whom he came to redeem, he was raised by the glory of the Father, that is, by his own immortality, not merely from the tomb, like Lazarus, but from his humiliation under the law, where he was made a curse for all who are saved by his precious blood, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i. 20, 21. When Jesus died for all those whose life he is, the inspired decision is that "then were all dead."—2 Cor. v. 14. This truth is the defense of every saved sinner against all that can be laid to their charge. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 34. None have any evidence of an interest in the sufferings of Christ until they are led by the Spirit to see their only

hope of salvation in the trust that their sins were laid on the suffering Jesus, and washed away by that precious blood which cleanseth us (all for whom it was shed) from all sin. In that terrible battle the great Captain of our salvation triumphed over death, and destroyed him that had the power of death, that is, the devil; and in his victory all his members are victorious. Jesus trod the wine-press alone; his own arm brought salvation unto him. Yet in all his sufferings his body was not separated from him. It was in all their affliction he was afflicted, and the angel of his presence saved them. They are "sanctified by God the Father, and preserved in Jesus Christ, and called;" and they were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. Then they have no life but that which is in them Christ the hope of glory; and they are instructed to so reckon themselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Romans vi. 11. Paul exhorts the saints on this ground to let not sin reign in their mortal body. This is in harmony with the admonition of Peter under consideration; and this expression is equivalent to that of Paul when he asks, "How shall we, that are dead to sin, live any longer therein?" The apostle complains of sin dwelling in him, and bringing him into captivity; but there is great difference between one who lives in sin and one who groans because of sin dwelling in his members. They who thus groan are captives in the service they render to sin, and their longing for deliverance is clear evidence that they do not love that service. None who remain in the flesh have yet been delivered from this galling bondage; but to them who have the Spirit of Christ is given the warfare which distinguishes the subjects of salvation from those whose congenial element is sin. As we understand this expression, it involves the suggestion to those elect strangers that with Christ they have suffered in the flesh the just penalty of their sin, and are no longer under the law of sin and death. Now being dead to that law by the body of Christ, they are no longer to look to it for their direction, but to consider themselves as "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."—Rom. vi. 11, 12.

The conclusion of the sentence in the second verse of the text more fully defines the meaning of the admonition of which we have been writing. The object of that instruction is that the saint thus armed, "no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." This inspired admonition then leaves no room for the caviling opposer of the doctrine of salvation by grace to charge that the effect of that doctrine is to encourage sinners to continue in wickedness. While dead in sin, no

spiritual truth can reach the sinner. When quickened by the living Word of God he is made to "abhor that which is evil," and he does "hunger and thirst after righteousness." Having this holy principle, which is the mind of Christ dwelling in him, now he does indeed with that mind serve the law of God, even while constrained to mourn that with the flesh he serves the law of sin. Such is the deceitfulness of sin that the weak and trembling little ones whose trust is alone in Jesus are continually tempted by the devices of Satan to yield obedience to that carnal mind which is enmity against God in living to the lusts of men, that is, in being guided by their natural mind instead of obeying the commandments of their Lord, and thus living "to the will of God." This will is the direction given in the revealed precepts enjoined upon all who love the Lord. Implicit obedience to all the injunctions of Jesus is the way in which he directs his disciples to exhibit their love to him. When they forget their allegiance to him, and yield obedience to the lusts of men in the suggestions of their carnal reason, they have laid aside their impregnable armor, and are trusting in their own strength. In this self-confidence no child of God will ever be more successful than was the dear apostle who wrote this epistle; and his trust in self resulted in causing him to "weep bitterly." It is not only needful for them that believe to be sound in the form of doctrine which they hold, but they are also to be careful to maintain good works. The standard by which these are to be tested is not the mere fancy of fallible reason. No works are good for the believer in Jesus but such as are enjoined by his authority. To introduce any others involves a charge that his law is defective. "The will of God," as revealed by inspiration in the New Testament, is but the written word of that which is put in the heart of those who are led by the Spirit; and consequently every one to whom the law of Christ speaks has the witness within by which every duty enjoined is made to them a most delightful privilege, because it is God which worketh in them both to will and to do of his good pleasure. In keeping the commandments and observing the statutes of the Lord there is great reward to all that love his holy name. Therefore, they find their highest joy in denying self and following their Lord, even though he leads them through much tribulation.

The experience of all the saints recorded by inspiration shows them still subject to the sting of sin dwelling in their fleshly mind; there could be no suffering for them if they were not subject to that vanity. But in denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world, they have the evidence that they are that peculiar people who are zealous of good works.—Titus ii. 11-15.

## TALE-BEARERS.

"WHERE no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth."—Proverbs xxvi. 20.

That there should be found among the subjects of divine grace some who need to be reprov'd as tale-bearers, may seem strange; but when the word of true testimony is consulted, the sad fact is discovered that this miserable fault is in the corrupt heart of every one, and the only cause of its failure to appear in any is that grace has restrained them from acting out the evil which is in them. It is needless to portray the hatefulness of this character, for it is universally condemned; yet with unaccountable inconsistency there are few indeed who do not to some extent pursue the very course which they condemn.

The principle of love would direct us, in perfect accordance with the law of Christ, to seek the restoration of an erring brother, endeavoring to hide his error as if it were our own. To this end we should make it our first effort to tell him his fault alone. This requires more than the exclusion of any third person from our interview. The presence of Satan may be with us in a carnal, dictatorial and exacting spirit; and then our literal observance of the direction of Jesus is but mocking him as with the crown of thorns and fragile reed. Where the love of our Lord leads us to seek the restoration of an erring one, it will be a cross to our natural mind; and if repentance be given him to the acknowledging of the truth, we shall be melted down in humble gratitude to God. If he is not reclaimed, pain instead of resentment will fill our heart. This will not lead us to desire to tell his faults to his injury. But it is the first suggestion of the carnal mind, when a brother's fault is seen, to consult with others concerning it; and we are apt to remember that "In multitude of counsellors there is safety." Hence we unconsciously become tale-bearers, even though we sought to be peace-makers.

In the law of our King the man of God is "perfect, thoroughly furnished unto all good works." However reason may approve any works which are not enjoined in that perfect law, they are not good by the inspired test; so however reason may approve consulting with wiser brethren in regard to our duty to the erring one, we are violating the principle of the law of Christ in telling his fault to any others before we have sought to save him by the law of love. Again, there is a manner of tale-bearing which insidiously captivates the unwary under the guise of anxiety for the preservation of sound doctrine and strict order in the church. This will lead its subject to watch for error so earnestly as to overlook all that is commendable in the conduct or conversation of brethren; and when any word or action can be construed as a departure from the truth, it brings a glow of satisfaction to the watcher as having found what he was seeking. Puffed up with his success, he then exults in telling the case to every one

except the accused brother. It is easily seen that this course cannot tend to reclaim the erring one, nor yet can it develop that love among the members without which real fellowship cannot exist.

In the proverb quoted at the beginning of this article a familiar illustration is used to present the more forcibly the truth declared. It is not simply that there can be no fire without wood; the figure implies the existence of fire, which goes out in the absence of fuel; so the elements of strife are ever present in the natural mind, but without the fuel furnished by the tale-bearer they are not developed in their terribly destructive fury. There is no remedy in nature which can effect the cure of this loathsome and venomous disease. The grace of our Lord Jesus Christ alone has sovereign virtue to eradicate the poison and deliver from its power the victim who is possessed by this evil spirit. It is often the case that the victim is himself seriously torn, even in the departure of this devil at the word of Jesus, as was the case recorded Mark i. 26. May the grace of our Lord ever guard all who love the law of Zion's King, and deliver them from engaging in the awful occupation of tale-bearers.

## 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

ELDER William J. Purington will please give his views through the SIGNS OF THE TIMES on the word "reprobate." It has been requested by several brethren of my acquaintance that I should write for brother Purington's views in full on the word "reprobate," or "reprobation."

WM. R. WELBORN.

## MARRIAGES.

By Elder John W. Timmons, Feb. 11, 1885, at the residence of Mr. Thomas Parsons, at Pittsville, Md., Mr. James H. Turner and Miss Sarah A. Williams, both of Wicomico County, Md.

By the same, at his residence near Pittsville, on March 18, 1885, Mr. Joseph Layfield and Miss Jennie Mumford, both of Wicomico County, Md.

## OBITUARY NOTICES.

ELDER GILBERT BEEBE'S SONS:—I send inclosed an account of the death of sister **Hannah McPherson**, written by her truly devoted and afflicted sister. The notice was sent to me, and I have thought best to send you her own writing for publication, as she was present with her sister during all her sickness and death. The deceased was a member of the church at Rock Springs, and was baptized by the late Elder Thomas Barton, October 23, 1866, who, though dead, yet speaketh. Our sister was truly devoted to the cause, faithful in her attendance, although residing at a considerable distance from the place of meeting, and had won the esteem and confidence of her brethren. She manifested much zeal in the gospel of Christ, and seemed to grow stronger in the faith as the hour of her departure drew near. These two sisters were lovely and pleasant in their lives, and are not separated in death. The surviving one has given a very touching expression of her feelings. We all feel to sympathize with her, so far as we can, and the church feels the loss. Since my connection with this church many changes have taken place by death. The aged members are nearly all gone, and many who were comparatively young. But the Lord hath not left himself without witnesses. We hope the afflicted sister may be enabled to walk in the footsteps of that faith in which her sister lived and died. I visited her in her sickness, and was present on the funeral occasion, and tried to comfort the mourners.

WILLIAM GRAFTON.

FOREST HILL, Md.

DEAR ELDER GRAFTON:—I take my pen to try to talk a little while. Only he who knows the heart, knows how I come. Will you please write dear Hannie's obituary, and send it to the SIGNS for publication? I would like the readers, those whom she was personally acquainted with, to know that she often thought of them during her sickness, and talked of the pleasant and happy seasons they had spent together, saying "Often have I left home with a dark and gloomy mind, having but little heart in my undertakings; but while under the sound of the gospel my mind was carried away beyond earthly trials." Early in life she was led to know the truth as it is in Jesus. Humbly she confessed her Lord and Master before the world. In the last two weeks of her life she talked often of your visit in December, and wished she could have had a stronger nerve and voice to have talked more. The morning of the 22d she awoke from a good night's sleep with a smile. She said, "Mary, I am at rest. This morning a heavy burden rolled away. I want to talk. Do not worry, do not fret. When the Lord doth call, we all must go. I feel that my calling is near. I know this is a great trial to you for me to talk. Bare with me. When my voice you cannot hear, then it will be a comfort." For nearly a week she appeared to be free from affliction, often saying, "Why is it that I am so at rest, free from pain, no cloud before me? There is nothing here to bind me. Though I love you dearly, there is one I love more than earthly. 'Tis he, I trust, that calls me. On the night of the 27th the pains of her heart no mortal can ever tell. For nearly a week her sufferings were great, her affliction being of the heart and lungs, though never confined to her bed a whole day. During her affliction she never was heard to murmur. Often times she would ask if I did not think her impatient, saying, "I don't want to be. He that was without sin did suffer. I, so vile, why should I complain?" On the morning of her death she asked me if I did not think the hour was close at hand. Seeing her question was more than I could answer, she said, "Let me go! let me go! My hope, my trust, is in the Lord. He will not leave me; he will not forsake me." While at the dinner table sleep fell upon her. Being moved from the table, she asked, "Why am I so sleepy? Why so hungry? Is it death's sleep? Is it death's hunger?" Suffering a great deal with her heart, she asked for all to leave the room but one. Scarcely was the door closed when she said, "Yes, it is death. O Lord, on thy breast let me lean my head and breathe

my life out sweetly there. I am afraid I'll die hard. O, I have pleaded that I might die as mother died. Lord Jesus, let me sleep away." A friend at her side said, "Dear Hannie, the Lord will not give you one pain more than he knows you are able to bear. He too has suffered in the flesh." She asked for prayer afterward. The passage of Scripture was quoted, "In my Father's house are many mansions. I go to prepare a place for you." She answered, "It is prepared. If it were not so, I would have told you." In a few moments she said, "I am now at rest. Tell Elder Grafton to preach my funeral sermon. I would like for Elder Francis and Elder Staton to be with him. Often have I been comforted under the sound of their voices. Tell my dear correspondents that their letters I received. I bid them all an affectionate farewell, in hope to meet them where parting is unknown." She asked for our sister and her family to come quickly, saying, "O I want to go! I want to go!" Calling us all to her side, and taking each by the hand, she bade her last good-bye, in hope to meet us around God's throne, and earnestly pleaded for the Lord now to take her to himself. Leaving us in prayer she fell asleep.

"Asleep in Jesus! O how sweet

To be for such a slumber meet!

Asleep in Jesus! peaceful rest,

Whose waking is supremely blest!"

Our sad and lonely home no tongue can describe.

Yours in affliction,

MARY L. FERREE.

CHESTNUT LEVEL, Md., Feb. 28, 1885.

DEAR BRETHREN BEEBE:—After a delay of many months, I will try to prepare an obituary notice of my dear father, **Stephen Webb**, who is gone from our sight forever. But it is the Lord that has taken our loved one, and we know that he doeth all things well. Our father is now at rest, having breathed his last on the afternoon of July 31, 1884, aged eighty-five years lacking one month. He had been a great sufferer for many years from a cancer, which was on the right temple. The last few months of his life his sufferings were great, yet he bore them like one taught of God; and we had every reason to believe that he had been, although he had never made a public profession of his faith. I have often thought, O that I had as good a hope for myself as I have for him. He was firm in the doctrine of salvation by grace, and that the creature had no power. Many times I have heard him talk with Arminians. One time in particular, I heard one ask him if he had ever read, "Son, give me thine heart." How often have I thought of his look when he gave the answer, which was, "O yes; but remember, he was already a son. The giving of the heart was not to make him a son, but the obedience of a son." I have often thought that he was more ready to talk for the Baptists than he would have done, perhaps, had he been a member with them. But his last words have been spoken, his voice is hushed in death, and the places that once knew him will know him no more. He fell asleep at noon on Wednesday, the 30th, and slept until the next day, when his spirit passed away like a candle going out. He was a noble father, ever doing all that lay in his power to make it pleasant for his family. He leaves our mother, who will soon be eighty years old, one son and four daughters, to mourn his departure; but we feel to say that our loss is his gain. Our aged mother feels very lonely, as they had lived together sixty-two years. But she feels that they are not to be parted very long. She and our youngest sister miss him most, as they had the care of him so long. He had his mind quite good until the last, and always seemed very glad to see any of his children. I feel to say that there never was a father more loved than he; and as I remember that he is gone, and that we shall never see him nor hear him speak again, I feel that I cannot have it so. Then again I am made to think of the many times when he said, "O that I might be laid to rest," and I am made to feel that it is wrong for me to wish him back. O how hard it is to have our loved ones taken from

us; but may we feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Elder Bundy was called to preach on the occasion, and he was enabled to speak to the comfort of those who loved the truth.

HELEN KINNEY.

SCHOHARIE, N. Y., March, 1885.

DIED—In Yamhill County, Oregon, December 30, 1884, at the residence of his cousin, Isaac Allison, of heart disease, **William Allison**, eldest son of Elder J. P. Allison. He was born in Lafayette County, Wisconsin, January 30, 1853. He was an intelligent and amiable young man. Although a cripple from infancy, he was ambitious to earn his own living by teaching, or in any other useful employment he was able to engage in. He never made a public profession of religion, but the writer has frequently conversed with him upon the subject, and he seemed to understand the insufficiency of human works in salvation, and to appreciate the doctrine of grace. A few days before his death he told his brother Absalom that he was ready to go whenever his time should come. He was a hundred miles from the home of his parents when he died. In a letter to them he requested his father to remember him in his prayers. His father desires the following lines, which were composed by his son, inserted.

"So it is with us in life,  
As regards our sojourn here,  
We grow hard and cold with strife;  
But God is warm with love to cheer."

He leaves a father, mother, six brothers and three sisters to mourn his early departure, which we trust is his everlasting gain.

What is life in this cold world,  
If death shall make us poor,  
When this role of life has failed,  
And we are here no more?

Shall death forever close the scene,  
And joy forever fly?  
Or shall we all above convene,  
And meet again on high?

O blessed thought! to meet again,  
And sing redeeming love;  
Loud shall swell the raptured strain  
In our sweet home above.

Patient let us tread the vale,  
And wait our time to go;  
Welcome then the heavenly gale  
To waft us from below.

Endless years shall pass us by;  
We see our comforts end;  
Redeeming love our harp shall tune,  
To sing the sinner's Friend.

I. N. NEWKIRK.

DEAR BRETHREN BEEBE:—By request of our dear sister, Louisa Peck, I send for publication in the SIGNS the obituary of her beloved companion, **Eliakim Peck**, who departed this life at Jewett Center, N. Y., December 30, 1884, aged sixty-eight years.

The subject of this notice was married to Louisa Whitcomb in the year 1843, both leading a quiet and peaceful life until severed by death. He was a member of the Lexington Old School Baptist Church some thirty years or more, and always stood firm and unshaken in the word of truth. He was a zealous defender of the truth, and was gifted in exhortation and doctrine. Often would he speak to his companion in the night, telling her of the splendid views he was having of the Scriptures; and when he came before his brethren, speaking in the Spirit and with the understanding, his good words were fitly spoken, like apples of gold in pictures of silver. The eyes of his understanding being enlightened, he was made to know the hope of his calling, and the riches of the glory of the inheritance of the saints. All the brethren who were present at the last church meeting he attended, on the sixth day of December, can testify to the same. Having such hope, he used great plainness of speech. He was taken sick about the fifteenth day of December, with black erysipelas. On Sunday evening, the 21st, being in the place, word was brought to me that it was doubtful if he lived until morning. I visited him and found him in his right mind.

He talked freely of the things of the kingdom, and asked me to read a chapter and pray with him, which I did. I visited him again the next morning and found him rather failing, but Christ and his cross was all his theme. When about to leave him to return to my home, I took him by the hand and said to him, "Brother Peck, I shall have to say good by to you. And if we never meet again, it is my desire that as your natural sight grows dim to the things of time, faith's view may grow brighter." He replied, "There is where I glory, through the glorious body of our Lord Jesus Christ." He leaves a lonely widow and seven children to mourn their loss of a kind husband and father; also many relatives and friends. One son is living in California, and one in Nevada. The one in Nevada, on hearing of the death of his father, wrote his mother that the following lines expressed his thoughts and feelings at the time.

"I could not wish my father back  
To this heartless, sinful earth,  
Where all is strife,  
And drudge of life,  
And all is fear and death.  
My father's gone, the accents fall;  
He's said his last farewell,  
And gone to rest  
On Jesus' breast,  
And with his soul 'tis well."

The writer spoke on the funeral occasion to a large and attentive congregation, from 1 Peter i. 21, Elders Earl and Gass making some remarks. May the God of all grace sustain the afflicted, and be with us in all our trials.

Yours in love of the truth,  
JAMES MILLER.

HALCOTT CENTER, N. Y.

MY dear companion, **Mary Huddle**, the daughter of Daniel and Elizabeth Seitz, was born July 27, 1835, in Fairfield County, Ohio, and died February 3, 1885, aged forty-nine years, six months and twenty-five days. She united with Pleasant Run Old School Baptist Church in Fairfield County, Ohio, and was baptized by her uncle, Elder Lewis Seitz. In the fall of 1860 we moved to Putnam County, Ohio, and she soon after united with Sugar Creek Church by letter. In 1868 or 1869 a portion of the Sugar Creek Church were constituted a church called Thomson, by consent, my wife being one of the five constituent members, where she held her membership till her death. In the fall of 1882 we moved to Tennessee, near Chattanooga, where we were almost entirely deprived of hearing the gospel preached.

Mary and I were united in matrimony February 8, 1855, and lived together in peace and harmony for thirty years lacking five days. But death has broken the tie, and left me with a heart full of grief and sorrow. She was the mother of eight children (four sons and four daughters), one daughter having preceded her. She was taken with congestion of the lungs on Wednesday night. On Saturday morning the doctor said she was on the mend, and on Sunday was considerably better, having scarcely any fever. On Monday morning about three o'clock she told me she felt pretty good, and thought she would be able to sit up that day. She then talked a great deal for about two hours, telling me what pleasant dreams she had during the night, what nice people she had been with, and what a pleasant road she had traveled. She spoke about going to a certain point on the ridge, and that she wanted to live there, at which place I had her buried, and had the same laid out in cemetery lots. About eight o'clock we helped her up, but she soon said she had better lay down. She soon fell asleep, and was resting well, as we supposed. After about two hours my son Oliver went in to see her, and soon came to me, saying that his mother was dying. We then went into the room together, and found her paralyzed and unconscious. She never spoke again, but suffered very much until eight o'clock the following morning, when she quietly fell asleep without a struggle. She had a peaceful smile on her face, which gave evidence that she was at rest. We miss her very much. She never will return to me, but I humbly hope and trust that by and by I will be permitted to go to her. When I

looked at the lifeless lump of clay, these words came to my mind, "O death, where is thy sting? O grave, where is thy victory?" We hope and trust our loss is her eternal gain. Sleep on, dear companion, and take thy rest. May the Lord console us in our sore trial and affliction.

NOAH HUDDLE.

CHATTANOOGA, TENN.

DIED—In Portland, Maine, Jan. 23, 1885, brother **John M. Potter**, of Bowdoinham, Maine, in the seventy-first year of his age. For two years prior to his death he suffered from heart disease, but was not confined to the house. In the morning of the day on which he died he left home to consult a celebrated physician in Portland, but was taken ill before reaching there; and although every thing that medical science and skill could suggest or do was done for him, he died that evening.

He was highly esteemed and respected by his fellow-men for his honesty, uprightness and strict integrity. He has been a worthy member of the Bowdoinham Old School Baptist Church some twenty years, ever taking great interest in the spiritual welfare and prosperity of the church. He was a great reader of the Bible. In 1884 he read the Bible through four times by course. Once he read it through in six weeks. Of late his mind has seemed to dwell chiefly upon those passages where it speaks of the change of the child of God from this world to the world to come. The last Scripture he repeated to his wife and daughter, a short time before leaving them, was this, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

His wife, daughter and himself have made their house a pleasant home for all Old School Baptists who visited them. It has been a dear home for many years. In his death the community where he lived, the church that he belonged to, and all relatives, have suffered a great loss, but his companion and daughter feel it most severely.

He was affectionate, tender-hearted and loving, ever thinking of their comfort before his own. May God sustain them.

Surely the memory of this man shall linger long in our hearts—a living memory that shall unite us to purer and nobler lives.

H. CAMPBELL.

BRUNSWICK, MAINE, Feb. 20, 1885.

DIED—In Kingwood Township, N. J., on March 16, 1885, **Moses Roberson**, aged eighty-six years, one month and seventeen days. No particular disease, unless a slight stroke of paralysis might have taken hold of him just prior to his death, caused his death, but general debility, incident to old age. His death was peaceful and triumphant; for he could say with joy, "O death, where is thy sting? O grave, where is thy victory?" He had been a member of the Kingwood Old School Baptist Church about fifty years; and while he was mild and gentle, as a man, he was immovably fixed in the truth as it is in Jesus. His course of life was such that all who knew him said, "His word was just as good as his bond." And he and his wife "struggled together against troubles and sore trials" for about sixty-four years, before death separated them. He has left a widow, four children, many other relatives and friends, as well as the church, who feel their loss very much; but he was spared to a ripe old age, and then gently dismissed from all his cares and toils in this vale of sorrow. His funeral was numerously attended, at his late residence, on the 19th inst., and the following words were used on the occasion for a text: "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 24, 1885.

OUR beloved grandson, **Algernon H. Bretz**, died at the residence of his widowed mother, in the city of Charlotte, Michigan, on the tenth day of February, 1885, aged twenty-nine years, six months and twenty-one days.

About one year ago he contracted a bad cold, which settled upon his lungs, from which he never recovered, but slowly succumbed to that direst of all diseases, consumption. All was done for him that kind friends and doctors could do. A trip to the northern lakes and to the south seemed only to hasten his dissolution. Though despondent at times, nevertheless he was patient through all his sickness and affliction. The following is an extract from one of our county papers.

"The death of A. H. Bretz removes from our midst, almost at the beginning of his career, one of the most popular of our young business men, and who bid fair to be a success in life. No young man in this city was better known or had more true friends, as his genial nature and open manners were such as to make him liked by all. He was popular with all classes, and no social gathering was complete without his presence. He had served nearly two years on the city council, and was a useful and honored member of that body. His funeral was largely attended," &c.

Such is life: in the midst thereof we are also in the midst of death. May the Lord sanctify this dispensation of his providence to the spiritual good of all surviving friends, is the prayer of the humble writer.

When those we loved are snatched away  
By death's resistless hand,  
Our hearts the mournful tribute pay  
Which duty doth demand.

H. PERKEY SR.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford County, Maryland, to begin on Wednesday before the fourth Sunday in May (20th), 1885, and continue in session three days.

A cordial invitation is extended to all lovers of the truth, especially ministering brethren. Those coming by way of Baltimore will take trains on M. D. Central (or Narrow Gauge) Rail Road, for Long Green, about eight o'clock a. m. or four p. m. Those coming by way of Delta will take trains on same road, for Forest Hill, about seven o'clock a. m. or four p. m. Conveyances will be at both stations to meet friends and convey them to places of entertainment.

N. B.—The time table may be changed by that time on M. D. Central R. R., to an earlier hour in the morning and a later hour in the evening.

NATHAN GRAFTON, Church Clerk.

THE Delaware Old School Baptist Association is appointed to convene with the Cow Marsh Church, Kent County, Delaware, on Wednesday before the fifth Sunday in May (27th), 1885, and two succeeding days.

THE Delaware River Old School Baptist Association will, providence permitting, be held with the church at Southampton, Bucks County, Pennsylvania, to begin on Wednesday before the first Sunday in June (3d), 1885, and continue three days.

THE Warwick Old School Baptist Association is appointed to meet with the church at Warwick, Orange County, New York, beginning on Wednesday before the second Sunday in June (10th), 1885, and to continue in session three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins County, New York, on Wednesday before the third Sunday in June (17th), 1885, and two following days.

### THREE DAYS MEETINGS.

If the Lord will, the church at New Valley, Loudoun Co., Va., will hold a meeting commencing on Saturday before the third Sunday in May (16th), 1885, and closing on Monday in time for the train from Leesburg at 2:40 p. m., for Washington and the Baltimore Association.

E. V. WHITE.

A THREE days meeting will be held with the Fairview Church, Fulton County, Pa.,

twelve miles from the Baltimore & Ohio R. R., beginning on Friday before the fourth Sunday in May, 1885. An invitation is given to all the Old School or Regular Baptists, particularly brethren in the ministry, to be with us at that time. Arrangements will be made to convey them from and to the railroad during the meeting. Come to Hancock on Thursday before the meeting.

M. STARR, Church Clerk.

### RECEIVED FOR THE CHURCH HISTORY.

W. G. Mathiny, Ark., 2.—Total \$2 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.

### 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. 53.

MIDDLETOWN, N. Y., MAY 1, 1885.

NO. 9.

## CORRESPONDENCE.

SCIO, Linn Co., Oregon, March 28, 1885.

ELDER GILBERT BEEBE'S SONS—  
DEAR BRETHREN IN THE LORD JESUS CHRIST:—I received the following a few days ago:

OTEGO, March 2, 1885.

TO ELDER JOHN STIPP—DEAR SIR:—Please give your views through the SIGNS OF THE TIMES on the passage of Scripture recorded in Matthew xx. 16: "So the last shall be first, and the first last: for many be called, but few chosen."

(Signed,)

PETER BUNDY.

I should suppose by the manner in which friend Bundy has addressed me, that he is not an Old School Baptist. What his motive is in asking for my views on the above passage I do not know; whether it is a desire to know the truth, and he feels unable to reconcile the above passage with his views of predestination and effectual calling, and desires information on the subject; or whether he considers it unanswerable in accordance with our views of predestination and effectual calling, and presents it merely as a puzzle. Hoping, however, that it is the former, I will proceed to give such views as I have, according to the best of my very limited ability, for the inspection not only of friend Bundy, but all the readers of the SIGNS OF THE TIMES.

The text naturally divides itself into two parts. The first part occurs in substance in chapter xix. 30. Verse 29 reads, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Verse 30: "But many that are first shall be last; and the last shall be first." The last part occurs again, without the former, in chapter xxii. 14: "For many are called, but few are chosen." Now I will say a few things in relation to parables. All the texts of Scripture referred to above were spoken in parables to the unbelieving Jews, and in representation of the end and destruction of their kingdom of heaven, and the setting up of Christ's kingdom of heaven upon earth, which shall never be destroyed, neither left to other people.—See Daniel ii. 44. These are the first and second heavens. Paul speaks of the third heaven, and it necessarily follows that there are two other heavens, a first and a second heaven. In these parables they are both incorporated in one, "The kingdom of heaven," but under two separate and distinct covenants. The first was incorporated under a covenant of works, and the second, or last,

under the covenant of grace; but the last shall be first, and the first last, for many be called, but few chosen. The chosen few had grace given them in covenant in Christ Jesus before the world began. There Jesus, the Mediator of the new and everlasting covenant, stood as their law-fulfilling righteousness long anterior to the Sinai covenant and the calling of the fleshly Israelites in accordance with that covenant. The covenant of grace, or last covenant, was made with Christ in behalf of his chosen few before the foundation of the world, and is ordered in all things and sure, and consequently cannot be broken, embracing people of all nations, kindreds and tongues. The first covenant was made with men, of one nation only. As it is written, "The Lord our God made a covenant with us [not with Christ in our behalf] in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. v. 2, 3. This covenant was made with Moses in behalf of all Israel, who was the covenant head of that people; but in consequence of a breach of that covenant, even he himself was not suffered to enter into that goodly land, as it is written, "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," &c.—Jere. xxxi. 31, 32. Again, the old Jerusalem was first, and the new Jerusalem was last. "So the last shall be first, and the first last: for many be called, but few chosen." Now we must bear in mind that these parables were not spoken by Christ to his disciples, but to natural men, to unbelieving Jews, and are applicable to natural men of all ages and nations; for all mankind are born under the curse of a violated law, from the time that Adam first transgressed until the last one of Adam's sinful race shall be born into this world. But this chosen few are redeemed from that curse; as it is written, "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."—Gal. iii. 13. In both instances where the text occurs, "For many are called, but few chosen," it is preceded by parables setting forth the then present condition of the Jewish nation, or the passing away of the legal dispensation and the coming in of the gospel, under one general name,

"The kingdom of heaven." The text friend Bundy asks information on, Matthew xx. 16, "So the last shall be first, and the first last: for many be called, but few chosen," is preceded by the parable of the hire of laborers in a vineyard. The chapter begins thus, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." I know that the generally received opinion has been that this vineyard represents the gospel church, the householder Christ, and the laborers the ministers or members of the gospel church; but this idea would make them hirelings. The ministers of the law were hirelings, but the ministers of the gospel are not. Christ never bartered his gospel, never hired a gospel laborer, never agreed with a gospel preacher for a penny a day, never promised a gospel preacher or member a reward for or in consideration of an amount of work performed, neither in this world nor in that which is to come. All that Christ promised his gospel subjects throughout the gospel day was persecution, and to be hated of all men for the Son of man's sake.

This parable was spoken by the Lord through the prophet seven hundred and sixty years before Christ spake it in the flesh in the following words: "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleas-

ant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isaiah v. 1-7. Christ says, "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, \* \* \* \* Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 33-43. "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." This is the end of the Jews as a nation of people, and the passing away of the first or legal heavens and earth, organized under a covenant of works; as Paul saith, "It waxeth old, and is ready to vanish away." And Peter says it was reserved unto fire against the day of judgment and perdition of ungodly men. So that from that time forth and forever those

first heavens and earth are no more, having passed away with a great noise; as Christ saith, "Therefore say I unto you [Jews], The kingdom of God shall be taken from you, and given to a nation [Gentiles] bringing forth the fruits thereof." Again, "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." This is the gospel kingdom of heaven; but the children of the legal or Jewish kingdom "shall be cast out into outer darkness," &c.—Matt. viii. 11, 12.

We will now return to the parable. It appears that the farmers and merchants made light of the call, and preferred attending to their worldly employment rather than partaking of the king's marriage supper. They took no part in treating the king's servants spitefully and slaying them; but the remnant (which were the priests, and the religious scribes, Pharisees and lawyers) took his servants, and entreated them spitefully, and slew them. So it ever has been, so it is now, and so it ever will be, that the laboring class of people, such as farmers, merchants and mechanics, seldom, if ever, take any part in persecuting the saints. Under the Romish persecution it was the popes, bishops and priests who did the persecution; and the same infernal spirit is at work now in our modern priesthood to bring about similar results, and all that is lacking is law power; and accomplish this, and the same end will be attained. "But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." This doubtless had reference to the destruction of Jerusalem, and the dispersion of its remaining inhabitants among the nations of the earth. "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy." Paul and Barnabas said to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us," &c.—Acts xiii. 46. Christ said unto the disciples, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*"—Luke xxiv. 46, 47. "Go ye therefore into the highways, [among the Gentiles,] and as many as ye shall find, [that were ordained to eternal life,] bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment. And he was speechless."

This man was a representation of a proud, haughty, self-righteous Pharisee, who was never called with a holy calling. Some may be curious to know what kind of a garment he had. For the information of such I will say, He had just such a garment as Isaiah describes, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isa. lxiv. 6. Paul speaks of it thus, "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."—Phil. iii. 8, 9. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Now I will say, All who are called with an holy or heavenly calling were chosen in Christ Jesus before the foundation of the world; and all who were chosen in Christ Jesus before the foundation of the world are and will be called with an holy calling. As Paul hath said to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 8, 9. The same apostle calls it a heavenly calling, and those who are the partakers of it, "holy brethren." He says, "Wherefore, holy brethren, partakers of the heavenly calling," &c.—Heb. iii. 1. There are few that are called with this calling, just as many as are chosen, and no more, and no less; but there is a calling with which many are called, but it is not effectual, neither holy nor heavenly. The apostle calls it "a carnal commandment."—Heb. vii. 16. There are two representative mountains, Mount Sinai and Mount Zion. The former represents the law, and the latter represents the gospel. The former is in the wilderness of Arabia, and the latter in the land of Canaan, the land of promise. The voice of the Lord is heard from each, but in different language. From the former is heard the ministration of "condemnation and death; from the latter the ministration of life eternal. The apostle speaks of the two mountains on this wise, "For ye are not come unto the mount that might be touched [mount Sinai], and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touched the moun-

tain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Hebrews xii. 18-24. Now what I said in the outset I will repeat: All mankind, as they stand related to Adam an earthly head, are born under the law of sin and death, whether Jews or Gentiles, and come into this world by birth under a covenant of works; consequently they are called by that covenant to obedience to its commands. "For many are called, but few are chosen." But in order to come under the covenant of grace they must be born again. No one ever came under the covenant of grace by being born a natural birth. It is true that Jeremiah and John the Baptist were both born of the Spirit before they were born of the flesh.

I will now show from Scripture testimony that many are called that were not chosen, but not with a holy or heavenly calling. Not according to God's purpose and grace given them in Christ Jesus before the world began, for there was no such grace given them; but they were merely called in accordance with the Sinai covenant, and no grace being given them, they could not obey. But to the law and to the testimony. The prophet first speaks by the word of the Lord concerning the chosen few, and says, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. [Then he speaks of the called that are not chosen.] But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not."—Isa. lxv. 9-12. "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear," &c.—Isaiah lxvi. 3, 4. "And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not. \* \* \* Therefore pray not thou for this people, neither lift up cry nor prayer for

them, neither make intercession to me: for I will not hear thee."—Jere. vii. 13-16. Please read the whole chapter. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh."—Prov. i. 24-26. See also Zech. vii. 7, to end of chapter; 2 Chron. xxxvi. 15, 16. These embrace the many that are called in accordance with the stipulations of the old covenant of works conditionally, and have reference primarily to the Israelites as a nation of people, but secondarily to all mankind in a state of nature; for as said before, all mankind, both Jews and Gentiles, are by nature under the old conditional covenant of works. But what were the promises contained in that covenant? There was not one promise in all that covenant of eternal life, of immortality, of eternal salvation from sin, or of an incorruptible inheritance beyond the grave. Its promises were merely temporal, pertaining to the affairs of this life, which will be readily seen by referring to the conditions of that covenant as written by Moses: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."—Deut. xxx. 15-20. We cannot find one promise in this covenant without a condition. All the promises are earthly, and yea and nay; do and live, and do and die; not do and live, and not do and die. But in the new covenant, unlike the old, we cannot find a promise with a condition on the part of man to perform. Its promises in Christ Jesus are yea, and in him Amen, to the glory of God, and are heavenly and spiritual. And hence Paul says concerning this covenant, "But now hath he [Christ] obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises."—Heb. viii. 6. Concerning the few that are chosen, the Lord by the prophet

promises, saying, "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. Here are no conditions to be performed on the part of man. Verse 21: "This people have I formed for myself; they shall shew forth my praise." Verse 22: "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel." Verse 25: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "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." "So the Lord alone did lead him, and there was no strange god with him."—Deut. xxxii. 9, 10, 12.

JOHN STIPP.

DEAR BRETHREN BEEBE:—Having obtained brother Keene's consent, I send you the inclosed letters for publication, if you think proper. I have received much comfort from their contents, and feel assured that many of the poor, afflicted saints will derive comfort and edification therefrom. Such epistles build one another up in their most holy faith, and such only should be set before the saints. Local difficulties can never be bettered by being spread before the public, and never have or will be of spiritual interest to the churches. Hoping our dear paper may continue to bring the downcast souls cheer and comfort, and reject all not calculated for that purpose, I am yours in hope of a blessed immortality,

SARAH A. BLAKE.

NEWBURY, Ontario, March 18, 1835.

TO SARAH A. BLAKE—DEAR SISTER IN THE LORD:—I was very glad to hear from you again, and your testimony of the goodness and compassion of the dear Redeemer to your soul was very precious. How true it is that no matter where the Lord's people are, or who, or in what station of life they may be, whenever the Holy Spirit is pleased to manifest them as such to one another, the bands that bind them together as the members in particular of the body of Christ are sweetly and powerfully felt. We love one another with a pure heart fervently, being born again, and in both the joys and sorrows of the Lord's dear people we feel to bear a part.—1 Cor. xii. 26.

My pathway is still, I hope, in what is known in the Scriptures as "the footsteps of the flock," and wherein I feel I can say in truth, I have not been uncared for by our Lord Jesus, "that great Shepherd of the sheep." How wonderful is all the way the Lord our God has led us. Wonder

upon wonder breaks forth to view as daily we journey along. Our Leader, our Shepherd, our Commander, our King, is he whose name is called "The Wonderful." In his person O how wonderful! "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." "They shall call his name Emmanuel, which being interpreted is, God with us." "God was manifest in the flesh." In him eternal excellencies shine. His love is wonderful to me. His compassion so tender, which no tongue can describe. In the smiles of his face my heaven I find. Truly our Jesus is the chiefest among ten thousand and altogether lovely. In his wonderful acts what glory is seen, what gladness we find in his doings. Here we find our meditations sweet, and know what it is at times to "rejoice with trembling." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things." There have been temptations and trials which have oft made us wonder, and deliverances experienced from the hand of our wonder-working Lord and Redeemer that we have bowed down at his feet in wonder, love and praise. What a precious word is this. He "made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not."—Psa. lxxviii. The whole psalm is full of the glory of the Lord. To "his own people" in his wondrous works the Lord of hosts declares the nearness of his name.—Psalm lxxv. 1. O how near is his name in his wondrous works to the children of men.—Psalm cvii. 8. It is our beloved Lord Jesus who in his mediatorial works proclaims unto us his brethren the name of his Father.—Heb. ii. 16. He truly is our sanctuary, wherein we safe abide, while the mighty God makes all his goodness to pass before us. "Behold, there is a place by me." This place is Jesus. "Thou shalt stand upon a rock." Christ is this rock, the rock of ages, the everlasting strength of his people.—Isa. xxvi. 4. "I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." This is Jesus. In him we have a glorious abode, put there and covered by "the arm of the Lord." Where is the hand, the power that shall pluck us thence? Then that Wonderful name, which melts our hearts, subdues our fears, banishes every foe, dispels all clouds of sin, of wrath and woe, proclaims in our hearts "the morning without clouds," that makes our souls rejoice all the day.—Psa. lxxxix. 16. "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear

the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Ex. xxxiv. 5-7. "This God is our God forever and ever: he will be our guide even unto death." "He led them on safely, so that they feared not." In the pillar of cloud by day, and the pillar of fire by night. By night, by day, Jehovah led the tribes of Israel on. It was the Lord who redeemed us from the iron furnace, the house of bondage. Our sorrows and anguish of soul there were great. (The sorrow of the world, how unlike godly sorrow, of which God is the author, in the hearts of his elect.) We sighed under the weight of our transgressions, and mourned over our iniquities. There we felt the cruel bondage of our sins, and sighed for liberty, but we could not cease from sin. Condemned and held fast under the law, which is holy, just and good, how troubled we were, how weak we became, faint, and ready to perish. But the God of our salvation made us to go forth like sheep. Our Lord Jesus, that great Shepherd of the sheep, called us forth, and we knew his voice and followed him. His voice, the cords of eternal love, drew us forth out of our bondage and woes into the liberty wherewith he makes his people free. On that night much-to-be-remembered it was revealed to us that Christ our passover was sacrificed for us, (1 Cor. v. 7); that our redemption from the curse of the law, from all our iniquities, from all our enemies, unto God, was in the precious blood of Christ, our passover Lamb, without blemish and without spot.—1 Peter i. 19. The Lord led us on, and onward we went after him. We did not journey long before it seemed to us we could no further go. There was the Red Sea before us; how could we wade through its awful depths? Our hearts began to mis-give, to fear, to quake. "His judgments are a great deep."—Psa. xxxvi. 6. "How unsearchable are his judgments, and his ways past finding out." His sovereign acts, his firm and deep decrees, in awful, mighty billows rolled. We could not in our own strength essay to venture in; how could we onward go? Then our foes, our sins, said, We will pursue. Did we not hear as in the distance the noise and raging of Pharaoh's chariots? Trembling as a bird out of Egypt; were we ensnared? were we shut in? were we about to be enslaved again? (Well do I remember, dear sister, when in some measure my soul was made to experience what in these poor, rambling utterances I am trying to tell.) There were fears and murmurings, sighs and cries. O what a mercy to be brought to a stand, and by the power of God to stand still and see the salvation of the Lord. The God of Israel bath his way in the sea. "He made the depths of the sea a way for the ransomed to pass over." Our Jesus is the way. Israel went through the Red Sea. There we rejoiced in him.

He led us on safely. The Lord was our leader, and rereward too. Of mercy and of judgment unto our God we sang. Our enemies were not suffered to come near, to do us injury. The glorious Lord was our rereward. He wonderfully lighted us (Ex. xiv. 20) through the deeps of his righteous judgments, his eternal purpose, his immutable decrees, his predestination; and in his everlasting love and mercy and grace here made known we were enabled to see, to feel, to know, that we were in eternal safety, while in a cloud of darkness his wrath was declared upon our pursuers. O what a time of melodious triumph was it when by the revelation of God we saw Pharaoh, his chariots and host drowned in the Red Sea, and "there remained not so much as one of them." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." It is a wonderful song, which none but the ransomed of the Lord can sing. "He led them on safely." The journeyings of the children of Israel those forty years in the wilderness were indeed wonderful. The tribes of Jacob went forth out of Egypt harnessed for their pilgrimage, with their loins girded, shoes upon their feet, and staff in hand. The Lord led them through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, a land of deserts, and of pits, and of the shadow of death.—Deut. viii. 13; Jeremiah ii. 6. Here they encountered temptations, were engaged in conflicts, and what scenes of wonder were they made to witness. "The Lord clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers." The Lord "commanded the clouds from above, and opened the doors of heaven," and "rained down manna upon them to eat," and "gave them of the corn of heaven." "He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea." Yet they sinned. "How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy." But thus saith the God of Israel, "I wrought for my name's sake."—Ezekiel xx. 9. He led them on, and brought them unto the land of their inheritance, and performed the word which he swore unto Abraham, Isaac and Jacob. How wonderful, how full of the wondrous works of the Lord, does all our pathway appear, when the Holy Spirit brings to our remembrance and enables us to trace step by step our journeys which thus far we have come. Many a time we have stood still, like Manoah and his wife, and looked on while the angel of the Lord did wondrously.—Judges xiii. 19.

Our dear Redeemer has told us that "in the world ye shall have tribulation;" but the great Shepherd of the sheep brings all his blood-bought safely through. "What are these which are arrayed in white robes? and whence came they?" "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 13, 14. Sometimes we are much discouraged because of the way; we are weary and faint, and fear we shall not be able to hold on our way against such obstacles, in such a rugged road, where temptations allure us aside, and the lusts of our flesh. O what sad impediments! But have we not found that our God has not forsaken us? We have, when ready to halt, been taken to the bosom of the Lord our Shepherd, and there we have been nourished and cherished. Sweet and tender tokens of our dear Savior's love have refreshed and strengthened us, and all the while we journeyed on in the embrace and everlasting strength of his everlasting arms.

In your letter, dear sister, you speak of the Lord's people being "rebellious and ungrateful." How sadly true! "Nevertheless."—Ezekiel xx. 17, 22. What a wonderful meaning has this word to the poor, sinful, fretful child of God. The Lord ever loves "his own people." Them he chastens with his rod, and many are the stripes they receive; but he leads them on, notwithstanding all their vileness, all their unworthiness, all the opposition of the world, the flesh, and the devil. Onward their glorious Lord and Shepherd leads them, through fire and water.—Isa. xliii. 2; Psalm lxxvi. 12.

"When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee: I only design  
Thy dross to consume, and thy gold to refine."

The ransomed of the Lord are the people of Jehovah's eternal choice, and they are eternally loved of their God. He has with them in Christ their Head an everlasting covenant made, ordered in all things and sure. Not one of Christ's flock shall ever perish; none shall pluck them out of his hand. He bare them, and carried them all the days of old; in his almighty, loving hand he holds them all secure. In all his life of humiliation, when a man of sorrows and acquainted with grief, he walked the pathway of unutterable tribulation. He loved his own sheep; he held them fast, and would not with them part. Jesus says, "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. 39. "My meat is to do the will of him that sent me, and to finish his work."—John iv. 34. "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." Yea, in Gethsemane, and on the tree, he bore our curse, our griefs, our sorrows. He gave his life for the sheep. "He gave himself a ransom

for all, to be testified in due time." Not one was forgotten, not one was forsaken; he would not lose the smallest lamb. In his glorious resurrection he rose triumphant from the grave, and in his hand were all his sheep, all which the Father hath given him. In his joy he sang unto his God and our God, to his Father and our Father, "Behold I and the children which God hath given me."—Heb. ii. 13. Not one of the whole family, of the many sons, is missing; not one of them has perished. Our Lord Jesus, that great Shepherd of the sheep, the Captain of their salvation, held them in his omnipotent grasp. Not all the conflicts he went through, not all the agonies he endured for their sakes, not all the powers of Satan, not all the malice of hell, not all the waters, not all the floods, could quench the love of our beloved Jesus. Who shall separate us from the love of Christ? He was put to grief and wounded for our transgressions; he was bruised for our iniquities. All the curse and wrath of the broken law of God due to the transgressions of his flock fell upon him, their glorious Surety in the everlasting covenant; still he held on to his loved and his own.

"Not all things below nor above  
Could make him his purpose forego,  
Or sever my soul from his love."

Who or what could unclasp the hand of the mighty God, and pluck his own people thence? Sin could not pluck the sheep from the hand of the good Shepherd. The law, which is holy, just and good, with all its righteous curse and vengeance, could not. Satan could not. The sorrows of death and the pangs of hell could not. He loved them with an everlasting love, and would not part with them. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John x. 27-30. Christ Jesus, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. i. 3. Jesus, our Shepherd, Priest and King, our Forerunner, is for us entered within the vail.—Heb. vi. 20. He has gone into heaven.—1 Peter iii. 22. The redeemed, the sheep, they follow him, drawn by the cords of a man with the bands of love.—Hosea xi. 4; Jer. xxxi. 3; Rev. xiv. 4. Jesus prayed unto the Father, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 24. The blessed Savior will not be in glory and leave them behind. Am I one of the sheep for whom Jesus died? O how very precious is the hope that I am one of his. O what everlasting consolation does my poor soul find in Jesus. Yet O what an unworthy, sinful worm am I, often tossed about with many

a conflict and many a doubt. But it is written, "He led them on safely." Jesus is the same yesterday, to-day, and forever.

"Then I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven."

Held up by the Lord, we shall hold on our way, no matter what may oppose. We shall, dear sister, be more than conquerors through him that hath loved us.

"While Jesus in love my affection engages,  
With softest emotions my soul does overflow;  
This sweet consolation each trouble assuages,  
He'll ne'er cease to love me, ah, never, O no!"

"No dart, though Satanic, no strong accusation,  
No watery deep through which burdened I go,  
No sin, no uncleanness, no hellish temptation,  
Can change his affection, ah, never, O no!"

"Drove out of myself, my own righteousness loathing,  
To Christ my dear Savior for shelter I go;  
He graciously feeds me, and gives me a clothing,  
And ne'er will forsake me, ah, never, O no!"

"I cling to his cross, here I see my salvation,  
'Tis finished, complete, I'm redeemed from all woe;  
I read and rejoice, There's no condemnation  
To those in Christ Jesus, ah, never, O no!"

"Since Christ is my Head, this with joy I remember,  
His body, to which with affection I glow,  
Although I'm the most insignificant member,  
Can't be full without me, ah, never, O no!"

"Triumphantly glorious our Head has ascended  
O'er death and the grave, all their power laying low;  
This gains us a rising when time shall be ended;  
Death no more shall hold us, ah, never, O no!"

"We look and we long for thy glorious appearing,  
Thy pleasure at home we more fully shall know;  
Safe lodg'd in thy arms, all thy glory then sharing,  
Nor leave thee forever, ah, never, O no!"

"No more shall we mourn that thy face thou'rt concealing,  
No Satan, no sin, base intruders below;  
But ever behold thee, fresh glories revealing,  
Amen! Hallelujah! Come, Lord, even so!"

I thought of repeating but one verse of this hymn, but it was so sweet that I found it a pleasure to copy the whole. May the Holy Spirit still guide and comfort you in the things of Jesus Christ, and lead you and all the dear children of God into all truth. How much we need from moment to moment the gracious and merciful care and sustenance of the Lord, that we may bring forth fruit to the praise of his own glorious name.

With love to you in Christ Jesus our Lord, I am, I hope, your brother "in hope of eternal life, which God, that cannot lie, promised before the world began."

FRED. W. KEENE.

NEWBURY, Ontario, Jan. 16, 1885.

TO SARAH A. BLAKE—DEAR SISTER:—Your letter was very welcome, and its contents precious and comforting. The many exercises of soul of which you speak are what so many times I have experienced; and when another is constrained to tell the same, the fellowship of the saints is

sweetly felt. Some years ago, in the midst of a very bitter trial, I was suddenly raised from the depths of my sorrow by the glorious Lord our God, who wonderfully comforted my heart with the sweet words, "All things work together for good." By the power and sweet mercy of the Lord I was enabled to believe, and to joy in the God of my salvation. Since then what "things" have transpired; bitter things, sweet things, holy and unholy things, things from without, things from within, things from above, things from beneath, hellish things, and heavenly things. "All things work together for good." In many things I have proved it; but O how hard, entirely beyond the grasp of all our natural powers, to understand how this can be. Can afflictions, sore temptations, and the malice of men and devils, work together for good? How can we believe this? "All things." What, my shame, my sin? This work for my good? Is there anything not included in "all things?" Nothing is outside of "all things." "All things" embraces everything. How can all things work together for good to them that love God, to them who are the called according to his purpose? Here is the secret, and there is no possibility of failure. God "worketh all things after the counsel of his own will."—Eph. i. 11. The Lord he is God; he ruleth by his power forever. He weigheth the mountains in scales, and the hills in a balance. He hath measured the waters in the hollow of his hand, meted out heaven with the span, and comprehended the dust of the earth in a measure. The everlasting God is the absolute King; he reigneth. The Lord is great; our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places. The angels in heaven do his pleasure; not a devil can stir without his bidding. Not a dog can wag his tongue, not a sparrow fall to the ground, not a worm crawl, not a wind blow, not a wave arise, without him who worketh all things after the counsel of his own will. His dominion extendeth over all. How could we bear the thought that there was a something, no matter how small, that the Lord of hosts did not work? That thing would be a rival to our God, and might frustrate and eventually overcome Israel's mighty God. "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain." The Lord has the control of it. How wonderfully is this shown in the crucifixion of Jesus.—Acts ii. 23; iv. 27, 28. The counsel of the Lord is fulfilled even in the transgression of the law that the almighty God has placed his creatures under. He "worketh all things after the counsel of his own will." No one hath been his counsellor. The glorious Lord whom Israel worships is he who speaks, and it is done; who commands, and it stands fast; who says, "My counsel shall stand, and I will do all my

pleasure." Since our God has the working of all things, "If God be for us, who can be against us?" That sin over which I mourn and sigh, those fierce temptations which assail, health or sickness, poverty or wealth, joy or sorrow, things present and things to come, all under the control and working of our dear Lord and Redeemer, who "worketh all things after the counsel of his own will," (not ours,) "for good to them that love God, to them who are the called according to his purpose." O how unfathomable are the ways and dealings of the Lord with his people! Why do I have to endure so much "the plague of my own heart?" Why these sore, these trying temptations of the devil? Why is my way so often dark, so perplexing? He works his sovereign will; and there are times when by the abundant grace of the Lord I know what it is from the heart to say, "Thine is the kingdom, and the power, and the glory, forever. Amen." O what strong consolation the Lord affords!

I have of late deeply felt the vanity of all things under the sun. Vexation of spirit is experienced in everything belonging to time; and since the Lord has the working of all things, I would not have it otherwise. But I do desire that his grace may be exceeding abundant to me, a poor sinner, that I may in all things be brought in sweet acquiescence to say, "Thy will be done." I have the book entitled, "The kingdom of heaven taken by prayer," by W. H., and have read it several times with tears of sorrow and of joy. I have sent you a little book which perhaps you already have; if so, give this away to some one. I am still glad to hear some tidings about your father. May the dear Lord uphold and be with him in his preaching of Jesus Christ and him crucified. Who is sufficient for these things? Our sufficiency is of God.

Dear sister, while I know that the command of the Lord by the mouth of his apostle Paul is, "Let each esteem other better than themselves," and that this commandment is written in the heart of every one who is born of God, I can assure you that I am not that one "so far [your] superior." O how often I am made to feel that I "am less than the least of all saints." If you knew me, you would not write in that way. I am a poor sinner, vexed with sin, sighing, fainting, struggling, groping, full of contradictions, a puzzle to myself, hungering, thirsting, praising, hoping. "By the grace of God I am what I am." The Lord Jesus is very precious to my poor soul. O that I could tell his wondrous worth, and bring forth fruit to the praise of his name. May this find you in health, and in the sweet enjoyment of the Savior's love.

I am, I hope, your brother in Jesus,  
FRED. W. KEENE.

NORTH TOPEKA, Kansas, Feb. 27, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel like writing a few lines to you, and to all who love

the truth for Jesus' sake. Not that I feel able to interest or edify you, for I acknowledge my weakness is so great that I can do nothing without help from God. Neither do I feel worthy to be numbered with the chosen, elect and precious disciples of Jesus, for I believe that he has shown me my sinfulness and weakness. But sometimes I get a little comfort from the words in 1 Corinthians i. 26-30, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things which are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This portion of Scripture certainly is more applicable to the Old School Baptists than to any other denomination under heaven. In fact, these words embrace or express all the experience I have today, if I have any christian experience at all. When, as I trust, it pleased the God of heaven to show me my lost and ruined condition, and that unless I was interested in the blessed atonement of Jesus my hope of heaven was vain, O how foolish, weak, base and despised I felt. And worse than all, I thought I was despised of God. This was, as near as I can remember, when I was about seventeen years old. No language can describe my wretched condition at that time. I carried a wound which none but God could bind up, and that, to my understanding then, seemed impossible, in view of his holy and just law. I had thought to obtain salvation by my obedience; but after months and years of deep trouble, all my hope of obtaining salvation by the law failed. My natural strength failed, and also my mind, until I thought I was about to die. And worse than all, I thought I was lost, and would forever be banished from the presence of God and heaven, which seemed more than I could bear. I did not want any one to know of my trouble, for I thought I should die in that condition, and I did not want any one to know what a guilty sinner I was. But finally I had to tell my father (Elder W. F. Jones) all about it. One evening he sent me to feed the hogs, and I was gone a longer time than usual. Being in great trouble, I sought him whom my soul loveth. When I returned, father asked me what I had been doing so long. I still determined to conceal my trouble, and Satan being present, gave me a lie to tell, and I replied that the hogs were out. But O! this only made matters worse, and I thought God would send me to hell for that, if for nothing else. But the Lord, as I trust, made me tell my

father the truth before I slept, which was hard to do. But God can make a dishonest man honest. About this time I would have given the world, had it been mine to give, for rest. At last, as I trust, having experienced that by the deeds of the law no flesh can be justified, and seeing my foolishness and weakness, and feeling that others could get relief, I felt that mine was an outside case, and I could not see how God could save me and be just. Right here my righteousness all failed, and I hope that Jesus made his righteousness known to me, as able to save to the uttermost all who come to God by him. I did then (and do yet) believe that God was able and would forgive the most ungodly characters that ever lived. Although I have never gone into as many outbreking sins as some have, yet no doubt I would have gone as far as any have, had not God shown me my sinful nature, caused me to abhor myself in dust and ashes, and to love truth and righteousness. When it was the Lord's will to speak peace to my troubled breast, I was at my daily occupation. At an unexpected time and all at once I was thrilled with joy, feeling that my sins were forgiven, which almost raised me from the earth, and I wept because of joy. I did not then fear death, but felt ready to go if it was the Lord's will. I could then enjoy the words in 1 Corinthians i. 30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I then felt a desire to go home to my friends and tell them what I hoped the Lord had done for such a wretched sinner as I was. While thinking on these things one night, while asleep there appeared unto me a cloud, reaching from one end of heaven to the other, which came down close to me. As it passed by me, I saw some small bunches of insects, which were carried by the cloud, and clinging to one another. Something seemed to say to me, The power of God is in this cloud, and the insects which are carried by the cloud are Old Baptists. So I reached out my right hand, and I was taken along with them for quite a distance. Then it raised me up from the earth, and I was told that I could not go any farther then; so I let go, and came down again. Now this was a dream, yet I believe it was God's way of directing me to the Old Baptist Church, which I obeyed, by offering myself to them, on the third Sunday in November, 1872. I was received by what is known as Big Walnut Creek Church, in Jefferson County, Kansas, with very few words, and was baptized by my father, Elder W. F. Jones. I was married by the same, to Miss Sarah Simmons, daughter of Abner and Nancy Simmons, who were Old Baptists also. And to still add to my joy, it pleased the Lord about three years after this to add my dear companion to the same church, for all of which I have great reason to thank the Lord. But my troubles were not ended, although I had peace for awhile. About the

time my wife joined the church, my mind was drawn to the Scriptures in search of the truth. The more I searched, the more I settled down on the doctrine of the Old School Baptists, such as the predestination of all things, the election and final perseverance of the saints, and the eternal vital unity of Christ and his people. Not long after this I felt an impression to talk to God's people about these blessed truths of the Bible. But here again my heart fainted, because of my weakness and ignorance. Being the oldest boy of my father's family, and he being one of the first settlers in Kansas, I received but little education. I told the Lord that I could not preach then, for I was unlearned both naturally and spiritually. Then would come to me the words of Jesus, "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."—Luke xii. 47. So I would promise to study, and prepare myself all I could, and if it was the Lord's will he would help me. But being poor, and having been eaten out by grasshoppers two or three times, I had to work very hard to make a living. For this reason I found but little time to prepare myself. And sometimes when I would have time to read the Bible, I could neither understand nor retain what I read. At other times I believe it pleased the Lord to open my understanding to some portions of Scripture, which caused me to see that these things are a great mystery, and are hidden from the wise and prudent of this world, but are revealed unto babes. Then I saw that this is a work of himself alone, and that I was nothing, and less than nothing. Sometimes I would be buffeted with a messenger from Satan, filling my mind with all kinds of evil thoughts. Then I would try to avoid those wicked thoughts by thinking of something good. But I could not; for in spite of all that I could do, they would come into my mind again, which troubled me a great deal. Then, as did Paul, I would ask the Lord to remove this thorn. But he made me know that it was for my good, lest I should become too exalted. I then experienced the truth of the words of Jeremiah, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."—Jer. xvii. 10. And again, "The preparation of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi. 1. About this time I had another dream, which at first alarmed me, but afterward gave me courage and comfort. I dreamed that I was on a journey, when all at once I came to a great precipice. It was very steep, and I started down it. After I had gone a short distance I looked and saw another in front of me, which I could not climb. I had started down into

a great pit, when all at once I turned to climb back again, and finally reached the top by a terrible struggle, by holding to roots and such things to save me from falling. When I reached the top I fell with my face upon the ground, to pray, and heard a great noise from heaven coming toward me. It kept coming closer and closer, until it reached me. I was filled with great fear, for I thought it would kill me. But a person appeared unto me and said, "This is the Holy Ghost, and you are filled with it, and have power over unclean spirits." Immediately the person returned with the noise toward heaven, when I awoke.

Dear brethren, I have not written these things to cause you to think that I am any better by nature than before, for I possess the same carnal mind, which very often leads me astray, and causes me to do things I would not, and to leave undone the things I should do.

Now I wish to say a few words to sister Fenwick, of Fairfax Station, Va., in answer to a part of her communication in the SIGNS OF THE TIMES of February 1, 1835. Dear sister, though I have never seen your face, to my knowledge, yet you found me, and I believe I know you, and also the way you have been traveling. You say that surely no child of God can tell what you can. Dear sister, I do not know whether they can or not, but I know that I can say that those things which give you so much trouble, trouble me also. But God will remove all of them at his appointed time. Only have courage, and fear not. These are trials of the righteous, but out of them all will the Lord deliver them. There is nothing too hard for him to do. Paul says, in Philippians i. 6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." And he is the best friend to go to with all our troubles, for he sticketh closer than a brother. How sweet the words of the poet are,

"What a Friend we have in Jesus,  
Every sin and grief to bear!  
What a privilege to carry  
Every thing to God in prayer."

Now, brethren Beebe, I want to say a few words about your remarks on "Church Order." I think your advice is according to "Thus saith the Lord." I would to God that all our Elders would heed the admonition. As Paul said to Timothy, 1 Tim. iv. 16, "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." Let us take heed to these things, lest at any time we let them slip.

Now I want to say to the brethren who write to us through the SIGNS, I hope you will not become weary in well doing, forasmuch as ye know that your labor is not in vain in the Lord. Brother Chick's communication in regard to what it would take to make this a "Happy New Year," is good. Dear brother, your wants seem to run parallel with mine,

insomuch that I want to tell you so in this letter. I have thought so much of late, even when I read your letter, that if I could only know and feel that Jesus would bless me with his glorious presence, it would enable me to endure all things, and suffer all things. For though we possess everything else, and be destitute or deprived of this one thing, surely we are of all men most miserable. But perhaps you and all the dear children of God can call to mind some time when Jesus has given you an evidence that he was present with you; and at such times has he not made your cup to run over with joy? For where his presence is there is fullness of joy, and liberty also. And this was an evidence in old times with national Israel that God was with them, and so it is to-day with spiritual Israel.

Well, brethren Beebe, I know this letter is rather lengthy, but there is this one consolation to you, that I do not often write to you or trouble you with such imperfections. I know this is imperfect, like the writer; but if you see anything in it that you think would comfort one of God's dear people, you may publish it. Please correct all mistakes and omit all errors, if any be discovered by you, and oblige your weak brother, I hope, in the Lord. For of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Amen.

And now, brethren, let us love one another with a pure heart fervently, and look unto him who is able to keep us from falling, and to present us unto himself without spot or blemish, and finally take us where there will be no more sorrow, no more tears, no more parting with friends, but forever to enjoy the presence of the Lord and Savior Jesus Christ, and be with him forever and ever. With love to all who love the truth for Jesus' sake,

AMBROSE D. JONES.

GHEENT, Ky., April 4, 1835.

BRETHREN G. BEEBE'S SONS:—The psalmist says, "Yet have I set my king upon my holy hill of Zion."—Psalm ii. 6. This prophetic language looks to the setting up of that kingdom spoken of by Daniel, "In the days of these kings shall the God of heaven set up a kingdom."—Dan. ii. 44. That kingdom of which the prophet spoke was to be set up by him who is King of kings and Lord of lords; hence its stability is declared by the prophet, "It shall never be destroyed." Other kingdoms had been and would be destroyed; but the kingdom here declared is an everlasting kingdom, and in it "a king shall reign in righteousness." Daniel again says, vii. 7, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." These prophecies carry our thoughts to the infinitely glorious

and wonderful character of that kingdom, and the infinitely glorious character of that great King whose name shall be called Wonderful. Ah, dear saint, when you are meditating on that great name, and are enabled by the teachings of the Spirit to look into the glorious attributes embodied in that name, no other word in our language is so expressive of your thoughts as that word "Wonderful." When you attempt to form some idea of the greatness of that name you are bowed down in humility, and made to say with the psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The finite mind cannot measure eternity, weigh omnipotence, or grasp infinitude. Those glorious attributes belong alone to that great King. In him dwells all the fullness of the Godhead bodily. John said, "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals."—Rev. v. 1. When we look upon anything, the opposite side of that thing is not seen. John saw that book, but he could not comprehend or understand those seven seals, for they were the seven spirits of God sent forth into all the earth, spoken of in the sixth verse. These were the seven divine perfections of Jehovah. John could not comprehend them. They were too wonderful for him; hence he wept much. But one of the Elders saith unto him, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." This is part of the revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass. Then they were prophecy given in symbols, and by them his servants were enabled to know the things which must shortly come to pass; things which pertained to his kingdom, his holy hill of Zion. The foreknowledge of the great King is made manifest, and in the opening of those seals all his divine perfections are made manifest. His humiliation had been foretold by the prophets, and had been recorded by the evangelists, and now his saints must pass through sore trials and persecutions. Those persecutions which followed the opening of each of the seven seals were revealed to John, and recorded to show unto his servants the things which must shortly come to pass. In all those things the power and wisdom of the great King were made manifest; for "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?"—Daniel iv. 35. Mark well this language, "He doeth according to his will in the army of heaven." The apostle to the church at Philippi said, "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 pleas-

ure." Then he doeth according to his will in the army of heaven. It does not say with that army, nor among that army, but in it. He worketh in them to will and to do of his good pleasure. The apostle says to the Hebrew brethren, "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."—Heb. viii. 10. The house of Israel here mentioned embraces all the inhabitants of that holy hill of Zion, all that army of heaven in which he doeth according to his will. Then surely he reigns in them. The word "reign" implies sovereign power. The apostle says, "And ye are complete in him, which is the head of all principality and power."—Col. ii. 10. He also 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, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." These are they over whom that King reigns, and he reigns over and in them by virtue of his sovereign right. The apostle said to Titus, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Peter, in speaking of these same people, says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter i. 18, 19. Having declared the manner of their redemption, by the blood of Christ, he in the succeeding chapter describes them, saying, "But ye are a chosen generation, a royal priesthood, an 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." O how marvelous that light! It is the light of the knowledge of the glory of God in the face of Jesus Christ. That light is given to all the inhabitants of that holy hill of Zion. Having that light, they behold the King in his beauty, and see the land that is very far off. Ecstasied by that glorious vision they cry, "The Lord of hosts is with us; the God of Jacob is our refuge." They rejoice in him as the God of their salvation, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The psalmist says, "Yet have I set my king upon my holy hill of Zion." Two instructive and comforting thoughts are presented to God's dear people in that language, the holiness and exaltation of that kingdom, the holy hill of Zion. All they who walk the golden streets of that new Jerusalem, the city of our God, are created in

righteousness and true holiness; and they were chosen to that holiness in their glorious Lord before the foundation of the world. The apostle says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. Again, he says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. Peter says, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Peter i. 15, 16. The psalmist says, "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." Again, "But thou art holy, O thou that inhabitest the praises of Israel." The holy hill here mentioned is the holy hill of Zion, the church of the true and living God, that God who inhabiteth the praises of spiritual Israel. The word "inhabit" is defined by Webster, "To live or dwell in; to occupy as a place of settled residence." Our God inhabits and dwells in the praises of his people, spiritual Israel. "For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord."—Eph. v. 9, 10. They are created in righteousness and true holiness, for they are created in Christ Jesus unto good works. In their eternal unity with their Lord they are righteous, for he is righteous; then they are fitted to dwell with their exalted Lord and King upon his holy hill of Zion. O how exalted is their dwelling place! The psalmist says, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge."—Psalm xlvi. 2, 3. The prophet Jeremiah says, "O Lord, my strength, and my fortress, and my refuge in the day of affliction."—Jer. xvi. 19. Moses says, "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. xxxiii. 27. Then how safe, how glorious, how exalted, is the habitation of the saints! They can sweetly sing,

"I'm rich to all intents of bliss,  
If thou, O Lord, art mine."

Jeremiah says, "My refuge in the day of affliction." David says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." When our Lord arose from the dark caverns of the tomb, a perfect and complete delivery out of all their afflictions was secured to all his redeemed. By his holy Spirit they are prepared to behold that delivery, and the infinitely glorious source from which it emanated. Our Lord said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3. If he could not see the kingdom, surely he could not behold the King upon the holy hill of Zion, and therefore was unprepared to give unto the Lord the glory due unto his name. None but the redeemed and regenerated sons and

daughters of the Most High can behold the beauties and glories of that holy hill of Zion. None but they can lie down in the green pastures of his boundless grace, beside the still waters of his redeeming love. By faith they behold the fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness, (Zech. xiii. 1); and in that faith they rejoice in the power, wisdom and mercy of God, made manifest to all the heirs of glory when he trod the wine-press of his Father's wrath alone, and of the people there was none to help. Viewing by faith his humiliation when led to the slaughter as a sheep dumb before her shearers, and the great sacrifice that he made when he shed his own blood for the remission of the sins of his people, you, dear saint, are made to inquire,

"Was it for crimes that I had done  
He groaned upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!"

Then how exalted is that kingdom, and how infinitely exalted is that glorious King who reigns in righteousness, and who rideth upon the heavens in the help of his people, and in his excellency on the sky. How consoling to the way-worn pilgrim, amidst the cares, sorrows and afflictions of earth, to hear him say, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." You are heirs of God, and joint heirs with Christ. Then you will reign with him in that kingdom which it is your Father's good pleasure to give you; and when disrobed of mortality, and raised in a spiritual body, you will be like your glorious Lord. Although you must sleep the sleep of death, yet the tomb cannot hold you. His kingdom will not be complete till his saints to whom it is given are clothed in immortality, and called to dwell with their glorious King through a never-ending eternity.

"The waves of trouble how they rise,  
How loud the tempests roar;  
But death shall land our weary souls  
Safe on the heavenly shore.

"Make haste, O happy day, make haste,  
That I may quit this clod,  
And of immortal glories taste,  
And ever dwell with God."

H. COX.

LETTER WRITING.

DEAR BRETHREN BEEBE:—It has come into my mind this morning to write something upon the subject of letter writing and other writing. I believe the first account we have in the Scriptures of anything being written is in Exodus xxxi. 18. There it is said, "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." In Exodus xxxii. 15, 16, it is said that the tables were written on both their sides. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." From the foregoing we learn that writing was instituted by God himself. In fact we might say that the whole of the inspired testimony

is a letter from the Lord to his people, in which he tells us of our origin, our primeval condition, and subsequent transgression and fall; of his character, and his relation to and concern for us; of the glorious plan of salvation, and of his own almighty power to save us from the direful consequences of sin. It tells us of the advent of the Son of man into the world, God manifest in the flesh, the only Mediator between God and men, the man Christ Jesus; of his obedient life, ignominious death, triumphant resurrection, and glorious ascension into heaven, where he was before, and where he "ever liveth to make intercession for us." But in order that we may understand this letter, our understanding must be opened, and the inspiration of the Almighty must give us understanding; from the fact that this, unlike all other letters, is an inspired letter. It is a spiritual letter, written in reference to spiritual things, and is addressed only to spiritual subjects. This letter from our heavenly Father, and his Son Jesus Christ, and the Holy Ghost, is not only written, but it has, under the supervision of divine power, been printed, in order, as I suppose, that it may endure throughout all generations; because in this letter is recorded the will of our Father in heaven. O how glad it makes us feel sometimes to read this precious letter, because it always assures the heirs of promise that God is their Father, Jesus Christ their present and eternal Savior, and the Holy Ghost witnesseth that this letter is true. So we continue to read and reread this precious letter over and over, again and again; and yet it never gets old. This is the reason, I suppose, that God instituted writing, in order that his words might remain to be read and reread. Words spoken may have a good or evil effect upon those who hear them for the time being, but may soon be forgotten; but written words may be seen and heard again and again, and thus exercise a lasting influence upon those who read. How necessary it is that we should read this inspired letter often. It is from heaven. It is from our best Friend. It relates not only to our present, but also to our eternal welfare; and tells us of our duty here, and of our rich legacy in the world to come. It is left on record for our comfort and instruction, "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." They are "able to make thee wise unto salvation, through faith that is in Christ Jesus." O what a precious letter is this! May we never grow tired of perusing its sacred pages.

"Holy Bible! book divine!  
Precious treasure! thou art mine!"

But now reluctantly leaving this precious letter, let me speak of the letters we receive from our earthly friends. I have thought that they who have no written correspondence,

either private or through the press, fail to enjoy a great boon in this life. If I should never get a private letter from a distant friend, or did not read any of our printed mediums of correspondence, what should I do? It seems to me now that I should despair. Often when I get low down in my feelings, and feel desolate and forsaken, I go to the post-office and get a copy of the SIGNS, or a letter from some brother or sister in a distant land, and there I find something that seems to be a God-send, for it proves a sweet solace to my fainting soul, and I am again revived and reassured of my interest in the precious blood of the Lamb of God, that taketh away the sin of the world. O what a glorious privilege we enjoy of writing to one another privately, and what a precious boon is the printing press! What a blessed thing it is to have such a medium of correspondence as the SIGNS OF THE TIMES, through which the children of God can communicate their feelings to each other. The most sinful can come forward and say,

"Here I am, behold who will;  
Sure, I am a sinner still."

The weakest can come forward and say, I know I am weak and wounded, weary and heavy laden; but Jesus is my strength, my rest, and my burden-bearer. "When I am weak, then am I strong." The most ignorant can say, "God hath chosen the foolish things of the world to confound the wise." "Not many wise men after the flesh, not many mighty, not many noble, are called." The wisest can come and say, "I am become a fool for Christ's sake." "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." In fine, here is a medium through which the people of God from Maine to California can communicate to each other their joys and sorrows, hopes, doubts and fears, and through which brotherly love and sympathy can be manifested and communicated to each other, though thousands of miles apart and total strangers in the flesh. Why, it is not necessary that the children of God should see each others faces in order to love one another. The only thing necessary is to know that such and such persons do exist, and to know and believe that they are the children of God; and this we can only learn by writing letters, or communicating with each other. Tell me not that our religious periodicals are not of God, and ought to be suppressed. Tell me not that they do more harm than good. Let us rather thank God for the art of letter writing and the art of printing, and let us thank him for the invention of the printing press. Think of the glorious proclamation of salvation written in the pages of inspiration, and published through the SIGNS OF THE TIMES for fifty-two years, and also through other papers. Think of the many messages of love that have been wafted to city, village and hamlet, from the rivers to the ends of the earth. Think of the many acquaintances that have been made, the many tears of joy that have been

shed, the many songs of thanksgiving that have been sung, the many prayers that have been uttered for the poor and afflicted people of God, the many gospel sermons that have been preached, and all through the medium of the printing press, through instrumentalities, no doubt, of God's own appointment. Then consider what an extended influence a man may exert through the press. He may preach to a few from the pulpit, and they may for the time be edified and instructed; but his words may soon be forgotten. But through the press he may preach to thousands, and if those who read should forget his words, they may read them again, and be again comforted; and not only they, but the generations to come may read, be comforted and edified. The only thing to be regretted about writing is that we may write things that we ought not, or things that in after years we cannot indorse ourselves. We ought to be very careful about this. But if we do commit errors or blunders in this respect, let us never be ashamed to come out and say so, and retract.

In conclusion, let me say to the lovers of truth, Write on; and to all those who are not taking any religious paper, Subscribe for the SIGNS, (or some other Old Baptist paper,) and read it, and be comforted and edified. How glad I am that in the providence of God I subscribed for the SIGNS OF THE TIMES seven or eight years ago, and through that medium have become acquainted with such men as Wm. J. Purington, Wm. L. Beebe, Gilbert Beebe, S. H. Durand, F. A. Chick, Wm. M. Smoot, and many others I cannot here mention; and such women as P. A. Beebe, Mahala Spurgin, Kate Bartley, Kate Swartout, Mary Parker, Sallie Fenwick, L. Alexander, and many others whom I cannot now remember. Elder D. Bartley, of Indiana, made two trips through this country, and has been at my house. It was through the SIGNS we became acquainted; and it was through letters that passed between he and I that he first visited us, and comforted us in the things pertaining to the salvation which is in Christ Jesus. May the SIGNS continue to wing its way to the hearts and firesides of the lovers of truth, is my prayer, for Jesus' sake.

Yours in love, as ever,

H. J. REDD.

MARCH 29, 1885.

DEAR BRETHREN BEEBE:—Having some views on the thirty-first chapter of the book of Proverbs, I feel like placing them on paper for your inspection, to be used as your judgment may dictate. When a small girl, I was under the impression that this chapter was the one in which could be found our fate in this world, whether we would possess much or little of this world's goods. When eight or nine years old a young lady who, like myself, lost her father when quite young, came to our village and taught in our Female Academy. One of our young and prominent lawyers falling in love

with her at first sight, they were married, and settled near my mother's home. From the day she was married until the day of her death she was mistress of servants and possessed much of the gifts of this world. Being quite intimate with my mother and her family, I learned that the sixteenth day of the month was the day of her birth. It being the same day of the month, as I was told, that I was born on, my expectations were raised to a great height. But when I searched the family record, I found, to my disappointment, that mine was on the fifteenth. This shows what false impressions are made upon the minds of children concerning the written word, which is only for the comfort and edification of that poor and afflicted people whose God is the Lord.

Five years ago, during my protracted weakness, I was stopping for awhile with one of my children, a few miles out of Washington City. One morning as I was about to leave my room I thought to read a portion of the written word. I took my Bible and opened it at the thirty-first chapter of Proverbs, and began to read. When I had read as far as the fourteenth verse I was called to breakfast. After breakfast my daughter and her husband rode into Washington. The house being very quiet, I thought of what I had been reading. I again took my Bible and opened at the same chapter, and began reading at the fourteenth verse, when I saw the church beautifully described by the figure of a virtuous woman. "Who can find a virtuous woman? for her price is far above rubies." The price of the church is indeed far above rubies; for she was not bought with gold, or silver, or costly stones, but with the precious blood of Christ, the spotless Lamb of God; and she is as dear to him as the apple of his eye. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." Her God doth indeed trust safely in her, for she abides, dwells and lives in him. How careful she is to avoid every appearance of evil. She is not ignorant of her evil nature, for the eyes of her understanding have been enlightened, and her desire is not to practice evil. "She seeketh wool and flax, and worketh willingly with her hands." She seeks a country out of sight, and works with a will, for love is the propelling power. The love of God shed abroad in her heart makes her love him, his people, his ways and his word. "She is like the merchants' ships; she bringeth her food from afar." This earth only nourishes her old, sinful nature. All her spiritual food comes from above. "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." She will tell her brethren of her night seasons, as well as those of the day; of her sorrows, as well as her joys. "She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard." She

often asks herself the question, Do I know anything of the things of the kingdom of the God of Israel? Have I the fruit of the Spirit? Do I love and joy in such things? Have I the love that passeth all understanding? Have I long suffering, patience, meekness and humility? "She girdeth her loins with strength, and strengtheneth her arms." She knows that in and of herself she is very weakness, and that all her strength must be given her from on high. Her prayer is for grace and strength to walk in the narrow path that leads to her precious Lord and Savior, from whom it comes. "She perceiveth that her merchandise is good; her candle goeth not out by night." It is often night with her soul, and her candle flickers and burns very low; but hope, faith and love brighten her up; and she perceives that Jesus is her light and life, and as he lives forever it cannot go out. "She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy." She loves that poor, weak, helpless people who trust in the Lord and have no confidence in the flesh. The Primitive Baptists are the needy and poor to whom she is drawn. The rich with their store of good deeds are not the people for her. "She is not afraid of the snow for her household; for all her household are clothed with scarlet." She is not afraid to trust her all with her God, her trials and sorrows, for he will work all things for her good and his own glory. She is not afraid to leave the salvation of her children and friends in the hands of her living Lord. "She maketh herself coverings of tapestry: her clothing is silk and purple." Her clothing is of wrought gold. She is all glorious within. Her dress and clothing outwardly may be plain, and even mean; but talk to her about her experience, her hope, her faith, and of the love of Jesus to poor, lost and ruined sinners, draw her out on these things, and she will show her clothing. "Her husband is known in the gates, when he sitteth among the elders of the land." Who is her Husband but the Lord of all the earth? How well he is known in the gates, the church, when he sitteth among the elders, his ministers. When he sits among them, and fills them with the bread and water of life, to hand out to his people, how we eat and drink, as they talk or write. "She maketh finelinen, and selleth it, and delivereth girdles unto the merchant." How often she delivers girdles to the merchants of the earth, the so-called preachers, and their mouths are stopped; as brother Broaders stopped the mouth of the great Dr. Bullock, of Washington, which made him so angry. Many others can testify to the same, when with the word of truth they have stopped the mouths of gainsayers. "Strength and honor are her clothing, and she shall rejoice in time to come." She is often given strength to rise above her sinful nature and all her sorrows for sin, and made to rejoice with joy unspeakable and full of glory. "She openeth her mouth

with wisdom, and in her tongue is the law of kindness." Her words are the words of the wise, in whose heart is the fear of the Lord, which is the beginning of wisdom. The law of the Lord is in her heart, making wise the simple. Her tongue speaks forth wisdom, by acknowledging the power of God in her heart, which gives the knowledge of her wicked, polluted heart and nature. "She looketh well to the ways of her household, and eateth not the bread of idleness." Her desire is for the prosperity of Zion and the peace of Jerusalem, as was expressed by dear Elder Hartwell on his dying bed. She will cut off her right hand or pluck out her right eye to hide the faults of her brethren from the world, and for the sake of peace and quietness among her household. She is called a do-nothing by the worldly wise, but they do not know her, nor the God she loves. Her heart is more or less praising him for mercies past, or asking him for grace to keep her to the end. Therefore she eats not the bread of idleness, but often eats and drinks that for which she has prayed.

"If Solomon for wisdom prayed,

The Lord before had made him wise."

"Her children arise up, and call her blessed; her husband also, and he praiseth her." She is that blessed people, the inhabitants of Zion, the children of our God, who know the joyful sound. She is as dear to him as the apple of his eye. She is engraven upon the palms of his hands, and her walls are continually before him. "Many daughters have done virtuously, but thou excellest them all." She is the excellent of the earth. She is a city set upon a hill, which cannot be hid, to those who are born of God. She excels in her works and ways, through the power of her living Head. The New Jerusalem, which John saw coming down from God out of heaven, is the city to which she belongs, and not to one she is going. Many years ago an old uncle of mine, who was an Arminian, was relating to me how he would lie upon his bed and imagine that he saw the New Jerusalem, with her golden streets and pearly gates, to which he said he was going. After he had finished his description of his imaginations, I expressed my mind, that everything centered in one object, which was Christ.

Dear brethren Beebe, I have seen beautiful things in this chapter, and in my mind have been writing for the last five years. I wrote on paper, one year ago, a portion of this. Today, as I sit here in Rockbridge County, Virginia, where I am spending some time with my son and his family, I have enjoyed writing the balance of my views, which have increased as I wrote. Whether they will be acceptable to you or other brethren, I cannot tell. They are at your disposal. The SIGNS comes to my new stopping place, where I expect to remain the coming fall. I am far from all that is dear to me, spiritually, but my covenant-keeping God has given me seasons of rejoicing in praising his holy name. The mountain air has improved my health and strength. I shall miss my usual visits among my own little band in Washington this spring, but I hope to meet them in the fall. May you be spared many years to us all, is the prayer of, I hope, your sister in Christ, our risen Lord.

RUTH ADAMSON.



EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1885.

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

TENDER LITTLE ONES.

"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? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."—Cant. i. 7, 8.

It has been requested that we should write on this subject, especially with reference to the proper course to be pursued by the church toward those tender little ones who are following after the church, yet have not strength to openly profess their faith in the salvation which is in Christ Jesus. In the text above quoted, the question and reply seem to cover the ground involved in the request.

In the vicinity of most of the churches there are those who feel in their very heart this anxious inquiry of the spouse. They manifest the depth of their anxiety in their interest in the visible organization of the church, and in regular attendance on the public assemblies of the saints; yet many such live for years loving the truth, and finally go down to their graves without confessing their Lord by following in his ordinances. In their secret thoughts they feel perhaps that it would be their most delightful privilege if they could claim a place among the saints, but it seems presumptuous in them even to desire so exalted a favor. Hence they decide that it is not for them to have a name in the church; yet their heart is there, and they know that they love the truth of the gospel, and those in whom they see the Spirit of Christ exhibited in conduct and conversation. But they fear that their love is not of the right kind, and thus they are denied the privilege for which they long. These are the tender little ones, whose case elicits the sympathy of our correspondent, and to whose comfort we would gladly minister, not only in writing, but in speaking, and in every way in which the fellowship of the gospel may be expressed.

In the text the inquiry is expressed as the language of that Jerusalem which is above, and is the mother of all who are born of God. The reply of her Beloved expresses more clearly than her question the motive which prompted her appeal. The direction given is exactly adapted to the case of these bewildered little ones. They are not driven away to the wilderness, nor is the direction to wait for a more suitable occasion. The spouse (who typifies the church in all this Song of songs) is not told to construct a new road for those tender kids, but she is directed to go her way forth by the footsteps of the flock, and feed her kids beside the shepherds' tents. They are not to become her kids by being fed, but she is di-

rected to feed them as already her own. Some have been bewildered in comprehending this figurative expression by confounding it with those parables of our Lord in which goats are presented in contrast with the sheep which represent his redeemed people. In this text the kids evidently represent the same characters as the lambs in the parables of Jesus, that is, those tender little ones who are incapable of feeding themselves. Under the Mosaic law the goat was recognized as a clean beast as well as the sheep.—Deut. xiv. 4. Therefore it is appropriately used to typify the dependent little ones of the flock of God.

It is profitable to observe the place specified for the feeding of her kids. She is not directed to hunt for some green spot in the wilderness where she may find pasture; she is restricted to feeding them "beside the shepherds' tents." These are doubtless the temporary dwellings of the princes who rule in judgment in the kingdom of Christ Jesus. Those inspired shepherds have their tents established in the revelation which God has given them; and the cords shall not be broken nor the stakes removed which the Holy Spirit moved them to bind on earth. No other place can afford such rich pasture as is provided here for these tender little ones. They need not turn aside by the flocks of other shepherds, for there is abundant food for all that belong to the ransomed church of Christ in the green pastures here given. By their being fed beside the shepherds' tents is also suggested their safety as being under the immediate care and protection of the shepherds. While walking in obedience to the commandment of our King as established by the authority of his inspired apostles, no evil can come upon them that love the Lord. They are then so close beside the shepherds' tents that every dart of their adversary is intercepted and falls harmless at their feet, being powerless to pierce the impregnable walls of those tents. David sung of this secure retreat. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. xci. 1. To every one who finds food in the pasture which is beside the shepherds' tents, the evidence is conclusive that he is the character described as the kids of the spouse. No others can go in and out and find pasture but they who enter in by Christ as the living way and the door. The very same truth of salvation by sovereign grace, which is the most reviving food to those tender little ones, is to the self-righteous Jew a stumbling-block, and to the wise Greek it is foolishness. This discrimination is displayed with infallible accuracy whenever the gospel is proclaimed. When Paul preached at Antioch, as many as were ordained to eternal life believed; so to the end of the world the preaching of the gospel is a witness which discerns the thoughts and intents of the hearts of those who hear. Only subjects of grace can gladly receive the testi-

mony of the gospel. To all others the preaching of the cross is an unmeaning sound. Then it is manifest that the very fact that the doctrine of Christ is glad tidings to any sinner is itself the proof that the grace of God has given to him the hearing ear and understanding heart. All that the Spirit saith to the churches is addressed specifically and exclusively to such characters.

It is a very seriously important matter that the church should be careful to treat these little ones which believe in Jesus with that loving tenderness which is enjoined by the law of Christ; for there is certainly awful weight in the warning to his disciples, "But 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."—Matthew xviii. 6. It will not excuse our disobedience to the law of our Lord to say, "They will come in the Lord's appointed time." It is heaven-daring presumption to urge the absolute sovereignty of God in justification of our disobedience to his direct command. If indeed we believe God is sovereign, then we should manifest that belief by yielding implicit obedience to his every injunction, with humble trust in his grace, "whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." It is not the Spirit of Christ which leads the saints to try how far they may continue in sin, and yet be reclaimed by the power of God. It is true that none shall perish for whom the blood of Jesus was shed; and they are all "kept by the power of God through faith unto salvation, ready to be revealed in the last time." But the inspired Peter deduces from this truth the admonition, "As he which hath called you is holy, so be ye holy in all manner of conversation." Carnal rebellion may presume upon the goodness of God to continue in sin, but the love of God leads to obedience. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—1 John iv. 20, 21.

BAPTISM AND CIRCUMCISION.

INFANT sprinklers here contend that baptism took the place of circumcision. Please give your views, backed by scriptural authority, on the subject. I ask this for my own edification, and not for argument.  
Your friend, B. M. B.

REPLY.

It would seem that those who advocate the theory referred to should produce authority to sustain their position; but as there is nothing in the Bible which can even be distorted to support their practice, in desperation they make the assertion to which our friend refers. As they have never found any scriptural warrant for their substitution of sprinkling for immersion, so they utterly fail to find inspired authority for baptizing any, whether infant or adult, without evi-

dence of the candidate's belief in the Lord Jesus Christ.—See Acts ii. 37-47; viii. 37. Every passage in the New Testament where baptism is spoken of, confirms the truth that none but believers are proper subjects of that ordinance; and not one case is recorded in which any other was baptized but such as professed faith in the Lord Jesus. Of the mode of administering the ordinance it is plainly called a burial and rising again. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Colossians ii. 12. That the administrator must be in the fellowship of the saints and obedient to the faith, is too evident for argument, since without faith it is impossible to please God, and whatsoever is not of faith is sin.—Heb. xi. 6; Romans xiv. 23. The portions of Scripture cited are conclusive upon the subject to all whose hearts are opened to receive the truth as it is revealed in the written word of God. It would be a hopeless task to attempt to show the truth to others, for God has hidden it from all but those to whom he has revealed it.

Let us for a moment consider the idea submitted by our friend. If baptism took the place of circumcision, then it belongs exclusively to those who were entitled to circumcision. These are definitely stated to be every male child born in Abraham's house or bought with his money.—Genesis xvii. 27. No Gentile was entitled to the mark of circumcision, and if baptism took the place of circumcision, none should be baptized but natural children of Abraham; and every one of them is entitled to be baptized without faith or repentance, for neither of these qualifications was requisite to circumcision. If John had known that baptism only took the place of circumcision, he would not have required fruits meet for repentance of the Pharisees and Sadducees.—Matt. iii. 7-12. Again, if baptism is in the place of circumcision, then it is forbidden to the saints by apostolic authority. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law."—Gal. v. 2, 3. And if baptism takes the place of circumcision, why were those Jews baptized who were already circumcised? But the fact that the advocates of rantism resort to such a baseless assertion for its support, is a confession that they have no divine authority for their practice. Indeed it is admitted by the best informed of those who practice sprinkling, that "the primitive baptism was by immersion."—See "Life and Epistles of St. Paul," page 55, by Bishops Conybeare and Howson, neither of whom practiced immersion. When such confessions are

made by their learned leaders, there is no need of discussion with those who are only followers of those guides. It is very desirable to relieve the minds of those believers who may be entangled by the sophistry of men; but with those who willingly follow their own devices in preference to the scriptural rule, we have no desire to argue, as our Lord enjoins only on those who love him to keep his commandments. Such as love their own inventions are not directed to follow Jesus in his ordinances.

#### JOHN XV. 1-6.

If not asking too much, please give your views on John xv. 1-6, particularly the second and sixth verses, and oblige your brother,  
J. W. M.

#### REPLY.

THE figurative expression of which this is a portion was spoken by our Lord as illustrating the dependence of all his members upon him, as all the branches are dependent upon the vine for life and nourishment. The life of the vine is the life of every branch; but it is only as united with the vine that the branches can receive that nourishment which is supplied by that life. So, the life of Jesus Christ is that eternal life which he gives to every member of his body; but while in their vital unity with Christ their life is one with himself, it is only as they abide in him by keeping his commandments that they manifest that life by bearing much fruit to glorify God as the disciples of Jesus. This is clearly declared in verse ten. His disciples only are branches of the vine, and they glorify God only when they abide in him by obedience to his word. The true intent of this lesson may be more clearly seen in the disciples to whom he spoke. As they did abide in him, what abundant fruit they bear even to this day to the glory of God. In disregarding his word they could not have glorified him, but would have appeared as branches severed from the vine. The branch cast forth cannot bear fruit, yet it does not become a thorn by being cast forth; but in its barrenness it is burned, and there is no sign of life manifest in it. It is even so with the disobedient subject of grace. He shows no fruit to the glory of God; and is withered and consumed as far as experimental enjoyment is concerned. There may be some known to our inquiring brother who have been thus cast forth, and perhaps even burned, utterly consumed as branches, yet of whose eternal salvation there is comforting assurance in the love of the church for them; for the injunction is, "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. iii. 6. We would refer our readers for more extended remarks on this subject to editorial in SIGNS volume thirty-four, numbers seven and eight.

#### 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:

F. A. Day, formerly of Pittsburg, Kansas.

#### POETRY.

##### THE SPECKLED BIRD.

"MINE heritage is unto me as a speckled bird; the birds round about are against her."—Jeremiah xii. 9.

THERE are many birds of different wing;  
The world delights to hear them sing;  
But there is one that's seldom heard,  
The poor, despised speckled bird.

This speckled bird is much abhor'd  
By all who do not love the Lord;  
And do you ask the reason why?  
Her treasure is laid up on high.

She lives on food which others hate;  
What she calls small, the world calls great;  
And food that others love to eat,  
Is to her taste polluted meat.

This speckled bird has food from heaven,  
Not bought by her, but freely given;  
It is the food that christians eat,  
While hovering round the Savior's feet.

All others live on tainted meat,  
Just such as vultures have to eat;  
Because the speckled bird won't join,  
They all affirm she is unkind.

Upon her head her specks appear;  
Look on her breast, you'll find them there;  
In every part where feathers grow,  
These specks do shine, and brightly glow.

This speckled bird delights to sing  
The praises of her God and King;  
She views her specks as marks from heaven,  
And pledges which her Lord has given.

Thousands have tried to learn her song;  
They do their best, but still are wrong;  
Their notes will do in every place,  
Except 'mong those who're saved by grace.

The speckled bird will loud contend  
Her song's too good for them to mend;  
And when she brings them to the test,  
They talk and do like all the rest.

All other birds unite and say,  
"Let's throw these little things away;  
The things that split us are but few,  
For we are birds, and so are you."

The speckled bird now shows her robe,  
The finest one upon the globe;  
And in this dress, made clean and white,  
She's satisfied that all is right.

This robe's complete without a seam;  
In it a fault cannot be seen;  
For it is all the gift of God,  
And only found in Christ her Lord.

The others then their robes bring forth,  
From east to west, from south to north;  
But warp and woof, and shape and size,  
Are linsey-woolsey in her eyes.

She did behold, although combined,  
They are not gold, although they shined;  
For iron, brass and steel are bright,  
When polished well, and please the sight.

Then said one of the hawkly crew,  
"We know not what to do with you;  
If you are right, then we are lost,  
And all our hopes of heaven are crossed.

"Now we can pray, and shout, and sing,  
And make our meeting-houses ring;  
But if you ask of us the cause,  
We must admit we're at a loss.

"Come, every bird, we'll all unite  
To put this speckled bird to flight;  
Although we do not see alike,  
We'll all agree at her to strike."

The battle now is in array,  
And they are sure they'll win the day;  
Before they know what they're about,  
The speckled bird puts them to rout.

They stand amazed, and wonder why  
The speckled bird doth them defy;  
But if they knew who's at her head,  
They'd wonder why they are not dead.

While thus whipp'd out, they cannot rest,  
And promise each to do their best;  
Each one pretends his heart is stirred,  
And that they love the speckled bird.

They're now an undivided band,  
To work things to each others hand;  
Their own disputes they lay aside,  
Until the speckled bird is tried.

Each one has his own work assigned;  
One must be pitiful and kind;

Each of them now are at their post,  
And each one tries to do the most.

One tries hard to arrange his dress,  
And seems to be in deep distress;  
They're willing now to be the tool,  
If they the speckled bird can fool.

Their skill is tried, but all in vain;  
They have their labor for their pain;  
The speckled bird is still secure,  
Kept by God's own almighty power.

The speckled bird at last shall rest  
From all her woes amongst the blest;  
And heaven afford her sweet repose,  
When ruin shall confound her foes.

#### MARRIAGES.

FEB. 18, 1885, at the house of the bride's mother, Mrs. Eliza A. Blair, 518 Marshall St., Philadelphia, Pa., by Elder Silas H. Durand, Charles W. Parham and Miss Belle Blair, both of Philadelphia.

FEB. 19, 1885, at the house of the bride's father, Mr. Samuel Opdyke, in Byberry, Pa., by the same, William G. Anderson, of Feasterville, and Miss Ella N. Opdyke.

#### OBITUARY NOTICES.

**Dr. Silas H. Ballard** departed this life at noon, February 8, 1885, at the residence of his parents, in Haubstadt, Gibson County, Indiana, near the place where he was born, March 26, 1856, of much esteemed parents from England. He graduated with honor in the Jefferson Medical College, of Philadelphia, Pa., in 1877, and then returned home and spent a noble and useful (though short) life in his chosen profession. His history as a physician being already in print before the public, no more need be said on that subject. With all propriety we may say, for the memory of this most excellent man, that of his domestic, social, moral and professional life, as brilliant a eulogy might be written for him as any man merits in southern Indiana. But he modestly declined this as needless.

"He asked not a stone to be sculptured with verse;  
He asked not that fame should his merits rehearse."

But from his own feeble tongue we were told that he more earnestly desired that his name might live in the hearts of and among the heaven born family of our God.

In December, 1883, while on his way to visit a case, he was caught in a severe hurricane, which caused hemorrhage of the lungs. He then lingered in very poor health some fourteen months, and died of chronic bronchitis, at the early age of twenty-nine years, ten months and twelve days. Agreeable to his wishes, Elder Joel Hume was asked to preach a sermon on the day of his burial; but Elder Hume was sick and unable to serve at that time, and said funeral preaching is referred to some future time.

Serious thoughts and impressions of his accountability and sinfulness before God, with reading and inquiries of deep import, at times marked the Doctor's life from his boyhood. He never joined any church, but to many friends, and especially to Elder Hume, whom he sent for to talk with shortly before his decease, he freely acknowledged a comfortable hope in the Savior. With much cheering assurance he stated that after much trouble and sorrow about his sins and guilt, experienced at various times and seasons, he embraced a hope in Jesus, with feelings of forgiveness and peace, such as he was convinced that no human or earthly power could have afforded his soul. This change and good hope he received about twelve years ago. Also, he told us, with many tears, that since that time he had felt it was his duty to unite with the church and receive baptism. But partly from fears of unfitness, and feeling very unworthy to do so, and partly by his mind and time being so pressingly employed in his medical study and practice, he had neglected it, and had not given it the attention that he ought to have done. This neglect was much trouble and regret to him during his last days, when too feeble to remedy it. But his hope of heaven was not less strong and sure to him, for it was not resting on any of his own works, but

resting on the riches of God's grace alone in the blessed Jesus, and near the close he often said, that he only desired to go home, gently clapping his hands. In answer to the inquiry, "How do you feel now?" his last words were, "I feel happy and comfortable." Then he easily and gently departed, much like falling into an ordinary sleep. Although he was not enlisted and his name enrolled in the visible church on earth, yet with these facts before us we hope his dear name and memory will live long among saints and good people agreeable to his wishes. And we hope that his aged parents and the surviving family, who are sadly bereaved and lonely, especially his mother, (a mother in Israel and an Old School Baptist, who feels as a mother only can feel), may share the warm sympathies and sincere prayers of our blessed Lord's humble poor.

In such cases as the above, let the reader observe and learn how precious is that plan of salvation spoken of by David, Psalm xxxii. "Blessed is the man to whom God imputeth righteousness without works."—Rom. iv. 6. This righteousness of God is obtained without works, such as baptism, church ordinances and external service. It requires this plan to give us sure hope in this case, and, in fact, in all others.

Written at the request of the family by  
J. T. OLIPHANT.

FORT BRANCH, Ind.

I AM requested by the surviving companion to send you for publication a notice of the life and death of her husband, **John Kagy**. Brother Kagy was born in Shenandoah County, Virginia, Jan. 18, 1797. In 1819 he with his father's family came to Fairfield County, Ohio, and the next year was married to Catharine Hite, with whom he continued life's journey for more than sixty-four years, till his departure, March 9, 1885. By that pioneer (in Ohio) Baptist preacher, Elder Thomas Snelson, he was baptized in the fellowship of Pleasant Run Church, in March, 1824, and his companion in February, 1827. His christian experience can be found in the SIGNS of Dec. 1, 1868. In 1827 with his little family he removed to Seneca County, then almost an unbroken forest. Here, while making a fine farm, he reared a bright and interesting family of ten children. Having passed life's season of activity, with his companion he went to spend the winter with his children, in and about Salem, Illinois. Here he enjoyed more than his usual measure of health and spirits till two days before his death, when prostrated by simple exhaustion, without pain or sickness, he sank rapidly, and on March 9, 1885, like a shock of corn fully ripe, (over eighty years old) he fell asleep, never more to wake till raised by the same omnipotent power in which alone he had trusted for time and eternity. His remains, accompanied by his surviving widow and two sons, were brought back, and on the 12th were interred at his old home in the family burying ground. Being disappointed by the nonarrival of Elder J. J. VanHorn, Elder L. Seitz, a fellow-traveler in the same church for fifty-eight years, spoke some words of comfort and referred to the christian walk and communion he had had with brother Kagy during those years. He was one of eight members organized as Honey Creek Church, May 23, 1827; was chosen church clerk, and John Seitz (senior) deacon. Jan. 3, 1831, he was appointed to serve as a deacon, and on May 9, 1835, was ordained to that office. In this relation he served to the acceptance of his brethren till the infirmity of age prevented active labor. In his early days, as a church member, he was thought to find some difficulty in digesting the strong diet of election; but soon, by comparing his own experience with the Scriptures, the doctrine of man's complete dependence for salvation in time and eternity upon the power, wisdom and mercy of God, became his meat and drink, his only hope. In all the years of his manhood, even to death, no theme so inspired him as the glad song of salvation by grace. More than once, when some poor saved sinner, overflowing with gratitude, came to the church with the sweet story of the cross, have we heard deacon Kagy in joyous sympathy shout

aloud, "Glory to God." No more shall we who remain hear this glad shout from lips now silent in the grave; but while time endures shall still be heard in the mountains of Israel, the glad refrain,

"Glory be to God alone,  
Holy, holy, holy One."

And our hope is, that in that "Sweet by and by" we may with our venerable brother gone before join that company redeemed from the earth, which no man can number, and in nobler, sweeter strains resume the song of the ages, "Not unto us, but unto thy name be the glory, who hast redeemed us unto thyself by thy blood, out of every kindred, and tongue, and people, and nation."

Yours in this blessed hope,

JOHN SEITZ.

SISTER **Esther Allen** was born September 24, 1792, and died October 8, 1884, at the age of ninety-two years and fourteen days. She was married June 26, 1808, to Erastus Allen, and was the mother of six children (two sons and four daughters), five of whom live to mourn their loss, one son and her husband having preceded her to the grave. I have no fear of contradiction when I say that sister Allen was one of the most respected women in the community where she lived, and was beloved by all who knew her. It has often been remarked, "If she was not a saint of the most high God, I never saw one." Hers was a life devoted to the service of God. The physician who attended her in her sickness said, "I never before saw such a remarkable woman, and so patient and resigned." A few years before her death she had the misfortune to fall and injure one of her limbs, which confined her to the house the remainder of her life, and deprived her of the privilege of meeting with her brethren and sisters, which was a great grief to her. But she did not have to regret that she had not improved her opportunities, for she seldom neglected her meeting when it was possible for her to get there, and seldom went away without giving testimony to the goodness and mercy of God. Hers was not a form of godliness only, for she always acknowledged the power of God in her salvation, trusting that Christ by his one offering perfected forever all the sanctified. I visited her several times in company with our ministering brethren, and always found her with her Bible and hymn book by her side. Her joy was almost unbounded to meet and converse with us, which she did with great vehemence for an hour or more at a time; and if asked if she was not tired, she would say, "O no; I do not tire when conversing on this subject." And when speaking of her Savior, she would say, "He is so precious to me, and how unworthy I am of his favor. I can only hope in his mercy." I shall not soon forget the last time I went to see her. She was quite feeble in body, but conversed as freely as ever on the subject of God's eternal love, and said she was glad to have one more opportunity to visit with us. She was strong in the faith that God worketh all things after the counsel of his own will. A few years since she went with us to our association at Gilboa, and at an evening meeting gave the reason of her hope. Elder G. Beebe being present, made the remark that it was as good as a sermon. Though dead, she yet speaketh; for many of her admonitions and exhortations she has left on record. O that we might profit by them. Her God and her Bible were all that she desired;

To holiness of heart she continually aspired. Her daughters who resided with her kindly attended her and ministered to her every want during her long confinement, and we are satisfied they feel that a vacant place is made in their home which can never be filled, but that their loss is her eternal gain.

E. HIX.

JEFFERSON, Schoharie Co., N. Y.

DIED—At his residence in Fauquier County, Virginia, January 1, 1885, brother **Thomas Cockrill**, aged sixty-two years. His disease was some affection of the brain, which rendered his last days very painful to himself and very trying to his friends. It was my privilege to baptize brother Cockrill in the fellowship of the Broad Run Church about

eight years ago. He had been a lover of the truth and a follower of the Baptists many years before he received strength to take up his cross and follow his Lord in the ordinances of his house. In his conversation and deportment he manifested in an eminent degree the work of grace in his heart, and in a meek and quiet spirit and unfeigned humility he was an example to his brethren. The church believing he possessed the gifts and qualifications for a deacon, called him to that office, which he continued to fill until the time of his death. The frail bodies of the saints are subject to the same disease that all flesh is heir to. Brother Cockrill's reason became impaired several weeks before his death, and he was taken away without being permitted to give that testimony in his last moments which is often so comforting and assuring to afflicted friends. But for many years he had given a testimony and an evidence of an inheritance in Christ Jesus that cannot be gainsaid or denied. His afflicted wife and children, together with friends and brethren, who loved him dearly and feel their loss most deeply, have an undoubted assurance that their loss is his eternal gain. Sister Cockrill bears her affliction with christian fortitude and resignation to the divine will. May the widow's God and Husband be her portion, and the Father of the fatherless children, is the sincere desire of your affectionate brother,

J. N. BADGER.

ALDIE, Loudoun Co., Va.

DIED—Near New Vernon, Orange Co., N. Y., on March 30, 1885, our beloved sister, **Mary Jane Comfort**, wife of brother Oliver M. Comfort, aged sixty-nine years, two months and twenty days. She had been in declining health for a long time, and suffered many months with a disease of the liver, and her bodily sufferings at the last were very great, but she was enabled by grace to bear all without a murmur. As she drew near the end of her pilgrimage her confidence in the God of her salvation was strong. Patience and unwavering faith in her dear Redeemer were clearly manifest, not only in her last sickness, but throughout all her life as a christian. Her mind was sound and clear until the last, and neither her own terrible sufferings nor her weeping family in the least seemed to disturb her peace of mind, and her conversation was sweet and pleasant to those of her kindred in Christ who were favored to visit her in her last days on earth. She had been for many years an orderly member of the New Vernon Old School Baptist Church, and was esteemed as a mother in Israel. She was well named Mary, for her delight was to sit at the feet of Jesus and hear his word.

She is survived by her companion, one son, two daughters and one sister, who, together with the church, feel that our loss is great, while to her it is great gain.

The funeral was numerously attended on Thursday, April 2, when a discourse was preached by her pastor, from the words recorded in Luke x. 42, "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

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

BENTON JENKINS.

By special request of sister Lucy J. Rigg, of Shelby County, Kentucky, I write a notice of the death of her dear husband, **J. C. Rigg**, who died February 13, 1885, being seventy-four years old, and having been a Baptist about fifty-two years. Brother Rigg was married to Lucy J. Pugh in 1834, raised a large family, and leaves a wife, nine children, numerous grandchildren, with many brethren, sisters and other friends to mourn their loss; but we trust that our loss is his eternal gain. He was a great sufferer for about two years before his death, being afflicted with cancer in one eye; but he bore his sufferings with great christian fortitude. A few days before his death he called his family and friends around his bedside, and said, "Grieve not, but rejoice with me," bidding them good by, thus giving evidence that he was going

to rest, and in a measure realizing the sentiments of the poet,

"For weary saints a rest remains,  
In heaven, from all their toil and pains;  
Where seas of joy eternal flow,  
Without a taint of mortal woe."

The writer has known brother Rigg about seventeen years, and five years or more served the little church of which he was a member, as their pastor, and learned to look upon our departed brother as one faithful indeed and in truth. While he seemed to realize in its fullness that salvation is alone of God's abounding grace, he adorned his profession by an orderly walk and a godly conversation. His sound counsel will be much missed by his brethren. But the Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

J. M. DEMAREE.

PLEASUREVILLE, Ky.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request I send you for publication in the SIGNS the obituary of Mr. **Thomas R. Seleeman**, son of brother George Seleeman, who died in the village of Occoquan, Prince William Co., Va., Feb. 15, 1885, in the forty-third year of his age. He was not a member of any church, but has always been a firm believer in the doctrine preached by the Primitive Baptists. His disease was consumption of the throat, of which he has been suffering and gradually declining for almost four years; but for the last few months his decline has been more rapid and his sufferings greatly increased. He was naturally kind hearted, gentle and affectionate. He was one of the greatest sufferers I ever saw, and one of the most patient and uncomplaining. He said his afflictions were all right, that he knew his way was all marked out, and if he was saved it was by grace alone, for he could do nothing. And his oft repeated cry through his terrible sufferings was, "O Lord, have mercy on me, a poor, dying sinner."

His funeral was attended by Elder Wm. M. Smoot, who preached a comforting sermon from Rev. xx., last four verses.

Your sister in hope,

C. M. JOHNSON.

BELLEFAIR MILLS, Va., March 4, 1885.

**Mrs. Lydia J. Bradshaw** was born in Prince William County, Virginia, July 3, 1799, and died March 5, 1885. She was baptized in the fellowship of the Frying Pan Church by Elder S. Trott, in November, 1844, where she remained a beloved member in full strength of christian love until her death. I may ask, What more can we say than of her we have said? Four daughters and one son survive her, and, in my opinion, none ever had more abundant cause to praise God for what he has made their mother to be than they. Her character possessed the sweetest coloring nature gives, mellowed and softened as only the grace of our Lord Jesus Christ can. Reconcile us to thy will, O God.

Your brother, I trust,

E. V. WHITE.

LEESBURG, Va.

DIED—On the morning of March 5, 1885, **Mrs. M. C. Roberts**, wife of A. W. Roberts deceased, after being confined to her bed about two weeks.

Malinda C. Gibbons was born in South Carolina, and when nine years of age moved with her parents to North Carolina, from there to Kentucky, and thence to Hendricks County, Indiana, where she was united in marriage to A. W. Roberts, residing in that locality for a short time, and then journeyed with her husband to Marshall County, where she resided until her death, being a widow fourteen years. She united with the Primitive Baptist Church at the age of seventeen years. She was the mother of seven children, five of whom are still living. There are twenty-six grandchildren and three great-grandchildren. She was beloved by all who knew her. She was a devoted wife and mother, a kind neighbor and a devout christian. She died as she had lived, in the blessed hope of immortality.

A FRIEND.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford County, Maryland, to begin on Wednesday before the fourth Sunday in May (20th), 1885, and continue in session three days.

A cordial invitation is extended to all lovers of the truth, especially ministering brethren. Those coming by way of Baltimore will take trains on Maryland Central (or Narrow Gauge) Rail Road, for Long Green, about eight o'clock a. m. or four p. m. Those coming by way of Delta will take trains on same road, for Forest Hill, about seven o'clock a. m. or four p. m. Conveyances will be at both stations to meet friends and convey them to places of entertainment.

N. B.—The time table may be changed by that time on Maryland Central R. R., to an earlier hour in the morning and a later hour in the evening.

NATHAN GRAFTON, Church Clerk.

THE Delaware Old School Baptist Association is appointed to convene with the Cow Marsh Church, Kent County, Delaware, on Wednesday before the fifth Sunday in May (27th), 1885, and two succeeding days.

Brethren and friends, contemplating attending the Delaware Association by rail will please take the afternoon trains on Tuesday, the 26th, on the Delaware Rail Road, getting tickets to Woodside. Trains now leave Philadelphia at 11:35 a. m., Baltimore 9:40 a. m., Wilmington 12:35 p. m., Delmar 2:20 p. m. These trains arrive at Woodside, the one going south at 2:30, the other at 3:50, p. m., and both will be met to convey passengers to places of entertainment. A cordial invitation is extended.

E. RITTENHOUSE, Pastor.

THE Delaware River Old School Baptist Association will, providence permitting, be held with the church at Southampton, Bucks County, Pennsylvania, to begin on Wednesday before the first Sunday in June (3d), 1885, and continue three days.

Those coming to the Delaware River Association from the east will take the train on the Bound Brook Route which leaves New York, foot of Liberty St., at 1:30 p. m., Tuesday, June 2, and get off at Bethayres, where they will be met. Those coming from the north, west and south will take the train leaving North Penn Depot, Third and Berks Sts., Philadelphia, at 5:10 p. m., and come to Southampton, where they will be met.

A very cordial and affectionate invitation is extended to all who would like to come.

I. P. HELTINGS, Church Clerk.

THE Warwick Old School Baptist Association is appointed to meet with the church at Warwick, Orange County, New York, beginning on Wednesday before the second Sunday in June (10th), 1885, and to continue in session three days.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins County, New York, on Wednesday before the third Sunday in June (17th), 1885, and two following days.

THE Sandusky Old School Baptist Association will meet (providence permitting) with Rocky Fork Church, Marion County, Ohio, on Friday, June 12, 1885. Those coming on the Columbus & Toledo R. R. will be met at Morral Station on Thursday, June 11. A cordial invitation is extended.

J. P. CONAWAY.

THREE DAYS MEETINGS.

If the Lord will, the church at New Valley, Loudoun Co., Va., will hold a meeting commencing on Saturday before the third Sunday in May (16th), 1885, and closing on Monday in time for the train from Leesburg at 2:40 p. m., for Washington and the Baltimore Association.

E. V. WHITE.

A THREE days meeting will be held with the Fairview Church, Fulton County, Pa.,

twelve miles from the Baltimore & Ohio R. R., beginning on Friday before the fourth Sunday in May, 1885. An invitation is given to all the Old School or Regular Baptists, particularly brethren in the ministry, to be with us at that time. Arrangements will be made to convey them from and to the railroad during the meeting. Come to Hancock on Thursday before the meeting.

M. STARR, Church 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.

### 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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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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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. 53.

MIDDLETOWN, N. Y., MAY 15, 1885.

NO. 10.

## POETRY.

### A HYMN.

BY DANIEL HERBERT.

WHAT is this point you long to know?  
Methinks I hear you say, 'Tis this,  
I want to know I'm born of God,  
An heir of everlasting bliss.

Is this the point you long to know?  
The point is settled in my view;  
For if you want to love your God,  
It proves that God has first loved you.

I want to know Christ died for me;  
I want to feel the seal within;  
I want to know Christ's precious blood  
Was shed to wash away my sin.

I want to feel more love to God;  
I want more liberty in prayer;  
But when I look within my heart,  
It almost drives me to despair.

I want a mind more firmly fix'd  
In Christ, my everlasting Head;  
I want to feel my soul alive,  
And not so barren and so dead.

I want more faith, a stronger faith;  
I want to feel its power within;  
I want to feel more love to God;  
I want to feel less love for sin.

I want to live above the world,  
And count it all but trash and toys;  
I want some tokens of God's grace,  
Some foretastes of eternal joys.

I want—I know not what I want;  
I want that real special good;  
Yet all my wants are sum'd up here,  
I want, I feel I want my God.

Is this the point you long to know?  
The dead can neither feel nor see;  
It is the slave that's bound in chains,  
Who knows the worth of liberty.

So where a want like yours is found,  
I think I may be bold to say,  
The Lord has fix'd within that soul  
What hell can never take away.

However small thy grace appears,  
There's plenty in thy precious Head;  
Those wants you feel, my christian friend,  
Are never found amongst the dead.

## CORRESPONDENCE.

KEARNEYSVILLE, W. Va., Feb. 18, 1885.

DEAR BRETHREN BEEBE:—It has long pressed upon my mind to write a letter to the SIGNS, or in other words, to write what I feel to be my christian experience. I have known the Baptists for only a few years; but it was previous to my knowledge of them I date my experience, as knowing anything about their doctrine. I feel, as I suppose many others do, that I am not worthy to think myself a child of God, or to be with such a people as the Baptists; those who preach the gospel in its purity. I never knew there was any difference in doctrine until I met with them; but now I find a vast difference, though I am such a poor, ignorant one in the Scriptures, and feel to say that I know nothing. There are such deep mysteries that only those whom God chooses to re-

veal them to can explain them, or give comfort and instruction to his children. I often wish that I could converse or write like some of the brethren and sisters; but I cannot, and therefore I must be content to listen. And there are times when I do listen with great interest. I was raised a Methodist, my people all attending that church, and they all think it strange that I should join the Baptists. In my estimation it is the only true church, and I know it is the only one in which I can enjoy true love and fellowship. I do love the church, the dear brethren and sisters. In the fall of 1865 there was a revival in the Methodist Church, which I attended. I was then at my aunt's, and I asked her if I could attend the meeting. She seemed to think it would do me no good. But after the meeting had been in progress about a week, I went one Saturday night. When I got there the house was crowded to standing position. When the invitations were given, I went forward, but I could not pray as the others did. They were making a great ado all around me. The next day I went to hear the preaching, and the preacher said that all those who had been converted, and also those who were still seeking, were to come forward and join the church; and we all went. They then said that they would have meeting at three o'clock in the evening, instead of at night, as the members were nearly worn out. I went to meeting, and went to the mourners' bench, and knelt there, as I had the night before. Several persons came and talked with me, and one of them asked me if I loved the Lord. I hardly knew what answer to make her. I thought if I should say I did not, it would be awful; and if I said I did, that would not be true; for I felt that I did not love him as I ought. However I said I did. She then raised me up. The sun was about setting, and it appeared to me the most gloomy evening I had ever experienced on such an occasion. Instead of feeling happy and bright, I was just the reverse. But now, when I look back over that scene, it seems to me that had I stayed there for weeks I could have received no change, for it was not the work of the Lord. When he begins a work in the sinner he will perform it until the day of Jesus Christ. But from that time until I joined the Baptist Church, I never felt satisfied. I felt that there was something wrong, and, of course, thought it was my fault; that the work was left for me to do, but how to perform

that work I did not know. I attended class meeting for awhile, but finally quit. I never communed, for I felt that I could not. There was always something that kept me back. A sense of unworthiness kept me back. Though I always felt like weeping at such times, yet I never had any love or fellowship with them. I did not then know what a change of heart was, nor what it was to be born again; for I well know now that I had experienced neither. I never said anything to any one about my feelings. I lived in this way several years. After I was married I moved to Kearneysville, my present home. This was principally a Presbyterian neighborhood, and I always attended that church. My husband was not a member of any church, and I said to him once that if he would join the church I would join with him; for I thought it so nice for husband and wife to both belong to one church. In the winter of 1876 he was taken sick, and died the following June. The Presbyterian minister came to see him during his sickness, and talked with him, and he was to have been taken into the church on the day he died. He asked me if I would join with him. I told him I could not. How hard it was to do this! but indeed I could not have done it with a clear conscience. So time passed on for several years, with no serious impression on my mind, save care and trouble; for I was now left with three little children to care for, and the world and everything looked dark and cold to me. I felt that all my earthly hopes had perished, that all had been buried in the grave, and that I had no longer anything to live for. And now, while I write, my mind goes back to the once happy home, where husband, wife and children assembled around the bright fireside, and ours was apparently a home of bliss. But he who is too wise to err and too good to be unkind, does all things for our good, though we see it not at the time. I did not look to him who says that he will be a husband to the widow and a father to the fatherless, but looked more to earthly help. I liked the minister very much, and always tried to pay attention to his preaching, and thought he preached good sermons. When I would go home I would say to myself, Why doesn't the preaching do me some good? I would go to my room, and felt, O if I could only fall down on my knees and pray, and could get rid of this load of sin that is upon me. But all I could do was to stand there and say, "Lord, have mercy on me, a sinner." I did not

know that that was the prayer of a child of God. I thought prayer consisted in getting down on our knees and making great supplication. O what a poor, ignorant one I was. That summer I was in great trouble, though no one knew it but myself and my God; yet I have often thought that my actions did not show what my feelings were. I would take my Bible, and go to my room, and read and pray. And indeed I tried to pray in earnest. If ever my prayers were answered, it was several years after. I felt that I wanted to be good, and that the responsibility rested on me, and I was not half trying. But there was a feeling came over me like this, that away beyond, in the future, there was a time when I would be changed, and I looked for that time every day; but still I felt that there was something for me to do. Yet after all my looking and working, it came in a way least expected, and at a time when I was not looking for it, and O how sweet it was! Such peace and love, such a drawing to the church and people of God, I had never before experienced. I felt that I could not stay away from them, and their meetings drew me closer to them. In 1883, at the May meeting, after the preaching we all met at sister Susie Miller's, and Elder White talked so nice that I felt I could listen to him all day. I felt that I could not leave to go home. Also at the June meetings we were at sister Turner's, and Elder White asked me how I was getting along. Some one said that I liked to attend Baptist preaching. He said, "If that is your feeling, why not come with us?" I said I was not fit. After awhile sister Annie came in, and in speaking to him called him brother. I felt that I envied her, because I could not call him the same. I went home full of love indeed. For some time I felt like a new creature. I felt that my load of sin was gone, and that the one desire of my heart was to be with this people. I thought I would write to Elder White and tell him my feelings, for I could not talk to him. But still I felt a backwardness in doing that, and these words came into my mind, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." I did not know where it was found, and really was not sure that it was Scripture; but it rang in my ears for some time. On Sunday morning, the eighth of July, I was reading in the Bible, and after I was done I laid it down; but not feeling satisfied, I took it up again, and as I opened it I wished I might turn to something

that would give me comfort. The first my eyes saw was the tenth chapter of Romans, commencing with, "Brethren, my heart's desire," &c. I read on down, and when I came to the ninth verse, which reads, "That if thou shalt confess," &c., my mind was made up. I read the chapter through, and wrote to him, and in due time a good reply came. At the next meeting I went before the church, and was received, and on Sunday, July 22, was baptized by our much loved pastor, Elder White; and I can truly say that I have never regretted the step I have taken, more than to feel my unworthiness and my many shortcomings which I see in my daily walk, though I feel firm and steadfast in the faith. I feel that I have been brought by a way I knew not, and in paths I had never known. I feel that I have found a people whose builder and maker is God, who alone put their trust in him, and have no confidence in the flesh. We are a little band here at Kearneysville, but we are a happy little band, and our meetings are seasons of rejoicing and feasts to our souls. I always feel that it is good to be there, and sorrow to miss one meeting. How I do love the Baptist doctrine. I feel that I have been made to love it, not by the teaching of man, but by a higher power. I do feel to thank God in my heart for his plan of salvation, and that he has left nothing for the sinner to do, but to trust and believe on him. "My meditation of him shall be sweet."—Psalm civ. O that I could find words to express my thoughts and feelings at times, when meditating on these things. My heart swells within me, and goes out in deep, earnest prayer to God to watch over me and keep me in the way he would have me to go, to make me submissive to his will, to fill me with the love of Christ, and that my actions may be more pleasing to him; for I feel that he has brought me to his banqueting house, and his banner over me is love. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. I do feel at times to praise him for his goodness, and to rejoice in his wonderful works, and for his mercy, for his mercy endureth forever. And then again I feel to be in doubts, fears and darkness, wondering if I am a child of God. Surely it is not for anything good that I have done; for when I look back over my past life, I see nothing but evil, and that continually. But when I meditate on Jesus, our risen Redeemer, and see how by the obedience of one many shall be made righteous, ("forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ,") then I do feel thankful that I can believe this glorious doctrine, salvation by grace.

I find in looking over my letter that I have made a very poor attempt at writing. Please do with it as your better judgment may direct, and correct mistakes. I feel that it is

not fit for such a valuable paper as the SIGNS, which comes to us regularly, laden with the precious truth of the gospel, giving comfort and instruction to the travelers in Zion and to the little ones. How many times my heart has been made to rejoice by something I have read from its pages, and how I watch for its coming, and how I appreciate the kindness of all whom I feel indebted to for so valuable a gift.

Your sister, I hope,

JENNIE MILLER.

GHEAT, Ky., April 12, 1885.

BRETHREN G. BEEBE'S SONS:—In a private letter just received from brother Ed. Williams, of Jefferson, Alabama, he says, "I feel encouraged to ask for your views on Matthew xxiv. 20: 'But pray ye that your flight be not in the winter, neither on the sabbath day.' Your early compliance with the above request through the SIGNS will be thankfully received and highly appreciated by others of my acquaintance."

In looking to this solemn and prophetic language of our Lord, the first thought that suggests itself is that of prayer. "Pray ye," he says to his disciples. In this we learn how very necessary it is for God's dear people to look to him and pray for that which they need. They day by day realize their great need of his protecting care, learning and knowing that every good gift and every perfect gift is from above, and cometh down from the Father of lights, in whom is no variableness or shadow of turning. They are taught to pray; not merely to repeat a form of prayer, but the heart of flesh which is given them, in which the law is written, is made by the working of God's Spirit to realize and know their great need, and by faith they look to him in prayer and supplication. Yea, they wait upon the Lord, knowing that it is written, "They that wait upon the Lord shall renew their strength." It was thus that the disciples were taught to pray, and to teach God's dear people then in Jerusalem to pray for temporal delivery from the awful suffering to which they that remained in that city would soon be subjected. In this chapter our Lord proclaimed in prophetic language the destruction of Jerusalem. He had said unto the Jews, "Behold, your house is left unto you desolate." They were natural, and hence they received not his teaching nor the things of the Spirit. The kingdom of our Lord which was about to be set up on earth was spiritual, and without that new and spiritual birth declared by our Lord to Nicodemus they could not see that kingdom. They could not see the kingdom of which Daniel had prophesied, saying, "In the days of these kings [the Cæsars] shall the God of heaven set up a kingdom." The kingdom of the Jews was now about to pass away. Daniel said, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the 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." "And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."—Daniel ix. 24, 26. During the two or three preceding centuries the wickedness of the Jews had become so great that the Lord had not given them a prophet, but the old prophets had foretold the coming of Christ, the setting up of his kingdom on earth, and the destruction of Jerusalem. When Titus came with his legions, surrounded the city, broke down its walls, and undermined the temple till it fell, not leaving one stone upon another, he did not know that he was fulfilling the prophecies, and sustaining that great truth that the Lord "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?"—Daniel iv. 35. Our Lord, in the twenty-fourth chapter of Matthew, proclaimed to his disciples the fulfillment of those prophecies. The prophet had said, "And the people of the prince that shall come shall destroy the city [Jerusalem] and the sanctuary." Our Lord then said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." It was to avoid that awful calamity that our Lord warned his dear people then in Jerusalem to flee, and said, "Pray ye that your flight be not in the winter, neither on the sabbath day." God's protecting care over his people is here made manifest. If their flight had to be made in the winter, they would be exposed to cold rains which prevail in that climate in winter; and they could not flee on the sabbath day, for under the Jewish law they could not leave, and the gates of the city were kept closed on that day. It has been said by some historians that Titus raised the siege partially for a few days at one time, and the gates of the city were thrown open, and that the christians availed themselves of that opportunity and fled out of the city, and thus were saved from that great tribulation. Those who recognize the great truth that God never leaves nor forsakes his people, and that he is a present help in every time of need, will be willing to accept that theory of their escape, knowing that all things work together for good to them that love God, to them who are the called according to his purpose. But when tracing these great events by the light of sacred history, there are other profoundly interesting truths which come home to us, and enable the dear saints to rejoice in the power, wisdom and wonderful works of their glorious Lord. Our Lord said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." From the giving of the law on Sinai up to that period when John

the Baptist was preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of heaven is at hand," that law was in force. Not one jot or tittle of that law should pass away till it all be fulfilled. All the types and shadows of that law pointed away to the coming of Christ in fulfillment of the prophecies that foretold his coming. But when he who is the end of the law for righteousness to them that believe had come, he fulfilled the law by making an offering commensurate with all its demands. Then that law had no more claim on those for whom that offering had been made. The prophet Isaiah says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. xlii. 6, 7. They were ransomed from that darkness, and brought forth out of the prison house in which they were held by the strong bars of the law, by the blood of the everlasting covenant. 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."—Heb. ix. 11, 12. Having obtained eternal redemption for his people from under that law, they were regenerated from under its dominion. It was thus that the law covenant was superseded by the covenant of grace, and all things pertaining to that law covenant were made void, and must be put out of the way. Hence John, in the Revelation, says there was no place found for them. Jerusalem, which was in bondage (under the law), must needs pass away. There was no more use for her temple. There was no more need for her altars, which had smoked for ages with the offerings required by that law. There was no more need for the shedding of blood; for the great High Priest by his own blood had entered once into the holy place, having obtained eternal redemption for us. Daniel had foretold the overthrow of that city, and our Lord had said, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." If the temple had been left standing, there might have been some little ground on which legalists, both ancient and modern, could have claimed a standing; but our Lord foretold its destruction, and his predictions were fulfilled to the letter. Hence those who look to the law, or a system of works, as the ground of their salvation, are left to grope in darkness. They cannot go to the temple, any more than Adam and Eve could pass the flaming sword and partake of the fruit of the tree of life. By the law was the knowledge of sin, and it was a ministration of death; therefore God's regenerated

sons and daughters do not look to it, but by faith they look away to him who met and suffered in his own glorious person all the demands that the law held against his people. It is written, "Deliver him from going down to the pit: I have found a ransom." The blood of Jesus Christ, which cleanseth from all sin, was the ransom price paid for his people. The shedding of his blood on Calvary only preceded the destruction of Jerusalem a short time; but the grave could not hold him. Joseph's new tomb, sealed and guarded by Roman soldiers, was too feeble to hold the King of glory. He came forth a mighty conqueror; and the prophet beheld him in ages then long passed away walking in the greatness of his strength, mighty to save. Yes, he was mighty to save his people not only from all their pollutions and sins, but to save them temporally amidst the horrors, gloom and suffering to which a wicked and perverse generation would soon be subjected, when our Lord said, "Pray ye that your flight be not in the winter, neither on the sabbath day." How often, dear saint, does that spirit of irreconciliation, which belongs to you by reason of your relationship to the first Adam, cause you to murmur and complain at what you regard your hard lot in this life. But turn for a moment and compare your condition with that of those who were in a great city, which was besieged by a mighty army, ready to be pillaged by a ruthless foe, surrounded on every side by hunger, thirst, disease and death; and then remember that those dear saints were delivered from all those dread calamities by that same loving hand and omnipotent power that have upheld you amidst all the cares, sorrows and afflictions through which you have been called to pass in life. Then should not all God's dear people earnestly pray for a spirit of reconciliation, and a heart to thank, praise and adore his great and holy name for the innumerable blessings, both spiritual and temporal, with which they have been surrounded at every step in their earthly pilgrimage. Ah, dear saint, although you may be poor in this world's goods, although the hand of affliction may be resting heavily upon you, and although your homes may have been invaded by the grim-visaged monarch of the tomb, and the fairest flowers that bedecked your pathway withered by his icy touch, yet God in his unbounded love delivered those dear saints from the horrors of a besieged, overthrown and pillaged city, and have you cause to believe that his love toward his dear saints has grown cold and his power abated? O no. Remember that he has said, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither

shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." Surely that is enough to quiet all your fears, to disperse the gloom that overshadows you, to silence all your murmurings, and to cause your voices to rise in songs of everlasting praise to him who doeth all things well.

If these rambling thoughts should be published, brother Williams will please accept them as a token of my christian love and fellowship; and you, brethren editors, will please dispose of them as you may deem best, and believe me affectionately yours,  
H. COX.

MUSCOTAH, Kansas, Dec. 23, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—As I am a reader of the SIGNS OF THE TIMES, our medium of correspondence, I am often edified and comforted by reading the communications of the brethren of the household of faith, and have often a great desire to write and cast in my little mite, if any at all.

Dearly beloved in the Lord, when you speak of your weakness and your imperfections, I seem to realize and know every word that you say. It is a comfort to me to have those in whom I have great confidence as being the children of God, come to me, though not in person, but in word, and converse with me by the way. Your conversation is sweet to me, your language is familiar, and your company is dear and encouraging. O how pleasant it is, while traveling alone in the low valley of despair, with not a ray of light to mark my road, and the screech of the owl, the hissing of the serpents, the threats and boastings of the enemy, on the right and on the left, to have one of these little ones come to me with words of comfort and encouragement, telling me of the wonderful power of him who created all things, and by whom all things consist; and how this Being has all power in heaven and earth, and that not one of those evil creatures can harm us; for he who made them controls them, and we are kept by the power of God, through faith, ready to be revealed in the last time. We are like Jacob of old, whom the Lord found in a waste howling wilderness, and led him about, and instructed him, and kept him as the apple of his eye. Yes, this conversation is sweet as we journey along. The hissing of the serpent, the screech of the owl, the boast of the enemy, are all hushed and forgotten, and we pass swiftly along, not realizing the time, until we are in the broad plains of liberty, and the light and knowledge of the glorious liberty of the Lord Jesus Christ. Then we are enabled to realize that sweet fellowship which the world knows not of, and can adopt the language of the poet,

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrow, heals his wounds,  
And drives away his fear."

Dear brethren, as I love so well to read the experience of God's people, I have a desire to write of what I hope the Lord has done for me. I,

like the rest of mankind, was born in sin, both deaf and blind. I lived in this state until in my fourteenth year, when it pleased the Lord, for his great love wherewith he loved me, even when I was dead in sin, to quicken me by his Spirit, to open the eyes of my understanding, and enable me to see that I was a sinner by nature as well as by practice. I then thought that I had to obtain the favor of God by obedience to his holy law; so

"To keep the law, to work I went,  
But found I failed in every point;  
The law appeared so just and true,  
Not one good duty could I do."

It seemed that every act I did was only sin before him with whom I had to do. I tried to pray, but all my prayers seemed to avail nothing. I could not read with any understanding. I did not want my parents, who were Old School Baptists, to know anything of my trouble. There was no Old Baptist preaching here, but plenty of so-called preaching, which I went to hear as often as I could. They always had something for me to do, which I always tried to do with all my heart; but after three years of hard struggling I found that I could do nothing, and gave up in despair, thinking it was useless to try any longer. I tried to get rid of my burden, but could not, and thought I had to go with my head bowed down all the days of my life, and finally be cast off with the devil into endless banishment from God. About this time there was a protracted meeting going on some four miles from where I lived. I heard that the people were doing a great work, and converting a great many, so I thought I would try one more time. I went bowed down beneath a guilty conscience, mourning, and realizing that I was a guilty sinner, justly condemned by God's holy law. But what could I do?

"I could not satisfy the law,  
Nor hope nor comfort from it draw."

Language fails to describe the agony that filled my soul. I listened to the preaching as best I could; and at the close of this meeting, when they called for mourners, I could not stay away any longer. I went forward with a number of others. They sang, prayed and talked, and told me what to do. I told them that I had done all I could do. They asked me if I believed that Jesus Christ was the Son of God. I said that I did. They then said, "Do you believe that he is your Savior?" I said that I did not. They said I must believe, but I could not. O, dear children of God, how could I believe when everything was against me? I was guilty, I was condemned, and had no evidence to predicate a belief upon. But they said, "Just say that you believe, and you will believe." Poor, ignorant creatures! how little they knew of the things of the Spirit of God, and how willingly would they deceive the very elect, if it were possible. But thanks be unto God, they cannot do that. But they said, "If you do not believe, you are as sure to go to hell as if you were already there." That troubled me, as I had confidence in their word, and all hope gave way.

The next thing I remember was, I seemed to awake from a deep sleep. My burden of sin was gone, and I knew not where. Then a voice spake to me, saying, "Arise, and rejoice." Then I was enabled to see Jesus as my Savior. Could I hold my peace? No; I felt that I must praise his name for the great things that he had done for me. Now I could not disbelieve. O that sweet evidence! It was undeniable. Then I thought my troubles were over, and that I never should sin again; but O how little I knew of what I had yet to pass through. I did not know that the carnal mind is enmity against God, but thought I was made perfect, both in soul and body. The Methodists took my name as a member on six months trial, and at the end of the six months I was baptized by them; but I could see all the time that there was something which did not harmonize with my experience. They claimed that man must begin the work, and I knew I had not; and that man must do a certain work, which I knew I could not do; and also that man must direct his own steps, that is, he must live without sin unto salvation. But by this time I had found that it is not in man that walketh to direct his steps, and that I was yet a sinner, and could not cease from sin; that that which I would, I did not; and that which I would not, that I did. It was not long until a Baptist minister, Elder William Townsend, came and preached at my father's house. It was something new to me, although I had often heard them some few years before, but had never heard them understandingly. He preached that salvation is of the Lord, and that by grace we are saved. This the Lord had taught me. In fact, all that he preached was of the Lord, and all that I knew was of the Lord; so my heart was knit to him in love. A church was soon constituted there called West Union, and as I was so united to them in love, I was constrained to say, with Ruth of old, "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." I was made willing to leave all and go with them. There were two to be baptized, one being an older brother of mine. When the time came for them to go into the water I thought I could not let the opportunity pass; so I offered myself to the church at the water, and was received and baptized, and have had a name with them ever since. But O how unworthy I often feel I am to be numbered with them.

Dear brethren Beebe, when I commenced to write this I expected to give a short sketch of my experience and the evidence of my call to the ministry. I have been as brief as I could, and I find my letter is too long now, without adding anything more. After reading this, if you find anything in it which you think would be edifying or comforting to any of the little ones of Zion, you can publish it. If in your judgment you think it

not fit to publish, lay it aside, and all will be right with me.

As ever, yours in the bonds of love,  
B. S. PATE.

SHREVEPORT, La.

**HIGHLY ESTEEMED AND BELOVED BRETHREN BEEBE:**—There has been an abiding impression upon me for many months to attempt writing to you of some of the way in which, as I humbly trust, the Lord in his abundant mercy and grace has led me from childhood.

In 1811, when I was about six years old, I could read a little, and was reading of the crucifying of Jesus, when I became greatly excited, and said, "If I had been there they should not have done that." My father then told me, as well as he could make my childish mind comprehend it, why it was that he suffered all this; that it was because he loved us, and suffered himself, rather than we should be lost. The love that I felt for that good One, who suffered so dreadfully to save us from suffering, seemed to fill my childish mind, and for some time I was careful in my little plays lest I should do something to displease him. Until I was about eight years old I often thought of these things, and imagined that people were baptized to make them good. I thought I would be willing to be baptized if I was older. But these things partially left my mind, only at times I would wish that I was a christian, and at times I would set resolutions that I would "get religion." But alas for all such resolutions! When in my thirteenth year the Lord was pleased to lay his afflicting hand upon me. I was brought very low, and O how I tried to beg the Lord to spare me. I promised, yes, promised, poor, ignorant child that I was, that I would serve him the balance of my days. Well, I went to work, Arminian-like, and thought I was getting along well; but Jonah's gourd withered. In being with my young associates, joining in their amusements, especially the dance, of which I was very fond, I was drawn away for a time; but the blessed Lord did not leave me there, for I would feel so wretched after participating in the amusements that I finally quit going with them. After this I took but little care in anything of the kind, and my heart appeared very hard. I heard people say that when the Holy Spirit had striven with the sinner for a time, and was rejected, he would finally leave him forever. Well, I thought that might be my case, for I was not so much concerned as I had been. Sometimes I would wish that the preacher might have something given him to say, which would come with such power that it would cause me to repent. I verily believed that I was the worst sinner in the world, although any of my youthful companions would say and do things which I would not. Still I thought they had not been led as I had, and therefore I would have exchanged situations with any of

them. I feared that I was not sufficiently penitent; that I had lived in sin against the light, and that now repentance was denied me. I thought that such a sinner as I was ought to feel something like Paul did, and as I had seen some at revival meetings. In all these years I never told any one, not even my mother, of my troubles. My father died when I was eight years old, so that I knew very little about doctrine. I heard it said that faith was the act of the creature, as well as the gift of God; and if we had faith we should be converted. O how I tried to obtain this faith; but alas for me! I could do nothing. I then concluded that if the glorious doctrine of election was true, reprobation must be true also, and that I was one of those reprobated; and that it would only add to my condemnation to ask the Lord to change his purpose, to save such a wretched sinner as I was. O! the horror that seized me can never be expressed. I dared not pray, hope fled, and for three days I was as miserable a creature as could be found on earth. On the evening of the third day, as I was wandering alone, thinking over the hymn, "Show pity, Lord," &c., it came so near my feelings that I felt impressed to try once more to pray. I was like Esther, "If I perish, I perish." I went to a place which I had visited very often, kneeled down, but did not utter a word that I know of. How long I remained there I have never known; but it seemed there was something that very suddenly pervaded my whole being with light, life, peace, joy and love, and the words, "Go in peace," were whispered to my mind with power and sweetness. When I came to notice myself I was repeating the name of Jesus, blessed Jesus, with "joy unspeakable and full of glory" truly.

"O sacred hour! O hallowed spot!  
Where love divine then found me;  
Wherever falls my distant lot,  
My heart still lingers round thee."

I started to go and tell my mother what great things the Lord had done for me; but when I had gone but a few rods the thought came that perhaps I had better not tell it, for it might be a mistake. If there had been a vessel of the coldest water dashed suddenly over me, the shock could not have been greater. I went back, in order to pray for my burden back again, if I was mistaken; but I could not—I was too full of praises. Well, for ten days this doubt remained; still I was happy, filled with love to the dear Savior. Even to open the book and see his blessed name, sweet tears of love would flow. On the tenth day, as I humbly trust, every doubt was removed by the words, "My grace is sufficient for thee." These words seemed to be applied to me with such power and sweetness that there was not a doubt left; and it has been a consolation to dwell on them all through my life, when they have often come to me in seasons of darkness and doubt. I was afraid to join the church, lest I should not walk as a christian should,

so I kept it all to myself; but I could not be hid. Several persons talked to me, but I would tell them nothing. The pastor of the church used many arguments, but still I was afraid. After some months, when the door of the church was opened for the reception of members, the pastor called me by name, and said he believed that I had something to tell. I went forward, and they kindly took the undeserving wanderer in. At that time there had been but few baptisms for about a year, and there was a very large congregation on Sunday. I felt very little, very mean, till I was raised up out of the water; then I was so glad that I, even I, was permitted to follow my dear, blessed Savior, and had grace given me to acknowledge joyfully his love and mercy to me. I thought that now I should live a christian life, in obedience to all the commands of my dear Savior. I knew nothing of a warfare, when lo! one day I got angry. O how miserable I felt. I did not think a christian would get angry, and began to fear that I had never been converted, or was a backslider. But this was only the beginning of sorrow, for soon I found a rebellious nature to contend against, and still have it. We are told to be not as the horse or the mule, whose mouths must be held with bit and bridle; but I have been disobedient, stubborn, ungrateful, and have had to be held in.

"Sometimes I find I'm backward to do my Master's will,  
Or else I want the glory of what I do fulfill;  
In duty I am weak, and alas! I often find  
A hard, deceitful heart, and a wretched, wandering mind.  
Can one that is a christian have such a heart as mine?  
Or have I ever felt the effects of love divine?"

I have been sorely chastised. In temporal matters I have been what is called "broken up" four times, by water, wind and fire. I have buried two loving companions and all my children, and have suffered much bodily affliction; but in the depths of tribulation that grace has been sufficient, for the blessed Savior has caused me to rejoice, giving me comfort, as I humbly trust, so that I could joy in tribulation. Often my rebellious nature needed it all; and if I know anything of myself, I hope that I thank the dear Lord for his chastening hand, although grievous at the time, for I hope it was all for my good. As Satan desired to have Peter, that he might sift him as wheat, I think often that is something like my case; for he tries to make me doubt the truth of the Scriptures, saying that there is no heaven, and many such things. Then my carnal, sinful nature is just as prone to sin as ever; for when I attempt to pray, sometimes my mind wanders off, and I get up and go away, saying nothing.

I have been lengthy, but could not make it readable with fewer words, and have left out much that I wanted to say; but it would occupy too much space in the paper. Yet I must tell you that as the Lord in his great mercy turned the captivity of Job, so in my last days I am entirely relieved of every worldly care. This precious,

God-loving family with whom I reside supplies every want, and with as much care and tenderness as though I were an infant. O how I ought to thank, praise, love and adore the wonderful goodness, love and mercy of the Lord to me, so undeserving. I commenced this letter in February, and this is April 22d, 1885, being very weak, physically, as well as mentally. In looking at it I almost concluded to not send it. Leave out what you deem superfluous, and publish the remainder, if it is worth the space and the trouble.

Dear brethren, you see my weakness and incapacity to write, but this time I could not help it and see any peace; for by day and by night it was uppermost in my mind. Several months passed, and eventually I commenced it, but laid it by until after my eightieth birthday. Knowing that the poor widow's two mites were commended, but the servant who hid the one talent was condemned, therefore I have done the best I can, and hope that you will cast the mantle of charity over the many imperfections in it, as you have kindly done heretofore. May the Lord continue to bless your labor of love, give you grace to sustain you, and when done with time, take you from your labors to your reward, for his name's sake.

Your sister in love and hope,

MAHALA SPURGIN.

ALMOND, N. Y., Nov. 23, 1885.

**ELDER G. BEEBE'S SONS—DEAR BRETHREN:**—By request of brother Marvin Vail and others, I will try to write for publication in the SIGNS my experience in being brought from nature's darkness to the light and liberty of the gospel of God's dear Son, as I hope. Until my twenty-seventh year I had no trouble concerning my future welfare, for I thought I could turn and serve the Lord whenever I should think best. But at that time I went with a company of young and gay folks to attend an evening meeting in the school house in Perryville, town of Candor, Tioga County, N. Y. While sitting there a strange feeling came over me, which I shall never be able to describe. I thought the preacher could see just how sinful I was, and it seemed to me as though all in the house were looking at me; still I do not remember that I did anything to attract their attention. I wished that I might get out of the house and out of sight of the people. When the meeting was closed I saw a certain couple there for the first time in my life. There was something about them which caused me to feel a strong love for them; but why, I could not tell. They were Charles Bogardus and his wife. I went home with the saddest feelings I ever had experienced. I thought I was the most sinful man in the world. I could not sleep any that night. In the morning I took the Bible and tried to read it, but it was all confusion to my mind. I thought the Lord had surely found me out, and that I would now turn from my sins and serve him. So I resolved that I would shun all



bad company, and not use any profane language, nor do anything that would offend God. I would try to pray, but when I did so I thought the Lord would not hear me, as I was so sinful. I tried with all my might to keep the promises I had made, and thought I was doing first rate, until one day while at work in the woods with a team. Everything went wrong, and I became so vexed that I swore. That frightened me, for I thought that surely all my good works were lost. Still I thought I might try to pray to God to forgive me. But when I would try to pray, I could not say what I wanted to. I was led in this way for some two weeks or more. I kept getting worse and worse, until I felt there was no help for me, and that I must sink down to hell; yet I thought God was just if I were sent there. There were some who would say to me, "You are a christian," but I could not believe it. I attended the meetings, but could not get any comfort there. One day while chopping wood I thought I could not live long in this way, and started to go to the house, when all at once my burden was taken from me. I then, for the first time in my life, thought I saw Jesus as my Savior. I knelt down, and I believed I then praised God in spirit and in truth. I went to meeting that night, and felt that I wanted to praise God for his mercy to such a poor sinner as I felt myself to be. I wish to say here that the Lord had brought out brother Charles Bogardus and his wife about the time I first saw them, and they have been very dear to me since then. At this time my mind was led to join a church. I thought the Baptists were the nearest right, and I was urged by my friends to join the New School. I felt at that time that I would like to hear Elder K. Hollister preach. I had never seen him, but had heard of him. I went to New School meeting one night, and asked their preacher and a deacon about Elder Hollister, and they asked me if I wanted to hear a man who preached infants into hell. I told them that I did not. They both said that he did so preach. So I, with brother Bogardus and his wife, and some others, joined the New School. But the Lord would not let us remain with them; for it is written, "Come out of her, my people, that ye receive not of her plagues." I did not stay long with that people. When I went to their meetings they did not tell of the troubles that I had passed through. After I left them, I did not join the Old School Baptists until nearly two years; yet I went to their meetings, and sometimes felt a strong love for them. I believed they were the chosen people of God. I could read the promises as mine, at times, and then again my mind would be in the dark, and I doubted my experience. After I left the New School I was united in marriage with one of God's dear children, Sarah L. Wiman, who was a member of the Old School Baptist Church in Caroline, Tompkins County, N. Y. At one time she asked me to

go to church meeting with her; but when the time came I went hunting with a man, but I could not keep my promise out of my mind. A few nights after that I went to bed feeling cast down, and thought I was the most miserable creature in the world. I finally fell asleep, but awoke, crying like a child. My wife asked me what the matter was, and I told her that I was not fit to live in this world. She said, "Christ died for just such poor sinners." I then began to read the Bible more, and I saw that Christ was the end of the law for all his children. I went to church meeting with my wife, related my troubles to the church, and asked to be baptized; for I saw that they were the church of God. Elder Hollister thought I had better wait awhile and see if I was not satisfied with my baptism. This was in the year 1869. I have had to wait, but never felt satisfied. Once while at work I seemed to have it so impressed upon my mind that I saw John and Christ going down into the water, as plainly as I ever saw anything. While at Caroline this present month, attending the ordination of brother Charles Bogardus, I related my experience to the church, and was baptized by Elder Marvin Vail.

I will now bring this imperfect letter to a close, and leave it all to your better judgment. Do with it as you see fit, and all will be right with me. If I am saved, it is by grace alone.

Your brother in hope,  
S. O. SAWYER.

FRANKLIN FORKS, Susquehanna Co., Pa.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—For some time past, as I have been given a spirit to think upon the things of God and his eternal truth, the word of God, which liveth and abideth forever, I have felt a desire to try and write a little of the dealings of God with me, a poor, sinful worm of the dust, conceived in sin and shapen in iniquity. God has given me eyes to see that in my flesh there dwells no good thing, and that my heart is deceitful above all things, and desperately wicked. After reading William J. Purington's piece in the SIGNS of September 1, I can no longer keep silence. The truth of God therein spoken, the better part which God hath given, I feasted upon. I then felt a desire to write and say, Amen, if no more. The sincere milk of the word is good. I called that meat indeed, and felt the high praises of God while and after reading it. Now I will try and briefly speak of my own experience. I was born of parents who were taught after the doctrine and commandments of men, and was in my youth sent to Sunday school to be taught the same. I was not taught by anything higher, that is, to understand and know the truth, until I was thirty-five years old, although I received a hope in the mercy of God when twenty-four years old. I verily thought it was by my good works, but O what blindness! I was made to desire to turn from my evil ways and work righteousness. I was also made to feel willing to for-

sake all to follow Jesus. Then I began with all my might, light and strength to seek; but all I could possibly do availed me nothing. After this I began to look to others that I believed knew more about these things than I did. I said, Surely they can teach me the way. I met with a few one night, and with them I knelt down and again labored with all my might, doing everything they told me to do, to obtain God's favor, until they told me I had done all I could, and that now all I had to do was to believe God had blessed and saved me. But as I could not do this, I sank down in deep despair. In spite of all that I had done, and their efforts to help me, I sank into a horrible pit of mire and clay. No mortal tongue can tell the awful darkness that surrounded me. I felt nothing but utter despair, and saw no possible help for me. How long I remained there I cannot tell; but in due time I felt something new take hold of me. My head was raised, and I saw the Sun of Righteousness, with healing in his wings, drawing near. I felt his healing power. I was raised up out of the horrible pit by power divine, and shouted, "Glory to God in the highest; peace on earth and good will to men." Then I was made to exclaim, "All glory to God! all glory to God!" But for ten years after this was I left down by the cold streams of Babylon. I then was a Methodist. After this the voice of God spake to me, saying, "Come out from among them and be separate, and touch not the unclean thing." I was not then given to see why they were unclean. I felt it was God that spoke, and I must obey. About one year after this he opened my blind eyes. "Bless the Lord, O my soul, and all that is within me bless his holy name." He led me into the fold of his little ones, who worship the Lord our God in spirit and in truth. Whereas I had been taught that man's ways were in himself, I was now taught by the spirit of truth that man's ways are not in himself; for it is not in man that walketh to direct his steps. Much more could I write, but fearing I have already wearied your patience I will close, with love to all the household of faith.

If you think best, I would like you to put this in proper shape to publish in the SIGNS. I feel to say, The will of God be done

Please say for me, to all who may not have read W. J. Purington's piece, Read it. I have been made by experience to know it is truth. I had intended saying much that is therein contained, but feel this sufficient.

In haste I have written this; I know it is very poorly done, but please excuse.

LIBBIE TURRELL.

ALDIE, Va., March 24, 1885.

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 your much esteemed paper, you can publish it; if not, please cast it aside, and excuse me for trespassing upon your patience.

I always loved the Old Baptist doctrine, and had no faith in any other. When quite young I had many serious thoughts about religion, and knew I was a sinner in the sight of God, and that without his pardoning love and mercy I should be lost forever. One evening while sitting alone, the words seemed to be spoken to me, Where will you go when you die? For the first time in my life I saw what I was before God. I did not know what to do. I felt that I was lost, and I did not wish it to be known. I left the house and sought a lonely retreat, where none but God could see or hear me. But all I could say was, "Lord, have mercy on me, a sinner." The few words that I uttered did not seem to rise higher than my head. Thus I went on, sometimes wishing I could forget everything, and then again I would try to beseech God to have mercy on me, a poor sinner. On the fourth Sunday in June, 1881, my sister was baptized. I felt then as though I was left alone. I felt as though the Lord had forgiven her sins, but never could forgive mine because I was too great a sinner. Thus I went on, almost immersed in trouble. On the seventh day of December, 1881, I was married. I thought then that I would try to forget my trouble, but I could not. The words were always on my mind, Where will you go when you die? I grieved so much over my condition that I almost made myself sick. My husband came in one day and found me weeping, and wanted to know what was the matter. I told him I was sick. He said he would send for the doctor, but I told him not to do so, but I would like to see my mother; so he sent for her. I thought I would tell her what trouble I was in. We sat up till late at night. I wanted to ask her what I must do, for I did not think I could live many days, and where would such a sinner go? But I never said a word to her on the subject. My husband would go and get medicine for me, but it did not do me any good. My sins were so great, I thought they would choke me to death. These were awful moments to me. One night, 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 any good myself. I fell upon the bed, and in a moment I was asleep. I dreamed I was standing on the banks of the water, waiting to be baptized. Everything seemed to be praising God, and the people looked like angels to me. When I awoke, these words were on my mind,

"In all my Lord's appointed ways,  
My journey I'll pursue;  
Hinder me not, ye much loved saints,  
For I must go with you."

I felt that I loved God and his people, and wanted to be among them. But soon something seemed to say that

I was deceived. This caused me much trouble for some time. I went to Mt. Zion on the fourth Saturday in August, 1883. Brother Badger took his text from the fourteenth chapter of John, "Let not your heart be troubled: ye believe in God, believe also in me." I could not help weeping all the time he was preaching. I thought every word was for me. After the preaching a colored woman gave in her experience. I wanted to go and tell the church what trouble I was in; but I feared I was deceived, and I did not want to deceive any one. All the way going home I was much troubled in mind. I wanted to be with the church, but felt too unworthy. One day while alone, these words seemed to be spoken to me, "You know you have passed from death unto life, because you love the brethren." I felt then as though I was in a new world, and was made to acknowledge, Just and holy art thou, O Lord God of heaven and earth. Then I could see how far I had wandered from the one true faith I had once so firmly believed and advocated. The desire to be baptized became stronger each day. I waited until Saturday before the fourth Sunday in September, 1884. When the invitation was given, I went forward, was received with two others, and we were baptized the next morning by Elder J. N. Badger. 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. That day was a happy one to me, and so was the night following. So blissful were the hours that I cared not for sleep, but laid awake and reflected on the wonderful dealings of the Lord with me.

"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;  
Sweet to reflect how grace divine  
My sins on Jesus laid;  
Sweet to remember that his blood  
My debt of suffering paid."

I felt that he had brought me to his banqueting house, and his banner over me was love. I cannot expect that it will always be thus with me, for it is through much tribulation that we must enter the kingdom of heaven.

You will please pardon me for all that has been said amiss.

From your unworthy sister in hope,  
EMORETTA JENKINS.

MANCHESTER, Iowa, March 15, 1885.

ABBY G. CLARK—MY DEAR SISTER—For such I can claim you in your experience of trying to live in this world of sin and sorrow, as we seek a city whose Maker and Builder is God. Ever since I read your communication in the SIGNS of November 15th, 1884, I have had a desire to tell you that you are not alone in feeling that although numbered with the church here on earth, you feel utterly unworthy a place there. Perhaps you will be surprised when I tell you that I have been an unworthy member of the Old School Baptist Church thirty-nine years, and yet feel un-

worthy a name and place with them. When Jesus appeared to my view as the one altogether lovely, and the chiefest among ten thousand, I truly thought I would put the world under my feet, and that my love for the dear Lamb of God, who had suffered and died such a shameful death, that such a vile sinner as I might have eternal life, could never grow cold; but, ah me! how soon I found that all my own strength was perfect weakness. Then I began to doubt, not the efficacy of the saving power of Jesus' blood, but my having an interest in it. So I have traveled along all these years, doubting and fearing, and often thinking, There is no one like me. You say you feel a great part of the time as though you are deceived, and are deceiving the church, and if they could know you as you know yourself they could not fellowship you. O how many times I have fully made up my mind to go and tell the dear brethren and sisters all, and ask them to erase my name from the church record; but when I would meet with them, and hear them tell of doubts and fears, and of some joy and peace in believing that Jesus is the Savior of sinners, those thoughts would be gone, and I would be saying, like Ruth, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." So you see we do not order our own way or direct our own steps. You speak of evil thoughts. I have said, If I stood at the gate of heaven, and my entrance depended upon one good thought of my own, I should be shut out. Indeed, there can be no one more prone to sin and foolish thoughts than I am. Yet I have a hope which I cannot throw away; but how often I think I must be deceived. I know I cannot deceive the all-wise God, and surely I do not wish to deceive the dear children of God. If I were one of his little ones, would I be so perplexed? Could I not claim more of the precious promises he has left on record for the comfort of his people? A sister once said to me that it had been several years since she had been troubled with such doubts as I spoke of. That did not comfort me, and I passed through a season of felt darkness. I thought I never would meet with the brethren and sisters again, for I felt I was only a disgrace to the cause of Christ, and a hindrance to the prosperity of the church. But after awhile I opened my Bible to this Scripture, "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."—Romans viii. 34. Then I could see Jesus as the author and finisher of my faith. I could look away from sinful self, to the Mediator between God and men. Such seasons of light and comfort as I then enjoyed for awhile do not often fall to me. There is a continual warfare within; and if it were not for the long-suffering and kindness of our merciful High Priest

I should have no hope. I can now say,

"Through many dangers, toils and snares  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home."

Now, my sister, although I am a stranger to you in the flesh, your letter told my everyday experience. Also, my aged father and mother, who are living with me, and have been members over fifty years, testify to the same things. They still have doubts and fears, nor have ever found any good in themselves whereof they can boast. I hope that we are, through his abundant mercy, begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, and so are kindred in him, whom to know is life eternal. If I have said a word that will be any comfort to you, bless the Lord for it. May he give us grace to trust in him.

Yours unworthily,

EMILY ELDREDGE.

HUNTLAND, Tenn, April 10, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am at my nephew's, J. Knox Moore. I got home, or to my sister's, yesterday, from a trip into Kentucky and the northern part of this state, being gone a month and a day. My home is in Texas. I left there the first day of October last, to visit my only sister, and my brethren and sisters in Tennessee and Alabama. I left this county thirty years ago, and moved to the frontier in western Texas. I remained there till last June, losing my wife and grown son in May. By request of my wife when dying, I carried my two youngest children (daughters) to my brother's, Dr. W. J. Miller, of McGregor, Texas. Here I could write a volume of my life of thirty years on the frontiers of Texas, among the red men of the forest. I was often made to think of the rebuilding of the walls of Jerusalem; while the sword was in one hand, the implement to build with was in the other. Where the red man roamed at will a few years ago, there have been four large associations built up. I have seen the desert blossom like the rose, and been made often to think of the hunters and fishers spoken of by the prophet. The Lord said he would send them out to hunt and fish his people, in the dark and dismal day. I find them settled in neighborhoods, having been there, some of them, five, ten and fifteen years, and in all that long, dreary time never had seen the face of an Old School Baptist preacher. Truly it was joy inexpressible and full of glory. Peace reigns in that country now, where a few years ago we met to worship sometimes under three lines of guards. This may sound very strange to those who know nothing of a frontier life; but if I know anything of the presence of the Lord with his people, we certainly enjoyed it under those trying scenes. As I told my brethren while speaking to them in Nashville, Tennessee, from what I had witnessed in that country I was constrained to believe that God reigned. Brethren Beebe, while I write my poor heart is made to rejoice

in remembering his goodness and protection to me and my family. I never knew an Old School Baptist congregation molested under those trying scenes, while trying to worship God. I have been frequently requested by my brethren to write a history of my life for the past thirty years in that country; but lest some might think I was boasting or exaggerating, I will forbear. God forbid that I should boast in anything save the cross of Christ. I write this by request of my brethren here, and in Kentucky and Texas. Being requested by my brethren, I adopt this method of writing to God's people throughout the length and breadth of the Zion of God. Wherever I travel I find the SIGNS OF THE TIMES. I want to say to my brethren in Kentucky where I went, trying to preach Christ, that never before in the same length of time did I enjoy myself as I did while with them. I now say farewell to you all. If we meet no more on earth, may we meet and be complete where parting will be no more.

I would like to offer a word of encouragement to you, and to your many contributors. I could name many of them, but I deem it unnecessary. Your dear old and tried father, I am constrained to believe, filled a special purpose of him who works all things after the counsel of his own will. His name will live through many generations after I am forgotten. Children yet unborn will rise up, calling him blessed of the Lord. May God spare you long to wield "The sword of the Lord and of Gideon." Your brother,

JOHN H. MILLER.

TRAEALGAR, Indiana, Aug. 6, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Humble as I feel myself to be, I have thought I would try to write some of the exercises of my mind in years gone by, and also some of the present. I was born in the year 1811, and was raised by pious parents, who belonged to the Old or Regular Baptists. I was, like most girls, fond of the vanities of this world, and enjoyed them very much, although I intended at some future time, as probably I would live to be old, to try and do better, and to do all I possibly could, to be a very good christian. But when about sixteen years old I began to learn that it was not fixed as I had planned it myself. Yes, the good Lord, I hope, will lead me. My father and I went to meeting one Sunday, and I felt just as unconcerned as ever I had. I went to see and be seen, like many others. But as I came home I saw myself as a great sinner. I could hardly know what kind of a change had come over me. But I do know that I felt myself to be a great sinner, and tried to pray; but my prayer seemed to rise no higher than my head. I was made to feel very little and very humble, and truly desired the prayers of christians, especially my father's, for I thought he was a christian. I loved to be where I

could hear christians talk, but did not want them to say anything to me. I did not tell any person about my troubles. The lively company I had once enjoyed was no longer company for me. I would try to wear off those sorrowful feelings, but they would return again.

"What various hinderances we meet  
In coming to the mercy seat;  
Yet who that knows the worth of prayer,  
But wishes to be often there?"

Many months passed by before I was relieved of my trouble. Probably I never shall forget the time and place of my first encouragement to hope that the Lord had pardoned my sins. I felt that I could sing a new song, even a song of praise to the Lamb that was slain. I went and got my Bible, and the first place I opened to presented precious promises to the christian; and I felt that I could claim them for myself, which I had never before been able to do. That was a pleasant day to me. The sun arose with apparently greater brilliancy than usual, and it was a lovely "Sabbath day" to me. I loved christians, also those who were not. But it was some two or three years before I was encouraged to go to the church. I felt very unworthy of a seat among christians, yet there was where I wished to be. In the year 1843 I joined the Old School Baptist Church. But

"In all my performance how short I do fall!  
I'm pining, am languid, and barren withal;  
I seem like a tree that encumbers the ground;  
The leaves make appearance, but no fruit is found."

Many, very many sore trials and afflictions have I passed through, yet I feel that the blessed Savior has been with me. Yes, he has watched over me during the dark shades of night, and has guided me all through my pilgrimage thus far. Four years ago last May the Lord's time came to take my dear companion to the better land, which was a hard trial to me. O how I miss his company, and his counsel is not to be forgotten. He remarked to me that he could not say he had fought a good fight, but he did believe he had kept the faith, and was ready to go. Time flies with great rapidity, and in its ceaseless course is drawing us nearer our final home, and we are reminded that we have but a little longer to speak to each other as pilgrims, for soon the lamp of mortal life will cease to burn.

Dear brethren and sisters, we desire an interest in your prayers, that we may be enabled to walk in truth and righteousness.

ROXANNA S. NAY.

DALLAS, Miss., Aug. 7, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I promised you some time ago that I would write some of the exercises of my mind in connection with my call to the ministry (if indeed I am called), I have for some time had a desire to do so. My first impressions were a few days after I professed a hope. The impression was made upon my mind that I would have to try to preach, and with it came the thought, How can I engage in so great a work,

being a man of unclean lips? To preach the unsearchable riches of Christ seemed to me too sacred and holy a calling for such a poor, sinful creature as I to engage in. Yet the impression was that I must go and speak to the people all the words of this life. The duty of being baptized and following my blessed Redeemer into the liquid grave, to show forth his death, burial and resurrection, now became such a burden as to drown to some extent the impression to preach. But after I had related my christian experience to the church, and was baptized, the burden of preaching returned, and I tried everything that was in my power to banish the thought from my mind. But all my efforts availed nothing, for I still felt, "Woe is unto me if I preach not the gospel." Still I thought, O how can I make the attempt? Finally the impression grew so strong that I could no longer forbear, and on Saturday before the second Sunday in August, 1882, I made my first attempt. I felt that I had disgraced the cause, and thought if the Lord would forgive me for that one attempt, I would never make another. The agony of soul I endured the following week no tongue can tell. I tried to work, but I wept and mourned, and tried to pray the Lord to forgive me for reproaching his holy name. But before I was aware I was trying again, and have been trying ever since. On the third Sunday in May, 1884, the Pilgrims' Rest Church called me to their pastoral care, and petitioned Hopewell Church for my ordination. I thought, O how can I give my consent to be set apart to such a holy work? I feared the brethren were too hasty in my case, but they seemed not to think so. A presbytery was called by the church for the ordination of a deacon, and the church also called for my ordination, on Saturday before the fourth Sunday in June. The presbytery consisted of Elders A. B. Morris and G. W. Wordlaw. O how insufficient I feel for the work. I can only say with the apostle, that my sufficiency is of the Lord.

Brethren Beebe, I will bring this scribble to a close, lest I weary your patience. If you think it worthy a place in the SIGNS, you may publish it. Your brother in hope,

J. T. HUCKABY.

ELDON, Iowa, Jan. 1, 1885.

ELDER G. BEEBE'S SONS:—I thought I would try to offer a few thoughts for your consideration, as they may come to my mind. I get the SIGNS through the kindness of a dear old sister, Rebecca Flint, the wife of Elder Joseph Flint. She is truly a mother in Israel, and dearly beloved of all who are acquainted with her. I cannot find words to express my love and christian regard for her, and for all such as give evidence that they know the truth and contend for the same. It causes me pain to see the great mass of professors contending for the commandments of men. But, dear brethren, let us "follow not that which is evil, but that which is good."—3 John 2.

I wish I could see this command heeded by many more than it is. I truly believe that the Primitive Baptists are the only people who follow that which is good. When our Lord was here on earth he told his followers that some would come, saying, "I am Christ: but go not after them." Man is the evil that we are told not to follow, and the Lord is the good that we are to follow. "By this shall all know that ye are my disciples, if ye have love one to another." "If ye love me, keep my commandments;" not man's commandments. It is a lamentable fact that the majority of the world are trying to make the commandments of God of none effect by their traditions. And because the true sons of God will not forsake the old landmarks, the religious world brings the same old, foolish salvo against them that they did in the days of old, saying, "These are hard sayings: who can hear them?" But the true child of God says, "Lord, to whom shall we go? for thou hast the words of eternal life." Then, dear brethren, let us hold fast the profession of our faith. Let us shun the commandments of men, and take the sure word of prophecy as the man of our counsel. Let no man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ; for because of these things cometh the wrath of God upon the children of disobedience.

May God bless you, and all that love the truth, is the prayer of a poor sinner.

J. T. B.

CENTERBURG, Ohio, March 22, 1885.

BRETHREN BEEBE:—We received your specimen copy of the SIGNS, and will say to you that your paper is next to our Bible for reading, and we ever expect to support it while our minds and the paper are the same as they are at present. I feel that the SIGNS is a work of our heavenly Father. I feel that it brings food to the poor, hungry, scattered ones, and especially to those that are destitute of preaching. My desire is that our Father may still protect, guide, govern and control you, with whom he has entrusted so great and good a work. The reason you do not find my name on your list is because I have changed my place of residence, and am now living with my mother and taking care of her. She takes the SIGNS, and we both have the reading of it. She also has two volumes of the "Editorials," which she is reading this winter, while I receive much of the benefit. We have both sent money for the "Church History." Brother Hassell has my sympathy in his afflictions, and hinderances in the work of this book. I hope those concerned may have patience, and that the time is not far distant when the book may be completed. If it be the will of our Father, I will take some of brother Durand's books when he gets them completed.

I hope you will understand what I have written, and I will do what I can for the SIGNS, as I have already done. Your sister in hope,

S. C. BOYD.

JACKSON, Tenn., Feb. 22, 1885.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—I am highly pleased with the SIGNS. It comes laden with news from a far country, and we look with longing anxiety for its arrival; and when we miss a number it seems that we have lost something valuable. We failed to receive the numbers for the fifteenth of January, February and March, 1883, which we missed very much, because they contained a part of brother W. J. Purington's communication on "The Resurrection." I would like to have them if possible. I would like for brother Purington to give his views on the two sons, Luke xv., through the SIGNS, at his earliest convenience, and oblige a sinner saved by grace, if saved at all. Some say that the prodigal son represents sinners universally, and that all may come to Christ at their own will and pleasure. I do not believe any such stuff. Others say that the prodigal son represents those who have embraced a hope, and have fallen away, and have returned, or are returning, back to the fold. Others say that the prodigal son represents the Gentile nations, and the elder son the Jews; while others say that the prodigal son represents the Jews, and the elder son the Gentiles. Hearing so many views on this subject, is the reason why I wish to hear from brother Purington. There are to be many "lo heres" and "lo theres," but we are not to follow their pernicious ways, but to search the Scriptures; and not to think that we have eternal life in them, but to see whether these things be so. I am glad that we can get each other's views through our medium of correspondence, the SIGNS; on portions of the Scriptures. By so doing the strong help to bear the burdens of the weak, that they may grow in grace and fulfill the law of Christ. God's people are to be taught of him, and are to see eye to eye, and speak the same things. We know that all things work together for good to them that love God, to them who are the called according to his purpose.

May God in his infinite wisdom bless you in your outgoings and incomings, both spiritually and temporally, is the prayer of your little brother in Christ,

J. M. WHITENTON.

HAMLIN, W. Va., April 18, 1885.

BRETHREN BEEBE:—I would like to bear testimony to the glorious truth contended for in your columns; but I feel so insignificant that I cannot express in words the joy I sometimes feel while reading from many precious ones whom I have never seen my own feelings. It gives me hope, for it reminds me of the Scripture that says, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Another great consolation to me is that there remains a rest to the people of God. When there is no temporal rest for our poor, afflicted, toiling bodies, how glorious it is to think of our spiritual rest in this life. While worldly religionists are compassing sea and land to make proselytes, and

inventing and practicing many means to convert the world, I hope I have realized during the past winter what this rest meaneth that remaineth to the people of God. We do not have to wait till the final dissolution of our bodies, for we have this treasure in earthen vessels. We know that God is above every other power, and that he orders all things for his glory and our good. The wrath of man shall praise him, and the remainder of that wrath he will restrain. God has chosen his people in the furnace of affliction, that he may purify unto himself a people zealous of good works. I have wondered many times why it is that my lot in this life is so set with thorny circumstances that it seems many times impossible for flesh and blood to endure what I have passed through; but the Lord has given me strength in weakness, and I have felt that I could do all things in the Lord, who strengtheneth me. Dearest kindred in Christ, when we come up out of great tribulation we can then rest eternally.

Brethren, do with this as you please, and all will be right with me.

ELIZABETH ADKINS.

ELLISVILLE, Miss., Sept. 1, 1884.

DEAR BRETHREN BEEBE:—I have been thinking of writing for your valuable paper for some length of time, but have put it off from time to time. I am not a subscriber to your paper, but I see copies of it occasionally, and I certainly think it is the best paper I ever saw, without any exception; for in it I find rich food for my poor, drooping spirit. I am pleased with your editorials, and in fact, all the writings of the brethren and sisters are comforting to me. In them I find my experience told, even my very thoughts, by those dear ones that are so far away, and yet so near. In the SIGNS I got the first comfort after I was driven out of Babylon. There were some old sisters who were taking it who lived near me. As soon as they saw that I had seen my error, they were willing to loan me the papers, with the promise that I should return them; and, my very dear brethren, I have been made to shed many tears of joy in reading your paper, and to cry out and bless the Lord, who put it into the hearts and minds of his people to write and publish such rich and comforting things for the little, feeble lambs of our God. May the Lord bless and strengthen you, who also will do it. May he bless all your subscribers, and enable them to pay up promptly, so that you may continue in the good work.

Now I will speak of our little church here at Zoar. I hope I am made to feel thankful to that God who has done all things after the counsel of his own will, that he has continued to bless us and add to our number, until we now have thirty-four members. We have regular monthly meetings. The Lord's work seems to be progressing in this and the surrounding country. Ours was the first church of the Primitive order that was constituted in this country,

that is, since the division. The nearest church to us was some sixty-five miles distant when we organized; but now I am thankful to say that I was called upon to assist in the constitution of two in Wayne County, Mississippi, and am trying to supply one of them, and brother J. D. Harrison, of Alabama, the other. We have many enemies of the truth here. There are many Sanballats and Demetriuses, who see and feel their craft is in danger to be set at naught, and their "great goddess Diana" despised, and her magnificence destroyed, whom all the world worshipeth. But despite all their persecutions the Lord's work goes on, and many of the Lord's people are obeying the command of their God, "Come out of her, my people." Like myself, they have fed upon husks until they have been made to call to mind their Father's house, which abounds with bread, yea, that rich manna that comes down from heaven, which the world cannot eat, but is so sweet, so nourishing, so strengthening, to the little, weak lambs. Brethren, I have many trials, many hard things to contend with; but still at times I am made to rejoice with joy that is unspeakable and full of glory, and made to say, I thank the Lord that I am worthy to suffer shame for his great name's sake.

I am called upon to assist in the constitution of a church in Greene County, Mississippi, on Saturday before the first Sunday in this month. Brethren, pray for me, that the Lord may enable me to earnestly contend for and boldly defend the cause of truth. Your unworthy brother,  
S. BUSBY.

MORAVIA, Iowa, Dec. 28, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Our heavenly Father has permitted us to see one more year pass by, and the time to come when we should remit for our much esteemed family paper, the one that has been a source of so much consolation and comfort to his dear children that are scattered over this terrestrial ball, awaiting his lovely voice to call them to the celestial world. I hear some say that our religious periodicals are an injury to Zion. I cannot see it so. They say those bright experiences that we read have a tendency to keep those poor, little ones out of Zion. Not so with me. I stood outside of her lovely walls for twenty-five years, and if it had not been for those little experiences that I read in our dear family paper, and heard those little ones talk and tell my feelings better than I could tell them myself, I feel that I would be there still; for if a child, I am less than the least of all. When God in his unerring wisdom and boundless love for his dear children implants within them a desire for things not seen, which the flesh and this world cannot fill, a desire for things heavenly, that should be evidence enough that he has given them Christ, the hope of glory, to work in them both to will and to do of his own good pleasure. The hope of eternal life! O what a precious hope that is! It

is kept alive in us by our faith in God, even when we are receiving the frowns and persecutions of this world. May we all be kept by that faith, is my prayer.

Yours in brotherly love,

JOHN L. STEVENS.

PLUMER, Pa., Dec. 29, 1884.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Time admonishes me to send on my remittance for my paper, the SIGNS OF THE TIMES, as I cannot very well do without it. It comes to me laden with good news, and contains all the preaching I have in this barren land. I feel at times very lonely. I never go to hear a yea and nay gospel, as I have no love for it. I stay at home and read my Bible, hymn book and the SIGNS, which is my chief reading. I feel that Jesus is with me, and blesses his children wherever they may be, with all spiritual blessings in Christ Jesus our Lord. O blessed hope! what a sweet rest for the weary soul that trusts in Jesus for salvation. In my flesh there is no perfection. Jesus is all my hope; and I feel to thank God for leading me out of every false way and doctrine, and putting a new song in my mouth, even praise to my God and your God. The Lord hath done it, not man. I hope the dear brethren and sisters who write such able pieces will still continue to discharge their duty by filling the columns of our dear old paper, the SIGNS OF THE TIMES; for I feel that it is very precious to me, and I cannot do without it as long as I can be blessed with means to send for it.

Your very little sister, if one at all,  
EMELINE BARNES.

GARDEN VALLEY, Texas, April 9, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—There are a good many in this country who are not able to pay their taxes. Amongst the numerous readers of the SIGNS that I have met for the many years I have been acquainted with the paper, I have no recollection of but about one of the Primitive Baptists that objected to the doctrinal views advocated in its columns, that is, in the main. While there are perhaps, and no doubt are, other papers contending for the truth, the SIGNS is generally held to be the best of all of them, where I have had the privilege of an acquaintance with the brethren; and being the oldest, and having fought our battles alone when the enemy came in like a flood, all considered, I desire to recommend it to the favorable consideration of brethren and sisters who want a paper unflinching when the truth is assailed.

Hoping that you may in the future, as in the past, wield the pen of a ready writer, is my wish for you.

I would like to hear from you or Elder Purington on the language of the Savior, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33. By complying with this you will much oblige one who hopes he is one of those afflicted and poor people spoken of by the prophet. Farewell for the present.

FRANCIS ODOM.

UNION, N. J., Dec. 29, 1884.

DEAR BRETHREN BEEBE:—I have just got up from a bed of sickness, and the SIGNS has presented its last number for the year to me. I have taken it from its beginning, and it has always been a welcome messenger, with which I have felt agreed in doctrine and order. I formerly held a standing with the First Baptist Church in Newark, having joined them in the year 1825. I soon saw that there were two kinds of people in the church, the Particular and the Fullerites. The first number of the SIGNS, which providentially came to me, I felt perfectly agreed with. Daniel Dodge, at that time the pastor of the church, called himself a happy median man. I went before the church and told them that they held to salvation by works, while I believed in salvation by grace. I called for my letter and left them. One of the deacons said to me, "Come back, when you see your mistake." I have not yet seen it. Through the long-suffering and great forbearance of our God, we still continue, hoping in his mercy and his sure word of promise. If we truly love God, it is because he first loved us. I am now almost eighty years old, a poor, helpless sinner, weak in body and mind, not experiencing much bright shining, but resting on the Rock, Christ Jesus.

With kind regards, and in the best of bonds, I will close.

WILLIAM H. JOHNSON.

MACOMB, Ill., April 22, 1885.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN:—Having to write to you on business, I wish to say a few words to you and your readers. My silence for some time past as a correspondent of the SIGNS has not been owing to a want of interest in its circulation and prosperity, but because it has been so constantly filled with rich and comforting editorials and communications, that it has seemed to me that anything I could write would not be of much interest to its readers. The SIGNS was never better conducted or better filled than of late, according to my judgment.

I feel a strong desire to attend your associations in May and June, but I now presume I shall not attempt to do so this season. I am attending four churches and other meetings, and if I should be spared till the second Sunday in June (14th) I shall be seventy years of age. May the Lord direct you in all things pertaining to your responsibilities as laborers in his vineyard.

Yours to serve,

I. N. VANMETER.

HINESTON, La., Feb. 25, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two dollars to pay for the SIGNS OF THE TIMES this year, which is a new year to us, and I hope it will be a happy one with us, and to all the despised little flock of Jesus. May our time be devoted to the service and worship of our God, and that will make it a happy year to us. Brother

Chick's piece on the new year is a very good one. If we are found walking worthy of God, who has called us into his kingdom and glory, it will be a happy year with us.

With strong desire for your welfare and the prosperity of Zion, I will close by asking an interest in your prayers.

DAVID RICHEY.

HUTCHISON, Ky., April 10, 1885.

ELDER G. BEEBE'S SONS:—I have received recently a postal note, post-marked "Brantford, Canada," and signed "Truth and Honesty," making reference to my article in the March number of the *Gospel Messenger*, expressing pleasure therein, and hoping that I might be led to write similarly for the SIGNS OF THE TIMES. I only wish to say to the writer of the note, through the SIGNS, that if he (or she) will give me his real name, such as his mother gave him, with his post-office address, I will consider his proposal, and may comply with his wishes, at least as far as shall seem practicable, provided I shall have the liberty to be thus recognized in the columns of the SIGNS OF THE TIMES, as being for the time a subscriber does not necessarily give me that prerogative. I ask the favor of the insertion of this card in some corner of your paper at an early period.

With compliments to "Truth and Honesty," I am yours to serve,  
E. S. DUDLEY.

NORTON, Norton Co., Kansas, April 17, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I notice that with my last number of the SIGNS, April 15th, 1885, the time paid for is up, so you will find a check for two dollars and fifteen cents, the required amount for another year. I and my wife are alone, so far as our people are concerned. We are in an excellent farming country; and if any of the brethren would like to emigrate west, and will correspond privately with me, I will give them a description of the country. Also, if there are any Old School Baptists in or near Cincinnati, Ohio, I would like to hear from them, as I expect to be there about two months this fall, and would like to call on them.

H. A. BROOKS.

MARCH 22, 1885.

G. BEEBE'S SONS:—Inclosed you will find two dollars for the SIGNS this year. I neglected to send the remittance on account of blindness, but through the mercy of the dear Lord I can still see to read some. I do not feel like doing without the precious paper while I can see to read, for it is such a great satisfaction to me in my lonely hours to read the blessed truth it contains, and to hear from the dear children of God, whom I hope I love for the truth's sake. I almost feel sometimes, when reading their good communications, that I know them and am with them in spirit. The editorials are precious reading to me. May the dear Lord be with us all and keep us, in my desire.

A. LOUDERBACK.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1885.

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

### SECOND COMING OF CHRIST.

"I DESIRE much to know your views on the second coming of Christ. D. G. S."

REPLY.

WE suppose this request is intended to refer to those popular theories and expectations of the visible coming of our Lord which have continually been proclaimed since the apostolic age. Even before the inspired judges fell asleep there was need of the caution, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."—2 Thess. ii. 3, 4. While we have no regard for the ingenious devices of men who claim to have discovered by study the time of the coming of our Lord to destroy that wicked, it is certainly revealed that "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." This coming, as we understand, is the same that is declared Hebrews ix. 28, "Unto them that look for him shall he appear the second time without sin unto salvation." In that appearing not only is the glorious salvation of his saints revealed, but also the overthrow and destruction of all the powers of sin is manifested. This is not necessarily a coming which the natural eye can see, or the natural mind can comprehend. After the Lord was crucified God raised him up and showed 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."—Acts x. 41. So in his coming the second time it is not to gratify the carnal curiosity of the natural mind, nor yet to convince opposers of the truth, but "to be admired in all them that believe." It is clearly revealed that our glorified Lord is now exalted with the right hand of God a Prince and a Savior, for to give repentance unto Israel, and forgiveness of sins. No higher glory can ever be given to him, and there is no power which is not now given into his victorious hands. Ever since the day of pentecost he sits upon the throne of his glory, and he now separates his sheep from the goats.—Matt. xxv. 31-46. The judgment of both the sheep and the goats is now manifested just as described by our Lord. While the subjects of his grace are not conscious of any claims to the favor of their Judge, those whom he rejects are loud in their professions of worthiness in themselves. That the Son of man did come in his kingdom after his

crucifixion is evident from his own assertion. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. xvi. 27, 28. That his coming continues throughout the gospel day, we understand from the passages referred to, and other expressions in the inspired record. But we do not believe that any created being ever has or ever will be able to lift the veil which conceals the purpose of God with regard to the times which the Father hath put in his own power. Our Lord Jesus is now the Sovereign over all worlds, and he manifests his power and great glory in calling whom he will by the living word of his grace, and translating them into the kingdom of life and liberty. So "he must reign till he hath put all enemies under his feet." We can know the truth of the final triumph of the saints and the destruction of sin and Satan only as it is revealed. It is enough for us to know that our Lord has conquered all opposition, and that he has the victory and gives it to his saints. It is only a carnal curiosity which seeks to read the purpose which God has hidden in the future. The mind of Christ is satisfied to trust all things to the government of God, with the earnest prayer, "Thy will be done!"

To every mortal it is the end of time when the irresistible word of God remands each one of them to death. To every subject of salvation the promise of Jesus is then verified, in that he does come again and receive them unto himself.—John xiv. 3. Then they are no more subject to the trials of this present evil world, and time cannot affect them, for they sleep in Jesus. When Jesus receives his saints unto himself in this second coming, they shall ever be with the Lord, shall see him as he is, and shall be like him. What we shall be, did not appear to John, and it does not yet appear to us; but it is sufficient to know that we shall awake with the likeness of our Redeemer. Worldly religionists have their vain imaginations, in which they paint their sensual dreams of heaven; but to them that love God, and are the called according to his purpose, there is no higher bliss nor more ecstatic joy than to abide evermore with their Lord in the fullness of his glory, enjoying his perfect approval. To those who have this hope there is no need of the fear of hell to urge them to obedience. It is the love of righteousness which causes them to desire to be with Jesus; and to all who have that desire it is written that "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. With David may we be enabled to say, "This is all my salvation and all my desire, although he make it not to grow."

### HEBREWS XII. 6--8.

"If not asking too much, please give your views on Hebrews xii. 6-8, and oblige your afflicted friend,  
A. H. D."

REPLY.

THE comforting assurance recorded in these verses is of priceless value to the afflicted when he has found all earthly resources vain; and when even the evidence of bright and joyous seasons experienced in the past seems to fail, then the witness of affliction and tribulation, as "a light that shineth in a dark place," bears testimony to the reality of that hope which is given exclusively to the afflicted and poor. It is often suggested to the tried saints that the suffering they endure is not the chastening of the Lord, and unbelief is ever ready to accept the suggestion. But every believer has the witness in himself on this as on every point of gospel truth. In our darkness we may often fail to see and receive the evidence of that unerring witness which abides with us forever; yet the sure testimony is borne by the Spirit of truth in them to whom that Spirit is given, and by faith they are strengthened with the sweet assurance that they are the children of God.—See John xiv. 16; Rom. viii. 16, 17. In the verse preceding the text cited by our friend, the saints are reminded of the exhortation which is quoted from Proverbs iii. 11, 12, which in their affliction they had forgotten; and in the text the comforting fact is presented that the very chastening under which they were ready to faint was itself positive proof of their being children of God. It is therefore very important to know whether we are subjects of the chastening designated in our text, for in the decision on this point the whole matter is decided. The common afflictions to which all the sinful race of man are subject do not constitute this chastisement; yet to the true children of God these afflictions may be incident to their chastening, which may be visited upon them through temporal distresses. But often the most severe chastening of the saints may be entirely independent of external circumstances, as David on his throne was made to feel poor and needy.—Psalm xl. 17. The chastisement which is known only to the afflicted heart may not appear to reason as any suffering; yet it is to the subject of it more fearfully severe than anything which nature could suffer. When in our hearts we wander after the attractions of earth, and thus deny our Lord, then with Peter we feel that one look from our crucified Redeemer will cause more bitter weeping than any natural suffering could ever produce. As the agony of Peter was not visible to the wise and self-righteous Jews, so the natural mind cannot see the chastening endured by the disobedient saint. God visits him alone; he feels that he has no helper, and his iniquity is shown him in all its enormity, causing self-abhorrence and lamentation. Chastisement always brings consciousness of guilt, while suffering that tribulation which is given to

those who have fellowship with Jesus is not felt to be the result of any disobedience. Such was the suffering of Job. While the temporal afflictions of the saints may be applied as chastisement to them, the very same form of afflictions in others may be merely natural consequences of sin. When they are applied as chastening they cause godly sorrow, which "worketh repentance to salvation not to be repented of." But when they are visited upon the world lying in wickedness, they only excite carnal enmity against God. Thus the effect wrought in us by afflictions shows the true state of our own heart. If the love of God dwells there, his chastening humbles us; if that holy principle is not in us, then affliction only excites us to rebellion. Even in the saints, if they live after the flesh, the effect is that they experience death in that course. While they cannot forfeit their eternal life, which is hid with Christ in God, they do reap the fruit of sowing to the flesh in the crop of corruption which they have sown, and this is death to their present enjoyment. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. vi. 7-9.

#### JOB XXI. 19; PROVERBS XVI. 4.

"You will greatly oblige me by explaining Job xxi. 19 and Proverbs xvi. 4. B. H."

REPLY.

JOB speaks in the verse first cited of the visitation of the just judgment of God upon the wicked, even though they seem to prosper in temporal affairs. It is not required of mortals that they should judge the law of God. The Lord declares in the law given by Moses that he visits the iniquity of the fathers upon the children to the third and fourth generations of them that hate him. In that legal dispensation the truth of God certainly brings the penalty upon every sinner; and the curse therefore rests upon as many as are of the works of the law. So, Job says of that wicked one whose prosperity is recounted in the preceding context, "God layeth up his iniquity for his children: he rewardeth him, and he shall know it." This is in perfect accord with the demand of justice as revealed in that law which shows the knowledge of sin. The equal visitation of death, as stated verses 24-26, displays the common sentence resting upon all as sinners.—See Job xiv. 4; Psalm li. 5; Rom. v. 12; Eph. ii. 3.

In the text in Proverbs we see nothing requiring explanation to the faith of those who really know God as the Sovereign "who worketh all things after the counsel of his own will." Leaving out the supplied word *things*, the text declares, "The Lord hath made all for himself: yea, even the wicked for the day of evil." The simple trust of the saints finds strong

assurance here that "The counsel of the Lord standeth forever, the thoughts of his heart to all generations."—Psalm xxxiii. 11. It is only because of this truth that the sons of Jacob are not consumed.—Mal. iii. 6. Therefore this inspired assertion is of inestimable value to the children of God in their sojourn in this wilderness, where they are often forced to confess that "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—Lam. iii. 22. No explanation of this precious truth can reconcile carnal reason to it. The pride of nature claims that God is unjust if he has exercised absolute sovereignty in all his works, and all carnal religion rests upon this as a fundamental principle. No better answer can be given to the blasphemy of such disputers of this world than the inspired argument, Romans ix. 18-33. This scriptural truth will not make the carnal mind love God; but when applied by that Comforter whom the world cannot receive, it will give perfect peace to them that rest in the amazing grace of God as revealed in Jesus Christ, and they will be led to obey his solemn admonition, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Psalm xlv. 10. Every one who rejoices in this truth is reconciled to God. Every one who rebels against this word of the Lord testifies that he is not conformed to God, but is led by the satanic power of sin and enmity.

#### 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 Purington please give his views on Hebrews v. 12-14? "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God," &c. If not asking too much, I would like to have his views on all three of those verses, or those of any brother or sister that feels they have light on the subject. Please answer through the SIGNS, and oblige one who wants to know the truth.

S. C. BOYD.

CENTERBURG, KNOX CO., OHIO.

#### MARRIAGES.

At the residence of the bride's parents, in Goshen, N. Y., May 6, 1885, by Elder Benton Jenkins, Mr. John McDonald, of Pittsburgh, Pa., and Mrs. Alice E. King, daughter of A. D. Loud.

APRIL 28, 1885, by Elder A. B. Francis, Mr. John M. Hutchison, of Fairfax County, Va., and Miss Mattie M. Mankin, of Loudoun County, Va.

By Elder A. B. Brees, April 22, 1885, at the residence of the bride's mother, near Spencer-ville, Allen Co., Ohio, Mr. Henry M. Peters, of Dark Co., Ohio, and Miss Florence E. Kephart, of Allen County, Ohio.

#### OBITUARY NOTICES.

By request of my mother I will contribute the last tribute of affectionate remembrance to the memory of my dear sisters.

**Elizabeth H. Miles**, wife of A. S. Miles, and daughter of W. T. and Hetty N. Byrd, of Accomac County, Virginia, was born December 11, 1853, and died January 11, 1885, aged thirty-one years and one month. She was baptized about fourteen years ago and became a member of the New School Baptist Church called Bethel, and lived a consistent member until her death. She had been in bad health for two years, but several months before her death her disease seemed to manifest its true character. She bore all with christian patience, until the Master saw fit to take her to dwell with him on high. All was done for her that human hands could do. Three physicians were called to see her, but to no profit. She said all the time she would never get well, and that she would thank her Master when he saw fit to take her home. She often said she was afraid she would become impatient. She made all necessary arrangements for her burial, and talked of her departure as one going to take a long and pleasant journey to a friend. She has now gone on that journey from whence no traveler ever returns. Her funeral was preached by her pastor to a large congregation of relatives and friends, three other ministers being present. Text, Job ii. 17. Her remains were then taken to their resting place in the old family burying ground. She leaves a husband, father, mother, three children, two sisters, five brothers and many relatives to mourn.

Sweet is the sleep our sister takes,  
Till in Christ Jesus she awakes;  
Then will her happy soul rejoice  
To hear her blessed Savior's voice.

ALSO,

THREE days later, death again entered our family, taking the next born from us, **Georgia A. Byrd**. She was born August 14, 1855, and died January 14, 1885, aged twenty-nine years and five months. She lived just twenty-one days after she was taken sick. Her disease was typhoid fever. One brother was so low at the time that mother was not permitted to attend either of the burials, and he did not know that Georgia was dead until five days after, the doctors thinking it was best to keep it from him as long as they could. When Georgia heard that sister was dead, she told us how well satisfied she was when she parted with her on Christmas day. She seemed to part with her with a feeling that she never before had, kissing her good by. But she did not think she would join her so soon. In her first sickness she told mother that she did not think she would die, but would have a long sick spell; neither did we, until about thirty-six hours before she breathed her last. She was a dear loving sister, and the vacancy made by her death can never be filled. When we saw that there was no hope of our other sister's recovery, with tears in her eyes she said, "If it was only me instead of her. I feel that I could be spared so much better than she; for she has much more to live for than I have." Leaves were turned down to the second and ninth chapters of Job, where she had been reading. A while before she died she showed mother the 227th hymn of Beebe's Collection, and said, "Is not that a pretty hymn?" She was baptized in the fellowship of the Old School Baptist Church at Messongo, by Elder T. M. Poulson, January 9, 1876, and lived in

accordance with her profession until her death. Owing to sickness in the families, there was no funeral service, which will be attended to as soon as all are well. Elder Poulson made a few remarks at the grave, he being acquainted with them both, and visited them in their last sickness. I will leave space for him.

Sleep on, sweet sister, take thy rest;  
'Tis God that called thee home.

Written by the youngest sister,

FLORENCE BYRD.

DEAR BRETHREN BEEBE:—I feel like adding a few lines to the above. I was well acquainted with the subjects of the above notice, especially with sister Georgia, as we all called her. It will not do for me to say much, as so much has already been written. The first named was a member of the New School Baptists, it is true, but was a pleasant, lovely woman, and her outward life was that of a child of God, manifesting no enmity to the truth at all, but ready to give any aid that she could, finding no fault with the doctrine, as far as I ever heard. Georgia also was one of the lovely girls, besides her christian graces. She was one of the firm believers in salvation by grace. Her place, as her sister has said, is hard to fill, not only in the family circle, but also in the church. Her christian life and childlike conversation endeared her to all the lovers of truth who made her acquaintance. O what a disposition we have felt to murmur at this inscrutable act of God's providence. But we feel to say, O Lord, give us to see thy hand, and help our unbelief, with the assurance that our fellowship is not in the flesh, but in the Spirit, and still remains. May we all submissively say, She is taken from the evil to come. I wish to say that the entire family have our sympathies, and we feel to mourn with them. The mother is a member of the Old School Baptist Church, and a subscriber to the SIGNS.

T. M. POULSON.

BRETHREN BEEBE:—I am requested to forward to you for publication in the SIGNS a notice of the death of sister **Rebecca Jordan**, who departed this life Nov. 21, 1884. Sister Jordan was born in the year 1797, and was at the time of her death eighty-seven years, seven months and eight days old. Her maiden name was McCoy. She married Joseph Jordan in early life, but the year that she was married I do not know. The subject of this notice was baptized and received into the Red Stone Primitive Baptist Church, on May 19, 1822, which place she retained until the Master called her home, which was more than sixty-two years. Sister Jordan was born, raised, and lived all her life in Fayette Co., Pa., and stood high in the estimation of this community, as many now living can testify to her noble traits of character, and the saints especially to her fidelity to the doctrine of salvation by grace, and grace alone. She was one that could date her experience beyond the rise of New Schoolism among the Baptists, and in her death we are able to say that a mother in Israel is fallen. She had been afflicted several years with cancer in the face, which caused her a great deal of painful suffering, which she by the grace of God was enabled to bear with patience, looking forward with hope to her release from this prison of clay. I was with her a short time before her death, and though suffering a great deal, she was sensible of her condition, and firm in the faith of God's elect. I was away from home at the time of her death, hence there was no preaching on the occasion of her funeral. She leaves an only son, the last member of her family, with the church to mourn; but our loss surely is gain to her.

ALSO,

DEED—Jan. 5, 1885, near Waltersburg, Fayette Co., Pa., **Mrs. Elizabeth Jordan**, wife of Hiram Jordan, and daughter-in-law of sister Rebecca Jordan, at the age of forty-nine years, one month and nine days. Mrs. Jordan's maiden name was Ogg. She joined the New School Baptists at the age of fourteen years, but had, like many others, been a regular attendant for several years at the Old School meetings, where she seemed to enjoy the preaching and the society of the

saints. She had been a subscriber and reader of the SIGNS for three years previous to her death, and I think that she really enjoyed its perusal. She left evidence behind that she had passed from death unto life. Being of an amiable and sweet disposition, those around her always enjoyed her society, for she had kind words for all. Although she had been afflicted and in delicate health for several years, she was untiring in her attentions to her husband's mother, with whom she lived, and those that are acquainted with her acts of love and kindness know that she performed a daughter's duty, and has the praise of the community in administering to the wants of her aged mother-in-law in her last moments on earth. She was taken very suddenly ill the day before she died, with neuralgia of the stomach, and lived just twenty-four hours. By those that were with her I am informed that her suffering was intense, but retained her mind until the last, telling her aged mother, who was with her, that it was all right for her to suffer; that Jesus had suffered, and all her hope was in him. In her death the church has lost a friend and supporter, for her seat is now vacant. She leaves a husband, who is bereaved indeed, being left alone in the world, without any family relatives nearer than cousins. She also leaves an aged mother, one brother, one sister, with others, to mourn. Her funeral was largely attended, and Mr. Hickman spoke on the occasion, after which her body was laid to rest in the old grave yard at Red Stone.

Yours in love and fellowship,  
J. BEEMAN.  
TIPPECANOE, Pa., April 10, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request I send you the obituary of a precious sister in Christ and mother in Israel.

DIED—January 12, 1885, sister **Eliza Olmsted**, wife of brother A. J. Olmsted, aged seventy-eight years, five months and twenty-five days. Deceased came to Ohio in the year 1807, with her father, Isaac Bush, and settled near Walda, Marion County, Ohio; was married to brother Olmsted December 25, 1827, who still survives her, being about eighty-four years old. Three sons and one daughter mourn the loss of a good companion, a tender and kind mother; also grandchildren and many friends, with the little Refuge Predestinarian Baptist Church, of which she and her bereft husband were worthy members at the time of her death. Sister Olmsted obtained a good hope, through the redemption that is in Christ Jesus, of the forgiveness of her sins, about forty-eight or fifty years ago, and united with the Molborough Church. She had a very deep experience in the dealings of God in bringing his children in a way they knew not. First, as a lost, guilty and justly condemned sinner; and when all hope of being saved was gone, and in utter despair, these precious words in an unexpected moment came to her, and her burden of guilt was instantly gone, "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." In that revelation the doctrine of election, predestination, salvation by grace alone, was so clearly seen that from that time till her death she remained steadfast in the doctrine, and firm in the faith which Jesus is the author and finisher of; yet at the same time she had a feeling sense of her own unworthiness and weakness, being firmly established in the truth that that which is born of the flesh is flesh, and is corrupt, and will remain corrupt until this mortal puts on immortality. And then will be brought to pass the saying that is written, "Death is swallowed up in victory." But that which is born of the Spirit is spirit, is pure, and cannot sin, because it is of God, of an incorruptible seed, that lives and abides forever.

Sister Olmsted was a very interesting sister, blessed with more than ordinary intellect, an able defender of the Baptist cause, and would not shun the doctrine of the sovereignty of God, of the eternal vital unity of Christ and his people, that their eternal life was with and in him before time began. You, brethren Beebe, have lost one of the

true and most fervent friends of the SIGNS OF THE TIMES. She has been a subscriber for many years. Her health being poor for many years, she read a great deal, and in the last year has been reading the old volumes of the SIGNS, and has remarked to me that her old SIGNS seemed as fresh and new as though they had just been printed. Being well versed in the Scriptures, and having a clear and discerning mind, she was very quick to detect error, either in preaching or print. She died at her home, one and one-half miles west of the town of Ashley, some thirty miles distant from my home. I received a dispatch from her son, requesting me to be present and preach at her funeral, which took place at the Old Baptist meeting house of the Molborough Church, which I tried to do, using the words of Job, "All the days of my appointed time will I wait till my change come." These words she has often repeated to me. I used the 1252 hymn of Beebe's Collection.

"In hope of life eternal given,  
Behold a pardoned sinner dies."

Elder L. B. Sherwood made the opening prayer, and some appropriate closing remarks. After the service her mortal remains were laid in the Molborough Cemetery. Sleep, gently sleep, dear sister in Christ, until the resurrection morn, when you shall be clad with immortality, and behold your King in his beauty, and be like him. For the truth of God declares that them that sleep in Jesus will God bring with him. May God in mercy bless our dear old brother and kind children, is our prayer for Jesus' sake.

Yours in love and brotherly affection,  
L. B. HANOVER.  
CENTER VILLAGE, Ohio.

**Mrs. Mary Frances Freeman**, oldest child of S. G. and Jane Waldrip, was born in Tennessee, September 10, 1840. At about sixteen years of age she professed a hope in Christ and joined the Missionary Baptists, and lived an orderly member of that denomination for many years. She was married to J. H. Freeman Nov. 13, 1859, and with her husband united with the Primitive Baptist Church at Pilgrims' Rest meeting house, in Panola Co., Miss., in the fall of 1873. She moved with her family near Wheatley, Ark., in December of same year. There being no preaching of the Primitive Baptist order in this section of country, she was deprived of hearing the doctrine preached which she loved so much. She was a lover of the SIGNS OF THE TIMES, which she loved to read, and she was steadfast in the doctrine advocated by the editors of the same. Her residence was near a Methodist Church, and in a strong Methodist community. But she seldom went to their meetings, as she said it was no enjoyment for her. She was beloved by all who knew her, and had many friends in the Methodist faith. She was the mother of ten children, three having preceded her to the grave. She died at Wheatley, St. Francis Co., Ark., March 14, 1885, of intercession of the bowels, after being confined to her bed for seventeen days, most of the time suffering excruciating pains. She expressed herself as willing to die, if it was the Lord's will, and said there was a better world than this for her. But she said she would rather live to see her little children larger. She left a babe fourteen months old, (a pet with us) next youngest a girl five years old, two married sons, with three grandchildren. She was one of the best of wives, and endeavored to please her husband in all things. She was a devoted mother, kind and affectionate to all about her, and a good neighbor. She was followed to the grave by a goodly number of her friends and neighbors, more than is usual on such occasions in this vicinity. Mr. W. H. Paslay, a neighbor, friend, and I feel to hope, brother in Christ, by request made some very appropriate remarks from Rev. xiv. 13, "Blessed are the dead which die in the Lord," &c. After which her body was lowered into the grave, beside her three children who had preceded her to the grave, there to remain until God shall cause her to arise, which will be in glory, as we have a strong hope to believe. Therefore we desire to rejoice, believing our loss is her eternal gain.

J. H. FREEMAN.

DEAR BRETHREN BEEBE:—Please publish in our family paper, the SIGNS OF THE TIMES, the death of our aged and long afflicted sister, **Sarah Osborne**. She has been afflicted with a nervous disease known as tic-douloureux, with which she has suffered for a long time more than death, with christian fortitude and resignation seldom found anywhere. She spent a great amount of money on doctors to no purpose. Since about Christmas of the past winter she has been worse, until on Thursday night, March 12, she peacefully passed over the river. I learn from what she has written herself, that she was born in Clarke County, Virginia, June 23, 1798. Her maiden name was Sarah Castleman. In her twenty-fifth year she was married to Enos Osborne, who preceded her to the grave. They joined the Buckmarsh Church, in Virginia, in the thirty-third year of her age, and in 1835 emigrated to Sangamon County, Illinois, and put their letter in the Richland Church of Predestinarian Baptists, under the pastoral care of William Crow. After his death the church dissolved, and she went to Lincoln to live with her daughter, Mrs. Bone, about the year 1874, as near as I remember. Being a Baptist of that stamp who will find others of like precious faith, she soon became acquainted with brethren living in Lincoln, to whom she told the condition of the Richland Church, and they advised her to join the Lebanon Church, near Lincoln, by relation, which she did, and was unanimously received, where her membership remained till she was called to the church triumphant. She was a firm believer in the doctrine of salvation by grace alone, and that good works are always consequent to the new birth, as showing the source of good works to be the Spirit of truth.

She was the mother of ten children, eight of whom survive her, (four girls and four boys) twenty-five grandchildren and six great-grandchildren. She was a mother indeed, both in her family and in the church. We miss her, but our loss is her eternal gain. So we say, in humble submission, "Thy will be done." Your brother in hope of eternal life,

JAMES H. RING.

MT. PULASKI, Ill.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford County, Maryland, to begin on Wednesday before the fourth Sunday in May (20th), 1885, and continue in session three days.

A cordial invitation is extended to all lovers of the truth, especially ministering brethren. Those coming by way of Baltimore will take trains on Maryland Central (or Narrow Gauge) Rail Road, for Long Green, about eight o'clock a. m. or four p. m. Those coming by way of Delta will take trains on same road, for Forest Hill, about seven o'clock a. m. or four p. m. Conveyances will be at both stations on Tuesday, to meet friends and convey them to places of entertainment.

N. B.—The time table may be changed by that time on Maryland Central R. R., to an earlier hour in the morning and a later hour in the evening.

NATHAN GRAFTON, Church Clerk.

THE Delaware Old School Baptist Association is appointed to convene with the Cow Marsh Church, Kent County, Delaware, on Wednesday before the fifth Sunday in May (27th), 1885, and two succeeding days.

Brethren and friends, contemplating attending the Delaware Association by rail will please take the afternoon trains on Tuesday, the 26th, on the Delaware Rail Road, getting tickets to Woodside. Trains now leave Philadelphia at 11:35 a. m., Baltimore 9:40 a. m., Wilmington 12:35 p. m., Delmar 2:20 p. m. These trains arrive at Woodside, the one going south at 2:30, the other at 3:50, p. m., and both will be met to convey passengers to places of entertainment. A cordial invitation is extended.

Orders have been obtained for tickets from Philadelphia, Baltimore, and other principal stations, to the association and return,

at excursion rates. They will be furnished to parties who wish to use them.

E. RITTENHOUSE, Pastor.

THE Delaware River Old School Baptist Association will, providence permitting, be held with the church at Southampton, Bucks County, Pennsylvania, to begin on Wednesday before the first Sunday in June (3d), 1885, and continue three days.

Those coming to the Delaware River Association from the east will take the train on the Bound Brook Route which leaves New York, foot of Liberty St., at 1:30 p. m., Tuesday, June 2, and get off at Bethayres, where they will be met. Those coming from the north, west and south will take the train leaving North Penn Depot, Third and Berks Sts., Philadelphia, at 5:10 p. m., and come to Southampton, where they will be met.

A very cordial and affectionate invitation is extended to all who would like to come.  
I. P. HELTINGS, Church Clerk.

THE Warwick Old School Baptist Association is appointed to meet with the church at Warwick, Orange County, New York, beginning on Wednesday before the second Sunday in June (10th), 1885, and to continue in session three days.

Brethren and friends coming east or west by the New York, Lake Erie & Western Rail Road will change cars at Greycourt, taking the Lehigh & Hudson River Rail Road to Warwick, where they will be met on Tuesday, on the arrival of the evening train, about 7 o'clock. This train leaves New York city, foot of Chambers street, about 4:30 p. m. The first train in the morning, Wednesday, both east and west, arrives at Warwick at 9:45, in time for the meeting. Those who expect to return to New York within five days will find it to their advantage to buy excursion tickets, which they can do at greatly reduced rates. The excursion ticket from New York and return is \$2.75, while the single fare is \$2.00. We hope to see many brethren and friends, and once more have the privilege of greeting them upon the shores of time.

GEORGE D. CONKLIN, Clerk.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins County, New York, on Wednesday before the third Sunday in June (17th), 1885, and two following days.

THE Sandusky Old School Baptist Association will meet (providence permitting) with Rocky Fork Church, Marion County, Ohio, on Friday, June 12, 1885. Those coming on the Columbus & Toledo R. R. will be met at Morral Station on Thursday, June 11. A cordial invitation is extended.

J. P. CONAWAY.

THE Turkey River Association will meet, God willing, on Sunday before the first Sunday in June, 1885, and continue three days, with Turkey River Church, in Fayette County, Iowa, near West Union. Friends will be met on Friday at Randalia, which lies on a branch of the Burlington, Cedar Rapids & Northern R. R. A cordial welcome will be given to any of God's poor in spirit who may meet with us.

PAUL SOHNER, Clerk.

### THREE DAYS MEETINGS.

If the Lord will, the church at New Valley, Loudoun Co., Va., will hold a meeting commencing on Saturday before the third Sunday in May (16th), 1885, and closing on Monday in time for the train from Leesburg at 2:40 p. m., for Washington and the Baltimore Association.

E. V. WHITE.

THERE will be a yearly meeting, if the Lord will, with New Hope Church, at Green-Bush, Warren County, Illinois, embracing the third Sunday in June, to begin on Friday at 4 o'clock p. m. Ministers and others of our faith are cordially invited to meet with us.

I. N. VANMETER, Pastor.

A THREE days meeting will be held with the Fairview Church, Fulton County P

twelve miles from the Baltimore & Ohio. R. R., beginning on Friday before the fourth Sunday in May, 1885. An invitation is given to all the Old School or Regular Baptists, particularly brethren in the ministry, to be with us at that time. Arrangements will be made to convey them from and to the railroad during the meeting. Come to Hancock on Thursday before the meeting.

M. STARR, Church 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.

**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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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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VOL. 53.

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NO. 11.

## CORRESPONDENCE.

### AN AFFLICTED AND POOR PEOPLE.

(Zephaniah iii. 12.)

THE present volume of the SIGNS OF THE TIMES indicates a peculiar adaptation of this text to the present condition of the children of God. I cannot remember a time when the voice of lamentation and complaining over various conditions of affliction and poverty was more prevalent than now; and yet that people are very trustful. Shall I begin to chide them, and add the weight of my heartless reprimands to their already burdened spirit? No! Let me rather join with them in the mournfully hopeful cadence of their murmuring, for so will I be benefited, as I so deeply need, by the sweet fellowship of their sympathy and longing for the promised appearing of the great God, who only is their hope and my hope.

But who are these afflicted and poor people? Is the number confined to those only whose names appear from time to time in the columns of the SIGNS? I have sweet evidence that there are others still, whose letters to me breathe the unmistakable witness of affliction over sin, and poverty of resources to satisfy their judgment of condemnation, which, aside from their holy trust in God, humbles them deeply, yet gladly confessing all their worthiness of eternal woe. Others still, by word and deed, confess their sadness, through their very efforts at indifference, for fear of making a false appearance of interest in the worthiness of Jesus.

But the afflictions and poverty of all these classes of already quickened souls are not confined to the evidences of their interest in the work of God's grace in their behalf; for as soon as the life of Jesus is communicated to them in the new birth, they desire and are led to inquire, "What shall I do?" for truly they desire to know the will of the Lord concerning them. But in this inquiry they are taught by "some man," as the eunuch was by Philip; and according as their teacher dwells on good works, so they are now ready to do them. If an Arminian appears, and tells them to support the gospel, they want to do so, and try it; but find by the internal evidence of God's own work that they need the support of the gospel instead. So by this experience they are again brought into a sense of affliction and poverty. Again, others are so associated that they are led under the instruction of the true ministry, who dwell in great love on all things whatsoever Christ hath

commanded them, presenting the blessed fullness of God's perfect sovereignty, infinite purposes, conquering grace, effectual calling and perfect preservation: and they are comforted. But when they endeavor to apply those blessed truths to themselves, they are still afflicted and poor. God's ruling and purposes are just for them, and how their desiring souls love to penetrate the future of those purposes concerning them, and know just now what those future joys or sorrows are, in which they are to participate. But God has wisely hidden them. While all these conditions are under the all-wise hand-giving of our God, may not his ministry listen also with profit to those kindred lessons that Jesus has taught them of his will, and relate those future lessons of joy and of sorrow, labors and reward, which God's purposes have brought to them, and so encourage and instruct those feeble, afflicted and poor ones of the sacred certainty of all those fated facts pertaining to their spiritual weal or woe, as the Spirit may prompt them to do? While the prophet said, as the word of God came unto him, "I will [God's purpose, predestination] also leave in the midst of thee [not every one of those bearing the name, as if to show electing purpose] an afflicted and poor people; and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity [predestinated in Christ unto good works], nor speak lies [deny that God only is their hope and their trust], neither shall a deceitful tongue be in their mouth; for they shall feed [rejoice in all that the Lord has done] and lie down [rest sweetly in his care], and none shall make them afraid." "He shall feed his flock like a shepherd."—Isa. xl. 11. "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."—Isa. xxxiii. 22. "Sing," yes, even in the midst of your affliction; for God has purposed for you to sing. "Deep calleth unto deep, at the noise of thy waterspouts; all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life."—Psa. xlii. 7, 8. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments." Though you judge yourself unholy, he has judged you holy, through the righteousness of Jesus, who hath perfected you forever.—Heb. x. 14. "He hath cast

out thine enemy," "led captivity captive," "destroyed him that had the power of death, that is, the devil; and delivered them, who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. We need not therefore fear the devil: we have One more worthy of our fear. For the conclusion of the whole matter is, we should fear God, and keep his commandments; for this is the whole of our duty.—Eccl. xii. 13. "The King of Israel, even the Lord, is in the midst of thee."

"Eternal union, firm and strong;

How great the grace, how sweet the song."

"Thou shalt not see evil any more." For from henceforth all your afflictions and poverty point you directly to Jesus, and his suffering in fellowship with you, before you were born, is only now understood by you as you are suffering in fellowship with him, which enables you to realize the depths of that eternal suffering from which his agonizing and excruciating suffering of death, which was our due, hath forever released you in divine judgment, and in the divinely given hope of your souls, which even now makes you rejoice with joy unspeakable and full of glory. "In that day." The Lord hath a set time to favor Zion.—Psalm cii. 13. And when we feel his favor, let us feel that this is the accepted time, "to-day;" and let us not covet, through hardness of heart, some far off earthly blessing, or special season of rejoicings, as though we felt that the Lord is our debtor, and that our times and seasons are at our own ordering; lest we overlook the present mercies and forget the past. "It shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack." Each child of God should feel that all this blessed prophecy is for him; and however afflicted or poor, he should feel that every command means "me." "Let not thine hands be slack." If God has ever spoken (in however still a voice) peace to you, it will be for your peace to obey: not an eternal reward of heaven or happiness, but peace here. I fear that many such are misled, to suppose that they can live just as well in disobedience here, if they get to heaven at last, as though they took the yoke of Christ upon them. They are afflicted in so many ways, they fear that they may bring some stain upon the holy profession, by joining the church. But O! when shall they see that all this is bringing greater reproach now? For while they in words and deeds defend the doctrine, they do not seem to see that their standing aloof is a reversal of the

ancient order, however well meant. What a blessed evidence of true support the apostle Paul received of the poor Macedonians, when they gave their own selves to them first. Here is the true and only proper gift; for without this "first of all," all other gifts are meager indeed, and only have a depressing, rather than a blessed and comforting influence. Without some sweet and comforting evidence of a heartfelt interest in the living welfare of the visible church, as the pillar and ground of the truth, I could not have been able to bear such terrible trials, such afflictions and poverty, persecutions for the truth's sake, and above all, such evidences of weakness, as have daily crowded around me. But when the blessed people of God, whose fellowship of suffering and affliction and poverty I have mournfully enjoyed for over twenty-one years, is made manifest to me by their unexplained tears, and their words of sorrow and lamentations, I am irresistibly drawn toward them, and still am drawn, as I was when I first united; not to spy out, but to enjoy their liberty. And, indeed, if I ever had any liberty, it was then, and is still, in the liberty of sharing their sorrows. I well remember a stanza that was sung at the time I offered myself to the church,

"Child of sorrow, child of care,  
Would'st thou learn thy griefs to bear,  
And escape from every snare?  
Trust in God alone.  
Human strength is weak and vain,  
Sin will oft its power regain,  
Look to God and help obtain  
From thy Father's throne."

Thus I have known that it has been my lot to suffer many afflictions; and so far I have also seen, with the exception of present ones, a deliverance from them all, and have learned to say, by blessed experience, that it must have been the Lord who delivered me, when none others could. And this Scripture comforts me, "Many are the afflictions of the righteous."—Psalm xxxiv. 19. For if these are a mark by which the righteous are known, then I am one; and I can look to God in thankfulness that it is so, and in perfect harmony with his blessed will; for so I am comforted, to realize that whatever comes upon me is a token of his purpose of grace toward me. Peter said, "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing."—1 Peter iii. 17. How pleasant it is that I am enabled to look smilingly up to the great throne of my God even through my tears, and rejoice that I am found worthy of suffering shame for his

name's sake. I am not now speaking of my natural goodness, for I have none; but of the grace of God given me in the blessed power of that faith that will not let me go, or has not. But as for the future, I know not what is yet in store for me in the divine will. I must rest in the will of God; yes, and his "will not" also. If it is his will that I suffer, I somehow feel a mysterious willingness to suffer, and so realize how wonderfully he has conformed me to his will (not my natural will), by implanting in my poor, rebellious heart the very "mind of Christ."—1 Cor. ii. 16. And I find a complexity in my own being that I cannot understand in any other way than in that blessed truth that our dear old brethren Beebe, Dudley and Johnson have explained to my satisfaction, in their writings on the warfare. Not because they wrote them merely, but because I find a harmony in my complexity of existence, with the truth they wrote; and I am glad to find still others whose sufferings are continued with them for the same truth. O! there is a blessedness in the society of suffering. Dear child of God, you cannot escape the ever-following hand of God either in well doing or in evil doing. And you are daily experiencing the will of God as I am daily experiencing that will; and whether in the church or out of the church, you will still be "afflicted and poor." But O! let me tell you, as I feel the will of God upon me to tell you, that I have already experienced that it is better, so much better, in the will of God to suffer for well doing than for evil doing; for I have experienced both.

As for temporal matters pertaining to the church, you can contribute largely, and yet not feel that you have done your first duty. Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi. 33. You love now to contribute to the necessities of the saints, but you are not satisfied; and they whom you love are not satisfied; for they would rather share your unreserved fellowship of suffering than all your worldly bounty.

But some of you may say, If I could only see that a certain little church was likely to prosper, I would join it; but I fear that it may pass away, and I would regret it. All this is not consulting the true will of God, but asking him to make some better arrangements to suit our native will. If we seek first the kingdom of God, we must find it where and as he has set it up; and we can only say, when it is truly found, however poor, weak or afflicted, that "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

Again, you may see some little trouble in the church in some places, which you regret, and which the brethren all regret, but must endure, until by faithfulness it can be removed, in harmony with the teachings of God as recorded in the Scrip-

tures and witnessed by his teaching in their hearts. You feel to inquire, "Can this be the church of God?"

We find that God's people have, in every condition, some afflictions to bear; and this is in the divine economy necessary, for it is their heritage. Hear Isaiah speak to this afflicted people, as the voice of God. "O thou afflicted [none others have this promise], tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires."—Isaiah liv. 11. Read on, and see the destiny of evils that are to try the church, or congregation of God's children, all of them afflicted ones, whom God shall teach. And notice how the shafts of malice are to be hurled against those apparently helpless ones. It is in their destiny, or God's arrangements, to be thus "afflicted, tossed with tempest, and not comforted," in some part of their experience, both as individuals and churches. For he said, "Behold, they [their opposers] shall surely gather together, but not by me." That is, by his will, to accomplish what they have in their minds to do; for they "shall fall." And yet, God has "created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." But we are cheered with the blessed assurance that their destiny cannot exceed God's purpose to destroy. "No weapon that is formed against thee shall prosper; and every tongue that shall [God's shall, and therefore safe to be endured by every one of the most feeble] 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." O what a blessed thing it is to trust in God's purposes! And when the very heavens are black with tempests, and the earth rocks to and fro like a drunken man, and the sea boils like a pot, and all the nations vent their hellish fury in slaughter, and all the fiends possibly attendant on the powers of darkness hold furious riot in the scenes of apparent desolation, yet one blessed resource, sure and comforting, sustains this tried, yet blessed people. "Their righteousness is of me, saith the Lord." God hath not only purposed their trials, but also purposed their deliverance. And as he works in their heart, so they are enabled to sing,

"I cannot, Lord, thy purpose see,  
But all is well, since ruled by thee."

Even so (and we are contemplating the condition of the church of God in some trial) in the church of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, we may expect to see more or less afflictions follow them; but they, as a body, are none the less the church of God; and instead of our shunning them on account of their being weak, we not only ought not, but cannot, cease to have deep interest in their welfare, and a holy remembrance of them in their afflictions. And in-

stead of scornfully spurning some poor, afflicted body of unbelievers in Christ, the true child of God is made to mourn as much on account of their distress, as though it were his own. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another."—1 John iii. 10, 11. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Here, I think, allusion is made to what Jesus taught his disciples first to do: that as he laid down his life for his sheep, their first duty is to follow him in all the ordinances of his house blameless; and each ordinance in succession leads us to see how by baptism we lay down our former life, in the form of burial, after we have become "dead to the law," so that we may show forth our faith in Jesus' resurrection, and our desire to walk "in newness of life" as we emerge again from our watery graves; even as Jesus arose, and is now in heaven, the antitype or substance of our militant church, which is only enjoyed here as heavenly places (or resemblances of the heavenly glory) in Christ.

After this blessed firstness (I do not know what else to call it) of childlike manifestation of love toward the brotherhood, which speaks to the world of their abiding interest in all the weal and woe that pertains to the family of God, then they can with true propriety share in all the labors of love, and with truer and more effectual application.

Many times the brethren feel that they are almost, if not entirely deserted of the Lord, when there are enough of his blessed little ones surrounding them to greatly cheer their downcast and troubled minds, if but once the Lord would bless them with a present taste of his favors. Let us not then despair. Look up to the Lord of the harvest.

"Look to the Shepherd of our souls,  
And smile away your tears."

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face."

But even this condition is better than to inordinately increase beyond the true healthfulness of godly growth; for then there is not so much temptation to pride and vainglory, but it keeps a sense of our true helplessness in view, and leads our souls to prayerful meditation and holy reliance.

All these seasons await us. O that we may be divinely prepared to properly await them; for "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Again, "They that trust in the Lord shall not make haste." O what a blessed lesson of trust; and what a holy motive to obedience, just suited to an afflicted people; for

after counting all the cost, after realizing all the suffering, after weighing all the responsibilities, the dear, tempted and care-worn child of God has filled the blessed trial of his qualification, and proved what is the perfect and acceptable will of God, and now is ready to receive the apostle's (or any servant of God) admonition, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 1, 2.

Dear child of God, while we are actuated in all our blessed labors of love, let us not try the will of God by our little capacity of judgment, neither in regard to the past, present nor future, nor its incomprehensible infinity. Let God be God. May we realize our childlike simplicity, and rely upon what the Lord has taught us, even though it crosses all our selfish motives and designs, knowing that all that pertains to our nature is contrary to God, not subject to his law, neither indeed can be. For he has said it, and we feel it; that is, our nature feels averse to this divine rule; but his will is stronger than ours, so that it subdues our nature perforce of divine energy, and we are made willing in the day of his power, when he works in us to will and to do, not of our own, but of his own good pleasure.

I have designed to call the attention of such as are herein described, for the purpose of letting fall some of the subject, to the comfort of such as may feel that they are addressed. God has his church, even though designing men have been, and still are, troubling her with sneers and taunts, and sometimes leading some of the dear ones astray. But, God be praised, they are still in his hand, and however many trials they endure, they shall be finally taught that there is but one refuge, and all other "means" will fail. They may try the means as a needful experience, but God will save them in spite of all their means, and finally receive the praise of their deliverance; for so he has purposed to be with them, and never to forsake them. This is destined to be recorded in their history, as a record of prophecy. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."—Isa. xxviii. 17. Thus we see that affliction not only awaits the dear children of God as they approach the portals of the church, but also follows them all their journey through; proving that they are chosen in a "furnace of affliction." And nothing short of the divine presence can save them, as the three Hebrews, Daniel, Paul, and (if it be lawful) I also have experienced in holy vision and in cheering test.

A. B. BREES.

SEPTEMBER 13, 1871.

BROTHER BEEBE:—I will attempt to write a little in confirmation of what Solomon says concerning the persecutions of the wicked, as I feel that it would be a relief to my mind, and I hope in so doing it may prove a comfort to some of the Lord's tried ones.

Those unto whom "the lines have fallen in pleasant places," and who have not been brought much into contact with the enemies of the truth, or been subjected personally to their reproach, can have but a very limited knowledge of the extent of the enmity everywhere existing toward those who have been born of the Spirit of God, or who are recognized as members of the church of Christ. Kind feeling may outwardly exist in worldly intercourse, but beneath the veil of friendship there lurks in secret the spirit of persecution and of bitter opposition to whatever is made manifest as the work of divine grace; for the natural mind is enmity against the Spirit of God in all its dealings; and in the heart of man, which "is deceitful above all things, and desperately wicked," there naturally exists hatred to holiness, its native depravity depending upon no condition of life; for it is a scriptural assertion that "as face answereth to face in water, so does the heart of man to man." There are instances in which the peculiar situation or trials of some of the Lord's people subject them to the scorn and contempt of the world, much more than is generally the case; and in such instances a much better opportunity is afforded for a more thorough knowledge of that persecuting spirit which feasts itself in every way which the cunning ingenuity of man can devise. However severe the trials which the child of God may have, there is a proportionate degree of persecution inflicted. If there be exhibited by the tried soul a trust and confidence in the overruling providence of God in his sore afflictions, he becomes a special object of derision; and if disappointment meets his expectations of deliverance in any way, he is then assailed with cruel taunts; for Satan is then emboldened to put forth his strength through his obedient children, who, becoming lively and strong, set themselves about the work of oppression, saying, "This is the day which we have looked for." "God hath forsaken him: persecute and take him; for there is none to deliver him." Also say they, "Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience, and prove also what shall happen in the end to him; for he professeth to have the knowledge of God, and he calleth himself a child of the Lord. Let us see if his words be true; for if the just man be the son of God, he will help him, and deliver him from the hand of his enemies." Lying in wait to mislead and to deceive, their strength is made the law of justice, and they seek to confound him with

their vain sophistry, taking every advantage of his seemingly forsaken condition; until almost driven to despair, in his inability to meet their arguments he is ready to give up and say no more about the ways of the Lord, for he hath put him to shame and confounded him before his enemies. The horn of the adversary is exalted, and in their hour of triumph the complaints and supplications of the psalmist are fully experienced and understood, when he says, "Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." "Give ear to my prayer, O God: and hide not thyself from my supplication. Attend unto me, and hear me: I mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me." "All their thoughts are against me for evil, and they hate me with cruel hatred." "Together they whisper against me: against me do they devise my hurt." And in deep perplexity of soul he exclaims, "O that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy storm and tempest."

Perhaps the greatest annoyance to which the sensitive child of God is subjected by his enemies is untruthful accusation, reflecting upon his moral principles; and it is true that he is generally charged with that of which he is most innocent, and which he most abhors, so that he may the more keenly feel the dart. It is, however, invariably the case that they who pursue such a course of persecution are themselves corrupt in principle, and seek in that way to hide their own faults; and it is often a good criterion by which to judge an enemy. The wicked hate that which will expose their wickedness; therefore they hate the righteous man, because his uprightness is a continual source of annoyance to them. It then follows that the more righteous one is, the more he will be opposed and hated by the world; the greater will be his tribulation, and the fewer his friends. Thus verifying the words of Scripture, "All that will live godly in Christ Jesus shall suffer persecution." It cannot be a favorable sign when one who professes godliness boasts of his worldly prosperity and popularity. It is much better to hear such language as is used by Jeremiah, "O that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men." When in the purpose of God one is made the object of greater persecution from the world than his brethren, it should not be presumed that for that reason he is undeserving of their regard, or should be looked upon with suspi-

cion, or treated coldly. Such a course is not only unscriptural, but productive of much evil in its effect upon the mind and feelings of the brother thus treated; while it strengthens the hands of the "workers of iniquity," by encouraging them in their malicious purpose, which is to create discord, and to destroy the union of the church. Though very agreeable to the fleshly mind to have the honor of the world, yet experience has taught that the way of peace is not found therein; but on the contrary, that "the friendship of the world is enmity to God." It is sometimes the case that the sweetest moments of spiritual peace are enjoyed when the child of God is outwardly writhing under the most bitter opposition from the world, and in his forsaken condition truly feels that none but the Lord is with him. There is a sublimity in the feeling of trust and reliance he then has which is worth more to him than all the splendor of the world's applause. In obeying the command, "Come out from among them, and be ye separate," there is a happy consciousness of right doing; while a thorough knowledge of the world's corruptions obtained by persecution enables him to bear the separation, and to rejoice that he is considered worthy to suffer the revilings of men.

When one is brought by trying circumstances into a noticeable position before the eyes of the world, and to show forth the praise of the almighty power which sustains and saves him, then the base designs of the emissaries of Satan are put in full force against him, and against the church of Christ through him. If he be esteemed for his integrity and firmness of character, their will to overthrow him will be the greater; for say they, "His influence will do us harm. Because he is not for our turn, he is clean contrary to our doings. His ways are of another fashion, and we are esteemed of him as counterfeits. He was made to reprove our thoughts, and he is grievous unto us even to behold." They then search for his sins; "they accomplish a diligent search." They privily lay snares for him, and design by cunning craftiness to bring him to their level; for "the inward thought of every one of them, and the heart, is deep." But God will not deliver him over unto the will of his enemies, but will put them to shame that hate him. In some way known to himself he receives a warning of their designs, and when needful his soul is gladdened by the precious revelation of the triumph in store for him, and the happy release from his tormentors. To such as are thus tried, the quiet and peace of Zion is to a greater degree prized, while the path of humility as regards this world is the more easily followed. While the proud may have them in derision, they have the comfortable assurance that the Lord of heaven and earth is their everlasting Friend; having proved the vanity of all earthly things, the falsity of all earthly friendships, and that "it is better to

trust in the Lord, than to put confidence in princes." Having realized the kindness of that faithful Friend, they can unite with the psalmist when he exclaims, "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

It is written that the eye of the Lord is upon them that fear him, and upon them that hope in his mercy; and they that trust in him "shall be as Mount Zion, which cannot be removed." Nothing shall make them afraid; neither "the terror by night, nor the arrow that flieth by day, nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday." There is a consciousness of a superior power within which will overcome the adversary, and a full confidence in divine protection in the hour of danger. "The Lord God is a sun and shield." "He executeth judgment for the oppressed." "He fulfilleth the desire of them that fear him." He soweth gladness for the upright in heart, and "with favor will he compass him as with a shield." "The Lord hath set apart him that is godly for himself." And if one be chosen in the furnace of affliction to show forth his praise, he appoints in wisdom every circumstance, however trivial, that may have a bearing upon his steps. He ordains his trials, sets the boundary to his privileges, appoints his moments of joy; in a word, perfects that which concerneth him, and performs the thing that is appointed for him. But unto whom will the Lord show favor? and who shall abide under the shadow of the Almighty? He that keepeth his tongue from guile, that taketh not up a reproach against his neighbor, that receiveth not reward against the innocent, and in whose eyes a vile person is contemned. In such a one will the Lord take delight, and show him his salvation. To him shall the promise be fulfilled, "As thy day, so shall thy strength be." He "shall see his desire upon his enemies." It shall be his delight in turn to show forth the praises of his God, and "to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Though his trials may have been sufficiently severe to cause him in a dark hour to rail out with bitter complaints, to charge the Almighty with injustice and cruelty, yet in that spirit of reconciliation which sweetly pervades his soul when the love and forgiveness of that God are made manifest, he can exclaim with adoration, "Just and true are thy ways;" and in the sublime strains of the psalmist unite in ascribing everlasting praise to God.

"Praise, everlasting praise, be paid  
To him who earth's foundation laid;  
Praise to the God whose strong decrees  
Sway the creation as he please."

"Praise to the goodness of the Lord,  
Who rules his people by his word;  
And there, as strong as his decrees,  
He sets his kindest promises."

GERA GETHER.

SOUTHAMPTON, Bucks Co., Pa., Mar. 25, 1885.

DEAR SISTER BESSIE DURAND:—  
You seem anxious that I should relate some of my experience to you; so I thought while my mind is calm, if it is the Lord's will, I would relate some of his dealings with me in former years, both before and after I united with the church.

I have now just entered the sixty-eighth year of my age. I cannot remember when I was first awakened. As far back as my memory goes I felt to be a great sinner, and often wept over my sinful heart. I had a great desire to be a christian. I loved the people of God, and desired to be with them to hear them talk. Often when ministers and christians would meet in my father's house and talk, I loved to be in one corner and listen to their conversation. O how I loved them, and how I wished that I was as good as they; and when I would lie down at night my pillow would be wet with my tears. I felt myself to be such a sinner that I thought the Lord never would love me, and if I died I should be lost, which grieved me much. I remember one day, when all of the family were away from home but myself, I felt very unhappy, and could not tell the cause of it. I went up into my bedroom. The Testament laid in the window, and I opened to read it. The first that my eyes rested on was this, "Repent ye, for the kingdom of heaven is at hand." O how it made me feel! I felt condemned before God, and wept bitterly, and knew not what to do. I laid down the Testament and took up the hymn book, and the first hymn I saw was applied to my feelings:

"O, dearest Lord, give me a heart  
Inflamed with love to thee,  
That through my tedious toil and smart  
My soul may happy be.

"I want, O Lord, from sin to flee,  
And in thy arms to rest;  
Bid me by faith draw near to thee,  
And lean upon thy breast.

"Still let a sense of what thou'st done  
In my hard heart be felt,  
That by the love to me thus shown  
My inmost soul may melt."

O what a relief it gave me! It was the prayer of my heart, and I used it as such. I felt its force, and it did me good. This was when I was about twelve years old. As time passed on these feelings abated some, but did not leave me entirely. Sometimes my sins would rise like mountains before me, and I would be led to cry for mercy again. In this way I was led along until I was about eighteen years of age, when I was taken sick. Through my sickness I did not think so much about my condition, until I was getting better. I was sitting up in my chair on Sunday morning, looking out of the window at the people going to meeting. I inquired in my mind, What are they going for? Is it to see and to be seen? Then a thought flashed through my mind, or the Scripture came to my mind,

"First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." O how condemned I felt. I was admonished to examine myself. I could not help kneeling down and asking pardon and forgiveness for my sins. I was in great trouble. The Bible appeared to be a sealed book. At length I picked up a book, "Doctor Green's Lecture on Effectual Calling." The passage of Scripture was, "Many are called, but few are chosen." I felt that I had been called, but was not chosen. O what distress I was in. The world had no more charms for me. I felt that I should never have any more pleasure if the Lord did not have mercy upon me, a poor sinner. When I would go to meeting the members of the church appeared the excellent of the earth. O, thought I, could I ever have a hope and be numbered with them. It was too much to hope for. My burden was great. My mother was aware of my trouble, and gave me a book which she prized very much. It was divided into sections. I looked over it, and my attention was called to this, "We know that we have passed from death unto life, because we love the brethren." I began to read it, for I felt that I did love the brethren and sisters. When I got about half-way through it I laid the book in my lap, and there was such a joy sprang up that my burden left me. The words came into my mind, "Almost thou persuadest me to be a christian." They described my feelings so much that I could not help taking comfort from them, although they came from such a source that I could not take full comfort from them. But on the next Sunday I went to meeting, and the preaching corresponded with my feelings so much that my joy was full. I was made to rejoice with joy unspeakable and full of glory. Now I had a desire to become one with the church. I felt unworthy of such a privilege, yet I could not stay back, and at the next church meeting I was prepared to come; but a particular friend, sister Rebecca Duffield, wished me to wait for her. So I consulted with flesh and blood, and yielded; but O what sorrow I was made to pass through. Right here I would say to any who have a hope that their sins have been forgiven, Confer not with flesh and blood, but have an eye single to the glory of God. When the next church meeting came around we went together, and were both received for baptism. But the Lord's ways are not our ways. He did not permit us to be baptized at that time. My father was a Presbyterian, and lived up to his profession, a good man. I was so loved by him that it went hard with him to give me up; he wanted me to go with him. Here I consulted flesh and blood again, and deferred baptism till the next communion season, when I was baptized, in the twentieth year of my age.

Now I thought all my troubles were over. I was happy and full of zeal, and had a desire to live near my God. I read much, prayed much, and at-

tended regularly the appointed meetings. I desired to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

"I asked the Lord that I might grow  
In faith, and love, and every grace;  
Might more of his salvation know,  
And seek more earnestly his face.

"'Twas he who taught me thus to pray,  
And he, I trust, has answered prayer;  
But it has been in such a way  
As almost drove me to despair."

I tried to live near my God. I worked hard to be a devoted christian; but the more I strove the worse I got. Soon after this I was married, and had the care of a family. Cares grew upon me of various kinds. I was left in the dark. I worked hard to find favor with God. I prayed much, but it grew no better. My mind was darker and darker, and I grew rebellious.

"I hoped that in some favored hour  
At once he'd answer my request,  
And by his love's constraining power  
Subdue my sins and give me rest.

"Instead of this, he made me feel  
The hidden evils of my heart,  
And let the angry powers of hell  
Assault my soul in every part.

"Yea, more; with his own hand he seemed  
Intent to aggravate my woe;  
Crossed all the fair designs I schemed,  
Blasted my gourd, and laid me low."

Yes, I had losses, and crosses, and disappointments, so that I have been made to cry out in the anguish of my soul,

"Lord, why is this? I trembling cried;  
Wilt thou pursue thy worm to death?  
'Tis in this way, the Lord replied,  
I answer prayer for grace and faith.

"These inward trials I employ  
From self and pride to set thee free;  
And break thy schemes of earthly joy  
That thou may'st find thine all in me."

This was the language of my heart; but deliverance was near at hand. This passage of Scripture was applied to me in its true sense, "Tribulation worketh patience." I think I can truly say that I felt that patience; and then I can say that I experienced a hope that maketh not ashamed, because, as I hope, the love of God was shed abroad in my poor heart. I felt to rejoice. O what a change! After passing ten years in a wilderness state of mind, I was brought out once more into liberty. Instead of backwardness to talk, my mind seemed set at liberty to speak of the goodness of God. This was about the time that Elder Harding came to Southampton. O how I enjoyed his preaching. The time of the two preceding ministers, Alfred Earl and William Sharp, appears almost like a dream. I cannot remember much about them. I was baptized by Elder James B. Bowen, who was here before them.

When my mind is enabled to look back along the road the Lord has led me, I must acknowledge it has been the right road. He has led me about and instructed me. He has led me in paths that I had not known, and has made darkness light before me, and crooked things straight. He says these things he will do unto his people, and not forsake them. O, my dear sister, I feel to say at times that "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me be-

side the still waters." I feel that I have experienced some of those green pastures in my travel, and what it is to be led by the still waters. "He restoreth my soul." O how often he has restored my soul. I have oftentimes wandered far from him, and he has brought me back with weeping, and, I trust, with godly sorrow. Then "he leadeth me in the paths of righteousness for his name's sake." Yes, dear sister, I feel that I have a rebellious heart within which causes me much sorrow, oftentimes bringing me into bondage, and I am captivated before I am aware, which makes me cry out, "O wretched man that I am! who shall deliver me from" this wicked heart? But when I am enabled to look back and see his goodness and mercy that have kept me thus far, it enables me to say, "Surely goodness and mercy shall follow me all the days of my life." I often feel like singing,

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

"I'd sing the characters he bears,  
And all the forms of love he wears,  
Exalted on his throne;  
In loftiest songs of sweetest praise  
I would, to everlasting days,  
Make all his glories known.

"Soon the delightful morn will come  
When my dear Lord will bring me home,  
And I shall see his face;  
There with my Savior, Brother, Friend,  
A blest eternity I'll spend,  
Triumphant in his grace."

O, dear sister, may such an unworthy creature be so happy as all this? "He is able, he is able; doubt no more."

I have written more than I intended, but my pen has run with my mind. But the half cannot be told; it is a secret. We may try to tell it, and may tell something of it; but if we could ever tell it all it would be no longer a secret. The psalmist says, "The secret of the Lord is with them that fear him; and he will shew them his covenant." Dear sister, in looking this over I find many mistakes; please bear with me, and try to come at the meaning of my words. I feel myself a poor, ignorant creature. After you read this you will be able to judge what I am. I hope you may not be deceived in me, for I do not want to deceive God's people. Him I cannot deceive. I hope he will not suffer me to be deceived.

ANN M. FETTER.

"BLESSED is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psa. lxxxix. 15.

It often appears to us while reading the sacred Scriptures that the whole plan of salvation is embraced in one verse; but if there is any portion of Scripture in which all is couched, surely it must be the one under consideration. Hence we enter upon this momentous subject with fear and trembling. Notice, those who know this sound are blessed; not that they shall be blessed in the future because they will accept "the offered mercy," as it is termed by the popular re-

ligionists of the day. "Blessed," in the present tense. Yea, they were blessed before they knew the joyful sound. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Psa. xxxiii. 12. "Blessed is the man whose strength is in thee." "Blessed are they that dwell in thy house: they will be still praising thee."—Psa. lxxxiv. 4, 5. "Blessed are the poor in spirit." "Blessed are they that mourn: for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. v. 3, 4, 6. We see from the foregoing quotations that they are already blessed, and that is why they are the happy recipients of such grand favors.

We shall now notice who those characters or people are who are blessed. They are the people that Isaiah speaks of. "The beast 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. This people have I formed for myself: they shall shew forth my praise."—Isa. xliii. 20, 21. This people is a particular people, a peculiar people, a royal priesthood, a holy nation, a chosen generation, who are the Lord's portion. "The Lord's portion is his people." When he speaks of his people, he means the same as when he speaks of his children. I understand the two expressions to be synonymous. The "Two-seeders" say that the people are a mere hull for the children to dwell in. They hold that the people are the sons and daughters of Adam, and have no part in salvation; but that the children are eternal spirits, as old as God, who come and take up their abode in the sinner, or people, and dwell here till death, and the sinner then dies and goes to the dust, to rise no more, while the holy child goes back to heaven. Then what is the sinner benefited? Why, nothing. According to the foregoing theory, John made a mistake when he said, "God is able of these stones to raise up children unto Abraham." Not eternal spirits. "Behold, I and the children whom the Lord hath given me." "He maketh the barren woman to keep house, and to be a joyful mother of children." Not eternal spirits. By nature they were the children of wrath. Eternal spirits were never the children of wrath. The children and people are the same; for the Lord often speaks of his people under many appellations. If the sinner has no part in salvation, what is the use of all the mourning and weeping, doubts and fears, which we have so many of? Where is the christian's hope? Who is benefited, if the sinner is not the one that will enjoy that peaceful rest in the presence of the Lord beyond this vale of tears? What was chosen in Christ, given to Christ, redeemed by Christ, kept and preserved by Christ, if it was not the sinner of Adam's race?

According to my feeble understanding, it is the sinner of the human race; and if not, all is vain, and our hopes are thwarted. For what could the Lord have chosen that holy family from, when there were no others in heaven? Or what was the use for Christ to come to redeem his children, if they were already in heaven? for then they needed no redemption.

We have dwelt upon the negative, and now we purpose dwelling upon the affirmative. Those people were chosen in Christ before the world began, that they should be holy (were not already holy) and without blame before him in love. "Having predestinated us [the Adam sinner] unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom also we [the people] have obtained an inheritance, being predestinated according to the purpose of him who worketh all things [not part] after the counsel of his own will."—Eph. i. 4, 5, 11. "But we are bound to give thanks alway to God for you, brethren [at Thessalonica, sinners of Adam's race] beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2. He gave himself for this chosen people, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. Notwithstanding, they were a chosen people, a blessed people, and were given to Christ in the covenant of grace before the world began, and their vitality or life existed in Christ from eternity. For Christ is their life, and that life unity eternally existed in Christ; yet they were sinners of Adam's race, conceived in sin and brought forth in iniquity, speaking lies as soon as they are born; were dead in trespasses and sins, and as totally depraved as the non-elect. All fell equally alike into the channel of death and condemnation. They had no power whatever to extricate themselves from under the law of sin and death. They were as sheep going astray, but the Lord hath laid on Jesus the iniquity of us all. "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." The prophet, foretelling the Savior's advent into the world as the surety of his people, says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. ix. 6. "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save

his people from their sins." At the appointed time he came into this sinful world; not as a substitute, nor to make the way possible and passable, but to redeem his people from under the law and from under its curse. He bore all the infirmities of his people, and satisfied all the demands of the law. He was put to death for our offenses, and arose again for our justification. Surely this people have been greatly blessed, who were such poor, sinful reprobates, and so unworthy of the bounty of God's grace. Yet he ever loved them, and his watchful care has ever been over them. Yea, they were ever blessed. But that salvation which was wrought out for this blessed people is manifested to them at the appointed time. That life which ever existed in Christ is given to the heirs of promise. Christ lives in them, the hope of glory; and they (sinners of Adam's race) are then quickened into life, having eyes to see, ears to hear, and hearts to understand, and are taught the joyful sound. None can know that joyful sound save the regenerated sons and daughters of Adam's race. When they know that sound it is an evidence that they are chosen, redeemed, and are in possession of life eternal. Hence they are blessed, and can walk in the light of God's countenance. Well do I remember the first time I ever heard the joyful sound. I ran away and went to another state, not knowing where I was going. But I left the country in which I was living, to find rest to my poor, troubled mind; for I could find no rest where I was living, after I received a hope. I went to the state of West Virginia, and found that despised sect, and went to hear them preach. They told my feelings better than I could myself, and gave God all the glory. I thought they were the loveliest people I had ever seen. While hearing that joyful sound I felt that I knew it; I had experienced it. But never before had I seen a people that could give such a glorious sound. I felt that all was well, and surely I could walk in the light of God's countenance. That sound is yet sweet to me; and I trust that my lot may be cast, during the few remaining days I may live, among this people, so that I can remain with them and hear that joyful sound. It does not sound like any other sound. There is not joy in any sound except the joyful sound of salvation by grace. There is no joy in the doctrines of men, their means and measures. Surely it is a joyful sound to the poor, way-worn pilgrim, when cast down, to be upheld and strengthened by such a glorious sound, that the Lord is keeping, preserving and watching over us. Hence we can walk in the light of his countenance. "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength:" and their defense is the Holy One of Israel, our King. Yes, this dear people will continually be blessed while they sojourn here,

and will finally be carried home to the bright realms of eternal bliss. May the Lord watch over us, and enable us to live in peace, and to dwell together in unity. Pray for me, dear brethren, when it is well with you.

Yours in gospel bonds,

LEE HANCKS.

NORCROSS, Ga., April 14, 1885.

HOLTON, Jackson Co., Kansas.

G. BEEBE'S SONS—DEAR BRETHREN:—I thought, while sending my remittance, I would pen a few words for publication, if found in accordance with the Scriptures of truth. I am now getting old, and do not expect to be here long to trouble the readers of the SIGNS with my scribbles. The SIGNS contains all the preaching I get at this time.

I have heard it said, for advice, by some, "Hold back as long as you can from joining the church and being baptized." I believe that to be wrong. We should rather encourage the feeble, doubting lambs that do not feel themselves worthy to go forward and tell their brethren their feelings. The Savior said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. x. 42. I have known of some who have put off doing their duty from time to time, till on their death-bed they have said that if they had their time to live over again they would not do as they have done, but would take up the cross and gladly follow the Savior down into the liquid grave; but then it was too late. I do not believe such will be lost. I believe they are children of God; for David says, in Psalm lxxiii. 4, 5, of the foolish and wicked, "For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." But if these feeble lambs (or children) had been more faithful in the discharge of their known duty, their conscience would not have been troubled while living here on earth. For "that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."—Luke xii. 47, 48. But some are still waiting for a clearer evidence of being a child born of God. Nicodemus came to Jesus by night to inquire. Jesus said to him, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one [notice, every one] that is born of the Spirit."—John iii. 5, 8. Sometimes faith seems very small. Jesus tells the little child, "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 [little children] know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."—John xiv. 15-18. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii. 21. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto 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. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matthew vii. 24-27. Now, Solomon says, "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. In our day we have many different institutions called religious, teaching all manner of men-made doctrines, for the sake of gain and an easy living. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. xxiv. 23, 24. "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14. The little child often feels like one alone in his trouble, and sees some one he would like to have go with him—some friend whom he loves dearly; but he feels too unworthy to talk to him, feeling within himself that the other is more worthy to be called a christian than he is. So he lingers along, and puts off doing his known duty from time to time, bearing his trouble still longer, not feeling fit for any company; mourning the sad condition he is in, sometimes for years. But relief is only by taking up the cross and obeying the dear Redeemer. It is then, and only then, you find your duty can be attended to only by yourself. If your loved companion should be as near and dear to you as your right eye or your right hand, he cannot attend to your duty for you, which you owe to your God. You must attend to that yourself, and for yourself. Unworthy as you may feel, it is only a sure evidence that you are a child when you have no good works to boast of. For of the wicked it is said, "There are no bands in their death: but their strength is firm. They are not in

trouble as other men." The little children should build their house on a sure foundation, the Rock, Christ Jesus. All the persecutions which the world ever has or ever will invent cannot deprive the little, faithful child of having hope, when done here, of having a home with many mansions, prepared by their Master, Christ Jesus. The little child may be often beaten with many stripes for neglect of duty and disobedience. We often feel as if we are forsaken, and in our minds feel almost like giving up hope. But we should consider that we are only receiving chastisement for disobedience, and without chastisement we are bastards, and not sons; for God chasteneth every one whom he loveth. They should now try to be more faithful in the discharge of their known duty, fighting the good fight of faith, earnestly contending for the faith once delivered to the saints; not holding to man-made institutions, though they may look so much like true religion as almost to deceive the very elect. When the little children feel they are nearing their journey's end they can look back with joy and say they are now ready to be offered, and the time of their departure is at hand. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm cxxvi. 5, 6. Feeling then that they have fought a good fight, and have finished their course, and have kept the faith, they see there is laid up for them a crown of righteousness, which the Lord, the righteous Judge, shall give them at that day, and unto all them also that love his appearing.—2 Tim. iv. 7, 8. In that day, when these despised children shall receive a crown, those who have been worshiping the men-made institutions will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. vii. 22, 23. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Malachi iii. 18. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."—Isa. xlix. 15. Thank God, he never leaves nor forgets his children. They are his.

I have written more than I intended when I began. Do with this as you think best, and all will be right.  
JOHN YOUNG.

LANCASTER, Ohio, March 18, 1885.

G. BEEBE'S SONS:—As the time is at hand for me to send for the continuance of your valuable paper, the SIGNS OF THE TIMES, I thought I would write a short sketch of what I hope have been the Lord's doings with me. Though it is old, yet it is ever new to me, and something I love to talk about, for I feel it to be the power of God.

I have thought, when a child, that I would not live to be a young woman, and the thought of death would be terrible at times. In the spring of 1849 I was married to Benjamin J. Clakins. I was then nineteen years old, and still thought I would live but a short time. In the fall of the same year I got to thinking that the world was fast coming to an end. So impressed was it upon my mind, that on two occasions I thought I heard it raining fire and brimstone, and went to the door to see. There were great lights in the sky, and no pen can describe my feelings at beholding them. In the spring of 1851, I thought my time to die had come, and that I was going to be banished from God, and go to everlasting torment. The Testament had been my school-book, and I had read it through a number of times; but I had no understanding of its meaning, neither was I interested in it. Still I saw, "Except a man be born again, he cannot see the kingdom of God." I thought if that took place, I would know it. But I thought I was lost, for I knew nothing of the new birth, nor how to obtain it. I tried to pray, but it was with groans that could not be uttered. I thought I would read my Testament, thinking it would tell me what to do; but alas! when I looked therein it was "sealed with seven seals." I laid it by with an aching heart. I would try to put it out of my mind. But go away from home, or do what I would, my lost condition weighed me down, so that I was able to do but little labor. I went to a physician, but no relief did I find. I thought the Scriptures said that the wicked would blaspheme God's name on earth, and in hell also. I thought, that was my portion, and the thought of blaspheming the name of the great Jehovah was more terrible to me than the sentence, for I was made to know him by that name. O the anguish of my heart! No tongue can tell what I endured for three months. I gave up all hope. Like the children of Israel, there seemed no way of escape. I was made to stand still, and see the salvation of the Lord. The sun was shining, but O how gloomy everything looked! I was sitting close to the door, with my second child, then three months old. I cannot describe my distress. But there was a bright light shone all around me, my burden was all gone, and the leaves of the trees of the field seemed glad, and the birds seemed to sing praises to my Maker. I sang, I know not what. I thought then I was at peace with God, and never would have any more trouble. But soon I thought I had deceived myself, and my prayer was to God to teach me the way of righteousness, and the words came, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." But I thought it did not mean me, for I did not know that I was hungering. But sin had become exceeding sinful, and I loathed it. Above all things I wanted to be a servant of the great I Am. From the time I was fourteen

years old I had lived close to the Scotch Creek Church, in Ohio. I attended it regularly till I was married, when I went farther away, and did not get there often. I had no understanding of their language, yet I thought well of them. What I could understand was according to the gospel. From May till November I had not been to hear Baptist preaching, or in other words, had never heard a Baptist sermon. There were different denominations preaching all around us, and I went to hear all, but never received one grain of consolation. In November there was a visitation meeting held at Scotch Creek. My husband and I were getting ready to go when he jokingly said to his sisters that I would join if we went. I said, "I only wish we were both fit." He said he did not. I could not see how he could say so, for if all the world had been mine to give, I could willingly have given it all to become fit. Elder Smith preached, and I can truly say that it was the first sermon I ever heard preached. Brother Ezra Harsh and sister Sarah Clark related to the church their hope, and after the congregation sang, "Come, ye sinners, poor and needy," O wonder of wonders! I had often helped to sing that hymn, but I never understood one word of it until then. Every word suited me. I was made to weep, and could not refrain. O what love was shed abroad in my heart for all of them! I felt like it was none other than the house of God, and they were his people. The next day Elder John Parker baptized the two candidates. As the dear Elder came up out of the water he said, "If there is any one here who can tell us what the Lord has done for them, the way is open, and I am ready to go with them down into the water." It was all I could do to keep back. I thought I could see the prints of the Savior's feet where he went down into the river Jordan; and I wanted to follow in his footsteps, but had not before thought of such a thing, had said nothing to my husband, and was unprepared; yet there was a sweet comfort. I felt that I had found God's people. I had been blind, but now I saw; was lost, but now I was found; and I was very happy. "On the wings of his love I was carried above." And when I looked into the Scriptures again I found that the Lamb that was slain had prevailed to open the seals thereof. And O what a revelation and a feast it was to this poor soul! I felt that there was a duty I owed to the Lord, but to tell my husband I could not take courage. I was ever afraid he would make fun of me, knowing that he did not see as I did. In August, 1852, I met a dear mother in Israel, Elder Parker's wife, at the association in Lexington, Perry Co., Ohio. She questioned me, encouraged and exhorted me to do my duty. In October I went before the Scotch Creek Church. I told them very little, but they received me, it seemed, with joy. We had not left the meeting house before it

seemed a delusion. But when I was baptized, I felt it was answering a good conscience toward God. But many dark seasons I have passed through since then. Sometimes I am down in the valley, in the shadow of death, and have to look back to those days to catch a glimpse of the anchor, my hope. When I can say, "My Redeemer liveth," I can say as Paul said, I did not receive it of man. But at this writing I feel to cry as did Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" I often think, O if I only had an eye single to the glory of God. But I am always falling from grace, looking for something good in myself. But I never find anything good in the flesh. Then I think, How can I hope? I am a tabernacle for Christ to dwell in.

But I am drawing this imperfect scribble to too great a length, so I will close. These rambling thoughts are at your disposal.

Will some brother explain 2 Peter ii. 4, 20, 21, through the SIGNS OF THE TIMES, and oblige an unworthy worm of the dust?

Yours in bonds of love,  
SARAH B. PEARCE.

NEAR PANOLA, Ga., March 1, 1835.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—To-day I am at home alone, and an impression to write a letter for our family paper, the SIGNS, has seized me, and to relieve my mind I will make one more attempt to write a short letter. If I could write like some of the sisters, I would not feel so backward about casting in my little mite; but I fear my letters are of little profit. When I write, although in a weak and stammering way, I feel relieved. There are so many able communications, that it makes me feel like mine is not worth sending; but I am always willing to leave it with your better judgment. The SIGNS still comes to me regularly, richly laden with the precious truth of the gospel, which is food to a poor, hungry child like me, and is nearly all the preaching I get. The christian's road is a hard road to travel, having the world, the flesh and the devil to contend with. It is indeed a long, tiresome journey. We sometimes are on the mountain top, and sometimes down in the valley. The way is rough and rugged. Sometimes we are in the light, and sometimes we travel in darkness, until we become cold, hungry and weary. In wading through deep waters, sometimes the waves roll so high that we are made to fear and tremble; but when the Savior speaks in tones of love, saying, "Fear not, I am with thee, O be not dismayed! I, I am thy God, and will still give thee aid," then we feel safe in his arms. How sweet are the words,

"In the floods of tribulation,  
While the billows o'er me roll,  
Jesus whispers consolation,  
And supports my fainting soul."

Yes, he supports my fainting soul, and often cheers me on my way. We often feel lonely and forsaken, but he is ever watching over us in the sweetest and tenderest of love,

and it is a sweet and consoling thought to know that he will never leave nor forsake us in our loneliness and weariness. And the sweet promise which we read in his word, that he will carry us in his bosom all through our pilgrimage here below, and finally receive us to glory, is a soul-cheering, soul-animating thought. O precious thought to the poor, little, afflicted ones, who are braving the storms and battles of this life.

"Sweet land of rest, for thee I sigh;  
When will the moment come  
When I shall lay my armor by,  
And dwell with Christ at home?"

Christians may sometimes by their own misdoings and disobedience become dead to the enjoyment of spiritual blessings, but if they have been born of God they are his, and will never be lost, because they are already his, chosen in him before the foundation of the world. Some teach the doctrine that if christians do not live in the discharge of their duty, that there is a possibility for them to be lost. How can that be? It seems to me that such a belief (if one really believed it) would afford no comfort; for it is impossible for a christian to live wholly right in this polluted world; for when we would do good, evil is present. I have learned from experience that in the flesh dwelleth no good thing, and to do that which is good, I cannot. If we were not already God's before the foundation of the world, how could Jesus have come into the world to redeem his chosen ones? A person cannot redeem a property if it were not his own. Agreeable to the teachings of the Bible, the Savior came into the world, shed his precious blood to redeem his loved ones, and to save that which was lost; and not one drop of his blood was shed in vain. Then fear not, little, trembling, doubting one. You are safe in his arms. To every heaven-born soul the following words are sweet:

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

O! to think that he was nailed to the cross, and suffered the agonies of death, to redeem the little ones. O how humble every little child of God ought to be. O that I could love him more and serve him better. I sometimes fear I am too ready to murmur at his chastisements, and not humble enough, nor thankful as I ought to be. Notwithstanding my long suffering, I have been wonderfully (temporarily) blessed in some ways. Some of the Arminians say that the doctrine of the Old School Baptists is a dangerous doctrine; but it seems to me that it is a safe and sound doctrine, and is comforting and soul-cheering. With this belief every child can feel safe in Jesus' arms. O how sweet to rest in the bosom of his love, when he is sweetly smiling upon us. There is nothing to compare with basking in the sunshine of his love.

"How happy every child of grace,  
Who feels his sins forgiven;  
This world, he cries, is not my home;  
I seek a place in heaven.

A country far from mortal sight,  
And yet by faith I see  
A land of rest, the saints' delight,  
A heaven prepared for me."

Elder F. A. Chicks letter in the SIGNS of January first, giving his views on a certain portion of the Scriptures, was very beautifully presented. It was full of instruction for me. I have had some fears lest I had offended some little one, but never in my life felt guilty or condemned in that way. But his letter did me good. I hope all the brethren and sisters will continue to write for the SIGNS. There are, no doubt, many little, hungry children who are fed by reading such letters as brother Chick's, and others also. I feel thankful that we have such a medium of correspondence. It is a blessing. I often think of the beauty and sweetness there is in it. Some write from the far regions of the north, some from the south, some from the far distant west, and others from the east, talking to each other through our paper, as one little family together, telling each other of their troubles and trials, doubts and fears, and of their joys and sorrows, their hearts pouring out love to each other. And a sweet love. We would like to hear more from our sister Mary Parker. She is a stranger to me in the flesh, but when I read in the SIGNS her beautiful letters, my heart fills with christian love and sympathy for her, poor, afflicted little child. May the Father of tender mercies ever be with her, strengthen and comfort her in her deep affliction, and finally carry her to the beautiful home of love, where all is peace and love, and where all her sufferings will be over. There we all hope to meet and join the happy throng, leaving all the troubles and sorrows of this world behind. Not to meet each other as we do here, but as angels in heaven. Brethren, I am glad that you intend to continue to publish experimental letters from the brethren and sisters. It will give all an opportunity to talk a little. There is comfort in the letters written by uneducated ones, who, no doubt, have as much grace in their hearts as any of the abler writers. This is only my fifth letter, and it will probably be the last. I hope you will not let me say anything wrong or out of place. May the blessings of heaven ever rest upon you, and all the household of faith, is the sincere desire of a poor lone pilgrim.

Yours in affliction,  
A. L. DULIN.

**CHRIST STILLING THE TEMPEST.**  
(Matthew viii. 26.)

DEAR BRETHREN BEEBE:—The miracles wrought by our adorable Redeemer have a deep spiritual significance. Especially is this so in the temporal deliverances of the disciples from danger and trouble. The one cited at the head of this article has been of peculiar sweetness to me in some of the deep trials of life that have befallen me. While men generally may formally acknowledge an overruling providence in the affairs of human life, yet none but the be-

liever in Christ, disciples, draw near to him in faith in time of deep trouble. In this case we find that after the Savior had entered into a ship, his disciples followed him; and so throughout his ministry, and the calling of his witnesses, is faithfully illustrated his divine power to lead his own out and in, as it hath pleased him. They hear his voice, and they follow him, who is the good Shepherd. No conditions are exacted, nor propositions made, to induce them to follow him. But as water flows to its level, so are they drawn to him by reason of the relationship that exists between them as the body and him as the Head, every part of which is sensible, and sympathizes with the whole. To follow Christ is but to learn of him, and is an acknowledgment before men and angels that he is their Leader. This the world by wisdom does not do, nor has the natural man any desire but to follow his own pernicious ways. The powers of an estranged mind cannot lead to Christ, but its opposition is manifested in loving the things that are of the world. The first being earthly, mind earthly things. This in the follower or disciple of Christ is what gives rise to the great tempests that so often sweep over his pathway. There may have been tempests before, but none so alarmed or tried the faith of the believer as this one, in which all was at stake, and from which none could deliver but Jesus. Their actual wants and necessities drive them to sue for mercy. The raging, roaring and surging sea threatens destruction; and remembering past mercies and deliverances, their most central thought is on the Master. To whom else could they go? He alone has the words of eternal life. While I pen these poor lines my mind runs back to blessings and mercies unnumbered, and deliverances wrought through Jesus, who I trust was on ship with me, or rather, I with him. How oft, while sailing in ecstasies of joy on the waters of peace, and perhaps trying in great weakness to comfort and feed the church; perhaps too self-confident, have I come suddenly into rough, troublous waters, when darkness closed in, and so awful blew the tempest that up from my inmost soul would come the petition, "Lord, save, I perish." What a mercy that Jesus is near, though asleep. O to know that he can, if he will, heal us, and arising, clothed in the power of God, bid the storm cease. The season when the soul is thus tried, thus pressed with fear, and danger imminent, is sufficient to cause the most serious concern. Will the Lord be gracious to such a worm? Can he bow down his ear to the cries of one so undeserving, possessing no merit? Past deliverances will not do now. The hope so bright once, the faith so strong once, the remembrance of which may be ever so vivid and strong, seems now as a tale that is told. The manna left over would not keep for the Israelites. There must be food for each day, and that must come from heaven—Jesus. O how helpless our poor, weak nature is in

the matter of temporal salvation: much more so than in things eternal. David could not fight Goliath with Saul's armor on; but the weapons of faith are mighty through God to the pulling down of strongholds.

Another thought connected with this "stilling the tempest" is that Jesus is present to deliver his beloved. Though their faith is little or weak, yet it reaches out to him. He is very near in time of trouble. The precious word, "My grace is sufficient for thee," bids them, like the poor woman with an issue of blood, to but touch the hem of his garment and live. With such evidences of his delivering power, why are ye so fearful? O ye of little faith! With the promise left to Israel, that "The eternal God is thy refuge, and underneath are the everlasting arms," comes also the full assurance of faith that God will "thrust out the enemy from before thee, and shall say, Destroy them." How oft, O trembling one, have you experienced this wonderful, miraculous truth! From the depths of your soul comes the answer, "Surely his mercies endure forever." A host has encamped against me; but greater is he that is with me than those who are against me. His words are sufficient to cause a calm. The sea and wind obey him. The elements that were created by the word of his power, shall they not be in subjection to him? His words, "Peace, be still," thrill the heart with joy and comfort. It is the word of a friend, yes, of our elder Brother, who hath suffered for us, who hath borne our sorrows and carried our griefs. What an exhibition of grace, that he is with us in storms, in trials, in tribulation, and that through him we are more than conquerors. Having suffered with him, we shall also reign with him. Our life is hid with Christ in God. When he, who is our life, shall appear, then shall we also appear with him in glory. No more tempests, no more trials, no longer fearful, trembling, deep anxiety, but a calm of eternal rest awaits all who love our Lord Jesus Christ. To behold Jesus as he is, and be like him, free from the clogging hindrances of mortality, and clothed with immortality, we shall say, Amen.

ISAIAH J. CLABAUGH.

ALBANY, Mo., April 20, 1885.

TIPPECANOE, Pa., March 23, 1885.

DEAR BRETHREN BEEBE:—A little quarter of a century has elapsed since I have had a name with the Old School Baptists, and all of that time my earnest desire has been to adorn the doctrine of God my Savior in all things; but how to perform that which is good and acceptable to God and to his people, has caused me much study and also sorrow of heart; for if I know my own heart, there is nothing so dear to me as the name of Jesus. Therefore all that pertains to his glorious kingdom is near and dear, and calls forth the holy desire of my heart, if so be I have a holy desire in Christ Jesus. When I take a view of my past life, my life in the visible church, I may

ask, When have I ever adorned the doctrine of God, or been a blessing to his people? We may perform what worldly religionists call good works, but our view of them is different from theirs, for we cannot claim that any of our works have anything to do with our eternal salvation, in any way whatever, nor to keep us faithful; for Jesus is the author and finisher of our faith. This is a grand and glorious doctrine, which will not admit of any plea of self-righteousness, nor of being a co-worker with God in our own salvation, nor in the salvation of others; for in everything we must be kept (for we are not our own keepers) by the power of God, through faith unto salvation, and that, too, ready to be revealed in the last time. I have sometimes thought the reason why the child of God is ready to be revealed is this: having tried to get better, and more fit for the communion of saints, and fit to be called a saint, he finds by bitter experience that he is no better, but seems worse. Hence he is enabled to look unto Jesus as the Captain of his salvation, who is perfect; and he also feels to cast all his care upon him, and says in spirit,

"Nothing in my hand I bring,  
Simply to thy cross I cling."

He feels now to be "ready," because he cannot get any better by his own strength, and is forced to trust in the blood and righteousness of the crucified and risen Jesus. Where can there be a people found "ready" to leave the vanities of this world but the people saved by the Lord? This is the poor and afflicted people who shall trust in the name of the Lord. They are despised by the world, because they are not of the world. Then how important it is for every one that has named the name of Christ to depart from iniquity, to shun all appearance of evil, to shun fleshly lusts that war against the soul, to labor for the peace and unity of the dear saints, and to let love be without dissimulation; for love is the fulfilling of the royal law of Zion. Jesus did not bind heavy burdens on his disciples that could not be borne; but before he left the earth he said to them, "A new commandment I give unto you, that ye love one another." Now, he well knew that they could not love without a higher power to qualify them; but they are to manifest, by action as well as by word, that the love of God has an abiding place within them. Now, in thinking over those things that should attend the child of God in his pilgrimage, I am led to lament, because I fail in many respects to show forth the praises of God, or to express that love for him and his cause; for my understanding is so dull, my tongue so stiff, and my pen so blunt, that no expression of mine is ample to satisfy my mind. But I must not reply against God, but be satisfied with whatever falls to my lot; for the Lord God omnipotent reigneth, and none can stay his arm, or say unto him, What doest thou? May all his people be resigned to his holy will, and be enabled to trust fully in his great power of grace to fallen sinners.

Dear brethren, my object in writing to you is in regard to Elder Abraham Canfield. He left the bounds of the Juniata and Redstone Associations several months ago, claiming to be in order, when the church had no fellowship for him, and he has since been excluded. I desire the brethren at a distance to be on their guard about receiving him. His whereabouts is unknown to us. This is written in humility, and with a desire to serve.

In the fellowship of Jesus,

J. BEEMAN.

MAY 14, 1885.

DEAR BROTHER:—O that it were with me as in days that have gone by, when all was joy and peace. I then had no care, for I had cast all my care upon the Lord, my dear Savior, who had borne all my sins away into a land of forgetfulness. I did not then think that I should ever see any more trouble. All my sins were washed away, and my heart was filled with love to God, love to the brethren, and love to the cause of truth. I loved to read the Bible, and could claim the promises. I loved to meet with the brethren, loved their company, and did not think they could do wrong. And more than all the rest, I did not think I should ever go astray. But alas for poor me! I have to acknowledge with shame that I have gone too far astray. If I had been told in my early experience that I would go astray and do wrong, I should have been like poor Peter was, and should have said, Never, never: I know I never will. But I am a poor sinner, and if I am saved at all it is because the Lord is merciful. And his mercy endureth forever, therefore a poor sinner is not consumed. It is all of grace from first to last, and not because of anything good that I ever have done or can do. I am in the hands of the Lord, as the clay in the hands of the potter. I know the God of the whole earth will *do right*. He has promised that he will not leave his children nor forsake them. But how can such a poor sinner as I feel myself to be claim to be one of his children? "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Blessed truth. Lord, if thou shouldst mark iniquity, who could stand? But there is forgiveness with thee, that thou mayest be feared.

Farewell, my dear brother.

A POOR SINNER.

DURANGO, Colorado, May 10, 1885.

DEAR BRETHREN BEEBE:—I love the Lord, because he first loved me, and I love all that do love the Lord in spirit and in truth. "We know that we have passed from death unto life, because we love the brethren." "If in this life only we have hope in Christ, we are of all men most miserable." I hate the works of the world, the flesh and the devil, and often long to be free from this bondage of sin and corruption; for I find in my flesh there dwells no good thing, and when I would do good, evil is present with

me. I often, like David, wish for the wings of a dove, that I might fly away and be at rest. I often pass through the valley of the shadow of death, and have been persecuted for the truth's sake; but I know that all that will live godly in Christ Jesus shall suffer persecution. I have a continual warfare with the world, the flesh and the devil; but I know that my Redeemer lives, and that I shall see him whom my soul loveth. O how I long to see the King of kings and Lord of lords; but I must be patient. Tell me, ye that truly love the Lord, is it thus with you? The Lord has several times delivered me from temporal death; and O how unworthy I feel when I am made to know that he has delivered me from both temporal and spiritual death. The blood of Jesus is my only hope; for there is no other name on earth given among men whereby we must be saved, but the name of Jesus. I have often been made to praise him who wore a crown of thorns for me, that I might wear a crown of eternal life in heaven. Do not tell me that any one can be saved by their good works, for our righteousness is all as filthy rags; at least I know mine to be. Your brother,

J. H. COWAN.

105 MEIGS ST., ROCHESTER, N. Y., May 5, 1885.

GILBERT BEEBE'S SONS:—Please find inclosed two dollars, my subscription for the SIGNS. It contains all the gospel preaching we have, although we are in a city of modern churches. There is a New School Baptist church house on our street, a very fine structure, only a little way from us; but they preach "another gospel, which is not another." Why is it that we cannot enjoy hearing the truth preached, and enjoy church privileges, where there are so many churches and so many people? And the thought comes to me, Can you be right in what you believe the Bible teaches, and so many be wrong? But who has caused us to differ? I cannot accept what I know the Bible does not teach. I did not believe this doctrine of my own will, neither can I reject it of my own will; but I can trust the Lord, that he will keep me, and guide and teach me, till I awake in his likeness. Then I shall be satisfied.

I am much interested in what Elder John Stipp has written upon a portion of the twentieth chapter of Revelation. I am interested in that book, but fear I do not understand it. Will Elder Stipp please write again from Revelation? Do the editors of the SIGNS think there is anything in Revelation pointing to the present time? Has this book been fulfilled? Yours in hope, desiring to understand the Scriptures.

MRS. J. B. WEST.

FALKLAND, N. C., May 4, 1885.

ELDER G. BEEBE'S SONS—DEAR SIRS:—Inclosed please find five dollars, for which send me the "Editorials," first volume, in plain cloth binding, and place the balance to my credit, for the SIGNS OF THE TIMES. I see by the printed slip pasted on



my paper that my subscription expired April fifteenth, and I desire to keep it paid in advance. I enjoy reading the rich communications in the SIGNS, and anxiously await the arrival of each number. The coming of one of my dearest friends on earth could not please me any better. I cannot tell how much comfort I derive from your much valued editorials. In the last issue of the SIGNS there is a most excellent piece headed "Tender Little Ones," which I have read with unusual interest; and I must say you have therein described my exercises of mind better than I could begin to do. Indeed I do think it would be a delightful privilege to claim a place among the Primitive Baptists; but I have such a sense of my own unworthiness, and am so full of sin, shortcomings and unholy desires, that I have never ventured to offer myself. I do love the Primitive cause, and truly believe that salvation is by election of grace, and not by works of righteousness which poor man can do. Respectfully yours,  
J. A. COBB.

TROY, Mich., May 2, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The time has arrived for me to renew my subscription; therefore you will find inclosed two dollars, the amount for the coming year.

I can hardly do justice to my feelings in laying aside my pen without expressing my gratitude to the brethren and sisters throughout the land, from Maine to Oregon, for their letters during the past year, and also for the editorials. We are living in the rear of Mrs. Victoria's dominion, in a country rather destitute of Old School Baptists. We are thankful, however, that we now and then receive a letter from a pen, such as sister Swartout, and others. We hope to continue to receive such correspondence, for it is all the preaching we can get.

Yours, as ever,

BENJAMIN ELDRED.

POUGHKEEPSIE, Sharp Co., Ark.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am a reader of the SIGNS OF THE TIMES, and love the doctrine it holds forth; for the only way in which I can be saved is by grace, and not by works. I once tried my works, until I worked myself out of means, and gave up all hope, thinking I was bound for torment. But then the blessed Jesus showed me that he was the Savior of sinners, and could save poor unworthy me. So I claim no credit for my works. But as I do not feel fit to write I will quit. Pray for me, the least of all.  
N. C. SHANNON.

MACOMB, Ill., May 23, 1885.

DEAR BRETHREN:—Our able and highly esteemed Elder Jacob Castlebury, of Plymouth, Illinois, was dying this morning at seven o'clock when I left him.

Your brother,

I. N. VANMETER.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1885.

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

"WHOSOEVER WILL."

"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."—Revelation xxii. 17.

This portion of the inspired record is often cited as sustaining the doctrine of the freedom of the sinner to accept or reject the grace of God; which according to that system only offers conditions of salvation which are not effective without the consent of the sinner, who must at least accept the offered favor. If this theory is sustained by even one passage of that testimony which God has given, then it is true, and all opposing doctrines are overthrown. But if it is not thus supported, then no sophistry of men can make it true. It can be of no advantage to hold any false sentiment, for it will not become true by age; nor yet can skillful argument and devoted zeal remedy its falsehood. Therefore, let the text be considered in its connection as written by the immediate direction of the Holy Spirit, and may the grace of God enable us and every reader to hear with submissive reverence what the Lord speaks; and in the discussion of this subject "Let God be true, but every man a liar."

It must not be forgotten that all this wonderful revelation which is written by John is the testimony of Jesus Christ, which is the spirit of prophecy.—See Rev. i. 1; xix. 10. Then it has its proper application to the body of Christ, which is his church, redeemed out of every nation; and any interpretation of its figurative language must be erroneous if it is not consistent with the plain record of divine truth in the Bible. But it will only be necessary at present to candidly consider the immediate context to see the error of the application of the expression in the text as appealing to dead sinners to "come," either to the church or to any other place. Twice in the preceding portion of this chapter the Lord announces (in verses seven and twelve) that he comes quickly. Then in verse sixteen he gives the seal of his own name, JESUS, to signify the genuineness of the message. To this the Spirit and the bride respond in the words of the text. There is always perfect harmony with the will of God in the prayer indited by the Spirit; therefore the Spirit says, "Come." There is nothing which can afford to the church (which is the bride in this text) such fullness of joy as the coming of her Lord. Hence, she always responds as here written, and repeated verse twenty, "Even so, come, Lord Jesus." It is worthy of special observation that the Spirit and the bride speak with one voice in saying "Come." There is no discord,

and no argument is necessary to convince the bride that his coming is desirable. In all the fervor of glowing love she responds to his word with the rapture of his holy Spirit, "Come." This is the language which peculiarly characterizes the bride, the Lamb's wife.—See chapter xxi. 2, 9.

"And let him that heareth say, Come." In this expression the Spirit and the bride agree. The liberty is freely accorded to every one that heareth, to unite in this effectual fervent prayer. Throughout this book a very special peculiarity of those addressed is stated in the fact that an ear to hear is given them, and only he that hath an ear is commanded to hear the message of the Spirit to the churches. As none can hear but such as are made alive by the quickening power of the Spirit of God, only they who are led by that Spirit are included in this expression. In a natural application this language would not include one but such as are alive, so the distinction is clearly marked in the spiritual application; none but such as hear are authorized or permitted to say, "Come." It is God that worketh in every one that hath an ear, not only to will, but also to do of his good pleasure. Every one who hears the voice of the Son of God, in that hearing is made alive; for he is the Lord from heaven, a quickening Spirit; and the words which Jesus speaks are Spirit and they are life. Only such as are thus made alive have that eternal life which Jesus gives to his sheep; and they alone have the will to pray for the coming of the Lord. Hence, it is evident that the Spirit of Christ dwells in any one who really desires his coming. This is in harmony also with the assurance given in Hebrews ix. 28, "Unto them that look for him shall he appear the second time without sin unto salvation." It is enjoined upon him that heareth to say, Come; and every hearer feels that all his salvation and all his desire is embraced in that prayer for the manifest coming of the Lord, because "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. They who hear the life-giving word of God are all made thus to unite in the longing and urgent petition of the bride, the whole church of the redeemed, in praying the Lord to come. They have learned by sore experience that they cannot come to Jesus in their own strength or by their own will. Their only gleam of hope is that Jesus will come to them, as the Samaritan in the parable came to the half-dead sufferer.—Luke x. 33. It would have been cruel mockery to exhort this poor man to come to a hospital which was at Jerusalem. He could not get there. But his benefactor "came where he was," and brought relief. So Jesus comes to the poor and needy and saves them when they "were yet without strength." Then when life and power have been given to the dead sinner, he has the will to unite in earnestly praying the Lord to come in the fullness of sovereign grace and evermore abide in his heart. In this

expression of the text there is not only liberty given to every hearer to say, Come, but it is enjoined as the duty of all such thus to pray. If that desire is in the heart of any one, it is because he hears the voice of Jesus; and all such have received life.—John v. 25.

"And let him that is athirst come." Here, again, a specific character is expressly defined, and it is precisely the same whom Jesus called in the last day of the feast of tabernacles, "If any man thirst, let him come unto me and drink."—John vii. 37. The thirsting is certainly a living one, for the dead do not thirst. But this direction discriminates still more closely; for there are none even of the living included in its address but such as thirst. In a literal sense it would be manifest folly to claim that any one can control thirst by his own will. How gladly would the fainting wanderer in the burning desert refrain from thirsting if he could. And it is equally impossible for one to be thirsty when he has taken a full supply of water. Just so it is only the living one who can be subject to this thirst; and the fact that he feels thirst is positive proof that he is alive. His thirsting does not give life, but only makes it manifest. This hungering and thirsting character needs not the terrors of torment to drive him to the throne of divine grace; it is the longing desire of his heart that he might have liberty to come. That permission is included in this commandment of our Lord, and the assurance of its certain fulfillment is found in the word of Jesus, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. This is that fountain of which the Alpha and Omega says he will give freely to him that is athirst.—Rev. xxi. 6. It is in strict accordance with this promise that the thirsty are commanded to come; and they are brought by the almighty power of that word. While no others can even desire to come, all of his redeemed are made willing in the day of his power. They who are not athirst are not called to this fountain; but

"Poor, hungry, thirsty, fainting souls  
Are freely welcome here;  
Salvation like a river rolls  
Abundant, free and clear.

Come, then, with all your wants and wounds,  
Your every burden bring;  
Here love, unchanging love, abounds,  
A deep celestial spring."

"And whosoever will, let him take of the water of life freely." It would seem needless to call attention to the particular character here described as authorized to take freely of the water of life; but many who boast of their intelligence insist that this language includes those who have not the "will," which is here specially presented as identifying those to whom the command applies. For such as have not the love of God in their hearts, there is no liberty here given to them to take of the water of life. Having only that carnal mind which is enmity against God and cannot be subject to his law, they are as destitute of will as they are of

power to come and freely take of this living water. Our Lord Jesus says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 44. This one declaration settles the fact that the will of God is sovereign in the display of his amazing grace unto the salvation of sinners who were lost. Again he says to the unbelieving Jews, "And ye will not come to me, that ye might have life."—John v. 40. This positive assertion of the enmity of the natural man against the sovereign grace of God not only proves the utter falsehood of every form of doctrine which presents the will of the sinner as the cause of his salvation, but it establishes beyond the possibility of mistake the truth that every one who has the desire (or will) to take freely of the water of life is led by the Spirit of God; and all such are born of God as living children, and are joint heirs with Christ. They who have the seal of the holy Spirit of promise being the only ones who have this will, it is certain that all who have this will are so sealed. If the tried and tempted child could rest in this assurance, it would lift him above the darkness of many hours of doubt; for however conscious unworthiness may involve him in fears, he cannot be deceived in his will to take freely of the water of life. Knowing his utter destitution of merit in himself, his only hope for salvation must be in that grace which is freely extended to the chief of sinners. The heart of man has never conceived of such a gracious salvation as that which is given in Christ Jesus. That conviction which causes the sinner to hunger and thirst after righteousness is the assurance that the divine blessing rests upon his broken and contrite heart; that trembling desire which longs for the water of life is the "will" by which every one is identified whose right it is to take of that water freely. All others wish to purchase their interest in that living water by their own righteousness. Only the destitute have the will to take of that water "freely." Hence there is strong consolation to the afflicted and poor people of God not only in the abundant supply of this living water, but also that in the "will" wrought in them by the grace of God they are accurately described in this text as the very people who are authorized to freely take of the water of life.

The illustration here used does not represent the offer of life to the dead, for they can have no will to authorize them to take. The figure implies that the willing character is already alive. None but the living can thirst. Then the very thirst by which the sinner is made to desire this water of life gives assurance of life already existing in the willing one. The dead have no thirst, and consequently they have not the will to take of the water of life freely. The efforts of carnal idolators to persuade or drive dead sinners to have this "will," are manifestly inconsistent with the literal figure. One who is not thirsty might

say that he wants water, but that would not change the fact. So it is not true when those who trust in their own righteousness profess to thirst after this water of life. The psalmist sung of this wonderful water, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—Psalm xli. 4. These living streams are all found in the city of God, and they flow nowhere else. Therefore none but "they that do his commandments," and "they which are written in the Lamb's book of life," have access to this water, since no others enter into the city.—See Rev. xxi. 27; xxii. 14. To every one of them the water of life is freely given, not offered; and they are the only people that know the voice of Jesus as the joyful sound. These living subjects of the grace of God have need of the water of life to sustain them in the weary desert of this world of sorrow; and to every one of them it is freely given. It would be useless to offer it to those who do not feel the need of it. The awfully impressive testimony of Jesus which immediately follows this text must cause deep and heart-searching self-examination in every reader who fears the Lord. If the Spirit of Christ dwells in any one, his desire is expressed in the text, both in regard to the coming of the Lord, and the welcoming of every thirsting and willing one to come to this fountain which is opened to the house of David and to the inhabitants of Jerusalem. And every one is a subject of salvation who feels to respond to the announcement of the Lord's coming in the language of the Spirit and the bride, "Even so, come, Lord Jesus."

#### INQUIRIES AFTER TRUTH

FALKLAND, Pitt Co., N. C., May 4, 1885.

WILL Elder F. A. Chick please give his views on Revelation ii. 7? "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." Elder Chick will no doubt recollect preaching from the same text at the Contentnea Association on the second Sunday in October last, and I desire, if consistent with his feelings, to see it in print.

Your friend,

J. A. COBB.

#### CHANGE OF ADDRESS.

PLEASANT GAP, Bates Co., Mo., May 9, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Please be so obliging as to change my address from Lahai to Pleasant Gap, Bates Co., Mo., as there is no post-office at Lahai, and give notice of the change in the SIGNS OF THE TIMES. I am still an object of charity. If any of the brethren wish to aid me, address me at the latter place.

Your suffering brother,

W. R. BLEVENS.

#### MARRIAGES.

APRIL 29, 1885, by Elder L. Bavis, at the home of the bride's father, Deacon Aaron Wright, Mr. Jacob A. Scott and Miss Jennie Wright, both of Greene County, Ohio.

ON May 12, 1885, by Elder William J. Purington, at the residence of the bride's brother-in-law, Deacon Reuben McPherson and Miss Annie Voorhis, both of Hopewell, N. J.

ON Thursday evening, April 16, 1885, at the bride's residence, by Elder F. A. Chick, Mr. William L. Ensor and Miss C. Ophelia Cole, both of Baltimore County, Md.

#### OBITUARY NOTICES.

ENTERED into rest, Feb. 27, 1885, my beloved mother, Sarah M. Hunt, aged seventy-seven years and five months. Since the death of her husband, seven years ago, she has been gradually failing in health and strength, having had several attacks of paralysis; but she was able to walk about the house with the aid of crutches until the day of her death. She had suffered considerably from indigestion for a few weeks, which we ascribed to her close confinement in the house during the unusually long and severe winter, and fondly hoped that with the return of spring she would regain her usual health; but the Lord saw fit to order it otherwise. She was taken suddenly ill about three o'clock in the morning; and failing to relieve her ourselves, we called a physician just across the street, but before he arrived her sufferings were over. She and father were baptized by Elder David Mead, many years ago, and were still at the time of their deaths members of the Second Church of Old School Baptists at Roxbury, Delaware County, N. Y. Mother never ceased to regret our removal to the west, where they failed to find any of their faith and order, and were deprived of church privileges. The SIGNS contained all the preaching she enjoyed for ten years. She was so fond of reading it that she no sooner finished one number than she wished for another, and during the intervals would read the old ones over and over. As a christian, she was humble and devout; as a wife, faithful and kind; as a mother, she was all mother; and O what a great loneliness her death has left in my home and my heart. But I cannot wish her back, for I believe that our loss is her infinite gain; that she is reunited to the loved ones who preceded her, and is now happy in the presence of the Savior, in whom was all her trust.

ALSO,

DIED—At Marathon, Courtland Co., N. Y., my dear uncle, Charles P. Hunt, on March 8, 1885, aged seventy-seven years. I have not had the pleasure of seeing him in many years, and the few particulars relating to his sickness and death were written to me by a friend who was with him during that time. He believed the doctrine held by the Primitive Baptists to be the only one sustained by Scripture. It was not his privilege to live where there was an Old School Church, and he could not go with the New School; therefore he united with none, but sought his preaching and consolation in the Bible and SIGNS OF THE TIMES, for which paper he was a subscriber for many years. He met with a reverse of fortune a few years ago, losing the accumulated savings of many years of labor, which was a severe blow for one so far advanced in life; but he bore it with christian fortitude, and was resigned and cheerful. A year ago his health suddenly failed, and he became almost blind, being unable to read or write; a deprivation which he felt deeply, as reading had been his chief pleasure. He suffered much and bore his sickness patiently; but realizing that his usefulness was gone, he longed to depart and be at rest. He never talked much about his feelings and desires, but a few days before the death of my father (they were brothers) I received a letter from him in which he said that if he felt himself worthy he would like to be baptized. It was the first intimation he had given father of his feelings on the subject, and it gave him great pleasure. His face was radiant with

joy, and lifting his eyes heavenward he exclaimed, "Good news! good news from a far country!" After his death a beautiful smile rested upon his face, which seemed an assurance to those that loved him that he had indeed entered into that rest that remaineth to the children of God.

JENNIE HALLENBECK.

RIVER FALLS, Wisconsin.

AGAIN we are called upon to record the death of another member of our dear little church. Sister Elizabeth Mandel died at her home near Fowler, Clinton Co., Mich., April 11, 1885. She was born in Greene County, Pa., August 18, 1815, and was brought up there. She moved to Marshall County, W. Va., when in her twenty-second year. She married Josephus Mandel, and after three or four years they moved to Gallia County, Ohio. After about three years they moved to Sciota County, Ohio, where they staid six or seven years, and where she was baptized by Elder Joseph Bennett. Wishing to settle where lands were cheap, so as to provide homes for their children, they moved to Clinton County, Michigan, in the year 1852, which was then a wilderness country. In 1854 she was left a widow, with seven children (six boys and one girl), which she raised, with the exception of one son, who died at the age of fourteen years. She labored by day and by night to rear her family in their new home, also being ready to feed the hungry, according to that which she had, as also to contend earnestly for the faith once delivered to the saints. Her husband, Joseph Mandel, was baptized by Elder James Jefferson of West Virginia, by whom they were married. The dear sister had lived to see her family raised, and comfortably settled, and respected by all, for which much credit was given her by the community in which she lived, being considered a woman of most uncommon judgment and good management. The disease of which she died was black erysipelas, of which she suffered but a few days, not being able to talk much to her sorrowing children around her. Something of heaven were the last words they could understand. She was preparing to come to our place to make us a visit and to hear the truth once more, which she so long had loved. But we shall see her face no more. Having heard of us by way of the SIGNS OF THE TIMES, she came four years ago last October to our yearly meeting, in company with her youngest son, James, and another dear young friend, all seeking some place where the gospel might be heard. She brought her letter, which she had kept twenty-eight years, not finding a people in all that time with whom she could cast in her lot. She was joyfully received by us, and it was a peculiarly refreshing season, which has often been spoken of by many who were present. She has visited us since that time, as often as circumstances would allow, and Elder Swartout visited and preached for her at different times, and also attended her funeral.

KATE SWARTOUT.

ELDER G. BEEBE'S SONS—MUCH ESTEEMED BRETHREN:—I am called upon to write the obituary of Mrs. Cynthia Ann Bishop, who died at her home, southwest of Mediapolis, in Des Moines County, Iowa, Nov. 25, 1883. Sister Bishop was seventy-two years and eight months old when she died. She was born in Pulaski County, Ky., March 2, 1811, and moved with her parents when a child to Indiana. At the early age of fifteen years she made a profession of faith in Christ, and united with the Old School Baptist Church in Rush County, Ind., and was baptized by Elder James Newhouse. She was married to Mr. Joseph Bishop, and with him emigrated to Iowa in the year 1846, thirty-eight years ago. She was thus one of the early settlers of this county and township. Sister Bishop united with the Regular Predestinarian Baptists at West Liberty, by letter, in the year 1846, where she remained a worthy member until the year 1863 or 1864. Some trouble getting into the church, she withdrew from the church, with her husband, he being a member at that time. Thus she remained until her death. Prior to this time she was a member of the Old School Bap-

tists for fifty-seven years. She was for several years an invalid, and endured severe suffering, but with christian patience. She died in the triumph of living faith. Her memory will be cherished by all who knew her. The funeral service took place Nov. 26, 1883, at the old stone meeting house at West Liberty, in Franklin Township, Iowa. Sister Bishop's request was that the writer should preach her funeral, but as I was absent from home, it was preached by Mr. Martin, from 2 Cor. v. 1, a favorite text of the deceased. Many attended her funeral. Her husband and children mourn her loss, which is her eternal gain.

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

Asleep in Jesus! O how sweet  
To be for such a slumber meet!  
With holy confidence to sing  
That death has lost his cruel sting.

Asleep in Jesus! far from thee  
Thy kindred and their graves may be,  
But there is still a blessed sleep  
From which none ever wake to weep."

May the God of all peace comfort the bereaved children, is our desire and prayer.

J. McCARTHY.

NEW LONDON, Iowa.

DIED—Deacon **William D. Stevens**, near Colchester, McDonough Co., Ill., April 19, 1885, aged seventy-eight years, seven months and seven days. Brother Stevens was born in Shelby Co., Ky., Sept. 5, 1805, but at the age of three years his parents located in Harrison Co., Ind., and at the early age of about sixteen years he professed a hope of salvation and united with the Regular or Primitive Baptists, and for about sixty-two years he kept the faith unshakenly, and for about forty years he filled the office of Deacon. While in Indiana, on the 11th of May, 1826, he was united in marriage with Miss Mary Mylor, who survives him, and has long been a faithful and highly esteemed sister in Christ. The descendants of the deceased consisted of eight children, thirty-one grandchildren and twenty-one great-grandchildren. Six of his children, two sons and four daughters, survive him, and the most of his other descendants. I have known the deceased for over a quarter of a century, and have very often been cared for by him and his beloved wife, and I have always found him one of the most even tempered and peace-loving men I ever knew. He was weakly for some years, and his last illness was lingering, but was borne with great resignation and patience; and he was willing and ready to meet death, and died in the faith of the gospel. His offspring are a highly respected class of the community, and they and a large collection of his friends and fellow-citizens met at the old home-stand on the 21st, and were addressed by the writer from 2 Cor. v. 1, &c., after which his remains were laid away to rest at his family burying ground on the premises. May the Lord give abundant support to the sorrowing widow and relatives.

I remain your brother in Christ,

I. N. VANMETER.

MACOMB, Ill., April 22, 1885.

ELDER G. BEEBE'S SONS:—I send for publication in the SIGNS OF THE TIMES an obituary statement of the death of **James Miller**, by request of Elanor B. Miller. They were married July 2, 1878, and lived happily together until his decease, March 27, 1885. He had been a great sufferer for more than two years, but never replied against the Lord. It was my privilege to enjoy conversations with him on the christian religion, and he freely expressed his belief in a change of heart, and gave evidence of experimental knowledge of the efficacy of sovereign grace. He was an honored member of the Presbyterian congregation of Franklin, Ohio, where he has been esteemed as most worthy of christian fellowship. He had many friends, whose visits, attention and kindness evidenced true regard, which was highly appreciated by him. For twenty-seven years he was engaged as a teacher; and he especially enjoyed his calling, for he was sure that

others were blessed through his labors. His pilgrimage is ended, he has passed from life's sorrow, and the wicked cease from troubling, and the weary are at rest. Sister Miller is left again to mourn in widowhood, having survived three husbands (all men of excellent character), Thomas Shinn, Elder Asa Nay and James Miller, to each of whom she was truly devoted, faithfully performing the obligations of the sacred relation. Two brothers of the deceased are living, who, with the bereaved wife, have reason to rejoice. While they mourn, they mourn not as those who have no hope. The funeral services were held March 29, in the Tapscott Baptist Church. A large congregation of sympathizing friends were present, and the pastor of the Presbyterian congregation preached the funeral discourse.

JOHN M. THOMPSON.

FRANKLIN, Ohio.

SISTER **Gideon H. Ward** departed this life Nov. 24, 1884, near Dayton, Ohio. Sister Hannah Ward, the subject of this obituary, was born at Franklin, Ohio, December 24, 1824. Her maiden name was Hannah Cox. She was married to Daniel Kiser March 17, 1857, who died May 3, 1869, leaving her with three children, two sons and one daughter. She and Gideon H. Ward were married March 20, 1879, near Dayton, Ohio, where they since lived. She was baptized by Elder S. Williams, Oct. 19, 1857, and united with the Tapscott Regular Baptist Church, near Franklin, Ohio, and has since been a faithful member. She was seldom absent from her meetings, always ready to assist the needy and contribute to the demands of the church. She was a loving, faithful wife and mother, and a kind neighbor. The church, husband, children and needy have sustained an irreparable loss. She was an example and a blessing to all who knew her, and with deep, heartfelt grief did they part with one they loved so well. She left earth apparently in perfect health, without a pain; for the Lord took her without pain or warning. She sank into the arms of Jesus and was gone. We tried to speak a few words of comfort to the large concourse of friends who gathered to show their respects to the loved and respected one, whose memory will long be cherished. Her remains were placed in their last earthly resting place, in the hope of the glorious resurrection, when we hope Jesus will raise her up immortal, with the bodies of all his elect, to be with him where he is, to behold his glory with the Father. And now may the God and Father comfort and bless the husband, children and friends. To him would we commend them, and to the word of his grace.

Yours truly,

D. WESS.

BRETHREN BEEBE:—By request of the dear deceased sister, **Mary Evors**, wife of brother Louis Evors, before her departure from this life, to that rest that remains for the people of God, I send you this notice. Sister Evors departed this life on the morning of February 8, 1885, at three o'clock, after a short illness of six days, with pneumonia. She was born April 2, 1820, and was baptized in the fellowship of the Primitive Baptist Church (as near as we can learn) in 1849. From the writer's personal acquaintance, the greater part of the time since then she has been an orderly, consistent, upright Baptist, and, we believe, one of the elect children of God. She was a devoted wife and fond mother, and was ever willing to help the needy and comfort the afflicted, sorrowing ones within her reach. The writer has passed many pleasant hours with her on the subject of pure and undefiled religion. Her faith seemed to be as firm in the doctrine of election as the Rock on which it is established. She seemed to be convinced in the beginning of her illness that the time of her departure was at hand, and refused medical aid. She said her sorrows and sufferings would soon be over in this world, and "Weep not for me; my way is clear. There is nothing between me and my Savior." She passed away seemingly in sweet sleep. She left her dear husband, three daughters, two sons and several grandchildren to mourn their loss.

BUT, alas! the dear husband, brother **Louis Evors**, had not long to mourn. He passed away the fifth day after the dear wife was called, it being on the 13th of February, 1885, after a short suffering with the same disease. Brother Evors was born January 17, 1817, and was baptized on the same day with his wife, in the fellowship of the Primitive Baptist Church. He was soon thereafter ordained a Deacon of the church, and was ever faithful in guarding the stand and watching over the flock, zealous in contending for the faith once delivered to the saints. His walk was orderly, upright and godly. The writer was present for to attend the funeral of the dear wife, and finding him so weak I approached him on the subject of death and his future state. He said, "I have no fears of death. My way is clear. I am only awaiting the will of the Lord. I wish I could tell you more, but my breath is too short now." He grew weaker without a murmur, until he passed away, as though in sweet repose. We believe that the twain of the husband and wife of this notice are one in unity of the Spirit, that they rest in Jesus, and will be brought forth in the morning of the resurrection with the redeemed of the Lord. We feel that the tears that are shed for them are mingled with joy. Then if we mourn, it is not as those who have no hope. The writer attended the funeral of the dear sister, and made a few brief remarks to a large circle of mourning friends and relatives, from the words used by David, found in Psalm lxxxviii. 10, 11. The funeral of the dear brother was attended also by the writer, with Elder S. J. Wilkerson, who preached to a large circle of friends and relatives, from the words, "If a man die, shall he live again?"

Yours in hope of eternal life,

WM. A. STRICKLIN.

YAZOO COUNTY, Miss.

DIED—March 16, 1885, near Nassaongo meeting house, Wicomico County, Maryland, **Margaret Dryden**, aged fifty-five years, five months and twenty-four days. Miss Margaret was taken with a cough about three years ago, which preyed upon her vitals, until the struggle ended in death, her disease proving to be consumption. The subject of this notice was well known as a firm believer in the doctrine of grace, although she never publicly professed a hope in Christ. The church felt that there was a place in their hearts for her, and gave her all the encouragement they could; but she was very fearful and timid. She was a faithful attendant at our meetings. She was possessed of a meek and lowly spirit and a lovely disposition. It was remarked on the day of her interment that it was seldom one of her age had as many friends as she had, and she was not known to have a single enemy. I have been acquainted with her and the family for the last twelve years, and have enjoyed many precious talks with her. Although we sorrow, it is not without hope. I was called upon to attend her funeral, and did so, using the words, "Blessed is he whosoever shall not be offended in me," in the presence of a large company of friends. The family have our most tender sympathies, hoping that grace may be given according to their needs.

T. M. POULSON.

DEAR BRETHREN:—It becomes my painful duty to write an obituary of my beloved wife, who departed this life January 4, 1885. She was born September 6, 1813. We were married in December, 1831, and lived together fifty-four years, one month and twenty-seven days. She bore me fifteen children (four sons and eleven daughters), who all lived to be grown, except one son, who died when nine months old. She joined the Baptist Church in 1832, and lived an exemplary member until her death. There was but one kind of Baptists at that time in Alabama, where we lived. I joined them in 1832. We moved to Mississippi in 1837, and joined a church there. In 1840 the Baptists divided, the old order being the weakest. In 1876 we moved to Texas and there joined a church, sixteen miles from our home, and but seldom attended meeting. The most of the preaching we had was through the SIGNS OF THE TIMES. I have thought for a

long time that I would write of my travels, but I am a poor scribe.

W. G. SIMMONS.

BROWNWOOD, Brown Co., Texas.

DIED—At the home of his youngest daughter, in Fraer, Iowa, **Leonard H. Thomas**, aged seventy-seven years and sixteen days. He was born in Philadelphia, Pa., March 30, 1808, came to Ohio at an early age, and lived in Winchester until 1856, when he removed to Fraer, Iowa. He leaves a wife, his eldest daughter and youngest son. The youngest daughter died seventeen hours before her father, of peritonitis. He weakened gradually during the last two years, but suffered no pain, and was only in bed six days. He has taken the SIGNS OF THE TIMES for many years.

His daughter,

MRS. G. JAQUA.

ASSOCIATIONAL.

THE Warwick Old School Baptist Association is appointed to meet with the church at Warwick, Orange County, New York, beginning on Wednesday before the second Sunday in June (10th), 1885, and to continue in session three days.

Brethren and friends coming east or west by the New York, Lake Erie & Western Rail Road will change cars at Greycourt, taking the Lehigh & Hudson River Rail Road to Warwick, where they will be met on Tuesday, on the arrival of the evening train, about 7 o'clock. This train leaves New York city, foot of Chambers street, about 4:30 p. m. The first train in the morning, Wednesday, both east and west, arrives at Warwick at 9:45, in time for the meeting. Those who expect to return to New York within five days will find it to their advantage to buy excursion tickets, which they can do at greatly reduced rates. The excursion ticket from New York and return is \$2.75, while the single fare is \$2.00. We hope to see many brethren and friends, and once more have the privilege of greeting them upon the shores of time.

GEORGE D. CONKLIN, Clerk.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins County, New York, on Wednesday before the third Sunday in June (17th), 1885, and two following days.

Those coming from the east by the way of Owego will take train on the D., L. & W. R. R. for Willseyville. Those coming by way of Elmira will take train on the E., C. & N. R. R. for Willseyville or White Church. Those coming by way of Cortland will take train on the E., C. & N. R. R. for White Church. Those coming by way of Ithaca will take train on the D., L. & W. R. R., for Caroline. A cordial invitation is extended to all lovers of the truth to meet with us. The friends will be met at the different stations and cared for.

MOSES HURLBUT, Church Clerk.

THE Sandusky Old School Baptist Association will meet (providence permitting) with Rocky Fork Church, Marion County, Ohio, on Friday, June 12, 1885. Those coming on the Columbus & Toledo R. R. will be met at Morral Station on Thursday, June 11. A cordial invitation is extended.

J. P. CONAWAY.

THE Turkey River Association will meet, God willing, on Saturday before the first Sunday in June, 1885, and continue three days, with Turkey River Church, in Fayette County, Iowa, near West Union. Friends will be met on Friday at Randalia, which lies on a branch of the Burlington, Cedar Rapids & Northern R. R. A cordial welcome will be given to any of God's poor in spirit who may meet with us.

PAUL SOHNER, Clerk.

YEARLY MEETINGS.

THE Old School Baptist Church of Middleburgh, Schoharie County, N. Y., has appointed a yearly meeting to be held at their meeting house on East Hill, on Wednesday and Thursday, June 17th and 18th, 1885. An invitation is extended to all who love

the truth, particularly brethren in the ministry.

GEORGE J. BORTHWICK, Clerk.

THERE will be a yearly meeting, if the Lord will, with New Hope Church, at Greenbush, Warren County, Illinois, embracing the third Sunday in June, to begin on Friday at 4 o'clock p. m.

I. N. VANMETER, Pastor.

A YEARLY meeting is appointed to be held with the Old School Baptist Church of Halcott, Greene Co., N. Y., on the first Saturday and Sunday in July, 1885.

J. H. SCUDDER, Clerk.

RECEIVED FOR THE CHURCH HISTORY.

Judson Wheeler 2, Mrs. Catharine Cheatham 2.—Total \$4.00.

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.

Yours in love, SYLVESTER HASSELL. WILSON, N. C., Feb. 7, 1882.

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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53.

MIDDLETOWN, N. Y., JUNE 15, 1885.

NO. 12.

## POETRY.

### THE WORDS OF A DISCIPLE.

How happy, how joyful, how loving I feel;  
I want to feel more love, yea, more love and  
zeal;  
I want my love perfect, I want my love  
pure,  
That all things with patience I well may en-  
dure.

I want to be little, more simple, more mild,  
More like my blest Master, and more like a  
child;  
More watchful, more prayerful, more lowly  
in mind;  
More thankful, more gentle, more loving and  
kind.

I want to have wisdom that comes from  
above;  
I want my heart filled with the purest of  
love;  
I want my faith stronger, my anchor, hope,  
sure;  
And like a good soldier, all hardness endure.

I want to be stripped from all human pride;  
All malice and anger I would lay aside;  
From sin and from bondage I want to be  
free,  
And live, my dear Savior, live only to thee.

While suffering enduring, in duty believe;  
Forgiving, if any my spirit should grieve;  
Remembering at all times what Jesus did  
say,  
To bear my cross daily and walk in his way.

My treasure in heaven I want to lay up,  
Where no moth nor no rust will ever cor-  
rupt;  
Where no thief or robber will venture or  
dare;  
My heart and my treasure I want should be  
there.

My faith and my hope, and my love and my  
zeal,  
I want them deep rooted and feel them with-  
in;  
My light I want clear, that beholders may  
see  
How faith and good works in sweet union  
agree.

My union I want with the Father and Son;  
I want that perfected which grace hath be-  
gun;  
With love and sweet union that soothes every  
care,  
And with my dear brethren all burdens to  
bear.

Come, love and sweet union, to thee I do  
call;  
I want to feel more love, yea, more love to  
all;  
O come, my Beloved, come hasten to me,  
And fill up my vessel full as it can be.

Come, brethren and sisters, both aged and  
youth,  
And all who are yearning to walk in the  
truth;  
Come, filled up as vessels, with union and  
love,  
And on our blest journey we'll joyfully move.

When time is no more, and from earth we re-  
move,  
To dwell in the regions of pure light and  
love,  
With Jesus, our Savior, and all holy men,  
We'll sing hallelujah forever. Amen.

## CORRESPONDENCE.

GHEENT, Ky., May 14, 1885.

ELDER G. BEEBE'S SONS—DEAR  
BRETHREN:—I was blessed the first  
three days of this month with the  
privilege of meeting and mingling  
with the saints at Sardis, Boone  
County, Kentucky, at their yearly  
meeting. While there sister Theo-  
bald requested me to write for publi-  
cation in the SIGNS OF THE TIMES a  
commentary on Acts xxii. 16: "And  
now why tarriest thou? arise, and be  
baptized, and wash away thy sins,  
calling on the name of the Lord." I  
realize that I would be recreant to  
every emotion of love and gratitude  
were I to withhold from her anything  
that the Lord might enable me to  
write upon that truly interesting sub-  
ject, or any other subject to which  
my attention might be called by her.  
She is the relict of our dear departed  
brother, Elder John M. Theobald,  
whose memory must long live in the  
minds and hearts of God's people in  
this part of the world. But I cannot  
write on that, or any other subject,  
that which would edify any of God's  
dear people except so far as God giv-  
eth me the ability. Hence, when we  
read or hear that which comforts and  
builds up the dear saints, and enables  
them to look by faith away from earth  
to the great and glorious things re-  
vealed to them by his Spirit, we  
should remember that the ability thus  
to speak or write is of God, and to his  
great and glorious name is due all the  
praise; for "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."—James  
i. 17.

When Ananias said to Paul, "Why  
tarriest thou? arise, and be baptized,  
and wash away thy sins," he had  
passed through that regeneration  
from under the law through which  
all the saints must pass ere they are  
prepared to accept that solemn ordi-  
nance. They cannot in spirit and in  
truth accept that ordinance while  
under the law. That ordinance pre-  
figures the burial and resurrection of  
our glorious Lord. It surely is a sol-  
emn ordinance. By faith the saints  
who witness its administration look  
away to Joseph's new tomb, and be-  
hold the place where the Lord lay;  
yes, behold an empty tomb and a  
triumphant Conqueror. No longer  
was he confined within the darkness  
of that tomb. No longer could the  
grave claim its victory over him, for  
now was he walking in the greatness  
of his strength. He was walking in

the newness of a resurrection life;  
and his saints, when they have been  
regenerated from under the law, and  
have been buried with Christ in bap-  
tism, arise to walk in newness of life.  
Like their glorious Lord, they are  
now no longer under the law, but  
under grace. In that great and glori-  
ous regeneration they arise to walk  
in the newness of spiritual life. But  
Ananias said to Paul, "Why tarriest  
thou?" as if he had said, "You once  
believed that by the deeds of the law  
you could attain unto a state of holi-  
ness, and under that belief you were  
a vile persecutor; but now your Lord  
hath said to you, "Why persecutest  
thou me?" You have now witnessed  
that effulgent light which alone em-  
anates from the great and ever glori-  
ous Sun of righteousness shining in  
the gospel heavens, and that light  
caused you to be enshrouded in dark-  
ness. It was the light of the knowl-  
edge of the glory of God in the face  
of Jesus Christ. Ere you beheld that  
light you had been groping in the  
shadows of the law, and had been  
looking to it for justification. The  
contrast between those shadows and  
the glorious light of Zion's King was  
too great, too powerful, and hence  
you were now dead to the law, and  
ready to be buried in baptism, as a  
figure of that death, and arise to walk  
in newness of life. Well might Ana-  
nias say, "Why tarriest thou?" Why  
stay any longer from the full enjoy-  
ment of all things that pertain to that  
glorious gospel heaven? The Son  
hath made you free indeed from all  
the requirements of that law; now  
arise, and be baptized, and wash  
away thy sins. O how full of mean-  
ing is every word here recorded.  
Arise. Paul had been down in that  
pit of which David speaks, in that  
horrible pit under the law, and all it  
could do for him was to give him a  
knowledge of sin, not a knowledge of  
Christ; hence the psalmist realized  
that he was in miry clay, a fit emblem  
of the law. It held all its votaries  
fast. None could be delivered except  
by the power of the great Deliverer.  
Hence David could say, "He brought  
me up also out of an horrible pit, out  
of the miry clay, and set my feet upon  
a rock, and established my goings."  
And he hath put a new song in my  
mouth, even praise unto our God."  
The old song that David had sung  
was a reliance upon the law. No  
doubt he could have used the same  
language that Saul of Tarsus used,  
I "was zealous toward God, as ye all  
are this day." Zealous as all the un-  
regenerate sons and daughters of  
Adam are; laboring under the law,  
and not looking away by faith to him

who is the end of the law for right-  
eousness to every one that believeth.  
Those who thus look arise, and are  
delivered from that horrible pit, from  
the dark prison house of the law. To  
them the Bridegroom says, "Rise up,  
my love, my fair one, and come away.  
For, 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." Yes,  
come from all the reign of the law,  
and from all things that pertain to  
that dark and shadowy dispensation.  
"The voice of the turtle is heard in  
our land." The sweet notes of the  
gospel of peace are heard from one  
end of the gospel heavens to the other.  
When those notes are sounded in the  
ears of the little ones who are bleat-  
ing around the shepherds' tents,  
they say to them, "Arise, and be bap-  
tized, and wash away thy sins." The  
doctrine of baptismal regeneration  
surely is not taught in that language.  
Paul had given to those persecuting  
Jews a full account of his miraculous  
delivery from under the law. His  
zeal for the law had led him into the  
most wicked persecution of the saints,  
for he was *particeps criminis* to the  
murder of Stephen. He says, "And  
I persecuted this way unto the death,  
binding and delivering into prisons  
both men and women," "and went  
to Damascus, to bring them which  
were there bound unto Jerusalem, for  
to be punished. And it came to pass,  
that, as I made my journey, and was  
comenigh unto Damascus about noon,  
suddenly there shone from heaven a  
great light round about me. And I  
fell unto the ground, and heard a  
voice saying unto me, Saul, Saul,  
why persecutest thou me? And I  
answered, Who art thou, Lord? And  
he said unto me, I am Jesus of Naz-  
areth, whom thou persecutest. And  
they that were with me saw indeed  
the light, and were afraid; but they  
heard not the voice of him that spake  
to me. 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."  
There are many things in this narra-  
tion of the experience of this ancient  
servant of God that are of deep and  
profound interest to the saints. To  
some few of them let us turn our  
thoughts for a moment. He says,  
"As I made my journey, and was  
come nigh unto Damascus." That  
name means, a sack full of blood, the  
similitude of burning; and the name  
Saul means, ditch, death. He whose  
name signified death, had come nigh  
unto that which was a similitude of

burning. How like the man, and how like the place to which he was journeying, both signifying great suffering. Ah, dear saint, do you not often call up in fond memory your journeyings, when in nature's night, toward that eternal burning? But Paul was stopped in that way. It was his way. Solomon says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. xiv. 12. So it was with Saul of Tarsus. He said, "As I made *my journey*, and was come nigh unto Damascus [the similitude of burning] about noon, [the time of day when the sun shone in its greatest effulgence,] suddenly there shone from heaven a great light round about me. And I fell unto the ground." No longer was he a proud, persecuting Saul, but thereafter he was called Paul, which means small, little. How small must he have realized himself to be. Shorn of all his pharisaical pride, of his confidence in the flesh, and of his law religion, lying prostrate at the feet of sovereign power and mercy, his condition, dear saint, was what you have often recognized yours to be. It was then your cry was,

"None but Jesus, none but Jesus,  
Can do helpless sinners good."

It was then that your faith and hope looked to him alone, and your love centred in him. Ah, you love him, because he first loved you. It is then you can most sweetly sing,

"O may my spirit daily rise  
On wings of faith above the skies,  
Till death shall make my last remove,  
To dwell forever with my love."

But he says, "Suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?" That voice was to Saul, and he then had given him ears to hear. The presence of that great light, which alone shines in its glorious effulgence from the Sun of righteousness, and the quickening and life-giving power of that voice, caused him to fall to the ground, to fall from that high position under the law, as he deemed it, and made him a humble suppliant to the Lord, whom he had persecuted, saying, "What shall I do, Lord?" A wonderful faith in Jesus of Nazareth, whom he had persecuted, was then given him; and being quickened by the Spirit he was enabled to speak a new language, the language of the Spirit, "What shall I do, Lord?" O what a change, from a vile persecutor to a humble suppliant at the throne of grace! Surely old things had passed away, and all things had become new. The language of our glorious Lord then fully applied to him, "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." When he said, "What shall I do?" he demonstrated the great truth that he was a repenting sinner. He had heard the voice of the Son of God; not the stern language of the law, which was a ministration of death, but that voice which gave spiritual

life. In that life he was a subject of that faith without which it is impossible to please God, that repentance which needeth not to be repented of, and that hope which is the anchor of the soul, both sure and steadfast; and he was made to love his glorious Lord with a pure heart fervently, having the love of God shed abroad in his heart by the Holy Ghost. In that repentance he had turned away from the law, and had turned to the Lord, who said to him by the mouth of his servant Ananias, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth." Then surely he was experimentally a son of God, and an heir to all the ineffable glories of his kingdom. Being thus prepared by sovereign grace and power, he was a fit subject for the ordinances of God's house. Thus Ananias had a right to say to him, "Arise, and be baptized, and wash away thy sins." Paul had turned away from the law, and had turned to Jesus, who had said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Baptism was and is a righteous act, an ordinance established in the church of the Lord Jesus Christ, the great Head of the church, and is a figure or an emblem of his burial and resurrection. He had passed through the judgment of death under the law that was against his people, and had put all those things away by the sacrifice of himself. When his dear people, who are born again, behold by faith his burial and triumphant resurrection, they in baptism accept that which is an emblem of that resurrection, and thus by faith fulfill all righteousness; and having by faith beheld the fulfillment of all the requirements of the law by their glorious Head, they put that law behind them, and thus in that emblem of his burial and resurrection wash away all their sins. They then arise to walk in a glorious newness of life. That walk is glorious indeed, for it is by faith in the Son of God; not a walk under the law, for they are risen from under that law, and from under all its requirements, and all their sins are washed away. But it will be remembered that the blood of Christ cleanseth from all sin. The breaking of his body and shedding that blood are emblemized in the Lord's supper, and his burial and resurrection in the ordinance of baptism; and they stand in his church as witnesses to the faith of God's dear people of his broken body, his shed blood, his burial and his triumphant resurrection, all of which lie at the foundation of all their hope both for time and eternity. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. xi. 26. In that ordinance they show forth and bear testimony to his death; and in baptism they show forth and bear testimony to his burial and resurrection. Both of these are ordinances which belong to his house, his church, which is built upon the Rock, even Christ Jesus the righteous. Those ordinances do not build that church nor

contribute to its building. Our Lord said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 18. They, the members of that church, "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."—Eph. ii. 20, 21. Then it is not the ordinances of his house that cause them to grow unto an holy temple in the Lord. They are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. Baptism is a good work. Our Lord said to John, "It becometh us to fulfill all righteousness." He had before ordained this ordinance, and hence he came to John to be baptized of him; and it was in Jordan, which means "judgment." Thus it was a figure of that judgment through which he must pass in bringing in everlasting righteousness and redemption to his people. The administration of that ordinance is in his name. He submitted himself to it, and he passed through that which it prefigured. The prophet says, "He made his grave with the wicked, and with the rich in his death." Again, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." When he arose from the tomb his days on earth were prolonged. They were days of glorious triumph, for he had conquered the last enemy, which was death. Then surely that ordinance which prefigures his burial and resurrection must be administered, calling on the name of the Lord. It must be administered by one in authority, by one who has been solemnly set apart to the great work of preaching the gospel. Of John, who first administered that ordinance, the prophet thus speaks, "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." John was the messenger sent of God. Matthew says, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John was the messenger of God, sent to prepare the way of the Lord, and his preaching was, "Repent ye, for the kingdom of heaven is at hand." Turn away from the law, for the kingdom of heaven is at hand. John said to the Pharisees and Sadducees, "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father." "I indeed baptize you with water unto repentance." John was sent to make ready a people prepared of the Lord; to make them ready to enter the kingdom of heaven which was then at hand. The time had come, fixed in eternal wisdom, when

the Messenger of the covenant should suddenly come to his temple. John was preaching in the wilderness of Judea that the kingdom of heaven is at hand; and he baptized those who were prepared by their Lord unto repentance, unto a turning away from the law and all its shadows, to the great substance to which that law and its shadows pointed, saying, "Behold the Lamb of God, that taketh away the sin of the world." As if he had said, Do not now look to the lambs that were offered in the morning and evening sacrifices; for the Lamb of God, prefigured by those sacrifices, is now come in the volume of the book, in the volume of all the prophecies which foretold his coming and what he should suffer. When John beheld these things he proclaimed to that people who were prepared of the Lord that the kingdom of heaven is at hand. In that kingdom there was no place found for the law or any of its offerings and sacrifices. Then look away from it, and behold the Lamb of God, that taketh away the sin of the world, and be baptized unto repentance, unto a turning away from all the offerings and sacrifices under that law. That baptism was sanctified by the great Head of the church submitting himself to it, and saying to John, "It becometh us to fulfill all righteousness." In that baptism was emblemized his glorious resurrection and his everlasting triumph over all the powers of darkness, for he was alive forevermore. So, dear saint, when you by faith behold his resurrection, and are enabled to say with the apostle, "Now is Christ risen from the dead, and become the first fruits of them that slept," you are prepared to take upon yourself that emblem, and thus in a figure wash away all your sins; yes, to arise to walk in newness of life, a conqueror through him that hath loved you and given himself for you, to whom be glory forever and ever.

H. COX.

"I WILL instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psa. m xxxii. 8.

How replete with comforting assurance must this sublime language of inspiration be to the oft desponding children of God in this cold unfriendly world. O what a divine blessing, to be instructed by the God of heaven. To be "kept by the power of God" is a blessing none know but the children of the living God. The Lord said unto Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again unto this land; for I will not leave thee until I have done that which I have spoken to thee of."—Gen. xxviii. 15. And Moses said to the children of Israel, "Be strong and of good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." "And the Lord, he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."—Deut. xxxi. 6, 8. David said, "The Lord is thy keeper: the Lord

is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."—Psalm cxxi. 5-8. Thus we see how the Lord kept his chosen people in ancient times, verifying his promise, "I will instruct thee and teach thee in the way thou shalt go." And if his care over national Israel was so great, and every promise was fulfilled to them, will he not care for his spiritual Israel? Yes, for he is the same true God to-day that he ever has been. O how often we complain at the hardness of our lot, the ruggedness of the way, and the sinfulness of our hearts. But he has said, "I will instruct thee and teach thee in the way thou shalt go." That being the case, the way you are now in is the "way thou shalt go." The road is marked out by our wonder-working God. Dare we then say it is too hard? No. The very affliction you are now bearing, the burden you are now groaning under, that mental sorrow you are now enduring, shall all work for you a far more exceeding and eternal weight of glory, and eventually redound to the glory of God. That road, though so rugged, though so oft leading through tribulation, though the beasts of prey affright you, yet it is leading to the bright celestial city above. You cannot see that it is for your good, but there is comfort in the thought, "I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."—Isa. xlii. 16. So then if we are "blind" as to futurity, it is a blessing. Our darkest trials, in God's own time and way, work for our eternal good, more than all our most mechanically laid plans. Not only has he promised to "instruct thee and teach thee in the way thou shalt go," but he has said further, "I will guide thee with mine eye." So, in whatever meandering path of life our feet tread, in however humble a place we dwell, however low our occupation, or despised by man, yet "I will guide thee with mine eye," should forever stand out in bold, lively characters before us, to buoy us up above all these trials and afflictions, which endure but for a moment. It should be a source of comfort and a cause for constant rejoicings in the child of God.

"When thy secret hopes have perished  
In the grave of years gone by,  
Let this promise still be cherished,  
I will guide thee with mine eye."

"He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." It is true that the child of God has many sore trials, many severe conflicts with the enemy. But O, dear brethren and sisters, think of your blessings, how multifarious, when once compared with your trials. Compare them also with your Savior's.

You may be tempted, yet he was tempted in all points like unto us. Your friends may be few, but he received severe wounds in the house of his friends. He was "despised and rejected of men." You may be poor, but see the incarnate Son of God, who had not where to lay his head. You may be persecuted by the world, but "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Just before the blessed Savior was crucified, he cautioned his disciples to continue in his doctrine, and said unto them, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." Thus no temptations, no poverty, no afflictions, can be your lot to bear, but your dear Savior knows their weight and extent. And through it all his loving hand is gently leading thee, instructing and teaching thee "in the way thou shalt go." His omniscient eye is ever beholding you. Not looking upon you as a hard master with stern severity, but guiding you with an eye of love, pity and tender compassion. Doth not he see my way, and count all my steps? Yes, that loving, ever-watchful eye of Jehovah sees all our ways, marks them all out, and counts every step. He knows how often we step out of the way, he knows every step taken with fear and trembling in the path of duty, and knows also the weary steps taken, all lame and foot-sore, in this rugged wilderness journey. Therefore, in view of this, dear child of God,

"Do not fear to tread the fiery furnace,  
Or shrink the lion's den to share;  
For the God of Daniel will deliver,  
He will send his angel there."

O what consolation there is for the children of the living God! Of all people on earth they should be the most happy. They are shielded from the blazing sun by day, by a cool, cloudy pillar. At night a pillar of fire lights their path. How they are kept from harm and provided for by the God of heaven! But, like national Israel, they forget the many tokens of love and mercy received, and rebel against their glorious Leader. Yet his care is as great, his love as strong, and his mercies never-failing. Notwithstanding all their ingratitude, he says, "I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye." On his promise we should rely, for he is God, and changes not. He will guide each lamb safely through every trying storm, shield them from harm, take away all trouble not necessary for their eternal good, and ultimately land them on the shores of immortal bliss.

SARAH A. BLAKE.

WATERLOO, Iowa.

KELLEY'S CORNERS, Michigan.

DEAR BRETHREN:—Will you publish this letter written by our dear sister, Mary Parker? I am not gifted with expression to make known the peculiar emotion of mind with which I received it, and I feel it will also be appreciated by others. It is evident

that the Lord does make choice of some of the fairest and loveliest of this earth for his own, and also that he chooses his own way of manifesting them as sons and daughters of the Lord Almighty. We read of Paul that he had a great desire to see the faces of his brethren, even praying day and night exceedingly that he might see their faces and perfect that which was lacking in their faith; and also of a time when in parting from his brethren, that they sorrowed most of all for the words he spake, that they should see his face no more. So it is indeed the case that we have a great desire to see each other face to face; but where this is forbidden by a wise arrangement of divine providence, by sore affliction and by long distances, we are scattered abroad, none can know, only by experience, how much the least token or word of remembrance is prized by such. We do earnestly hope that none will forget the dear one in her lonely and most afflicted state.

KATE SWARTOUT.

NEW HOLLAND, Ohio, May, 1885.

VERY KIND AND PRECIOUS SISTER:—When I last succeeded in getting you a letter penned the trees were rich with autumn tints, and the sun pouring into my windows had that lovely, mellow softness that is seen only in autumn, and that filled my room with all sorts of pretty shadows. To-day the sunlight again lights up my room, and brightens the great broad world without. Can the seasons, following each other in their untiring succession, proclaim the wisdom and goodness and power of our wondrous Creator? Surely his works do praise him; and man, for whom all these beauties were formed, seems most unmindful of him. It is so good of you to write me, even though your letters get no response. I have just lately emerged from one of my hard attacks. They are much more frequent, as well as more severe, than formerly. I have so often longed to write you and all the dear ones in the Lord who are so kind and forbearing with me; but though I would try during the cold weather, I could not write. When I cannot write I receive few letters; and as I seldom meet those who know the joyful sound, I become very lonely and depressed. The same mail that brought your dear message, brought several others full of sweet expressions of christian love, that to me were like food to the hungry, water to the thirsty, or delicious fragrance wafted to me from fragrant flowers. I believe it was ordered of my indulgent Father; for a few days previous I felt that I was too little and poor for any of the Lord's precious ones to think of me. While I lay writhing in pain I had feelings of disquietude and doubt; but so near did I feel myself on the brink of the silent river of death, that a feeling as solemn as death itself pervaded my soul. Two or three days I lay with "all my beauty turned to ashes," and my affliction and all else seemed but voices condemning me, when suddenly there came the sweetest possible

calm. I seemed like one gliding on a smooth ocean, with not a wave nor a ripple to stir its delicious stillness. My blessed Savior came to me, his love seemed to envelop me, and my room seemed filled with a holy light. Tears filled my eyes and wet my pillows, but they were tears of thanksgiving and joy. I needed no company, and desired none. O! to be always in such a state would be heaven below. Surely these seasons are foretastes of the heavenly joys; and if they be so sweet when seen through the veil, what will they be when the veil be at last and forever lifted, and we are permitted to bathe and bask in the infinite ocean of his eternal love forevermore? Clouds and rain, dark days as well as sunlit ones, are necessary to perfect the golden sheaf; so must we have darkness before the light of his blessed countenance beams upon us. You say most truly that it is so good to think that if we be partakers of his sufferings, we shall be also of his glory. We can never drink that awful cup he drank to the bitter dregs when in the garden of Gethsemane, we cannot tread the winepress alone as did he; but we in a measure must drink from the same cup, must taste the same bitter dregs, in short, must pass through great tribulation, before we enter the portals of eternal day, to go no more out forever, but to reign with Christ in endless glory, world without end.

A sense of mortification always seizes me when I see any of my poor letters in print; but I thank you for sending them, I thank the dear, kind editors for publishing them, and I thank sister Lydia Alexander and others for the words of encouragement they have often spoken to me. Through you, sister, may I not send love to all the dear ones who are so good as to feel an interest in a poor little one? Tell them that on my bed of pain they are all often in my thoughts, and I love them with a love not of this world. What a great thing is the union and communion of the saints! "Many waters cannot quench love." Broad oceans, wide seas and great lands may lie between hearts united by infinite love, yet nothing can obliterate it. To the tried and tempest-tossed children everywhere I want to say, Be of good cheer. There is no God like unto our God; his promises are sure. To me in my helpless state, in my long and painful illness, he is infinitely tender. He still makes all my bed in my sickness, and underneath me are his everlasting arms. My condition is a great wonder to many, to none more than myself; but he knows why, and I believe he has a purpose in my sickness. I am as clay in the hands of the potter; I dare not question his will nor murmur at his dispensations. You, dear sister, have my wish, my prayer, that the Savior care tenderly for you. May he carry you tenderly in his bosom, soothe you in your sickness and gloom, and finally bring you and all the redeemed family off conquerors, and more than conquerors, through him who gave himself

for us. Inclosed find my photograph, which I have had in an envelope addressed to you for months. Please write again at your convenience. Remember me in your own heart and at the great throne. I am now greatly fatigued.

In love, your afflicted sister,  
MARY PARKER.

"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."—Luke xix. 26.

DEAR BRETHREN EDITORS:—My sister wishes me to write upon the above text for the SIGNS. I feel my insufficiency to do so to profit, but having promised, I will in fear try to comply. The above words are near the close of one of the wonderful parables of Jesus, the "Teacher come from God." Let the reader read this parable, from verses 11-27. It was spoken as they approached near to Jerusalem, "and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Thus far all seems clear. Jesus himself was this nobleman; the kingdom that he went to receive was the gospel kingdom; the servants were his chosen servants among the Jews, to whom he committed the oracles of God, and other gifts, among whom were Abraham, Isaac and Jacob, and the patriarchs, prophets and apostles; and the citizens who wickedly hated and rejected him were the Jewish nation. Before the kingdom of God should appear, and before our Lord should receive for himself this kingdom, he must first be despised and rejected by that nation. Therefore when Pilate said to the Jews, "Behold your King! they cried out, Away with him, away with him, crucify him." Pilate said, "Shall I crucify your King? The chief priests answered, We have no king but Caesar." But as the Son of God, Jesus should arise from the dead with power, and return to his people as their King, and receive his kingdom. Then he called those servants unto him, and recompensed them, as his faithful stewards, giving them authority and honor and blessing in his kingdom. For those who truly served the Lord Messiah before he received his kingdom, are officially and in spirit with him in his kingdom, and their gifts, authority and blessings are greatly advanced, enlarged and multiplied in the power and fullness of the gospel. Abraham, Isaac and Jacob, with others of the patriarchs, prophets and apostles, as

Joseph, Moses and David, Isaiah, Daniel and John the Baptist, Peter, James and John, are prominent among those faithful servants, whom the King has advanced to positions of great honor and authority in his kingdom. These all served him under the law, and waited for the kingdom of God, and joyfully expected the Redeemer to come as Zion's King, having salvation and honor and blessing. But the text speaks of another servant, who was unprofitable, and had laid his Lord's money up in a napkin, and from whom the pound was taken, and given to the one who had ten pounds. For "unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." In the ceremonial and typical kingdom of Israel there were servants unto whom the Lord committed official gifts and trusts, who were not found faithful, and had not profitably used and developed such gifts, for they were destitute of the spirit of faith, and unfruitful in the service of the Lord. These are represented in the parable by the servant from whom the pound was taken; for their places and gifts and blessings in the law were taken from them, and in the gospel kingdom they had nothing, while the believing and faithful servant of the Lord among the Jews, who entered into the gospel kingdom, received much more abundantly. When the King and Bridegroom came to receive his kingdom and his bride, the wise virgins had oil in their vessels and light in their lamps, and entered in with him and received his blessing; but it was not so with the foolish virgins, who took no oil in their vessels, for they said, "Our lamps are gone out;" and against them the door was shut. They were as the servant whose pound was taken from him. James illustrates this: "What doth it profit, my brethren, though a man saith he hath faith, and have not works? can faith save him?" "Even so faith, if it have not works, is dead, being alone." So then it is that servant of the Lord who, having faith, is obedient unto the faith, that is blessed in his work of faith and labor of love. That Jew who would not come and follow Christ, but went away sorrowful, received no blessing; but those among the Jews who left all for his sake and the gospel's, received enlarged honor, power and blessing. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." These were the citizens of that commonwealth, the Jews as a people and nation. And this was fulfilled in their final terrible destruction by the Roman armies. To those self-righteous and rebellious Jews the Lord said, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." And again, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi.

In closing I may say, that the solemn lesson and admonition taught in the parable and text is, that the Master will chastise his disobedient and unprofitable servants, and take from them the gifts committed to their trust; and that he will still more enlarge, honor and bless those called and chosen servants of his who love to serve and diligently obey him. In this regard I sorrowfully confess my own unprofitableness, and greatly fear that my pound has not gained two pounds even. Still, I trust that I do not feel that my Lord is an austere man. Neither am I offended in him. But with Peter I would from my heart say, "Lord, to whom shall we go? Thou hast the words of eternal life."

"Thou knowest I love thee, dearest Lord;  
But O! I long to soar  
Far from the sphere of mortal joys,  
And learn to love thee more."

In the precious hope that I shall through abounding grace hear the King of glory say, "Enter thou into the joy of thy Lord," and love to all the saints, your afflicted and poor fellow-servant and brother,

DAVID BARTLEY.

CRAWFORDSVILLE, Ind., May 13, 1885.

NORTHPORT, Ala., May 23, 1885.

TO ELDER G. BEEBE'S SONS, AND TO ALL THE SCATTERED SAINTS WHO READ THE SIGNS OF THE TIMES—DEAR FRIENDS:—I wish to say to you through our medium of correspondence, that I am now lying on the bed of affliction, where I have been confined with a sudden and protracted attack for the past ten days. Last Sunday night I and my wife and friends all thought I was dying. I felt sure I would not live fifteen minutes. I was sure that I felt death rapidly grasping me in its icy arms. I was wet with a cold, clammy perspiration. I felt my flesh dying, and I was as cold and pale as death itself. But this is Saturday again, and I am still alive and able to prop up and write, and sing occasional songs of thanksgiving to our glorious Redeemer. This morning I have sung the hymn through beginning,

"Thou dear Redeemer, dying Lamb,  
We love to hear of thee;  
No music's like thy charming name,  
Nor half so sweet can be."

And now while I pen these lines my eyes overflow with tears, and I can hardly keep from shouting aloud the praises of my God. For two or three days after my sick spell on Sunday night, I did not calculate ever getting up again; but I have improved so much for the past day or two that I now feel that the Lord will spare my life a little longer; but for what purpose I know not, except it be that I may still suffer more and more; for under present circumstances my life cannot possibly be less than a life of suffering. But O, let me have a life of suffering and sorrow, and heaven for my eternal home, rather than a life of ease and plenty, and perdition for my final abode. If I could only know that my sufferings were for "Jesus' sake," and my persecution for "righteousness' sake,"

I would cheerfully resign my all to him. During this sickness I have had several kind friends, kinsfolk and brethren to visit me, and have received several precious letters, among them one from our esteemed brother, C. B. Welch, of Jersey City, N. J., Elder A. J. Coleman, of Pickensville, Alabama, sister L. P. McDaniel, of Acworth, Ga., brother J. H. Brown, of Meridian, Miss., and Dr. S. M. Carlton, of Henderson, Texas. All of these letters were comforting and highly appreciated, but I have not been able to answer them yet. I forgot to mention another precious letter from brother Elk. Johnson, of Texas, who says, "I have not heard the true gospel or certain sound given to the trumpet in over twelve years." I will try to answer all these letters as soon as I get able. There were three brethren with me last Saturday and Sunday night, one of them a preacher, Elder R. F. Papasin, who prayed for me and mine on Monday morning, and then all took their leave of me, and left for home, amid sobs and tears; and they left us in the same condition. Last night brother and sister Deal spent the night with us. They came all the way from home, twenty miles, to see me. During this sickness I have had but little of the felt presence of my Savior, or at least I have had no seasons of rejoicing till this morning, although I have sung many songs of praise from day to day, and have felt for the most of the time a calm and peaceful trust in God. Since the bad spell on Sunday night I have believed stronger than ever in the almighty power of God, that man cannot die till his appointed time, and that

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

And this passage of Scripture has often occurred to my mind, "Thus far shalt thou come, and no farther." Thus God speaks to the proud waves of the sea, and thus he speaks to the waves of persecution, and thus I felt that he spoke to death on last Sunday night, saying, "Thus far shalt thou come, and no farther." How glad I am that the "Lord God omnipotent reigneth." I have had many doubts of my acceptance of God during my sickness. Yesterday I was lying here, thinking over my case, and this hymn came to my mind,

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

The above has been an anxious question with me for years, and is the experience of the children of God, and this gives me hope. May the "Lord Jesus, that great Shepherd of the sheep," be with and sustain his doubting ones in all their tribulation.

Your companion in tribulation,  
H. J. REDD.

FRENCHTOWN, N. J., May 26, 1885.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Being deprived of the privilege of attending meeting to-day, I feel like talking a little with you, and all the saints scattered abroad, who love the Lord and the



doctrine of salvation by grace. In looking back over the past two years of my life, it seems wonderful to me how I have been led about, and instructed, and brought in paths I had not known. Even after I was given rest and peace and hope in believing that salvation is of the Lord, how very little I knew, and how very far the Lord let me follow the promptings of my own foolish heart. How I went after strange gods, and tried to gain warmth by that "strange fire" that one of the brethren wrote about: but soon I found to my sorrow that the god that I heard spoken of and extolled so much, was unable to help the helpless, or to feed the hungry, or to clothe the naked. No robe of righteousness did that "god" give to those that loved him and tried to serve him. No, they must all work for clothing to hide their shame and sin. And according to the way I understand their preaching now, the harder they work the finer the apparel. In other words, they that do little for the Lord may possibly be saved, but they must not expect any stars in their crown; while they that labor diligently will receive a crown filled with stars according to the number of souls which they have been instrumental in saving, will be conducted to an upper room at the feast, in fact, will be rewarded according to their works. How I thank the Lord every day of my life that I have been "snatched as a brand from the burning." How glad we all must be when we realize that we are kept from such delusion. I know that there is "strong delusion" in the land, but what am I that I should have been led out of it and away from it all, and that my eyes should have been opened to see and believe the truth as it is in Christ Jesus? Nothing but the power of God could have done it; therefore I can but believe that it is the "work of the Lord." But if I look to myself I am doubtful, for I see little that looks Christlike. I get rebellious sometimes, and look for pleasure and ease, and all that the natural heart craves. But when I remember the darkness of Egypt, and the gentleness with which I was led out, I feel humble and grateful, and more like praising God for what I have. And I know that all things work together for good to them that love the Lord, and are called according to his purpose. May he keep us all from the devices of the enemy, from every desire to mingle with false worshipers, from false doctrine and all other abominations; and may our hearts be knit together in love, and our walk and conversation be such that those of the contrary part may be silenced, having no evil to speak of us.

Your sister, I hope,  
CLARA E. PARSONS.

FRANKLINTON, N. Y., March 29, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy as I feel myself to be may claim relationship with the dear children of God. It is with trembling that I ever call

one by the endearing name of brother or sister. Please find inclosed two dollars for the SIGNS OF THE TIMES. I regret very much being behind with my subscription, for I know it has been due three months; but I hope to do better in future. I do not want to do without the SIGNS, for it affords me very much comfort in reading its columns. Each one is filled with good tidings, and I often think I would like to cast in my mite; but they are all filled with far more profitable matter than any thing I could produce. I often feel very much cast down and in the dark, and then read the experience of some one, and feel, Surely that is the same road I have been led in. Or I read a piece from some poor sister in a lonely land, and my heart goes out in love, and I feel that surely we are not strangers. But I am so very poor, weak and unworthy, and can understand so very little of spiritual things, that it seems sometimes like presumption for me to hope in the mercy of God. But I believe in that God who has all power, both in heaven and earth, and will do his pleasure, and none can let or hinder. He does not call on puny man to ask his consent, and he has given me, even me, a hope that the world can not give nor take away, and I would not exchange it for worlds like this. I would praise, honor and adore his holy name, for if I am saved it is by grace alone, and not for anything I ever have or can do; for when I would do good, evil is present with me. I can say with the poet,

"Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his or am I not?  
If I pray, or hear, or read,  
Sin is mixed with all I do;  
You that love the Lord indeed,  
Tell me, is it thus with you?"

From one of the least of God's little ones.

ADDIE COOK.

CHAMBERSBURG, Mo., April 24, 1885.

DEAR BRETHREN BEEBE:—I have felt a desire to write to the dear brethren and sisters in Christ ever since reading your very valuable paper. I have felt my inability to do so, but I hope you will publish this poorly composed letter, if you think it worthy a place in your paper. It does me much good to read the letters of my dear sisters and brethren of the Old School Baptist Church. I have been deprived of attending the church of my choice for the last twenty years. There is no Old School Baptist Church here; and if there was my health would not permit me to attend. I have had poor health for the last twenty-five years, but I feel to thank God every day, for he gives me strength and patience to bear my afflictions without a murmur; for I know that if this earthly house of my tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens. I know that he doeth all things well. I feel the love of the Lord shed abroad in my heart. Blessed be his holy name.

It has been twenty years since we left our home in Clark County, Illinois, and my church letter is still there, in brother Samuel Dark's church. It has been forty-four years since I received a hope and united with the church; and I have never regretted it. I was seventy years old last January. A few more days and this poor, afflicted body will be at rest, and my spirit will ascend to God who gave it. The will of the Lord be done.

"Jesus, lover of my soul,  
Let me to thy bosom fly."

Your unworthy sister in Christ,  
SARAH EDMONSON.

TYRONE, Ky., April 26, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—I thought I would write a few lines for the SIGNS OF THE TIMES, our family paper, which comes to me twice a month, laden with good news and glad tidings. I say our family paper; for if we are all born of the same Spirit, and Jerusalem which is above is the mother of us all, then we are all of the same family, heirs of God, and joint heirs with our Lord and Savior Jesus Christ. What a blessed thought it is to the children of God that they have an interest in that inheritance which is incorruptible, undefiled, and fadeth not away, reserved in heaven for them, who are kept by the power of God, ready to be revealed in the last time. Then the children of God need have no fear in regard to these things, for Jesus says that he will never leave nor forsake them. We may be roving in a waste, howling wilderness, but he is there; or walking through the valley of the shadow of death, and he is there. We cannot hide from him; but sometimes I feel that he is hid from me. I look to the right, and I see him not; and to the left, but he is not there. But at the same time his all-seeing eye is piercing the dark cloud that hovers over my mind, for he keeps his children as the apple of his eye. Yours in love,

J. J. WATERFILL.

FALLS, Texas, May 27, 1885.

DEAR BRETHREN BEEBE:—I will write you a short sketch of the condition of our dear aged brother, James Armstrong, who for many months has been confined to his room with what is said to be heart disease. No mortal can describe his sufferings at times for about six months. But much of the time he has seemed to be strong in the Lord, and sometimes he has seemed to be much cast down, and greatly desired the company of the brethren and sisters to comfort him. Many brethren have been with him since he has been sick, and our preachers have preached for him from time to time, to his comfort and consolation. His very dear companion, sister Armstrong, his kind daughter and her husband, Mr. Ryburn, have been as kind and attentive to his wants as it is possible for them to be. Brother Armstrong is a dear lover of the SIGNS OF THE TIMES; and your dear father never had a better friend. If it is not too much trouble, please publish this in the SIGNS, that his

friends in other states may hear from him. Yours in hope,  
W. L. ROGERS.

WATERLOO, Iowa, May 20, 1885.

DEAR BRETHREN BEEBE:—Please find inclosed two dollars, to pay for the SIGNS for my father, Thomas Blake. I feel to apologize for this long delay, for it is sheer negligence on our part. How remiss we are in this duty, as well as in many others. It seems to each subscriber such a small matter that it slips our memory, and month after month goes by. But the aggregate is no small matter to you; and each, I think, should consider that our dear paper is not carried on without a great expense, and should endeavor to pay when their subscription is due, thus saving you trouble of mind, and the expense of reminding them of their obligation. The paper is well worth the price; and as our spiritual necessities are thus cared for and administered to, we should feel it a privilege to remunerate the editors by the small amount required of us.

Your sister in hope of life eternal,  
SARAH A. BLAKE.

THE CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having ascertained by experience that I cannot teach school and at the same time work properly on the Church History, I have concluded to suspend my school at the end of the present session, June 4th, until the completion of the History. With the divine blessing, I think that I may hope to send you the manuscript some time during the coming fall. I am reminded, by the prices that I have had recently to pay for newly published works on church history, that our subscribers will get a book at less than half the usual cost of such a work. This circumstance will, I hope, compensate them in some degree for the unexpected yet unavoidable delay in the appearance of the History.

Yours in love,  
SYLVESTER HASSELL.

WILSON, N. C., May 25, 1885.

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:

J. Chambers, formerly of Nord, California.

Mrs. M. A. Coons, formerly of Binghamton, New York.

MORSMAN, Page Co., Iowa.

ANY person knowing the whereabouts of brother Peter Ball, formerly a member of the Regular Predestinarian Baptist Church called Honey Creek, in Green County, Wisconsin, and who joined Three Forks of Nodaway Church, in Page County, Iowa, in March, 1859, will please send me his address. He moved to Kansas about fifteen years ago, and since then no intelligence has been received of him.

THOMAS SHEARER.

## CIRCULAR LETTERS.

*The Baltimore Association of Old School Baptists, convened with the church in Harford County, Maryland, May 20th, 21st and 22d, 1885, to the several churches whose messengers she is, sends greeting in the Lord.*

DEAR BRETHREN:—In addressing you this our customary annual letter, we desire again to call your attention to some of the things which make for the peace and prosperity of the churches, and of all who love the Lord.

It is abundantly evident from the general tenor of the whole Scriptures that the people of God are to be distinguished from the rest of mankind chiefly by the love that they bear to God, to each other, and to all men, even to their enemies. In the hearts of all his living people God has shed abroad his own divine love, so that they are said to be partakers of the divine nature. For God is love, and whosoever loveth is born of God and knoweth God. This heavenly principle abiding in the heart is active, and flows out in emotions of gratitude, praise and adoration to God, and in a swift obedience to his will as it is revealed to them. It also flows out toward all the children of God, causing its possessor to seek their companionship and their good. Its power is also seen in taking away revenge, anger and malice toward even his foes, and in causing him to desire their welfare, to freely forgive them, and to rejoice when in any way God blesses them. This is the tendency of the religion of Christ felt in the heart, and these are some of the streams flowing out from this un-wasting fountain. Surely it needs not a multiplicity of quotations from holy writ to prove these statements. From the time when it was recorded that the angels sang in the hearing of the shepherds in Judea; "Peace on earth, good will to men," till John penned the last words of the revelation of Jesus Christ, the love of God to his people and in his people is everywhere made known. "God is love." If we undertake to conceive a God without love, we are fashioning an idol, and worship not the true God. In like manner a religion without love is not the true religion; and so a man destitute of love is not a man in Christ Jesus. Both Paul and John unite in bearing testimony to love as the unmistakable mark of him who knows God. "We know that we have passed from death unto life, because we love the brethren," is one among a hundred sayings presenting this truth.

This is not the spirit of the unregenerate man, who is of the world. The spirit of the world, of every natural man in the world, is hatred instead of love, malice instead of forgiveness, anger instead of good will, selfishness instead of beneficence. We are expressly told that the wisdom of the world is earthly, sensual, devilish; and the works of the flesh are hatred, variance, emulations, wrath, strife, envyings, murders, &c. All

men by nature are under the dominion of these evil things. These things are the proper works of the flesh. These things are also the tendencies of the flesh of the believer, and hence it is needful that he should be warned against them, and exhorted to put them off, and to put on the fruits of the Spirit, the first of which is love. Therefore, brethren, we desire to stir up your pure minds, as did the apostle, to a remembrance of those things which you have been taught. Christians are not to act toward each other as the natural part of mankind do to each other, and neither are they to behave toward enemies and haters of God in any other way than with love and good will. The highest motives are appealed to in order to stir up the child of God to the exhibition of love toward all men. When he is commanded to visit the sick and those in prison, to clothe the naked, and to feed the hungry, he is told that inasmuch as he does it unto these, he does it unto Jesus. If he is told to love his enemies and to seek their good, he is also told that his God causes his sun to shine and his rain to fall upon the evil and the good. If he is told to be mindful to entertain strangers, he is reminded that thereby some have entertained angels unawares. If he is told to forgive, it is with the reminder that God for Christ's sake has forgiven him. Earthly, fleshly, gross motives are never appealed to in the Scriptures. The child of God is recognized as having a higher and heavenly nature in him. The motives appealed to are his love and gratitude on account of the vast benefits conferred upon him.

Christians are also exhorted to consider one another, to provoke or stir one another up to love and to good works, as the practical fruit of love. "Let us not love in word, neither in tongue, but in deed and in truth," "Love one another," and similar expressions, are addressed by the apostles to the churches; and it is said that love worketh no ill to his neighbor. Love will lead to the fulfillment of the so-called golden rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." We are exhorted to glorify God in the spirit, but as a fruit of this we are commanded to glorify him in our body also. We are to do good unto all men as we have opportunity, and especially are we to seek the welfare of the household of faith. We are exhorted to bear one another's burdens, and so fulfill the law of Christ. Love made Jesus, though he was Lord of all, a servant of all his people; and love will make us servants one of another. No place is too lowly, no service too menial, for love. Love is always humble; and in its humility attains to its exaltation. So Jesus could say, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for

many." No man is truly a servant of another that knows no love in his heart. That the body bends is only formal and legal; but when the spirit bows to the burden, this is freedom. The service of love is freedom itself. This is to walk in the liberty of Christ.

The spirit of the religion of our Lord Jesus Christ was exemplified fully in all his own life. His was a spirit and a life that the world could not comprehend. In him love walked incarnate, and by men its image was not known. A professed disciple betrayed him, religious teachers and priests condemned him, and infidels nailed him to the cross. He did nothing but good to any man, and the life that he lived was itself a rebuke to the selfishness of men. It has never been true that darkness loved the light, or that sin loved holiness, and so the whole world united against him; and in his death Herod and Pilate cemented a newly formed friendship. The world can agree to hate Jesus if they differ upon everything else. All hatreds can be concentrated into one when assailing incarnate love. As was the case with the Master, so may his household expect to be received. We are not of the world, if we are Christ's and have his Spirit, even as he was not of the world; and therefore the world loves us not, even as it loved him not. If we exhibit the spirit of the world, the world will love us; yea, the world will take us by the hand if we are full of all malice and selfishness and uncharitableness, sooner than if the love of Christ reigns in us. To-day the world demands Barabbas, the robber, the murderer, rather than Jesus, the bestower of all blessings and the giver of all life. The distinction between the spirit of the world and the Spirit of Christ is just as broad now as it ever was. It is the whole distance between hatred and selfishness on the one hand, and love and good will on the other.

Now, brethren, we would remind you earnestly of this high calling which is yours, and exhort you to that walk which is becoming to such a calling; and in doing so we know of nothing better than the account given of charity, or love, in a portion of the thirteenth chapter of first Corinthians. In the beginning of this chapter charity is presented as the most important characteristic of a child of God. So important is it that nothing is of any value without it. It is greater even than faith or hope. All gifts, all knowledge, all sacrifices, are of no value without charity—this love of God and the neighbor shed abroad in the heart. All gifts, such as tongues, prophecies, &c., fail, but charity forever abides. It alone is imperishable. The whole chapter shows how important is this love of God. It is the sun. Every other christian grace and gift are but stars which pale before it and revolve around it, and are held in their orbit by its attraction. Then from the fourth to the seventh verses of this chapter is given a full account of what love does and of how it appears. Let us, brethren, run over the things

which are said of it, for our mutual profit and growth. "Charity suffereth long, and is kind." Its great glory is that it can be kind under reproach and wrong, and can continue so for a long time. It suffers long. Pride may endure long, but it is full of bitterness, instead of kindness. Charity suffers and is kind. Brethren, do we possess this mark of charity? Is there no revenge or ill feeling or malice when we are wronged? Or when we suffer affliction, does it make us forgetful of others' griefs, so that we withhold kindness from them? The natural man becomes wrapped up in his griefs, and selfishly will think of nothing else; but the Spirit of Christ is to show kindness to others, and be forgetful of self even when afflicted. Affliction and persecution but develop the quality of long-suffering and kindness which belongs to love.

"Charity envieth not." It is glad of another's advantage; glad when another is spoken well of; glad to seek and find good in any one. It does not covet his blessings, whatever they may be, but rejoices to render honor wherever it is due. Charity is well satisfied to be a door-keeper in the house of God, and envies not those servants that are more conspicuous. Brethren, are we guilty or not of this mean spirit of envy? Let us pray God to bruise this head of the serpent, and spare it not.

"Charity vaunteth not itself, is not puffed up." Love never boasts, and never feels like boasting. It is humble, and never sees anything to boast of. It obeys the injunction of the Savior, "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." It does not boast of what it will do or can do, and is not elated by what it has done. In its view so much remains undone that what is done is as nothing. Love also sees the work of the Lord for us, and rejoices in it, and shuts out all glorying in man. It vaunts not itself against God, therefore, but is abased before him; and so love vaunts not itself against his fellow-men, because it esteems others better than himself, and remembers that he has nothing which he has not received. Are we, brethren, walking according to this pattern?

Charity "doth not behave itself unseemly." Love leads to the observance of that which is right and seemly and proper. Natural love leads men to behave rightly and courteously toward the objects of it; so charity, or the love of God, inquires how it is proper to behave in the house of God. Unseemliness of life, in a child of God, is the doing of whatever is contrary to the will of God, or that will bring reproach upon his cause. In the city of God are those that do his commandments; and we must remember that "love is the fulfilling of the law," and "the end of the commandment is charity." But without the city of God "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and

whosoever loveth and maketh a lie." All these things are unseemly. Charity doth not behave itself that way. Charity does not retail slander, or back-bite, or whisper, or find fault. Charity, on the other hand, covers a multitude of faults. In brief, we would say that it is unseemly to visit bar-rooms and grog-shops habitually, or for the sake of the company found there, or for strong drink. Lightness of behavior and speech, arrogance toward others, dictatorial manners, seeking to lord it over those who love God, are all unseemly behavior. And negatively, a failure to stand by each other, and to bear our full share of every burden that arises in the church, is very unseemly behavior. It is practically robbing others, who, having a tender conscience in these things, will do more than their share, lest there should be a lack. Charity doth not behave itself that way, but seeks to do its full share, and to bear its full share of every duty and burden that arises in the house of God. Charity is a strict lover of justice, and means not that its possessor shall be eased to the burdening of others.

Charity "seeketh not her own." So far is it from being selfish that it is willing to rob itself for the good of the cause and the honor of God. Paul practically exemplified this when he labored with his own hands rather than subject himself to the charge of making merchandise of the gospel, when he had a right to require a temporal support from the churches for whose welfare he labored spiritually. Charity, when wronged, seeks not her own. It takes no man by the throat, saying, "Pay me what thou owest;" but rather forgives the debt.

Charity "is not easily provoked." If we really and earnestly love others, they cannot soon enrage us against them. Love is slow to take offense, and still slower to seek revenge.

Charity "thinketh no evil." This expression is equivalent to saying that charity is not suspicious. We do not suspect wrong of one whom we really love. Brethren, if we find in our hearts evil suspicions as to a brother's motives and conduct, we may be sure that love is far away. Charity designs no evil herself, and does not suspect evil in others.

Charity "rejoiceth not in iniquity, but rejoiceth in the truth." This is one infallible test of true love. It loves the truth, and abhors all that is evil. If we love God we must rejoice in all that bears his image, and we must abhor all that is abhorrent to him. Love sees everything lovely in every one of the commands of God. It sees all deformity in all disobedience. By this we may know that we love God, when we keep his commandments, and can say that they are the delight of our hearts.

Charity "beareth all things." It bears the infirmities of the weak, and seeks to share their burdens. Love naturally shows itself with greater tenderness toward the child that is infirm in body or mind; and so the love of God shed abroad in the heart has a tender pity and patience for the weak ones. It bears all things. If

we are ever disposed to be harsh toward those tender children of God who are weak in any way, this is not the fruit of charity. Charity looks under the piles of rubbish, and sees the image of the Master rather than the dingy frame.

Charity "believeth all things." Love always believes the best things of its object. This is equally true of the divine gift of charity. It believes the best of all the Lord's people. If we find in us a spirit to believe the worst of any one, then we may know that love is not reigning in our hearts.

Charity "hopeth all things." Love is always hopeful toward its object; so this divine love leads us to hope for the best concerning all. If the past is bad, yet love will say it may be better by and by. If we find ourselves settling it in our mind that there is no hope for the improvement of any one, we may be sure there is not much love in our hearts for them. Love will hope on, and never cease to hope.

Charity "endureth all things." It not only bears all infirmities in others, but it endures all hardships and all reproaches for the sake of its object. There is a spirit in this blessed charity to endure even the suspicions and misconstructions and fault finding and evil speaking of others.

Now, brethren, in conclusion we say again, that in these things lies the substance of the difference between the spirit of the world and of the christian; and again we exhort you to give heed to these things, being mindful only of this one thing, that your conversation be as becometh the gospel of Christ.

May the God of mercy and peace be with you all. Amen.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

*The Delaware Old School Baptist Association, in session with the church at Cow Marsh, Kent County, Delaware, to the several churches composing this association, sends this annual epistle, as a token of love and fellowship.*

DEAR BRETHREN IN HOPE OF LIFE ETERNAL:—We thus greet you because we trust we have been called in one hope, have one experience and one Teacher, teaching us one and the self-same thing, that salvation from sin, its power and dominion, is of the Lord. In and through this experience and teaching of the Spirit has been imparted to us a new principle, a new life, spiritual life, which must have spiritual food. It is a second or spiritual birth, and we thereby become manifestly new creatures in Christ Jesus. Not in any other sense of the word are we changed, only as we are dwelling in Christ, and he in us. He is our dwelling place, and we live his life, as he died our death. And as such we live in the Spirit and die in the flesh. Ever after this, if we sow to the flesh we shall reap corruption, or its like. If we sow to the Spirit, we shall reap life everlasting. Not merely the promise of that life beyond this vale of sorrow and tears, but now, in this sojourn,

during this warfare, we reap that which we live upon, which keeps us from despair, and saves us from the power and dominion of sin; not for and in consideration of sowing, as some vainly suppose, but as evidence of our relationship, being heirs of the promise. If we have lived after the Spirit and experienced life in this pathway, it is this that is evidence of life in us. In this spiritual and new life there is a desire to be followers of that life, or, in other words, disciples of our Lord and Savior Jesus Christ, which is the life. Jesus has the words of eternal life, and there is no one else to go to, because he, and he alone, hath life, being the first begotten from the dead, and head over all to the church, which is his body. "This is the record, that God hath given to us eternal life, and this life is in his Son." Now, according to the record, if we are in him we are in life; out of him, out of life. Now to be in him and enjoy this blessed gift, we must also be in the way; for he is the way as well as the life. And since there is but one way to the enjoyment of this life which is but one, the desire of this new creature is to be in that new and living way. Now, to follow in his footsteps and be his disciples is their chief desire. To that end they search diligently the record given, what holy men have said as they were moved to testify. They testify of Jesus. Life and salvation was once here upon the earth, clothed in flesh, and went about doing good. He came not to do his own will, but the will of him that sent him. He had followers, some of which followed for the loaves and fishes, and others because they loved him and could follow no other. Now to the point. According to what is said of him and his followers, it is something more to be in this way, or to be a disciple indeed, than simply to make a profession of his name. He is not mocked. "Whosoever a man soweth, that shall he also reap." We want something more than sign. We hear him say, "Except a man deny himself, and take up his cross and follow me, he cannot be my disciple." Hence the all-important question is, What is it to deny self? If we are the recipients of this new principle, which is love, we have love to God, and to what he has said, and to what he has commanded. He says, "If ye love me, keep my commandments." "And this is the love of God, that we keep his commandments, and his commandments are not grievous." We long for the evidence, but cannot possess it unless we deny self. Hence the importance of the answer to this question. And perhaps the anxious soul can more readily see what is not the answer, than they can give the true answer. Nothing but revealed truth will answer for them. Hence it is with a fearful heart that the tried and tempted child accepts an answer. If denying self consisted in denying ourselves the comforts of life, the temporal blessings which the Lord has given us, then we could do that and know that we had the answer.

But it is not the things that sustain self that we are to deny, but self. Temporal things are blessings, and are given us of God to use, and not to abuse, and we should receive them with thanksgiving. Our nature is not changed. We require the same things to sustain nature as ever we did, and we should not deny ourselves those comforts and blessings. Says the apostle, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." There is no love to God in denying ourselves that which is a real blessing to us, as some urge us to do, and lavish it upon some one that does not need it. The truth is, there is no denying self in doing anything or denying ourselves anything for reward. Self must and does esteem the reward of more value, either here or hereafter, than that which is denied. Self is a great trial to christians, those who would be disciples, followers of their Lord and Master. Self loves the uppermost seat in the synagogue. It is exalted, and must be abased. It comes up in the way of our enjoyment of better things. If we hear, or pray, or read, sin and self is mixed with all we do. Self urges to prominence more than usefulness. Indeed it exalts itself above all that is called God. Sometimes it gets the control for the time, and leads the subject into terrible difficulties, and they are delivered up, that the adversary may be destroyed. It produces and keeps up a continual warfare in the subject of divine teaching thus exercised; hence the necessity of denying self daily. The apostle said at one time, "I die daily." It was a dying to the love of self and to confidence in the flesh. When enabled by grace divine to overcome self and rise above it, he could then say, "The world is crucified unto me, and I unto the world." "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." Self, and all that pertains to self, is so hard to overcome and deny, that when the poor, helpless sinner is enabled by grace to do so, and to enter into the joys of the kingdom of our Lord, he enters into it as helpless and dependent as the little child, having no disposition to boast and no claims to make. Like the returning prodigal, he confesses his unworthiness to be called a son, yet desires above all things to dwell in the house of the Lord and inquire in his temple. Strait and narrow is this way to such heavenly and blessed assurances, and few there be that find it. Those who are thus favored will find it a high way, far above self and selfishness. The Lord is in this way, and is the way.

Now, dear brethren, kindred in Christ, we bid you farewell, trusting that through this heavenly and divine teaching we have been made manifestly one brotherhood in Christ. May our meeting together and all our

deliberations be to the praise of the glory of his grace who has called us in one hope of our calling.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

*The Elders and messengers of the Delaware River Association of Old School Baptists, in session with the church at Southampton, Bucks Co., Pa., June 3d, 4th and 5th, 1885, to the churches composing this association, send christian salutation.*

DEAR BRETHREN IN THE LORD:—

Through the kind and unceasing care and goodness of our faithful God and King we are permitted again to meet together in love and fellowship, to show our attachment to one another as the living family of God, and to manifest our sincere desires to glorify him in the declarations of our faith in him, and in speaking to each other of the greatness of his name, the glories of his righteousness, and the wonders of his eternal love.

In addressing you at this time we would call your attention to that portion of the word spoken by our Lord to his disciples, and recorded in the fifth chapter of Matthew, and sixteenth verse, reading as follows, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Scriptures abound with many admonitions to this effect, both as spoken by the Lord himself and confirmed unto us by them that heard him; all of which are of deep importance to those who follow him. In this chapter our Savior has given his disciples a list of the blessings which should attend them, as well as the tribulations, persecutions and trials which they should endure. He also tells them of the fact that they are the salt of the earth, the light of the world, a city that is set upon a hill, &c. As they were to go forth as lambs in the midst of wolves, there was great necessity for more than an arm of flesh to sustain, or their natural wisdom to direct. Now, what he said to his disciples then is also applicable to the children of God in these latter days. Let us consider what it is to let our light shine. In the first place we must certainly be in possession of the light ere we can let it shine. It will be remembered that in the days of Israel's bondage in Egypt, while dense darkness shrouded the families of Egypt, light was in all the dwellings of the Hebrews, for the Lord had caused it so to be; and thus we declare that in every one that is born of the Spirit that divine or spiritual light which is the gift of God richly dwells. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. To this light shining within we are indebted for every correct view of ourselves as fallen and ruined sinners, and for our every feeling of our need of an all-sufficient and an almighty helper; and if we can understandingly join with Jonah and say, "Salvation is of the Lord," this too we owe

to that heavenly and given light. If indeed we tremblingly hope this is the favor the Lord has bestowed upon us, we too are admonished to let our light shine; and although by thus declaring the righteousness of our King we are become as the speckled bird, and are as a target for the enemy, let us not forget the promise, "Lo, I am with you." We are instructed to let our light shine before men. As there is no power nor principle in all the dominion of the carnal nature of man to discern, perceive or receive the things of the Spirit, we must conclude that the men spoken of are spiritual men, men of faith, men who by having received that same light, by it behold its shining in others through their good works. The saints ought not to be afraid to teach and practice good works, but be careful to maintain them by faithful and plain dealing one with another; to admonish each other in the spirit of meekness; to freely give of the things we have freely received for the maintaining of the cause in our midst; to fill our place in all the appointments of the church; to contend fully and faithfully for the doctrine and order of the house of God; to shun the appearance of evil; to look not every man on his own things, but on the things of another; to love as brethren, and walk as dear children.

"Thus we shall best proclaim abroad  
The honors of our Savior, God."

By thus living a life of faith we shall glorify our Father which is in heaven. But lest we may be understood to teach that the Lord's people are in no wise responsible to deport themselves becomingly in their dealings with and walk before the ungodly, we will refer you to the first epistle of Peter, fourth chapter, &c., where we are taught fully our obligation in this matter. It is always pleasant to know that our brethren are of good report of them that are without, and that they walk in such a way before the world as to give no occasion to those who are of the contrary part to speak evil of them. May the Lord grant us grace to walk humbly before him, to seek for the peace of Zion, to show our faith by our works, and to display the banner of truth in this day of darkness and delusion.

A word in regard to admonishing one another. We all, doubtless, have been remiss in this obligation (as well as privilege) resting upon us, and one great reason is that we know ourselves to be faulty; but if we rightly consider the matter, we remember that ourselves are members of the same body, and therefore come under and share in the admonition, though we are the administrator of it. So may we let our light shine and glorify God by exhorting, rebuking and reproving, with all long-suffering and doctrine. "If thou put the brethren in remembrance of these things, thou shalt be a good [not great] minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—1 Timothy iv. 6.

SILAS H. DURAND, Mod.  
G. M. FETTER, Clerk.

#### CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, in session with the church at Harford, Harford Co., Md., May 20th, 21st and 22d, 1885, to the associations and meetings with whom she corresponds, sends greeting.*

DEARLY BELOVED IN THE LORD:—

Another year has passed and gone, and we for some wise and unknown purpose are spared in the land of the living, and we hope we feel thankful to the all-wise Giver for all his goodness and tender mercies toward us as a people. While the chosen people of God are hated of men for righteousness' sake, yet we are comforted by the blessed expression of our Master, who says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Truly we should be thankful to God for all his good and precious gifts, and for that love which unites the hearts of his people together, and separates them from all others who do not believe in salvation by grace. We trust in the true and living Savior, who is able to save all that come unto God by him. O that we may be submissive to his holy will, and be guided by his Spirit in all that we say or do. Our meeting has been profitable, and God's children have been fed upon that bread which cometh down from heaven, whereof if a man eat he shall never die. We desire a continuance of your correspondence and fellowship.

Our next association is appointed to be held with the Ebenezer Church, in Baltimore, at the usual time, when and where we hope to meet and greet your messengers again.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

*The Delaware Baptist Association, in session with the church at Cow Marsh, Kent County, Delaware, to the several associations in correspondence with us, sends assurance of continued remembrance and christian love.*

DEAR BRETHREN:—We have been privileged with another of our annual sessions; and there has been a coming together from the east and from the west, from the north and from the south, to sit together and worship together in one and the same Spirit, and to feel that in Christ Jesus and his salvation there is unity. Your associations have been quite generally represented here; and while the word has been preached in power and in demonstration of the Spirit, there has been manifest a cordial reception of it and fellowship in it. Not only throughout this Association, but throughout our correspondence, peace and love and spiritual enjoyment appear to abound. You will see by our Minutes that we have suffered inroads in several of our churches by death; but we feel assured that they all died in faith, and that in that conflict they have gotten the victory. The churches, however, all appear to be in a healthy state. The attendance

during our session has been unusually large, and the interest manifested has not been exceeded at any time. We are unable to reciprocate as we would, but we trust that it is our disposition to visit you and share these privileges with you when we can.

Our next session is appointed with our sister church at London Tract, Chester County, Pa., commencing on Wednesday before the last Sunday in May, 1886. We hope you will still remember us.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

*The Delaware River Association of Old School Baptists, in session with the church at Southampton, Bucks Co., Pa., June 3d, 4th and 5th, 1885, to the several associations with whom we correspond, sends christian salutation.*

DEAR BRETHREN:—We hope we again address you by letter in our accustomed manner, remembering the mercies of our God in granting us another blessed privilege of assembling in peace and freedom. Truly we have many reasons for gratitude; yea, indeed, in all things it becometh us to give thanks. We have received your ministers and messengers in humble acknowledgment that the Lord is not slack concerning his promises. He causes his north and south wind to blow upon his garden, that the spices may flow forth. In the convening of the messengers of ten associations we have heard no dissenting note, for we have felt that we have enjoyed the singing of the new song of the redeemed from the earth, which no man can learn; but it is written, "They shall all be taught of God." We cannot boast of any great addition to membership in the several churches, but hope we continue in the things which we have learned, and like one of old say, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." This faith, hope, love and obedience encourage us to ask a continuance of your correspondence; and that while in the world we have tribulation, we may have peace in the fellowship of his saints.

Our next session is to be held with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, 1886, when and where we hope to again receive your Minutes and messengers.

SILAS H. DURAND, Mod.

G. M. FETTER, 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.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1885.

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

STAMPING BOOKS DISCONTINUED.

OWING to our inability to get the names of persons or churches satisfactorily stamped on our books at a nearer point than New York City, we have concluded to discontinue marking them; and hereafter those ordering our large books for pulpit use will have the name of the church written on the cover, instead of being stamped in gilt letters.

MATTHEW VIII. 32; XXII. 14; XXV. 1-13.

"WILL you please give your views on Matthew viii. 32, concerning the swine, and what they represent; also on Matthew xxii. 14 and xxv. 1-13, and oblige an anxious inquirer after truth?  
P. L."

R E P L Y .

IN the first passage submitted by our inquirer the earnest entreaty of the devils was granted by Jesus, whom they recognized as the Son of God, and whose power they confessed in their petition to him. The literal circumstance, of which this verse records a portion, demonstrates not only the divine power of Jesus in relieving the sufferers, but also the subjection of devils to his word; for they made no attempt to resist his sovereign will. They confessed that there was a definite time appointed for their torment, and begged permission to enter into the swine. When Jesus said unto them, Go, they came out of the two whom they had afflicted and "went into the herd of swine." The swine were unclean beasts under the Jewish law, and as such there is significance in their selection by the devils as their chosen habitation; they very fitly represent all carnal religionists, who like the swine find ample supplies in the earth to satisfy all their desires. They are in the Scriptures used as emblematic of corruption and pollution; and in that characteristic they were the congenial abode of those unclean spirits. So, false religionists are the chosen habitation of all those evil spirits which oppose the truth, and it is given them by divine authority to dwell in such as have not received the love of the truth, that they might be saved. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. As the entrance of the devils into the swine caused them to rush headlong to destruction, so those who are under the power of false religion are hurried impetuously to their own ruin, and to this destruction they rush voluntarily. It is not recorded that there was even one sheep in the herd which perished in the waters. "Even so it

is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. xviii. 14. Sheep may be scattered, and even associated with swine, but they cannot feed and thrive upon the husks and filth which fatten swine; and they will not become swine by their association, though their coats may be polluted by contact with their foul companions, so that they may appear as vile as their associates. So the Lord commands his people, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18. The place where this miracle was wrought was in the country of Manasseh; and it is worthy of especial notice that this unclean herd was there, since it was contrary to the law of Moses for any Israelite to eat swine's flesh. The type clearly shows the carnal mind still warring in the members of the subjects of divine grace; and in the unclean lusts of that mind those devils still rage until the dear children of God are delivered from their power by the victory which God gives them through our Lord Jesus Christ. In the swine is the type of all enemies of holiness, whether they be found in the organized opposition of worldly religion, or in the inbred corruption of the flesh. All are impelled to destruction by these devils; but as the swine were unclean before the devils entered into them, so the corruption of the carnal mind does not need the presence of any other evil spirits to make it "enmity against God." The word of Jesus alone has power to make his people clean by the sovereign virtue of his own precious blood.—1 John i. 7.

"Many are called, but few are chosen." This expression closes the parable of the marriage supper, and also that of the laborers.—See Matt. xx. 16; xxii. 14. Evidently the true import of these words can only be seen in their connection with the parables in which they were spoken. Primarily both these parables illustrate the rejection of the national Israel and the salvation of God as revealed to the Gentiles. That nation was called by the law and the prophets, yet as a natural generation they were concluded in unbelief, and were rejected as disobedient to the requirements of that covenant which God gave them by Moses. The election are the chosen or approved people of God, and the rest were blinded.—Rom. xi. 7. This calling is not the same with that in Romans viii. 30; for in that calling the final glorification of its subjects is assured. In the parable of the supper all of them who were called were rejected; and the Lord said effectively, Behold me, unto a nation that was not called by his name.—Isa. lxxv. 1. See also Romans ix. 25-29.

The parable of the ten virgins was spoken by our Lord in connection

with other parables illustrating his answer to the three fold question of his disciples, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The manner of this inquiry indicates that the disciples supposed the overthrow of the city of Jerusalem was to be simultaneous with the end of the world, and that the coming of the Lord should be the signal for the dissolution of all material things. Doubtlessly their natural minds were seeking some tangible evidence which could satisfy their reason of the divine authority and power of their Lord, just as the same vain aspiration arises in the hearts of the saints in this age. It is certainly true that Jesus had power sufficient to silence all their unbelieving questions, but such was not his will. Instead of giving them the desired information directly, he replied in the use of these parables, the lesson of each one being forcibly presented as enjoining upon them to watch constantly for the coming of the Son of man. This impressive admonition was needful for those disciples to whom he spoke the discourse of which this parable is a part; for he said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Yet the end of the world to which their reason looked has not yet been fulfilled in the dissolution of the material universe. The end of that legal world did come in that generation, and that heaven and earth did pass away with a great noise, and those elements did melt with fervent heat.—2 Peter iii. 10. The Lord taketh away the first legal covenant, that he may establish the second, the gospel dispensation. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. x. 10. This coming of the Lord Jesus is indeed in the clouds of heaven. It is not in the clouds of darkness which obscure the atmosphere of earth. These clouds of heaven are bright with the testimony of Jesus.—Zech. x. 1. Yet only they who have life and sight can behold the brightness of that witness which is borne by these clouds, even as the natural light is of no use to those who are literally dead or blind.

The time when the kingdom of heaven shall be likened unto these ten virgins is specified as "then," when the Son of man cometh to judge his own servants. Then, both the wise and the foolish virgins are likened to this kingdom; the willing and obedient saint is prepared to receive the approbation of his Lord, and is thus blessed, as declared in verse forty-six of the preceding chapter. The disobedient and negligent one is cut off and severed from the joys of his Lord in his conscious rebellion, and must experience the pain and sorrow described in the verse preceding this parable. So, David cried out of the sin and folly of his own vileness, Jonah cried out of the belly of hell, and Peter went out and wept

bitterly, under the chastening rod which they received in living after the flesh. It is very soothing to the stupefied conscience of a disobedient saint to generously give to the unbelieving world all the reproofs and rebukes which are left on record. Accordingly these five foolish virgins have been supposed to represent such as have not received the grace of God in being made alive from the dead. It is well to be careful that we do not contradict our Lord in our exposition of his teachings. He says the kingdom of heaven shall be likened unto ten virgins, which includes the foolish and the wise. If all saints were at all times obedient and walking in the Spirit, there would be no need of the inspired exhortations, admonitions and reproofs. The same saint may in his experience be at one time in the condition of the wise, and at another time in that of the foolish virgins in this parable; as in the case of Peter, when on the mount of transfiguration he forgot self entirely, and was wholly filled with the love of his Lord. Then he was prepared to enter into the joy which abounds in the presence of God. When the Lord looked on him in his base denial of his Master, he was like the foolish virgins. He did not then enter into the rejoicing which was experienced when he had in lively manifestation that "grace, whereby we may serve God acceptably with reverence and godly fear." These parables are applied to the kingdom of heaven and the coming of the Son of man. This is the name by which he is called as the sovereign Judge: "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."—John v. 26, 27. So, when the Lord judges his people, he knows our frame and remembers that we are dust, and his chastening rod is administered in mercy. While teaching us that it is a fearful thing to fall into the hands of the living God, (Heb. x. 31,) he reveals the pity of a father to comfort every chastened saint.—Psalm ciii. 13, 14. This coming of the Lord to judge his people is not to be confounded with his coming to execute vengeance upon the world of the ungodly. It is to his chosen people that he says, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos iii. 2. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. But in the final visitation of righteous judgment upon a guilty world, "The wicked shall be turned into hell, and all the nations that forget God."—Psalm ix. 17. So the Lord declares the condemnation of them who know not God, saying, "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46.

It is not claimed that in these brief reflections every application of these parables has been presented. While the primary design is stated in the

closing verse, as admonishing his disciples to constant watchfulness, there may be various special senses in which the testimony of Jesus is illustrated by them. In the view we have given of the parable of the virgins, it will be understood that the marriage represents the experience of joy in the presence of the Lord which is realized by his obedient followers, while the disobedient find no admission to those joyful assurances which are only felt in walking in the Spirit and ordinances of the Lord. The salvation of every one for whom Jesus died was secured in his victory over sin and death. Nothing of that is left suspended on the obedience of those whose sins he bore in his own body on the tree. When he said, "It is finished," there was no uncertainty as to the redemption of all his people. And when he was raised up from the dead by the glory of the Father he brought to light the life and immortality of every one whose life is in him. In his righteousness they are all perfect, and they shall not come into condemnation, but are passed from death unto life. Being dead to the law by the body of Christ, they are free from sin; yet they are not without law to God, but under the law to Christ.—1 Cor. ix. 21. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. v. 13.

#### MATTHEW XXVII. 6, 7.

"PLEASE give your views on Matthew xxvii. 6, 7, especially the thirty pieces of silver, the potter's field, and the strangers.  
S. B. J."

#### REPLY.

IN the exact fulfillment of the prophecy spoken by Zechariah more than five hundred years before this important event, the absolute predestination of God is manifest as controlling the wickedness of man. Thirty pieces of silver was the legal price of a slave, as fixed Exodus xxi. 32. The priests could give no more, nor could Judas accept less. When impelled by remorse the traitor cast down the money in the temple, the priests could use it in no other way but to buy the potter's field. As the price of blood, they could not put it in the treasury, yet it did not hurt their hypocritical consciences to shed that innocent blood of which it was the price. This is characteristic of false religion in all times: Strenuously exact in tithing of mint, it passes over judgment and the love of God. The burial place for strangers which was purchased with this accursed money was known as "The field of blood." Even this use of the money the Lord had recorded before the traitor was born. There is no room to question the purpose of God in all this dreadful wickedness, yet the guilt of those who were employed in it was not palliated by the fact that they fulfilled what his hand and counsel determined before to be done.—Acts ii. 23; iv. 27, 28. The probable design of this polluted burial place for strangers (that

is, for Gentiles) was that even in the grave they might not mingle with the self-righteous Jews; but whatever was their motive they but fulfilled the prophecy of Zechariah, who is called in this connection Jeremy. There may be further particular significance in the number of pieces of silver, and in the potter's field and the strangers, but it is not clear to our present view. If our brother has light on the subject we should be pleased to hear from him, as true light belongs to all the household of faith.

#### SOLOMON'S SONG V. 3.

"I HAVE never asked you to write on any subject, but now request your views on Solomon's Song v. 3, if you will favor me so much.  
J. W. W."

#### REPLY.

THE verse specified is the language of the spouse in reply to the appeal of her Beloved for admission. It represents her as having composed herself for sleep when the voice of her Beloved knocks. The whole of this Song of songs is a dialogue between Christ as the Beloved and the church as his spouse. In her language is expressed the emotions and experience of the saints individually as well as of the whole redeemed church. In the verse on which our brother wishes our views the dull and drowsy spouse is excusing herself for indifference to the voice of her Beloved, as having put off her coat and washed her feet for the night, and feeling averse to being disturbed or aroused. In this respect she is described in the message to the Laodiceans.—Rev. iii. 14-22. The admonition applies to her, as written Ephesians v. 14-17. The same reproof and charge may be brought home to the dull and stupid heart of the individual christian. The Spirit takes and shows these things to such as are led by its gracious power. Perhaps our inquirer can recall some such seasons in his own experience, in which he will read the true significance of the figure in the text. This will be far more satisfactory than anything which can be written or said by us; for it is only by personally experiencing the truth that we are prepared to feed upon it. May the grace of our Lord deliver us from that sleepy condition, even though it be by the severe discipline described in the subsequent context.

#### INQUIRIES AFTER TRUTH

I SHOULD like to have Elder W. J. Purington give his views on Psalm xxv. 12, 13, if he has any light on the subject. "What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth."

#### A READER OF THE SIGNS.

MECOSTA, Mich., June 1, 1885.

WILL brother John Stipp, of Oregon, please give his views on Zechariah vi. 12, 13, and oblige a pilgrim?  
STEPHEN HAMMOND.

#### OBITUARY NOTICES.

Miss Elanor Jane Gill departed this life on March 2, 1885, at the residence of Mr. Wm. Lyons, Baltimore City, Md., aged seventy-one years. She had suffered intensely for many months of entire prostration, so much so that no one could see her save those who cared for her. Our deceased sister had always been a regular attendant at our meeting in Baltimore. Her mother was a member of the same church for many years before her, and but few were more deeply spiritual than she always was, as I have been informed. Our dear sister who has just departed, united with the church in September, 1870, when it was my privilege to bury her in the likeness of the death of Christ and to raise her from the watery grave in the likeness of his resurrection. Since then it has been her delight to fill her place in the church and to do what she could in helping where help was needed. She trusted to his grace. At the last her sufferings were great, and of such a nature that she could not converse upon any theme with satisfaction. Many friends and relatives and the church mourn their loss, but they believe it was great gain for her to die. May God give to all the same hope in Jesus that our sister had.

#### ALSO,

Miss Sarah Firth passed peacefully away on Tuesday, March 17, 1885, at the residence of Dr. John Thorne, Baltimore, Md., aged sixty-nine years. Her disease was a severe attack of congestion of the liver, and she was ill but about four days. No one among our number will be longer remembered nor more sincerely mourned than this most estimable lady. My sense of personal loss is very great. For seventeen years she has been a warm and steadfast friend to me and mine. I owe her a deep debt of gratitude that I never could have paid. In all these years I have been in her company much, as brother Thorne's house has been my home in Baltimore, and I never saw in Miss Sarah anything whatever that I wished had been different. This is saying much, but it is true. She had lived in brother Thorne's family as a friend and sister and companion for twenty-three years. None but themselves can tell how great is their loss. Our dear friend had her membership at the Presbyterian Church, but for many years she had mostly attended our meeting in Baltimore. When hindered by sickness or otherwise from being present, she nearly always sent the amount which she was accustomed to put in the Sunday collection. She was not given to speaking much about the exercises of her own mind, but was always a listener to preaching and christian conversation. She bore fruit to the glory of God, and fruit is better than leaves. Many scores of Baptists who will read this will be grieved with us, because they have had good reason to know her unvarying kindness and readiness to care for them cheerfully when they have visited brother Thorne's. My heart would prompt me to say much more. I know that I have lost one of the best friends that I have ever had. The loss to brother and sister Thorne can never be made up. Her birthplace was in England, but she came to this country with her parents when but a child. She leaves a sister in Towson, Md., and nephews and neices there and in the west. Many, very many mourn for one whose place can never be filled.

#### ALSO,

Mrs. Caroline Ferguson fell asleep in Jesus on Monday, March 23, 1885, at her residence in Baltimore, Md. Her disease was general debility or failure of the vital powers. She was born in Baltimore, Jan. 27, 1802, and was aged eighty-two years, one month and twenty-six days. Her maiden name was Hyde. When young she was married to Mr. Thomas Ferguson, who died in 1851. Some two or three years afterward she was baptized in the fellowship of the Ebenezer church by Elder Francis Thorne, at that time the pastor of the church. I have not been able to ascertain the exact date of her baptism, but it was about the summer of 1854. Since that time it has been her delight to walk with the church to the house of God. She was possessed of a strong, clear, vigorous mind, and was thoroughly imbued with the

truth of salvation by grace. She did not believe in salvation by forms or ceremonies or good works, and upon every proper occasion was ready to bear unyielding testimony to the power of that grace which saves. I think that she came as near living a life of faith as any one that I ever knew. Christ and his cross has been her chief theme ever since I have known her. She lived believing in Jesus; and when her bodily powers began to fail her faith did not fail, and she fell asleep trusting in the Savior, and sure of the blessed resurrection of the body at the last day. Sister Ferguson was blessed with a competence of this world's goods, and she delighted to be liberal in the cause of her Master. She was ready to fulfill all that she had promised. Personally I may say that she was a warm, steadfast friend, and I shall miss her cheerful face and spiritual conversation. She leaves two sons, one of whom had always lived with her, and affectionately cared for her in her declining years. Also several grandchildren are left, who were very dear to her. May God bless and comfort all who knew and loved her. Loving hands carried her to her grave on March 26th.

#### ALSO,

Mrs. Ann C. Baseman departed this life on Sunday, April 5, at the residence of sister Mary Beckley, Reisterstown, Md., aged sixty-one years. Her disease was an attack of pneumonia, which, though light in itself, was yet so complicated with heart disease and liver trouble as to render recovery impossible. None of us looked for such a termination to her sickness, and we were all shocked when the end came. Sister Baseman was the daughter of Elias Brown, formerly a member of Congress from this district, and was the widow of Judge Vachel Baseman, of this county. I became acquainted with her soon after coming to this town to live, and in August, 1871, it was my privilege to baptize her in the fellowship of Patapsco Church. For years afterwards her home was a pleasant place to visit, and I can never forget many joyful hours spent at her house, with herself and her husband, while he lived. The theme of the religion of Christ she delighted in. When it was possible to be present, she was never absent from the meetings of the church, and took great delight in the preaching of Christ and him crucified. She had a wide circle of acquaintances, and a large collection of people attended her funeral, and followed her to her grave. The little church at Patapsco will miss her sadly, but we feel sure that she is better off than here. She leaves no family, except an adopted daughter, who has been to her all that the most devoted child could be, and has done for her more than most children would.

• It was a sad privilege to me to attend all the above funerals, and to speak at each one briefly of the glorious hope set before us in the gospel.

I remain your unworthy brother in hope,  
F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—In compliance with the request of the bereaved husband, brother Stephen Carroll, residing in this county, near Pales-tine, I now forward for publication in our medium of correspondence, the SIGNS OF THE TIMES, a notice of the death of his wife, who departed this life on the 11th of September, 1884. Sister Carroll was a daughter of Wm. and Bethany Dekle. She was born in Emanuel Co., Ga., April 13, 1824. The same year her parents moved to Thomas Co., Ga., and located for life. Although at that time this was a wilderness country, yet it was soon settled. Sister Carroll's parents were members of the church, and in her sixteenth year she was united in matrimony to Stephen Carroll, and united with the Methodists. She remained with them but a short time, being dissatisfied there, and in the year 1843 united with the Primitive Baptists, where her husband's membership was, called Olive Church. She was baptized by Elder Henry Melton. Not long after, her husband was called to ordination as deacon of that church, and soon after there was an arm of that church extended to an adjoining settlement, and brother and sister Carroll went with the arm, and had preaching regularly by Elder

Wiley Massey. They received and baptized many, and were soon constituted a church, called Antioch. They remained there until Saturday before the second Sunday in December, 1872, then obtained a letter from the church, and in 1873 emigrated to McLendon Co., Texas. After a stay of nearly two years there, they moved to Anderson Co., Texas, where they settled, as they supposed for life. On Saturday before the fourth Sunday in May, 1875, they joined by letter Fort Houston Church, and sister Carroll lived a faithful member of this church until God in his goodness called her hence, as we believe, to enter fully into all the joys of heaven or ultimate glory. For several years she was in feeble health, often saying, "It will not be long till I will have to leave the afflictions and troubles, and it will be a good exchange." In her afflictions she was up and down. She bore it all, as we think, with christian fortitude. Finally on the 28th of August, 1884, she was taken with malarial typhoid fever. The doctors were called and were regular in attendance, and seemingly at times she was better; but she would say, "I will not get well, and I am reconciled. I want God's will to be done, for at his bidding I am ready to go." Sister Carroll was the mother of thirteen children (nine sons and four daughters), of which number nine survive her. She often engaged in prayer for her children, the youngest one then being about grown. She kept her right mind until about three days before she died. The most of the time during the last three days she was delirious. Thirty-five minutes after four o'clock in the evening of September 11, 1884, the wife, mother and sister passed away like an infant going to sleep, without a struggle, and with a glow of countenance which seemed to say, All is well. The writer of this notice was with her only once during her last illness. I was in attendance, by request of the bereaved husband, at the grave, where a goodly number assembled. In much weakness I tried to talk a little by way of consoling those that mourned.

Thus our heavenly Father has taken away an affectionate wife, a devoted mother, a good neighbor, and a faithful member of Fort Houston Church. May our God sanctify the affliction unto the good of the bereaved, and to his name be endless praise.

U. J. BELL.

PALESTINE, Anderson Co., Texas.

DIED—At her home in Anderson County, Ky., on the third of April, **Mrs. Mildred Paxton**, aged seventy-three years, four months and fourteen days. Sister Paxton had been rather declining for a year or two, but had attended to her household affairs until about two months before she died. It was then ascertained that she had cancer. The disease progressed rapidly, but she bore her affliction and suffering with much christian fortitude. About two or three weeks before she died she became quite composed and remained so for several days, during which time she talked much to the family, and appeared resigned to the will of her heavenly Father. She related her experience fully, with much clearness, manifesting that she still had that good precious hope which is an anchor to the soul, both sure and steadfast, and reaches to that within the veil; after which she commenced sinking, and continued so until passing from this world of sin and woe to enter that eternal world of peace and happiness, where sin and sorrow never enter. Sister Paxton was baptized by Elder W. W. Penney, and united with the Baptist Church when quite young, and much adorned her profession up to the time of her death. She was married to R. H. Paxton in the fall of 1833. They raised ten children, all still living. Six of the number belong to the Old School Baptist Church. And now may those who have put on Christ by profession, follow the example of their most dear and departed mother. I have known her for sixty years, lived near her all the time, and I can truly say that I never heard any person speak ill of her. She seemed to have the good will of every person with whom she became acquainted. She was a kind companion, an affectionate mother, a good neighbor, and was esteemed highly as a member of the

church. And now to her dear children left behind I would say, Weep not for her. She is now at rest in heaven, her home, among the blessed. May God prepare us all for that change when it shall come, is my prayer for Christ's sake.

A. J. BICKERS.

ANDERSON COUNTY, Ky.

DIED—Jan. 19, 1885, our dear niece **Harriet A. Yerkes**, aged twenty-five years. She was baptized in the fellowship of the Southampton Church on the second Sunday of June, 1883, by Elder P. D. Gold. She was so happy, she seemed carried above the things of this world. It was a most beautiful sight, as many who witnessed it can testify. Harriet was a very frail little creature, and her health was poor at that time. Her home being at a distance from the meeting-house, she was not permitted to meet with the church many times after she became a member. The last year of her life she was a great sufferer, but bore her suffering very patiently. I never heard that a murmur escaped her lips, and stronger faith and trust in the Lord I think is seldom manifested in the aged saint. She would sometimes say that she seemed to be lifted out of herself, and saw such glory and beauty as was inexpressible. The dear Savior was indeed precious to her; and while he afflicted on the one hand, he sustained on the other, enabling her to feel that underneath and around her were the everlasting arms. I visited her a few days before her death. She spoke calmly of her failing strength, and said that the end must be near; that she often thought of the hymn,

"It is not death to die,  
To leave this weary road,  
And 'midst the brotherhood on high,  
To be at home with God."

The night before she passed away, whilst loved ones were weeping around her, one said, "How can we part from you?" She said, "I would like to stay with you a little longer, but I feel so well satisfied with the Lord's will, that I am ready to go." She told her mother to try not to think of her own loss, but of her gain. O we do greatly miss the dear child. She left parents, a brother and sisters, with many other relatives and friends, together with the church, to mourn; but we feel assured that our loss is her gain. Elder Durand attended the funeral, and spoke in a very comforting manner from 1 Cor. xv. 55, 56.

A. H. ADDIS.

ELDER G. BEEBE'S SONS:—I beg a place in your obituaries to record the death of my beloved sister-in-law, **Mrs. Phebe Winchell**, who died March 20, 1885, in the seventy-sixth year of her age. The deceased was born July 23, 1809, in the town of Olive, Ulster Co., N. Y., where she resided at the time of her death. She was married to Josiah Winchell in 1834, with whom she lived happily until March 24, 1846, when he died. And now, after twenty-nine years of patient waiting, she has gone to meet him, leaving a son and daughter to mourn their loss, together with other relatives and friends. She never made any public profession of religion, living some distance from any church, and feeling too unworthy; but she gave strong evidence of a hope in Christ. Her disease was dropsy, and her sufferings were great during the whole winter. But she was never heard to murmur, saying to her daughter, in answer to a question, "Yes, child, I suffer, but these sufferings are nothing to what my Savior bore for you and me."

Farewell, dear children, cease to weep;  
I only close my eyes in sleep;  
Fight faithfully, for God will be  
A father and a friend to thee.

M. W. BOICE.

LOOMIS, Delaware Co., N. Y.

My friends, come sympathize with me,  
While I my sorrow tell,  
How death's cold hand has torn away  
The one I loved so well.

My mother dear is called away,  
And we are left to mourn;  
On earth she could no longer stay,  
The Father called, "Come home."

My earthly all is lost to me,  
But I will not complain;  
She's free from grief and misery,  
My loss is but her gain.

While we are toiling here below,  
In sorrow, pain and grief,  
In heaven above, where all is love,  
I hope we soon shall meet.

E. WINCHELL.

DIED—In the city of Bushnell, McDonough Co., Ill., May 21, 1885, of congestion of the lungs and other ailments, **Mrs. Emmeretta R. Fehr**, wife of Mr. E. H. Fehr, aged thirty-three years and about nine months. She was a daughter of Matthias and Mary A. Prichard, and was born in Licking Co., Ohio, but came to Illinois with her parents in 1855, and in 1861 they located in Bushnell. Before she was married she was engaged for some years in teaching school, and was very successful in giving satisfaction wherever engaged, and "Miss Emma" was a favorite among the young people for her modesty, kindness and many social virtues. On the 23th of November, 1878, she was united in marriage with Mr. E. H. Fehr, by the writer hereof, and they lived in happy union and love till death severed them. The deceased was not a member of the visible church of Christ, but her life, her many virtues and the calmness with which she met her death give her friends a hope that she is now in a better world. She was, indeed, a model of a woman in all the natural relations of life. An obedient and dutiful child, a faithful and loving wife, a tender and affectionate mother, a true and devoted friend. Her last illness was very painful, but brief, and was borne with the patience of a christian. She has left her devoted and heart-broken husband, her dear little Mary, about five years old (having lost an infant son in 1882), her parents, who are Primitive Baptists, one brother, two sisters and many friends to feel their sad loss. At her own request I attended on the occasion of her funeral, which occurred on Sunday, the 24th, and spoke briefly, to a large concourse of people, from Rev. xxi. 4. After which her remains were laid in the city cemetery, to await the summons of her Lord. May the Lord bless the bereaved. Your brother,

I. N. VANMETER.

MACOMB, Ill., May 25, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—By request of brother and sister Barnum, of Franklin County, Ind., please publish the obituary of their beloved daughter, **Mrs. Philena Zepp**, who was born Jan. 31, 1859, in Union County, Ind., and came to Iowa in December, 1880; and was married to Mr. John W. Zepp Dec. 26, 1882, and fell asleep in Jesus Feb. 18, 1885, being twenty-six years and eighteen days old. The deceased was the subject of two years of painful suffering with that dreadful malady, consumption. The last two months of her life she was voiceless, except in a whisper, her throat, mouth and nose becoming raw and inflamed. Yet in all her sufferings not a murmur was heard. She was meek as a lamb, as humble as a child, and as patient as Job. She was buoyant with hope, triumphant in faith, and soared aloft on the wings of love. And we know that they are all fruits of the Spirit, which will not grow on nature's barren soil. Sister Philena never made any public profession of faith, but she gave us ample evidence that she was a child of grace, an heir of God, and in possession of that peace that the world cannot give nor take away. She selected two hymns for the funeral occasion, 740 and 746, of Thompson's Collection. By her request the writer spoke on the occasion from 1 Cor. xv. 20, to an attentive congregation. She leaves a husband, father and mother, sisters and brothers, with many other relatives, to mourn their loss. Her spirit we believe is with her God, and her body now sleeps in Mt. Zion Cemetery, to be raised at the sound of the last trump, in the likeness of Jesus.

ROBERT SPEIRS.

IOKA STATION, Iowa.

OUR beloved mother, **Mary Reeves**, wife of Elder George Reeves, died January 26, 1882, aged eighty-four years, seven months

and twenty-nine days. Her disease was old age and pneumonia. She was sick about one week, and was enabled by grace to bear her afflictions without a murmur. As she neared the end of her pilgrimage her confidence was strong in the Lord. She has been for many years an orderly member of the Old School, or Primitive Baptist Church, at Caesar's Creek, in Greene Co., Ohio, and was esteemed as a mother in Israel. She was well named Mary, for she delighted to sit at the feet of Jesus. She survived her companion thirty years. She was a faithful companion of a minister, he being a man of rather poor health, and many times would regret to go to his appointments; but she would get his clothes for him, and urge him to go, as she thought it proper and right to fill his appointments. She had good government over her children when left to herself, or when the father was away, filling his appointments. We, her children, (several of whom are members of the same church), feel to mourn our loss, but our loss is her gain. At her funeral the extreme cold weather was such that we could get no minister to attend, but appropriate remarks were made by a friend.

E. M. & D. L. REEVES.

BOWERSVILLE, Ohio.

BROTHER **Benjamin Harvey** died at his residence in Scott, Ind., Thursday, April 23, 1885, aged eighty three years. He joined the Baptist Church at New Salem, Ind., in 1859, since which time he has been a true christian. He was a lover of the truth, and religion was the chief theme of his conversation. During his short illness of about three weeks he assured his friends many times that all was well with him, and on the morning preceding his death was heard to say, "I'll soon be in heaven." He leaves a wife and two children, who deeply mourn the loss they sustain, but with the blessed assurance he gave them, they feel that it is his eternal gain. The large and interested congregation present at the funeral, on Saturday, April 25, showed the high esteem in which he was held. A discourse was preached by the pastor from the text selected, Psalm xxxii. 1, "Blessed is he whose transgression is forgiven, and whose sin is covered."

"And I shall soon be dying,  
Time swiftly glides away;  
And on my Lord relying,  
I'd prove that happy day."

DIED—At her late residence in New Vernon, Orange Co., N. Y., on Monday evening, May 18, 1885, **Mrs. Eliza King**, aged seventy-four years, four months and twenty-three days. The deceased was a daughter of Mr. Samuel Beyea, who died many years ago. Her husband, Mr. Thomas M. King, died very suddenly, on Dec. 20, 1874, leaving her childless. Though not a member of the visible church, Mrs. King was a regular attendant at our meetings, and was a dear lover of the truth, and had long entertained a hope in the Savior of sinners. We believe that for her to die was gain. Her funeral was attended at her late residence on Wednesday, the 20th, the services being conducted by Deacon Hiram Horton.

BENTON JENKINS.

### ASSOCIATIONAL.

THE Chemung Old School Baptist Association is appointed to be held with the church at Caroline, Tompkins County, New York, on Wednesday before the third Sunday in June (17th), 1885, and two following days.

Those coming from the east by the way of Owego will take train on the D., L. & W. R. R. for Willseyville. Those coming by way of Elmira will take train on the E., C. & N. R. R. for Willseyville or White Church. Those coming by way of Cortland will take train on the E., C. & N. R. R. for White Church. Those coming by way of Ithaca will take train on the D., L. & W. R. R., for Caroline. A cordial invitation is extended to all lovers of the truth to meet with us. The friends will be met at the different stations and cared for.

Trains leave Owego at 6 a. m., 10:50 a. m., and 4:30 p. m. Trains leave Elmira at 7 a. m. and 3 p. m.

MOSES HURLBUT, Church Clerk.

## YEARLY MEETINGS.

THE Old School Baptist Church of Middleburgh, Schoharie County, N. Y., has appointed a yearly meeting to be held at their meeting house on East Hill, on Wednesday and Thursday, June 17th and 18th, 1885. An invitation is extended to all who love the truth, particularly brethren in the ministry.

GEORGE J. BORTHWICK, Clerk.

THERE will be a yearly meeting, if the Lord will, with New Hope Church, at Greenbush, Warren County, Illinois, embracing the third Sunday in June, to begin on Friday at 4 o'clock p. m. Ministers and others of our faith are cordially invited to meet with us.

I. N. VANMETER, Pastor.

A YEARLY meeting is appointed to be held with the Old School Baptist Church of Halcott, Greene Co., N. Y., on the first Saturday and Sunday in July, 1885. Those coming on the cars will be met at this depot the day before the meeting. By order of the church,

J. H. SCUDDER, 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, 1832.

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. 53.

MIDDLETOWN, N. Y., JULY 1, 1885.

NO. 13.

## POETRY.

### MY SEVENTIETH BIRTHDAY.

(Sunday, June 14, 1885.)

COME, hear me tell the story of what the Lord has done,  
And join to give him glory, for he's the Holy One;  
He always has watched o'er me for three score years and ten,  
In danger gone before me, and has my leader been.

While in my cradle lying, a frail and helpless thing,  
He heard my plaintive crying, and did assistance bring;  
Through many a youthful danger he safely led me on,  
Though I was yet a stranger to God and to his Son.

While I by sin was blinded, and on the downward road,  
Not only carnal minded, but wandering from my God;  
He, in divine compassion, my blinded eyes unsealed,  
To see my lost condition, and Jesus Christ revealed.

Since I made a profession of Jesus' precious name,  
I've made a slow progression—so weak, and halt, and lame;  
Yet he has journeyed with me for more than fifty years,  
And wisely measured to me my joys, and hopes, and fears.

Since I began life's journey, just seventy years ago,  
I've seen an end to many who traveled here below;  
Ambition has been blasted, and kingdoms passed away,  
And countries have been wasted by war's relentless sway.

Yet there is one thing only I've never known to fail,  
Along life's way so lonely, where troubles oft assail;  
This one thing is the goodness of God to worthless me,  
To whom he endless praises to all eternity!

L. N. VANMETER.

MACOMB, Ill.

## CORRESPONDENCE.

"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 seraphim: 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. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."—Isaiah vi. 1-4.

In a letter received from sister L. P. Daniel, of Acworth, Cobb Co., Ga., she requests my views through the SIGNS OF THE TIMES on the above Scripture. Such as I have I freely give, with the desire that I may only write what is according to the doctrine of God our Savior. The prophet Isaiah was wondrously favored of the Holy Spirit with visions and revelations of the Lord. The deep and glorious things that he wrote, show that he was one in whom the Spirit of Christ did testify

beforehand of the sufferings of Christ and the glory that should follow.—1 Peter i. 11. What a wonderful and precious and soul-humbling vision is this that he received. It was not the fruit of the exercise of his natural imagination, nor of his own volition. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i. 21.

"In the year that king Uzziah died." This was a notable year in the times of the kingdom of Judah. It is recorded of Uzziah the King, that "when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went in the temple of the Lord, to burn incense upon the altar of incense."—2 Chron. xxvi. 16. This was only lawful for the priests, the sons of Aaron. The Lord smote him with leprosy, he was driven from the temple, the reins of government passed into the hands of Jotham his son, and Uzziah died. "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." What a wonderful sight! The King, the Lord of hosts, sitting upon a throne in the temple. In this vision Isaiah saw more than the natural eyes of any high priest had seen, when entering into the holy of holies. The people stood without while the priests went into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone, once every year; not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.—Heb. ix. In this vision and revelation of the Lord, the prophet Isaiah is standing without the temple. To him the Holy Ghost makes manifest the way into the holiest of all, the new and the living way. The veil is rent from the top to the bottom, and within the veil, into heaven itself, (Heb. ix. 24), Isaiah sees the King, the Lord of hosts, sitting upon a throne. Who is this King of glory, the Lord of hosts, whom Isaiah saw? It is the Word made flesh, the Son of God, our Lord Jesus Christ; for in John xii. 41 it is recorded, "These things said Esaias, when he saw his glory, and spake of him." This sight of the King in his beauty (Isaiah xxxiii. 17) is Jesus sitting upon his mediatorial throne. Unto the prophets in old time the testimony was given of the sufferings of Christ and

the glory that should follow. Isaiah "saw his glory." King Uzziah, aspiring to the priesthood also, under the dispensation of the old covenant with its types and shadows, unlawfully entering into the temple to offer incense, is smitten with leprosy, driven from the temple and died. But Jesus, the Son of God, in his own person is both King and Priest; not of the Levitical priesthood, not after the law of a carnal commandment, but after the power of an endless life; for it is written of him, "The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchizedek." "Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. 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." And having purged our sins, he sat down on the right hand of the Majesty on high. How deep and glorious is the revelation of the wisdom and grace of God recorded in the Scriptures. How dependent we are upon the gift of the Spirit, that we may know the things that are freely given to us of God. Well might the apostle Paul write unto Timothy, "Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. Our Lord Jesus Christ in his underived and eternal Godhead is the brightness of the Father's glory, and the express image of his person, upholding all things by the word of his power. Jesus speaks of the glory which he had with the Father before the world was.—John xvii. 5. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John ii. 1, 2. "Before thy hands had made the sun to rule by day, Or earth's foundations laid, or fashioned Adam's clay, What thoughts of peace and mercy flowed In thy dear bosom, O my God." In the everlasting covenant ordered in all things and sure, the Father, the Word and the Holy Ghost, that bear record in heaven, and are one, did in immutable counsel and eternal purpose order and make sure the eternal salvation and the incorruptible and undefiled and unfading inheritance unto all the election of grace, who were chosen in Christ Jesus before the foundation of the world.

"Jehovah in counsel resolved to fulfill The scheme from eternity laid in his will; A scheme too profound for a seraph to pry, And all for the lifting of Jesus on high."

In the everlasting covenant, God the Father swore and saith unto the Son, "Thou art a Priest forever, after the order of Melchizedek." "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."—Gal. iv. 4, 5. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings, and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Heb. x. 5-7. "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." "God was manifest in the flesh." The heirs of salvation are partakers of flesh and blood: the Son of God therefore himself took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.—Heb. ii. 14. Christ hath suffered for us in the flesh. He made peace through the blood of his cross, and made reconciliation in the body of his flesh, through death, to present all the election of grace without spot, or blemish, or wrinkle, unblamable and unreprouvable in the sight of God the Father.—Col. i. 21; Eph. v. 27. When Pilate said unto Jesus, "Art thou a King?" "Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John xviii. 37. Now was the time of his humiliation, and his judgment was taken away. He whom God delivered by his determinate counsel and foreknowledge, his murderers took with wicked hands and put to death. The Scriptures had foretold his sufferings, and Jesus himself had declared it unto his disciples, but they could not understand what it could mean. The characters of King and Priest and sacrifice are all found in Jesus. He is the Lord, mighty in battle, our High Priest to make sacrifice for the sins of his people. Blessed be the Lord, he put away our sins by the sacrifice of himself. As the Captain of our salvation, he went forth traveling in the greatness of his strength, mighty to save. Yet was he our sacrifice, the Lamb brought

to the slaughter; and as a sheep before her shearers is dumb, he opened not his mouth. Not a word of complaint came forth from his sacred lips. He loved his own, and would die for their salvation. Upon Jesus all the transgressions of the church were laid, and he bore our sins in his own body on the tree. It pleased the Lord to bruise him, to put him to grief. He went forth with his face like a flint. He fought with all the powers of darkness, with the adversary, the devil. In the confidence of his soul he cried, "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."—Hosea xiii. 14. What tongue can tell the terribleness of the conflicts which the Son of God endured and went through for his body's sake, which is the church? Behold him in Gethsemane. He cried out, "My soul is exceeding sorrowful, even unto death." "Being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground." Onward for the salvation of his people he went to Calvary, where all the curse of the law was poured forth upon him. He was stricken, smitten of God, and afflicted. He cried, "It is finished, and gave up the ghost."

"How willing was Jesus to die,  
That we poor sinners may live;  
The life they could not take away,  
How willing was Jesus to give.

They pierced his hands and his feet,  
His hands and his feet he resigned;  
The pangs of his body were great,  
But greater the pangs of his mind."

Christ died for our sins, according to the Scriptures; he was buried, and the third day he arose again. While Jesus was in the grave the hearts of the disciples were filled with sorrow, for the bridegroom was absent from them now. While two of them were returning to their home from Jerusalem, talking together of all these things, Jesus himself drew near and went with them; but their eyes were holden, that they should not know him. Jesus said unto them, "What manner of communications are these that ye have one with another as ye walk and are sad? And one of them, whose name was Cleopas, [was the other his wife? She was at the cross.—John xix. 25. These two were returning to their abode] answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" They told him what things, their hopes and fears; and then the blessed Redeemer said unto them, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" How very precious it is when the Holy Spirit takes of the things of Jesus and shows them unto us; to contemplate the sufferings of the Son of God for our sins. O how very dear must we have been to him, that he would undergo such suffering in our

behalf! "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smellingsavor." He suffered, the just for the unjust, to bring us to God. On Calvary he bore our terrible load of guilt. There he made atonement, there he buried our sins, and freed us from the law and its curse. But if Christ be not risen from the dead, then we are yet in our sins. But now, through the power and grace of God, we have a lively hope, by the resurrection of Jesus Christ from the dead. He ascended on high, and entered into his glory. The Holy Spirit gave to the dying thief upon the cross this precious hope in Jesus, the Captain of our salvation. He beheld the Holy One in his sufferings and humiliation, but faith revealed to him the King, the kingdom, and the glorious Lord Jesus, through great tribulation entering his kingdom. And unto him that is mighty to save, this poor, perishing one cried, "Lord, remember me when thou comest into thy kingdom." He believed that Jesus would endure and come through all his sorrows, and gloriously triumphant over sin and the curse, over Satan, death and the grave, and enter with joy into his kingdom of glory. Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in paradise." O what an entrance was that of Jesus into his kingdom, in his ascension to sit upon the throne of his glory! While his disciples beheld, he was taken up, and a cloud received him out of their sight. God is gone up with a shout, the Lord with a sound of a trumpet. Our Melchizedek, our High Priest and King, was received up into glory. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."—Psalm xxiv. This is our precious Lord Jesus, who ascended into the hill of the Lord. There, said God the Father, "I have set my King upon my holy hill of Zion. I will declare the decree. The Lord hath said unto me, Thou art my Son; this day have I begotten thee."—Psalm ii; Acts xiii.

"Triumphantly glorious, our Head has ascended,  
O'er death and the grave, all their power laying low;  
This gains us a rising when time shall be ended,  
Death no more shall hold us, ah never, O no!"

Jesus has triumphed gloriously. All the attributes of the everlasting God shine forth most gloriously in the kingdom of God's dear Son. The heavens declare the glory of God, and the earth showeth his handiwork; but it is in salvation that the glory of the Lord is great.—Psalm xxi. v. Glory to God in the highest, is declared in Jesus as King and Priest in his mediatorial kingdom. The

glory of his kingdom is the glory of the new covenant, of which Jesus is the Mediator. It is the glory that excelleth.—2 Cor. iii. 10. Here Jehovah makes known "the riches of his glory on the vessels of mercy which he had afore prepared unto glory." O what excellent glory beams forth from the throne of God and the Lamb! Here shines forth the power, the holiness, the love, the mercy, the grace of almighty God. Jesus upon his throne is crowned with glory and honor.—Heb. ii. 9. When the queen of Sheba beheld Solomon in all his glory, there was no more spirit in her. She with her natural sight beheld only the shadow, while in this vision Isaiah saw the substance, the greater than Solomon. He saw Christ's glory, and cried out, "Woe is me," &c. Mine eyes have seen the King, the Lord of hosts. Isaiah says, "I saw also the Lord sitting upon a throne." He sat down.—Heb. i. 3; viii. 1. He has vanquished his foes, has ended his toils, his own arm has brought salvation unto his people, he has taken to himself his great power, and now reigns upon his throne. He shall 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.—1 Cor. xv. Jesus has ascended on high, "far above all principality, add power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. i. 21. "I saw also the Lord sitting upon a throne, *high and lifted up.*" He is a priest upon his throne (Zech. vi. 13.), made higher than the heavens.—Heb. viii. 26. His throne and kingdom are exalted, lifted up above the rage and principality of Satan, above the curse of the law, above death and the grave forevermore. He hath all things under his feet. His kingdom ruleth over all. What a precious vision was that which John saw in the isle of Patmos, recorded in Rev. xix. 11–16. "I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True: and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron. And he treadeth the wine-press of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords."

"His train filled the temple." His robes, his skirts, what a glorious train! These are the many sons whom he hath brought unto glory, the children whom the Father hath given him,

the followers of the Lamb, the election of grace. Each fills his place; not one of them is missing. He has lost none. "His train filled the temple. Above it stood the seraphim; each one had six wings. With twain he covered his face, and with twain he covered his feet, and with twain he did fly." Does this signify his ministers, his ministry? It is written, "He maketh his angels spirits, and his ministers a flame of fire. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. i. 7–14. Did not one of them minister to Isaiah?—Verses 6, 7. "Each one had six wings. With twain he covered his face." As unworthy to behold the face of him who sat upon the throne, the mercy seat, they veil their faces, while they behold the glorious majesty of Zion's King. Moses hid his face, for he was afraid to look upon God.—Exodus iii. 6. And John, the beloved disciple, who also leaned upon Jesus' bosom, when he beheld him in his resurrection glory. "His countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead."—Rev. i. 16, 17. "With twain he covered his feet." Not worthy to stand in the presence of the Lord, to run in the way of his commands, not meet for inspection. "With twain he did fly." O what a comfort! what grace! to have two wings with which we can fly. It is said, "They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."—Isaiah xl. 31. They fly in obedience to the King, to do his pleasure. Thus these burning ones, the Lord's ministers, who are made a flame of fire, in humility stand, and wait, and worship "the high and the lofty One that inhabiteth eternity, whose name is Holy." And one cried unto another, "Holy, holy, holy, is the Lord of hosts." Thrice holy is the King in his beauty; for in Jesus Christ, our blessed Redeemer, our Melchizedek, dwelleth all the fullness of the Godhead bodily. All the perfections, the attributes, of almighty God, the three that bear record in heaven, the Father, the Word and the Holy Ghost (these three are one), are gloriously manifested and declared in the Word, who was made flesh, our Lord Jesus Christ, the King of kings, the Lord of lords, in his holy temple, whose throne is in the heavens.—Heb. viii; Psalm xi. 4. There is none as holy as the Lord; for there is none beside him; neither is there any rock like our God. "The whole earth is full of his glory." It is then, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. ii. 14. When Jesus entered into his glory, and sat down in the throne of his glory, his glory shone unto the uttermost parts of the earth. When our Lord came from Edom, with his vesture dipped in blood, thus gloriously appareled, he traveled in the greatness of his strength. Thus God came from Teman, and the Holy

One from Mount Paran. His glory covered the heavens, and the earth was full of his praise.—Hab. iii. 3. The whole earth is full of his glory. For all the ends of the earth have seen the salvation of the Lord. From the uttermost parts of the earth have we heard songs, even glory to the righteous.—Isaiah xxiv. 16. All flesh shall see the glory of the Lord. In all nations, and kindreds, and people, and tongues, the glory of the Lord is revealed. The whole earth, the gospel earth, the new covenant earth, the whole world, for whose sins Jesus Christ is the propitiation, in them the Lord makes known the riches of his glory. "And the posts of the door moved at the voice of him that cried." When the company of the disciples of our Lord Jesus were come together, and worshiped the Lord God, when they prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost.—Acts iv. 31. And it is written, "Thou shalt call thy walls Salvation, and thy gates Praise."—Isa. lx. The posts of the door moved at the voice of him that cried. Praise unto the King in his beauty was sung. It is that wonderful song of the loved and the redeemed of the Lord, which they alone can sing. "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever."—Rev. v. 13. "And the house was filled with smoke," with the sweet smelling savor of the burning incense (Rev. v. 8; viii. 3, 4), the intercession of our Melchizedek, our glorious King and Priest, upon the throne. "The temple was filled with smoke from the glory of God and from his power."—Rev. xv. 8. Are we able to enter into the experience of Isaiah, when he "saw his glory," and cried out, "Woe is me?" How exalted, how holy, is King Jesus in his beauty! While I am so low, so impure, but a crawling worm, a poor, wretched sinner, Jesus sits upon a throne, high and lifted up. I grovel here below, harrassed by cruel foes, often crushed and oppressed. I fear I am enslaved to Satan and my sins.

"O break corruption's iron yoke,  
And save me for thy mercy's sake."

Woe is me, for I am undone. Mine eyes have seen the King, the Lord of hosts, the chiefest among ten thousand. How dare I hope that I am numbered with them? How can such a vile sinner dwell with such a gloriously holy, holy, holy King? How can I expect the King will take any notice of me? The King did take notice, and regarded the low estate of Isaiah. And, poor, trembling soul, if thou art in the same case as Isaiah, thou shalt prove that Jesus has entered into his glory, and reigns for thee, and shalt partake of the grace and glory of his kingdom. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Thus Isaiah

was made to know that the sacrifice of Jesus was for his sins, and that he was without fault before the throne of God—Jude 24; Rev. xiv. 5.

I feel that I have very imperfectly written upon this sacred and glorious Scripture, and my desire to the Lord is that he will have mercy upon me, and bless that which is the truth, to the comfort and edification of his own.

Your brother, I hope, in Jesus,  
FRED. W. KEENE.

NEWBURY, Ontario.

TROY, Bradford Co., Pa., March 6, 1885.

DEAR BROTHER DURAND:—Being alone to-day, I will spend a little time in writing to you; and though it is not as satisfactory as it would be to see you, and commune with you of the feelings that I have at times, and the hopes that at times fill my soul, yet as I cannot enjoy the one I will accept the other.

I attended the meeting at Grover in February, which I believe is the third time I have attended since you were there. We had a very good meeting. Brother C. spoke with good liberty. All that did speak, spoke to the comfort and satisfaction of all the rest, excepting one. I have wanted to see you more than I can tell in these months of trial and sorrow. Much of my time has been spent in great anxiety and doubting, and, I guess, darkness, I do not surely know; at least my eyes have been holden. But I hope of late the Lord has made me to see Jesus, and to know him, and to say, "I was brought low, and he helped me." I cannot tell you how much I have been comforted and strengthened, and made to weep for very joy, by some communications in the SIGNS, when I have found that the desires and longings of soul and the heartfelt needs that I have had are the experience of christians. Especially have I been comforted and strengthened in reading Elder Beebe's editorial in the number for February 15th. Surely I have often been deeply concerned to know whether I have ever been delivered from the bondage of sin, and have often felt too vile to claim fellowship with the dear saints of God; yet brother Beebe says it is not presumption to feel this assurance, since none but such as are led by the Spirit can feel this godly sorrow for sin. As I read it I did hope that this reaching out of my heart was a longing for a holy conformity to Christ, to be restrained from sin, to be led in paths of righteousness; in short, that I do hunger and thirst after righteousness. O that the Lord would deepen and seal these impressions; that he would lead me by his own right hand, give me more grace, and finally bring me off victor over sin through Jesus Christ. I cannot live without my Lord's presence, and I dare not die without it. I must feel his guiding hand in darkness or I shall fall. I need some clusters of grapes from the promised Canaan or I shall faint by the way. But, blessed be his name, he has not suffered the oil to stay or the meal to fail entirely. I had hoped you would visit us in

the course of the winter or spring. If you should feel like it at some time, I would like you to write some upon Philippians i. 6.

EMELINE WEBBER.

TROY, Bradford Co., Pa., April 26, 1885.

ELDER SILAS H. DURAND—VERY DEAR BROTHER IN THE LORD:—I received your good, comforting letter all in good time, but it has taken me a long time to answer it. At your request I will try to write to you to-day of some of the Lord's dealings with me, and you must use your good judgment about sending it to the brethren Beebe.

I cannot give you a date when I think the Lord began to show me my condition, for from my earliest recollection there were times when I would have much unrest and trouble because I was wicked. I was very young when I remember feeling that I was a sinner, and that the sinner must be born again or feel the wrath of God. I often felt a desire that the Lord would give me repentance. Even then I seemed to know that repentance is the gift of God. I felt that I was without a hope, and was often troubled. Thus passed my childhood and youthful years, passing through some seasons of the outpouring of God's Spirit, often feeling condemned because I had such a hard heart. My parents were true and earnest and exemplary christians. My father was the deacon of the Baptist Church of Columbia & Wells from its constitution in the early years of this century until his death in 1834. His death was painfully felt by his family, and scarcely less so by the church. I was still a stranger to God, and continued in this state, with occasional seasons of unrest and transient trouble on account of my sinful state, until 1842, when the Lord found me, and visited me with a painful bereavement, which set home my true condition with much force. I now not only knew, but felt, that I was a sinner. I was much distressed that I had so long lived in rebellion against God's holy laws, notwithstanding all the teachings and all the prayers of my departed father. I felt so much greater condemnation because my religious privileges had been so great. I was very unhappy, but had never told any one my trouble; but now I could bear it alone no longer, and I told my husband, and expressed my fears that God would not forgive so great a sinner as I saw myself to be. Yet I could not mourn as I felt I ought. He pointed me to the hymn,

"Not all the sins which we have wrought  
So much his tender bowels grieve  
As this unkind, ungenerous thought,  
That he's unwilling to forgive."

I believed he would forgive all who were truly penitent, but was I? I feared not. O how I wished that some of God's people knew how I felt, for I wanted them to pray for me; yet I dared not speak to any one on the subject. I often thought I must pray God to have mercy on me, or I should be lost, and as often felt it would be the unpardonable sin if I did; for it seemed to me it would be

mockery and blasphemy for one who did not mourn for sin more than I did to dare to ask the holy and just God to forgive them, or even to take his holy name upon my sinful lips. I often read and repeated the hymn, "Come, humble sinner, in whose breast," &c., excepting the last verse, which I could not feel was for me. For many days and nights did this go on. Sometimes I would say (and I do not know but aloud),

"I can but perish if I go;  
I am resolved to try."

Yet I did not dare, for it would be blasphemy; and this thought held me back. Thus time passed on, and I was taken ill. Then all my troubles and fears left me; and though my recovery was considered doubtful, yet I seemed as adamant, for I could have no feeling on the subject. I thought I was now given over to hardness of heart, and this was why I had no fears or troubles. I recovered, only to pass on in the same lifeless way, until the next winter, when the Lord again called me. "Seek ye my face," said he. I heard, and it came with power, and I was just as helpless as ever. I could not even weep, nor keep my condition out of my mind day nor night. I would sit and mourn, that if aught was felt, it was only pain because I could not feel. I thought, O that my head were waters, and my eyes a fountain of tears, that I might weep day and night. I mourned because I could not mourn. O if I knew that I mourned for sin. I greatly desired that the Lord would give me such deep sorrow for sin that I would surely know it was his work in my heart; that he would give no sleep to my eyes till my sins were forgiven and I found peace in God. I dreaded most of all that these troubles would again wear off. In this state of mind I attended an evening meeting, the first of a series of meetings. After the minister and some others, all New School Baptists, had spoken, an invitation was given to any who wished the prayers of God's people to rise. I did greatly desire the prayers of God's children, and it was perhaps the last opportunity I should ever have, yet I would not rise. I was glad I sat in that dark corner, else they could have seen the anguish of my heart in my face. No one arose, and the meeting was dismissed. As I reached the door the minister came to me and asked me how I felt on this subject. I could restrain myself no longer, but, bursting into tears, I told him I had long been burdened on account of my sinful condition. Another one remarked, "Mrs. Webber has had many religious privileges." "Yes," I said, "the greater is my condemnation." I asked them to pray for me alone, for I thought my case was different from anybody else. We parted, and I went home and to my bed. Now, I said, I have asked those people to pray for me, and I cannot pray for myself, and never have; and I regretted what I had said to them. Yet I did desire their prayers, for I feared that by tomorrow I should be cold and hardened.

again. I slept, and awoke wondering and condemned that I could sleep. Why did not such a wretch weep day and night? After much struggling my soul cried out in anguish,

"I can but perish if I go;  
I am resolved to try;  
For if I stay away I know  
I must forever die."

I had tarried long to be better. I had been held back by my unfitness, and now all I had to bring was my sinful self, without any fitness. I cannot in this sheet tell all the sufferings of those three months; how all the record of my sins, my neglect of duty and my vileness were spread out before me. From this time I had a faint hope that the Lord would in his own time appear for my relief; yet why I should hope I did not know. I attended another evening meeting, and tried to tell to a small congregation some of the trials of my overburdened soul. I asked them to pray to God that relief might be given me; not in indifference or forgetfulness, as heretofore, but only by a knowledge that my sins were forgiven. I told them of my faint hope and confidence that the Lord would at some time come to my deliverance. I said,

"I'll wait, perhaps my Lord may come;  
If I go back how sad my doom!  
And begging in his way I'll lie  
Till the sweet hour he passeth by.

"Daily I'll wait with cries and tears,  
With secret sighs and fervent prayers;  
And if not heard, I'll weeping sit  
And perish at the Savior's feet."

I spent my time in reading the Bible and hymn book, in weeping and prayer. Even in my sleep I did pray the Lord to forgive. This hymn was the prayer of my soul,

"Why, O my soul, why weepst thou?  
Tell me from whence arise  
Those briny tears that often flow,  
Those groans that pierce the skies.

"Is sin the cause of thy complaint,  
Or the chastening rod?  
Dost thou an evil heart lament,  
And mourn an absent God?"

"Lord, let me weep for naught but sin!  
And after none but thee!  
And then I would—O that I might!—  
A constant weeper be!"

Late one evening I sat alone in heaviness of soul, after the family had retired. I took my Bible, and bowing over it closed, I prayed that the Lord would direct the opening of it to some portion that would show me his will. I then opened it and read Jeremiah iii. 19: "How shall I put thee among the children?" &c. I had never seen the portion before. A calm came over me which I have never been able to describe. I sat for some time trying to find what it meant. I did not want to be deceived. I could not feel the burden; I was calm. I had not looked for my burden to be removed in this quiet way. I went to bed, but not as before, in my dreams to pray for myself, but for others. I awoke still calm, and my burden was gone. I hoped that in that still, small voice he spoke my sins forgiven. I never laid my head upon my pillow with such a sense of security as I did that night. I thought my heart was cleansed from sin, and there was nothing that could ever disturb that peace and calm which I

then felt filled my soul; I would spend my life in his service. I lived in this happy state of mind but a few days before I began to doubt. Perhaps I had no good reason to feel so happy. Do I know my sins are forgiven? I have had no great manifestation of light, as some others have had. I have heard no voice saying to me, Thy sins are forgiven thee. Only that still, small voice saying, "Thou shalt call me, My Father." I was alone, and was truly distressed. My burden was gone, and I could not get it again. I felt I did not surely know that my sins were forgiven. In this frame of mind I bethought me of my former resort, and again took my Bible, and bowing over it I prayerfully desired the Lord to direct the opening of it to some portion that would decide this doubtful case; and he has never suffered me to entirely lose the hope and confidence with which I was filled when, as I have ever trusted, he did again direct me to that same prophet, Jeremiah xlii. 11, 12: "Be not afraid," &c. Forty-two years have passed since then, and I am now in my seventieth year. My life has been a checkered scene of joy and trouble, yet I have never quite lost sight of my Father. I have many times been in such deep gloom and thick darkness that I have had neither light nor love; but at the next unveiling of his face I have found that I did love him and adore him. But never since the hour when I knelt in my chamber, and in utter helplessness cried, "God, be merciful," have I felt myself less a sinner or less dependent on his grace and mercy; and if I am so unspeakably happy as to be gathered with his blood-washed throng at the throne of God, my cry will there be, "Not unto us, but unto thy name be the glory." I was baptized by my uncle, Joseph Beaman, in June, 1843. If I had not already made this article too long, I would be glad to speak of some seasons in my experience when I saw myself the vilest of the vile; when if it were possible I felt my sins did surpass the power and glory of his grace; when I hated myself and my life. Did I say a sheet was too small to contain a minute relation of all my sufferings before he made me to hope in his mercy? It would take a volume to tell the story of all my wanderings, my blunders and errors since that time; and when I reflect that a true and faithful record is made in heaven, how should I despair did I not hope that over against my worthless name is also recorded the gracious plea, Father, I have died; I have found a ransom. I would love also to tell of some bright spots in my experience, when he has given me the blessed assurance not only that Jesus is the Savior of sinners, but that he is my Savior; and not only that Christ is the Redeemer, but that he is my Redeemer.

Dear brother, I have made this so long that I am discouraged about sending it to you. I would keep it and try to shorten it, were it not so long since I ought to have sent it to you. Please shorten it wherever you

see fit. I fear it will be a task for you to fix it.

EMELINE WEBBER.

#### THE SEED-TIME AND THE HARVEST.

"THE heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Psalm xix. 1, 2.

The wonders of the created universe, its magnitude and its minuteness, its wonderful fitness throughout all its vast area, the sun in his fierce and fiery majesty, the moon with borrowed light, yet more mellowed lustre, the stars in their twinkling brightness, the mighty ocean in its ceaseless onward progress, the mountains with snow-capped peaks pointing heavenward, and all other created beings and things that exist in any sphere upon, beneath or above the earth, bow down and praise God, by acting in obedience to the laws under which they were created, manifesting in that obedience the perfection and the greatness of the Creator. Man was the first to disobey the divine command, by partaking of the fruit of the tree of the knowledge of good and evil, following which was fulfilled the declaration of God, "In the day thou eatest thereof thou shalt surely die." Therefore by that first disobedience death entered into the world, and in consequence of which the whole progeny of our first parents came into the world under bondage, and subject to the law of sin and death, being dead in trespasses and in sins. Death signifies an extinction of life, an entire loss of vitality. Now in this state of fallen, depraved and sinful man, a regeneration is an absolute necessity in order to be endowed with life; and he who is dead is not able to do anything by way of reproduction. Jesus said unto Nicodemus, "Except a man be born again he cannot see the kingdom of God." Teaching the necessity of regeneration, saying, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Showing the way and plan of salvation, how "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Herein is the glorious redemption. Jesus died, bearing the burden of the sins of his people in his own body. He was buried, and upon the third day rose again. His mission was fulfilled. His work was accomplished. The life of all those who were ordained to eternal life was then hid with Christ in God. They are heirs of God and joint heirs with Christ. When the little grain of wheat is planted in the ground, its fleshly body must of necessity die and return to the mother soil. Then by the aid of the genial ferment spreading throughout the soil, the germ within the grain springs forth, sending its branches down farther into the soil, as little roots, to obtain support and sustenance for the tiny green sprout that shoots up into the new and beautiful growth; and when in course of time its growth has been perfected, the husbandman appears,

cuts it down, and gathers it into the garner. Dear child of God, when first you began to realize the exceeding sinfulness of sin, and its enormity within yourself, that in you there was no good thing, that you had been sinning against God from your youth up, and but for his abounding grace and love you were doomed to death and destruction, as the little germ in the grain of wheat depended upon the surrounding elements for support, did not you in your great agony of mind throw yourself at the feet of your heavenly Father, crying, "God, be merciful to me, a sinner?" And would you not gladly exchanged all your worldly prospects and hopes for one little ray of hope looking to life everlasting? And when God, in his own appointed time, saw fit to remove your burden and cast it far from you, did you not sing praises unto his holy name? And were you not lost in wonder at his matchless love in extending mercy to such a one as you? Although the saints in Christ Jesus were chosen in him before the world's foundation, yet it is not made manifest unto them until God's appointed time. He leads them in paths which they have not known, into the light and liberty of his glorious gospel; and some suddenly, with great fear and trembling, as, for example, the apostle Paul; while with others, the unfolding of the mysteries, the drawing aside the veil, separating the things spiritual from the things natural, is so gradual as to be almost imperceptible. This is the seed-time in the life of the saint, the quickening by the Holy Spirit, the new birth, converting the stony heart into a heart of flesh, engendering faith, hope and love. Old things have passed away, and all things are become new. The allurements and enticements of the world have slipped from his grasp, and his hope extends beyond the grave. New desires, for things spiritual, fill his leaping and joyous heart. But as in the parable of the wheat and the tares, the enemy cometh in the night-time, crushing our bright hopes with many doubts and fears, sowing tares among the wheat, or the new-born joys, checking the upward and onward growth, causing us to groan, being burdened still with the body of sin and death. But as when the dew falleth upon the parched wheat, followed by the vitalizing power of the sun's rays, revivifying it, so no matter how low down in the valley we sink, when a ray from the Sun of Righteousness, in the form of one of the precious promises, searches our hearts, we then know that our Redeemer liveth, and that we cannot sink beneath the everlasting arms. The time is but a little span from the seed-time to the harvest. "The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, and the flower fadeth, but the word of our God shall stand forever."—Isaiah xl. 7, 8. In the harvest of the Lord the tares shall be separated and burned as chaff by the fire of God's wrath, and the

wheat he will gather into his garner. Therefore let us rejoice that the Lord is God, and there is none else, and that he will do all his pleasure. And because he is God, therefore are we not consumed. Let us rejoice that no part of the work in the fulfillment of Christ's great mission has been left for our puny hands to accomplish, and with faith may we be enabled to listen to his thrilling words uttered upon the cross, "It is finished," and with faith may we continue in our onward and upward growth in the grace of God, and with hope may we look beyond the veil, to the time when our mortal bodies shall have put on immortality, and for a city which hath foundations, whose builder and maker is God. For hope is the anchor of the soul, both sure and steadfast. May the love of God abide in us, that love which passeth understanding, and which uniteth all the saints of God as one in Christ Jesus. Love casteth out fear, soothes the broken hearted, leads our wandering feet out of the miry clay, into the green pastures and by the still waters.

"Love is the fountain whence  
All true obedience flows;  
The christian serves the God he loves,  
And loves the God he knows."

Yours in a precious hope,

B. F. COULTER.

PHILADELPHIA, Pa.

KELLY'S CORNERS, Michigan.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—We hope the dear young brother who is the writer of the following letter will pardon the liberty we take in sending it to you for publication; and if this shall meet his eye, my father wishes him to know that he was very sick when he received his last letter, in which he understood that his address would be changed. The letter was mislaid, and the address lost. He would like very much to hear from him again. We, as a little church here in Michigan, are in peace and union with each other, and trust we are walking in love and in the ordinances of the Lord's house. On our last church meeting day a dear young brother, John Sorrell, came to us, related his experience, and was baptized on the following day. We are always rejoiced when they come to us from the east, west, north and south, as they sometimes do, always saying that they have heard from us through the SIGNS OF THE TIMES.

KATE SWARTOUT.

FENTON, Mich., Feb. 8, 1885.

MR. WILLIAM S. CARPENTER—DEAR BROTHER IN CHRIST:—As I promised you in my letter, sent you in reply to yours of the second, that I would write you further about my spiritual travel, I will now attempt to do so, but with fear and trembling. It is not on my mind to tell by letter what I hope is my experience, but to give you some of my history, that we may become acquainted better. Still, when I think again, a history of my life for the past six or seven years must be simply a history of the Lord's dealings with my poor

soul, so I shall limit myself to telling you how I came to be an Old School Baptist. My home, until last spring, was at Thamesville, Ontario, Canada, about sixteen miles from the nearest Old School Baptist meeting house.

The time when the Lord was pleased to make me realize my lost condition as a vile sinner, was in the year 1878, and I found no rest until the next year, when my burden of sin was removed, in a manner strange to me even now; but Jesus was revealed to me as the only way to peace, and his finished work as the only sure ground of salvation. But I seemed as one that saw men as trees walking. Much, very much, to me was dark. I had never yet heard a gospel sermon that explained my case. Although a Presbyterian, baptism had been shown me, and I was united with the New School Baptists in my native place, and expected to find a place of green pastures. In this, however, I was disappointed, for I found many things with them contrary to the Bible, which had been shown to me as the believer's rule of faith. But as yet I knew of no people that "kept the truth." I had not yet been shown the eternal purpose of God in Christ toward his own. My zeal was great for the cause I was supporting, but it was without knowledge. I even became so zealous that I thought I must preach, for many might be lost that I might save; and I continued doing so, but was like one groping in the darkness, until God, who commanded the light to shine out of darkness, shined in my heart, and revealed to me the safety of the church before the worlds were made. Then my mouth was closed, and I found myself an outcast, like a sparrow alone upon the housetop. About this time, the spring of 1881, I was invited by her who is now my wife to attend the June quarterly meeting of Old School Baptists, held at Ekfrid, with her mother, who was a member. I went, and the first preaching I heard was by Elder Wm. L. Beebe, from John iv. 24, "God is a Spirit, and they that worship him must worship him in spirit and in truth." Well, it was wonderful, I thought. Why, he just told me all things that ever I did. And when Elder S. H. Durand and others followed, and all spoke in the same way, my wonder only increased. But the evil one was at hand to pick up the seed as it fell; and something told me to watch them closely, and if possible to catch them in their words; yet at the same time I know now the new man was being fed with the bread of heaven. I followed Elder Durand to a small meeting the next week, and had a conversation with him, which greatly assisted me. We afterwards had some correspondence, and I heard the gospel again at one more quarterly meeting, and also heard Elder Pollard and Mr. Keene as often as possible. But most of the preaching I received was from the SIGNS, which I have taken since 1881. After the first time I heard the truth, it seemed to

me that I must tell the church that they were my people. But I dared not do it, as I felt I could tell so little that was real, I should not be received; besides I was not clear about my baptism. But in the spring of 1883 all my fears and doubts were removed, and I was enabled to tell the church my trouble, at the May meeting, and to my surprise I was received. Elder Pollard baptized me, and I found that I was at rest and at home. At the June meeting my wife also came before the church, and was also received. Since I have been a member I have not had the privilege of attending all the meetings of the church, but my desire is to be where there is preaching. I have not heard any since last June, when I was home to the quarterly meeting at Ekfrid. I have often felt that if I could be where there is a church, I should not ask to be received as a member, for I see myself so vile and unworthy. But at times I am allowed to rejoice with joy unspeakable and full of glory, in the perfection of him who is my wisdom, my righteousness, my sanctification and my redemption; and then I long to follow with them who call on the Lord out of a pure heart. I think I have had my way hedged up very much since I have known the truth, but in all my trouble it has been made plain to me that the Lord has a purpose in all things, and "when he hath tried me, I shall come forth as gold." I often blame myself for coming here without knowing more of where I was going, with regard to a church; still I have learned much by being alone; and it seems that instead of my faith becoming weaker, it has been strengthened; for I trust the "Lord stood by me," and delivered me from the lion. But I find it wearisome, trying to sing the songs of Zion in a strange land. Yet how unlimited is the mercy of our God! I find some everywhere who know the truth as it is in Jesus, although in the midst of will worshippers and blind guides.

I have already made this letter long; and must close before I weary you. I feel it best that for one with so little experience, my words should be few. I long to be with those who have been long in the way, that I may listen to their conversation in divine things. Perhaps I was a little hasty in speaking of coming to Kelly's Corners so soon. I will not say what I will do, but will wait to see how the Lord directs. I may have to return to Canada on the first of the month; but I am very thankful to you for your letter, as I will know just where to go to find a church, when I can see my way clear. I also thank you for the minutes of your association. I should be glad to hear from you again, if you feel like writing. With christian love to all, I am, I hope, your brother,

JOHN DUFFUS.

HERNDON, Va., April 11, 1885.

ELDER E. V. WHITE—DEAR BROTHER:—I had thought never to trouble you more with my scribbling,

but through much tribulation I have been made willing to again speak of what I hope have been the dealings of the Lord with me. For six months after I united with the church I felt that my troubles were over. I then thought I would spend my life in prayer and praise to the Lord, who had done so much for me.

"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."

During that happy period I wrote the letter which you saw fit to have published. Then, dear brother, my troubles began, for I felt that I had only exposed my ignorance. I said that I would never attempt to write again on the subject. Yes, pride entered into that Eden of rest, and before I was aware I had denied my Lord, being ashamed to confess him before men, with such words as he had given me. O what bitter agony I endured when I felt that my Lord had withdrawn his presence from me. For several days after I gave you that letter I felt that I was given up to the power of darkness; but while in that deep distress these words came with power to my mind, "Even for this same purpose have I raised thee up, that I might show my power in thee." My dear brother, I was then brought to see that I was passing through sufferings such as our blessed Savior endured. For was he not tempted like as we are? Did he not suffer, bleed and die, that we might live? I have often thought,

"His way was much darker and rougher than mine;  
Did Christ my Lord suffer, and shall I repine?"

No, I did not repine. I experienced a mournful comfort in feeling that I was but following in the footsteps of my Lord and Savior. I then felt a desire to tell you how I had been brought into fellowship with the sufferings of our dear Redeemer, but I have never been able to speak freely with you on the subject. I often think that if I could talk and write like some others, it would be a great relief to my mind. That season did not last long. I was soon assailed by doubts and fears, and as time passed my troubles increased, until my burden seemed greater than I could bear. "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." So came these words to me while trying to pray for relief. Write and tell of your sorrows, and you shall have peace. For more than a year I have tried to banish those words from my mind, but cannot. I have sometimes thought that if I had then written, I would have been spared much suffering. For, "To obey is better than sacrifice." But I said that I could not write. I thought, What can one who is so ignorant and unlearned write, that would be of interest to any one? "If ye live after the flesh, ye shall die." I think I have experienced

that death to spiritual things which Paul has spoken of. I have sown to the flesh, and of the flesh I have only reaped corruption. I passed through our May meeting last year feeling that I had denied my Lord. I had refused to obey his commands, and I felt that he had justly hidden his face from me. While others partook of the bountiful repast there set forth, I went away sorrowful. I attended our association in August, being still in darkness and trouble, but enjoyed the meeting beyond my expectation. I felt that the truth was preached, and also felt it a privilege to meet so many dear brethren and sisters. After I returned home my mind was still burdened. On Sunday night I walked a part of the way home with a neighbor. As I was returning to the house I tried to ask the Lord, if that burden was from him, because of my disobedience, that I might have some manifestation of his presence to assure me. Just then the most brilliant light shone around me that I ever saw, although there was not a cloud to be seen. I have never felt the presence of the Lord more sensibly than at that moment, insomuch that I trembled with fear. The first words that came to my mind were these, "The fear of the Lord is the beginning of wisdom." And, dear brother, how forcibly was I reminded of your words, that the Lord can send his messages in any way he may choose, even by lightning. Remembering your past kindness when I was in trouble, I then thought I would try to write you of my troubles. But the warfare was not yet ended. When I would do good, evil was present with me. Thus, dear brother, have I wandered on, the most of the time groping in darkness. I have sometimes felt that I would have to go and tell the dear brethren and sisters that I am not fit to be with them.

"But the heirs of salvation, I know from his word,  
Through much tribulation must follow their Lord."

I am writing in darkness, feeling that I have nothing to guide me except a desire to do my Master's will, and with the hope that my mind may be relieved. You will say that I am laboring for reward. Who, my dear brother, that has felt that peace of God which passeth understanding, would not hearken to the voice that alone can give peace? James says, "Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also." I do believe that the Lord writes his law in the hearts of his people; and if they do not obey that law, he visits them with the rod. And what greater chastisement can a child of God feel than the withdrawal of his presence, while they are left to wander alone?

"Weary of wandering from my God,  
And now made willing to return,  
I here, and now, beneath the rod,  
To him with penitence I mourn,  
To have an Advocate above,  
A friend before the throne of love."

Pray for me, dear brother, that the

clouds may be removed, and that every yoke may be broken that keeps me from my Savior's smile. And O may my greatest desire ever be to do my Master's will.

Yours in affliction,

ALLIE V. COCKRELL.

NEWARK, Del., June 18, 1885.

DEAR BROTHER BEEBE:—After looking over and reading nearly all the letters of correspondence in the SIGNS of June fifteenth, and also your editorials, or replies to inquiries after truth, I feel a desire to talk with you in some way; and as we are situated so far apart, I will try writing a little while. I frequently hear those whom God has called by his grace lamenting and finding fault with themselves, because they do not and cannot love the brethren, or at least some of them, as they should. Hence they are deprived of the best and reliable evidence of being alive from the dead. It has given me great concern, and I feel thankful for the interest which I feel for myself and others; for certainly those who have no love for the truth are for the time, at least, destitute of the love of God. But those characters are not concerned about it. If we are destitute of love for anything, or for any person, we have no desire to love that thing or person. It appears to me that from love arises the concern and anxiety. It seems unnecessary to try to love; for if it were possible to love by trying, we must keep trying in order to keep loving. It seems to me that I often mistake the meaning of the admonitions and exhortations of the apostles. Love is of God, and he does not require of us anything but what grace enables us to do. We are not required to love evil, although we love them who are actuated by evil. We love the brethren because of what we see in them, or is manifested by them. If we see fruits of evil, or of the flesh, instead of the Spirit, we still love the brethren, but do not love the evil spirit in them, no more than when we see it in ourselves. It is evidence really that we love a brother, and have an interest in his welfare, when we feel specially concerned for him. The old adage, "Our best friends tell us of our faults," holds good always, when exercised by love; but if actuated by that evil spirit, there is no good accomplished, for it is not the good of the person we desire. We cannot love an enemy with enmity; but by grace, and with the love of God, we do love our enemies, and pray for them that despitefully use us. We do not love the enmity, but the brother, who for a time is manifesting the fruits of the evil spirit. It is as much the fear of God to hate evil, as to love righteousness. Love is a fruit of the Spirit, as is faith and hope, and cannot be exercised by any person; but whoever is the recipient and in possession of it, is exercised by it; and his being exercised thus, is an evidence of the blessing. But love discriminates between good and evil. I have seen persons who

seemed to love everything and everybody alike, and who seemed to know no difference between truth and error, and were disposed to excuse everybody for what they said or did. Because we believe they are subjects of grace, seems the greater reason why we should object. We love them, and we desire that they should show themselves approved, rightly dividing the word, distinguishing and separating truth from error, as plainly as possible; not harshly, for love does not prompt to that; but faithfully present the truth in contrast with error. We can do nothing against the truth, and the truth is all that will do us any good. What I have been trying to say is to this end, that if we could love all the brethren, or the subjects of grace, the same, it would be evidence against the love of God being in us. We love the subjects for and because of what is manifest in and by them. And where there are no graces of the Spirit, we cannot see them, neither are we required to love that which is not of the spirit of love.

Of late I have not felt much interested about the final deliverance and salvation of sinners. Christ Jesus came into this world for that purpose, and I feel sure that he accomplished his purpose. I feel that he is worthy of all the praise that can possibly be given him, and I hope that my concern and interest is to that end, that all would praise him for his wonderful works to the children of men. The disciples were commanded to teach the saints to observe all things that Jesus had commanded them. Nothing was to be left out. Shun not to declare the whole counsel of God, and plain enough to be understood, or the saints will not be taught. I once heard an old minister say that there were two things he desired always to remember while preaching, to speak loud enough to be heard, and plain enough to be understood. The hearing would not be worth much without the understanding. A few years since I went to hear a stranger preach in the town where I lived. After the congregation was dismissed several inquired of me what I had to say of him as a preacher. I told them, to say the very least of him, I thought him very smart. He had preached forty-five minutes, and no one knew anything more of what he believed in reference to salvation or ordinances of the Lord than when he began. No one could take any exception to what he had said, for he had said nothing, although he had been talking fluently all the time.

How very glad I was to hear from sister Mary Parker again. It is not any trouble to love her, although I never saw her. She frequently comes into my mind, or what she has said, and what others have said of her.

We have lost two more of our old and highly esteemed sisters from Welsh Tract Church, whose obituaries will appear after awhile. One of them has been a member over seventy years.

I hope you can understand some-

thing of what I have meant to say in this scribble. You know I cannot express my mind at all well, especially in writing. Please accept it as a token of love and fellowship.

JOSEPH L. STATON.

"I go to prepare a place for you."—John xiv. 2.

Having been requested to give my views on the above, I will now offer such as I have, if the Lord will give me sufficient light. Christ was here speaking a word of comfort to his disciples, saying, "Let not your heart be troubled; ye believe in God, believe also in me." They believed in God, as the Father, who chose his people in Christ before the world began, that they should be holy, &c. The church was given to Christ as a loving bride. "All that the Father giveth me shall come to me." The bride cannot come to Christ without being drawn by the Father. "No man can come to me, except the Father which hath sent me draw him." While we believe in God as the Creator and the Father, we must also believe in him as the Savior, who came into this lower world, in a body of suffering humanity, to bear our sins in his own body, to fulfill all the demands of the law; for he was the owner of his sheep, and could redeem them. But there was no other power that could make reconciliation for them. When he expired upon the cross, he said, "It is finished." The demands of the law were then and there satisfied, and his people, or bride, were as clear as if they never had sinned. But if the wondrous works of Jesus could have stopped there, then our hope would only extend through this life; but it was needful for him to go and prepare a place for his bride. Not that he went to the eternal heavens to prepare a great many seats for them there, but he went into the grave and lay there three days, in which he represented his people in the three dispensations; and the third day he came forth a mighty conqueror over death, hell and the grave. Hence he was put to death for our offenses, and arose again for our justification; for without the resurrection of Christ we could never preach the justification of a sinner. But now he has prepared a way through the grave. If the grave could not hold Christ, the Head, neither can it hold the bride, which is his body. Christ is the Head, his church is his body, and where the Head goes the body will have to go. Then if Christ has prepared a place through the grave, of course his church will follow after him. If the grave could have held Jesus, then the place would not have been prepared, and of all men we would be the most miserable.

"I would not live always,  
No, welcome the tomb;  
Since Jesus hath lain there,  
I dread not its gloom."

Jesus told his disciples that he would go away and prepare a place for them, and would come again (in the resurrection) and receive them unto himself, that where he is they may

be also. What a glorious hope to the poor pilgrim, to have the assurance that when the earthly house of this tabernacle shall be dissolved, we have a house, a building of God, eternal in the heavens; when we shall be made like Jesus. O blessed thought! Hence we can look forward with fond anticipation to our glorious home in heaven.

"When God is nigh my faith is strong,  
His arm is my almighty prop;  
Be glad, my heart; rejoice, my tongue;  
My dying flesh shall rest in hope.

Though in the dust I lay my head,  
Yet, gracious God, thou wilt not leave  
My soul forever with the dead,  
Nor lose thy children in thy grave."

"My flesh shall rest in hope,  
Shake off the dust, and rise on high;  
Then shalt thou lead the wondrous way,  
To yonder throne above the sky.

There streams of endless pleasure flow,  
And full discoveries of thy grace,  
Which we but tasted here below,  
Spread heavenly joys through all the place."  
Then, if we are embraced in that number for whom Jesus prepared the place, we can say with Job, "I shall be satisfied when I awake with thy likeness."

Yours in hope,

LEE HANCKS.

Mt. Sterling, Ohio, March 29, 1885.

BRETHEEN G. BEEBE'S SONS:—I send you a copy of a short letter written by my sister, which I have read and re-read, and think it worthy of space in our family paper; but I leave it entirely to your better judgment, knowing full well my own weakness. I will just say that since my sister's visit to our church it has changed. Elder Bavis is our pastor, and he is such a kind and good pastor, and such an able defender of the gospel, we all love him dearly for the truth's sake. He has located himself and family with us, for which I think I can say for all, Bless the Lord for his goodness. I often feel strengthened and renewed while listening to his preaching, and feel to say, It is good to be here. I think of the words of the apostle, "Not forsaking the assembling of yourselves together." Shall I ever be sufficiently thankful that my lot has been cast among that little flock which is blessed with the comforts and pleasures that the world knows not of? I have read so many able communications and experiences in our family paper, that I have thought I never would write again; but now I feel a desire to write a little by way of remembrance. O may the dear editors and the many brethren that write, be spared and enabled to speak comfortably to Jerusalem, is the desire of an unworthy sister, if one at all,

E. LOHR.

Cedar Bluff, Iowa, Aug. 1, 1885.

DEAR BROTHER AND SISTER:—Feeling a desire to hear from you once more, I seat myself to write you a few lines, and hope you will answer as soon as they come to hand. I hope when this comes to hand it will find yourself and family enjoying yourselves with all the blessings that life can afford. I often think of

you, how greatly you are blessed in hearing the gospel preached in its purity. What a joy and comfort it is for brethren to meet together and have their faith and hope renewed and strengthened by having the gospel explained to them, which is Christ crucified, the way, the truth and the life. No weapon that is formed against us can stand. The Lord bids us call upon him in the day of trouble, saying, "I will deliver thee, and thou shalt glorify me." When those rich treasures are applied to our minds and we are able to partake of his store, we find a sweet repose on the breast of the dear Lamb of God. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." We have no gospel preaching here. I have none but what I read in the SIGNS, which comes regularly, laden with a vast amount of useful instruction, teaching the way of life and salvation, pointing to Jesus as the way, the life and the truth, who has bid us come and partake of his store, which is a great comfort to me. I think I shall take the SIGNS as long as I live in this veil of tears, for I have no idea that there will ever be any more true gospel preaching here, especially in my time. I have not heard a true gospel sermon since we went with you to your meeting. Surely that was a day of rejoicing and comfort to me, to meet with some of those dear old saints whom I had not seen for thirty years.

Now I will close, hoping to hear from you soon. Give my love to all.

As ever, your affectionate sister,  
HANNAH COUNTS.

HOPEWELL, N. J., June 16, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Will you do me the favor to insert the following in the next issue of the SIGNS OF THE TIMES?

For the past three months I have found it impossible, on account of absence from home, and when at home so many things require my attention, to answer any requests made to me recently; but as soon as I have an opportunity I shall comply, so far as I am enabled thus to do. I now have some twenty or more requests by me, some of which I have had some reflection on, and others an angel in heaven could not answer, much less a worm of the dust.

Affectionately yours,

WILLIAM J. PURINGTON.

PIQUA, Miami Co., Ohio.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Find inclosed two dollars. I have taken the SIGNS OF THE TIMES from its commencement, and wish to continue it. It expresses my views better than I can. I will be seventy-nine years old July first, and my wife seventy-seven years old April twentieth. We joined the Tapscott Church in 1826, and expect to go soon where Jesus is and be like him, and be satisfied when we awake in his likeness. You can see how it worries me to write. Please excuse and pray for us. Yours as ever,

BENJAMIN D. DUBOIS.

CIRCULAR LETTERS.

The Warwick Old School Baptist Association, in session with the church at Warwick, Orange County, N. Y., June 10th, 11th and 12th, 1885, to the churches of which she is composed, sends christian greeting.

DEARLY BELOVED:—Having been permitted by a sovereign, unchangeable and covenant-keeping God to once more meet together as an association, we desire to return thanks to our heavenly Father for the great privilege granted us. Your letters are received, and have afforded us much comfort, setting forth as they do the gracious manner in which the Lord has guided, kept and cared for his people during the year that is past, verifying the statement of an inspired apostle, "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. iv. 19.

In accordance with our custom we will present a Circular Letter, in which we beg to call your attention to what the apostle Paul says in his epistle to the Colossians ii. 6, 7: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." These words were addressed by the apostle to the saints and faithful brethren whom the Lord had enabled to walk in gospel order, and who having begun in the Spirit, (unlike their brethren of Galatia,) did not seek to be made perfect by the flesh. The beholding of their order and the steadfastness of their faith causes the apostle to rejoice, for they would seem to have been enabled by grace divine to receive Christ Jesus the Lord as the King eternal, immortal, invisible, the only wise God their Savior; to have been taught that in him they stood complete and accepted; and to have found of a truth that he of God was made unto them wisdom and righteousness, sanctification and redemption. Now, lest any man should beguile them with enticing words, and endeavor to spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, the apostle exhorts them to continue to walk as they had been taught, which was to walk in Christ, who is the way, the truth and the life of his saints. As all Scripture is given by inspiration of God, and is profitable for doctrine and for instruction in righteousness, it behooves the saints in the present day to give heed to this exhortation of the apostle, and to examine themselves to see if indeed Jesus the Son of God is to them all and in all, and if like their brethren at Colosse they have been enabled to receive Christ Jesus as over all, God blessed forever, and to walk in him.

The saints of God, by reason of a new and heavenly birth, are the possessors of two separate and distinct natures, namely, that which is born of the flesh, and that which is born of the Spirit. The carnal mind of

the saint is enmity against God, is not subject to the law of God, neither indeed can be; while on the other hand the mind of Christ which dwells in the saints is subject to the law of God, and finds delight therein. How then is it that the saints are enabled to walk in Christ? It is by faith, the faith of the Son of God, who loved his church, and gave himself for it. God, whose gift faith is, works in his people both to will and to do of his good pleasure. He it is who exercises in his saints the faith which he has given them, enabling them to walk by it; and when they walk by faith they walk in him, who is not only the object, but also the author and finisher, of their faith. What a mercy it is thus to be enabled by almighty God to walk in him, as the way, the truth and the life, and all and in all. Need we wonder that the apostle John should say, "I have no greater joy than to hear that my children walk in truth?" May the Lord bless us and keep us, enable us to walk as becometh his saints, and grant us that peace which is found in him alone. Amen.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

The Chemung Old School Baptist Association, in session with her sister church called Caroline, in Tompkins County, N. Y., June 17th, 18th and 19th, 1885, sendeth christian greeting to the churches whose messengers we are.

DEAR BRETHREN IN THE LORD:—

As we have been permitted, through the mercy of our covenant God, to number another year of our earthly pilgrimage, and to meet again on the shores of time, according to our usual custom we will address you in this our epistle of love and fellowship, and would call your mind to the consideration of a subject recorded in the gospel by Matthew, twenty-fourth chapter and fourteenth verse, reading as follows, and spoken by our Lord: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." In this saying of Jesus to his disciples is very clearly shown his holy and high attributes, as Prophet, Priest, and reigning King over the house of God. Hence he could safely and with certainty declare, "This gospel of the kingdom shall be preached," &c. "This gospel," which proclaims Jesus, the King, reigning in righteousness, glorious in holiness, the embodiment of all the fullness of the Godhead, the Head over all things to the church, possessed of every divine perfection, of wisdom, righteousness and strength. "This gospel," which shows the law fulfilled, magnified, made honorable, its demands all satisfied, and its loud and just call for obedience forever hushed to stillness, through the precious and shed blood of our glorious Surety, and his perfect obedience to all its divine requirements. "This gospel," which leaves no saved sinner room to say, "Alas! this debt I cannot pay." "This gospel," when preached in its

fullness, and felt in its power, leaves not one stone upon another of all the Babel-building of the creature, who seeks for justification by the works of the law. Now Jesus declares that this wondrous gospel, this glad and glorious good news, "shall be preached." Therefore the saints have no need to fear its failing to be preached, for the mighty King has proclaimed that it shall; and where the word of a king is, there is power. But it shall be preached in all the world. Let us go to the record of divine truth and see if there is told us anything of the fulfillment of this saying. In Romans, tenth chapter and eighteenth verse, we find Paul saying, "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Again, Paul says to the Colossians, first chapter and twenty-third verse, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister." Hence we see that without the aid of the weakness of a human arm, or the waiting for the use of means, or the bestowing of money to enable men to acquire enough earthly wisdom to preach, this gospel shall be preached in all the world. Behold, the King of Zion still reigns upon his holy hill, and sends forth those whom he chooses, to say unto Zion, "Thy God reigneth." So we see that there is not a people, or nation, or tongue, or kindred, under the whole heaven, but what have heard the joyful sound. But let us notice the purpose of God in thus having his undisturbed affairs of grace move on. "For a witness unto all nations." Now we know what the wise of the world say of this solemn subject, that it is to make offers of salvation, to testify of a possible salvation, attained by creature works and creature power. But to the word and testimony. It is a witness to the saints of that salvation in Christ which they as his people have already received. It is a witness of that internal work of grace and salvation; that it is

"Thine own work, almighty God,  
And wondrous in our eyes."

It is a witness of their life in Christ, and that they are heirs of God; and that

"Death nor hell can ne'er remove  
His favorites from his breast."

And that because he lives, they shall live also. It is a witness that Jesus knows his sheep, and that he is known of them. In short, it is a witness to all that Jesus has said unto them in word and doctrine of his mighty power to save, of his ability to make darkness light, and crooked things straight, and to build up Zion, and defend her from all her enemies; to show how he is just, and the justifier of the ungodly. And then shall the end of the Jewish service, or economy, or world, come. Not one stone of that legal temple remained upon another. The full end had now come. Aaron need stain his robes no more. The blood

of bulls and goats, or ashes of a heifer, were of no more use. The blessings of the new covenant are now displayed. "He taketh away the first, that he may establish the second." That wherein the church was held is now dead, or at an end. The bride now no longer shows herself through shadows, but is clearly revealed in and through the shining Sun of Righteousness, who has risen upon her in full glory. And to her he lovingly says, "Rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy."—Isaiah lxxv. 18. We wish also to say that this perfect work of our dear Redeemer is received by faith in the heart of his chosen people, and is witnessed to by this gospel of the kingdom. The end of legal works comes with the believer (as to obtaining deliverance from bondage) when the more excellent way is exhibited to his faith. Then he is made to see the destruction of all his former hopes, and his righteousness to fade as doth a leaf. Now he is ready to come and declare Christ's righteousness to a people that shall be born, that the Lord hath done this. And to all who are on the walls of Zion as her watchmen, we would say, Proclaim the word fully and faithfully; shun not to declare the counsel of God; break in pieces and grind to powder every idol god which the nations have set up; and may the Lord enable us by grace to live in his fear, and die in his favor, and share in his glory forevermore. Amen.

D. M. VAIL, Mod.

J. C. BEARD, Clerk.

*The Sandusky Baptist Association, in her fiftieth annual session, to the churches of which she is composed.*

DEAR BRETHREN IN CHRIST:—

Nearly a half century has passed since our fathers, prompted by a desire to secure a more extensive acquaintance and more frequent communion with brethren of like precious faith, and to sing and speak of the goodness, wisdom and power of Zion's King, first met and organized this association. Agreeing upon the fundamental doctrine of the christian religion, and the divine rules for personal and church government, they also agreed (God willing) to meet again and again, annually, to provoke brotherly love, maintain sound doctrine and inspire love and reverence for God, the Father of our Lord and Savior Jesus Christ. By the blessing of God this association has met annually, according to its first agreement. Honey Creek, Rock Fork and Thorn Creek churches only organized this association. But one preacher, Elder Lewis Seitz, lived within its borders. But the dew of heaven and the gentle rain made other spiritual plants to grow, more heralds of the cross were sent to feed the growing flock of Christ. As we look about us we look in vain for the many familiar faces of brethren and sisters whose words and deeds of christian love adorned their lives with heavenly beauty, and made

their example more precious than gold. Like those of us who remain as their children, trials bitter and temptations oft were mingled with their christian faith, hope and love. The saddest of their sorrows then, as now, came from the stained and sundered ties of christian fellowship. But the hand of the Almighty, while applying the necessary rod of affliction, or the fire of purification, still sustains and preserves to the end. Since our last meeting several aged members have fallen asleep and entered upon eternal rest. Soon the last of those whose names appear on the record of the first session will be seen and heard here no more; but the names indelibly written in the Lamb's book of life shall again meet, where no farewell tear is shed, nor pain nor sorrow known. The things of time and sense grow old and perish. As natural persons, another generation is here assembled. But, dear brethren, as children of heaven's King, there is but one generation, a chosen one, a royal priesthood, a holy nation, a peculiar people, not reckoned among the nations. As God alone is good, he alone can bestow good gifts. The one great gift, including all the riches of his grace, is found in Jesus Christ, in whom all fullness dwells. Therefore, having Christ, we possess all things needful. So declared our fathers at our first meeting. Such has been the proclamation of our ministers from year to year to the multitudes assembled. These ministers, whether coming unlearned in human schools, like Peter, or brought up at the feet of Gamaliel, like Paul, came not with excellence of speech, but in demonstration of the goodness, the wisdom and power of God. O what a joy to meet thus in christian fellowship, to speak and sing the praises of God, and repeat and hear the wonderful story of the cross, the christian's only hope. This glorious theme made the morning stars sing together, and all the sons of God shouted for joy. The song of all ages will continue to be the chorus of sinners saved through all succeeding time, and in eternity the song of the redeemed forever. We beseech you, brethren, not by terrors of the law, but by the mercies of God, to yield yourselves in soul, body and spirit, a willing sacrifice of gratitude to him who gave himself for us, and has promised to bring us off more than conquerors over all our enemies. Blessed assurance! that even death, the last enemy, conquered at the tomb of the Lamb that was slain, shall have no more dominion over us; and when Gabriel's voice proclaims that time shall be no longer, will be verified the Savior's promise, "Because I live, ye shall live also." The sting of death is past, the grave, obedient to almighty power, restores its sacred trust. Brethren, be of good cheer. Though your night seem long, the coming morn of immortality shall surely bring eternal, glorious day. If in the world you have tribulation, Christ for you has overcome all. Do you see and feel your sins of crimson dye? He will make them

white as snow. Are you faint and weak? The everlasting arms are underneath. Are you poor and needy? The Lord careth for such, and in that divine care you have more than all the riches or honors of earth. Soon shall the veil be removed, when we shall see as we are seen, and know as we are known, with sins and sorrows all behind. May God, who is faithful, keep you unspotted from the world, and redeemed and purified, present you faultless before the eternal throne, is our prayer for Jesus' sake. Amen.

THOMAS SWARTOUT, Mod.  
J. P. CONAWAY, Clerk.

#### CORRESPONDING LETTERS.

*The Warwick Old School Baptist Association, in session with Warwick Church, June 10th, 11th and 12th, 1885, to the associations and meetings of our correspondence, sends christian greeting with love in the Lord.*

DEARLY BELOVED:—It is with deep and earnest gratitude to the God of all grace that we are permitted again to confess his unfailing goodness in affording us the privilege of meeting according to our appointment; and for a little season we have been favored to sit together in heavenly harmony in Christ Jesus. The coming of your messengers bearing witness to the truth has been very cheering to us, in reviving our souls with the precious word of the rich testimony of Jesus. While there can be no other fountain of this living water but the eternal throne of our God, we yet esteem highly for their work's sake those who are honored as earthen vessels to minister the truth to the comfort and instruction of the saints. Our session has been well attended, and the Lord has manifested his presence with his servants in preaching the word to the edification of those who love his truth; and his name has been glorified in the grateful hearts of his people, to whom this meeting has been made as a refreshing pool in the desert of our pilgrimage. With earnest wishes for your prosperity temporal and spiritual, we pray that nothing may interrupt our correspondence, and that we may still endeavor to keep the unity of the Spirit in the bond of peace. We have appointed messengers to visit you, whose names will be found in our Minutes.

Our next session is appointed to be with the church at New Vernon, on Wednesday before the second Sunday in June, 1886, when we hope again to meet your messengers.

WM. L. BEEBE, Mod.  
BENTON JENKINS, Clerk.

*The messengers composing the Chemung Association, to the associations and churches with which she corresponds, send christian love and fellowship in the Lord and Savior Jesus Christ.*

ONCE more through the tender mercy and long-suffering of our covenant-keeping God we have been permitted to meet in associate capacity. We feel that we have sat together in heavenly places in Christ,



feeding upon the glorious things which the servants of the most high God have been enabled to speak concerning the kingdom of God. The preaching has been one grand and glorious theme, salvation by grace, through Christ our Redeemer. May we all remember the sweet love and fellowship which has been so clearly manifest at this association, with profit. We desire a continuance of your correspondence, and send you this epistle as a token of our love and fellowship for you in the Lord.

The next session of our association will be held, the Lord willing, with the church at Otego, Otsego Co., N. Y., to begin on Wednesday after the second Sunday in June, 1886, and continue three days.

D. M. VAIL, Mod.

J. C. BEARD, Clerk.

*The Sandusky Association of Old School Baptists, in session with the Rocky Fork Church, in Marion Co., Ohio, June 12th, 13th and 14th, 1885, to the associations with which we correspond.*

**BELoved BRETHREN OF THE HOUSEHOLD OF FAITH:**—In the abounding mercy and sovereign grace of our one God we are privileged again to address you in our annual letter of correspondence, in which we would speak little of ourselves, but much of our merciful High Priest, who is so kind, loving and long-suffering to usward, who by him do believe in God. We hope our meeting together is for the comfort and edification of the dear children of our Father's family, and for and to the honor of our Redeemer's cause. May each and every one of us who has named the name of Christ feel the great responsibility that is resting upon us, that we shall speak and act according to the word of truth, trusting alone for all things in the precious Lord of life and glory, without whom we can do nothing; that all things shall be done decently and in order, in a manner becoming the high calling which we profess; that the strong shall rejoice in God, the weak be made to see clearer, and trust with more implicit confidence in the precious promises of the eternal God, which he promised before the world began; which promises have been and shall be manifested to the heirs of promise just so fast as the eternal purpose of our God predestinated it to be; which shall be, and shall work just to the line, none defeating, hindering, hastening nor changing that blessed, heavenly and glorious purpose, which is and shall be for the glory of the Most High. "This people have I formed for myself: they shall show forth my praise." O that we may look upon Zion, the city of our solemnities, that we may behold Jerusalem a quiet habitation, delighting greatly in the commandments of the Master, bearing the darkness with much patience; for "Unto the upright there ariseth light in darkness." Surely we ought, in view of the grand and gracious assurance which we have, to bear in humility and

meekness all that comes upon us in this mortal life; for nothing can befall us on earth that we do not deserve at the hand of the Lord, except the great salvation which he has bestowed on us. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."

As regards the prosperous and peaceful condition of the churches composing this association, they are not all as we desire and wish they were. Nevertheless we hope and trust the Ruler of all events will direct, restrain and preserve his loved ones in the darkness as well as in the light, sanctifying every trial and distress to their benefit, working all things together for good to them who love him, to them who are the called according to that eternal purpose which he purposed in Christ Jesus our Lord.

Your messengers came to us with messages of love, speaking in truth and soberness the things becoming sound doctrine, the glorious doctrine of God our Savior, precious to those who know the joyful sound, the certain "Shibboleth" of old, which none can learn except they be taught of the Lord. We hope and trust we have received them in the love and fellowship of the saints, bidding them God speed in the truth as it is in Jesus, in proclaiming the everlasting gospel of the grace of God. We desire a continuance of your brotherly correspondence, if such be in the will and purpose of our God. We would bid you a kind farewell in the Lord, trusting his almighty power to keep us and thee in the narrow path of life and truth, ever contending earnestly for the faith once delivered to the saints, ever having grace measured to us sufficient to not yield one jot or tittle of the doctrine of the truth of God our Savior, ever standing squarely opposed to the errors and innovations of antichrist in all its forms, that we may sing,

Precious Lord, O glorious Savior,  
Who will keep his children dear,  
In thy love let us find favor,  
There to quell our every fear.

Our next association will be held, if the Lord will, with the Honey Creek Church, in Seneca County, Ohio, beginning on Friday before the second Sunday in June, 1886.

THOMAS SWARTOUT, Mod.

J. P. CONAWAY, Clerk.

**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:

Bush Gibert, formerly of Clinton, Kentucky.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1885.

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

**REVELATION XXI. 24.**

"WILL you do me the kindness to give your views on Revelation xxi. 24, and much oblige your unworthy brother? M. H. B."

R E P L Y .

"AND the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

This verse is included in the description given of the holy city, new Jerusalem, which John saw "coming down from God out of heaven, prepared as a bride adorned for her husband."—See verse 2. As the whole of this book of Revelation is the one testimony of Jesus, no correct idea of its meaning can be obtained from considering any detached sentence without its connection. This holy city is never seen from any other place but that great and high mountain to which John was carried in spirit. In the body he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." His natural eye could not see nor his natural heart receive the glorious vision which was in spirit revealed to the apostle; yet by the living power of that heavenly manifestation he was enabled to look upon the everlasting triumph of redeeming grace in the exaltation of the whole church of God as ransomed by the precious blood of Jesus, and risen with him above the law of sin and death to that immortality where the love of Christ is the perfect law of liberty ruling in every one who is led by the Spirit of God. This is that great city, the holy Jerusalem, which is described in the context, and which is seen only by the same revelation which was shown to John. There is no possibility that any should enter this city but the blessed and holy people that have part in the first resurrection, on whom the second death has no power. Since it is God which worketh in them both to will and to do of his good pleasure, these are they which do the commandments of the Lord Jesus, and thereby enter in through the gates into the city. There is no other way of access to the tree of life but by these gates which are established by the word of God. Hence none of the princes of this world who know not God can ever find admission into this city; therefore it is not to be understood that they bring their glory and honor into it. Indeed, they have nothing to bring; for all their wealth and honors were included in the destruction which was visited upon Babylon, as recorded in chapters seventeen and eighteen. All the gold of Ophir could not open these sacred gates to one who was not chosen in Christ before the foundation of the world; and they are never closed against those whose

righteousness is in Christ, for the Lord hath wrought all their works in them.—Isa. xxvi. 12. They are therefore the blessed people; and that blessing of God gives them freely to enter in through these gates, which are said to be every several gate of one pearl, and the street of the city pure gold, as it were transparent glass. By this vivid description of the holy city is signified the perfection of the kingdom of heaven under the gospel organization. In the legal dispensation there was a glorious display of divine justice, as in that law which constituted their heaven the perfect holiness of God was revealed; but as well might the natural earth aspire to reach the firmament above, as the Israelites, who were the earth under that legal heaven, hope to fulfill the exceeding broad commandment of that fiery law. Hence, "As many as are of the works of the law are under the curse." The revelation of life and justifying grace in the gospel shows the "new heavens and a new earth" wherein dwelleth righteousness. The city in whose light the nations of them which are saved shall walk, is unquestionably that new creation prophesied of Isaiah lxxv. 17-25; and we understand both these passages to be descriptive of the church in the freedom of the gospel, as no more under the law, but under grace. The glory of God shining in the face of Jesus Christ, the Lamb, is the light of all the nations of them which are saved, and in his presence is fullness of joy to them. Following him in obedience to his precepts and example, they walk in the light of this holy city, for he is that light.

The kings of the earth who do bring their glory and honor into this holy city, are the same who "sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. xiv. 3. All their glory and honor is brought into this holy city, for the Lord is their light and glory; with one voice they confess that in themselves there dwells no good thing; it is only in the Lord that they are justified, and in him they have righteousness and strength. In the light of this perfection of holiness these kings of the new earth walk in newness of life. They are not able to see this holy light with their natural mind; but it is by faith that they look at things hidden from the eye of reason, "As it is written, The just shall live by faith." While they are an afflicted and poor people, having on earth no certain dwelling place, and are accounted as the offscouring of all things, yet they live and reign triumphantly with Christ, who gives them the victory. They have the fellowship of his sufferings as the present evidence of their heritage of glory in his exalted throne of immortal majesty. The revelation of this

unity with their living Head, as shown to them by the Holy Ghost which is given unto them, is the light of this holy city in which the nations of them which are saved do walk in following the Lamb whithersoever he goeth. "He goeth before them" not only in bearing their iniquity and being made a curse for them, but he leads them in affliction and sorrows. Such depth of anguish never was known to any other being as that which extorted the sweat of blood in Gethsemane, and rent the rocks with his expiring cry on Calvary. All who have tasted the bitter cup of his sufferings unite in worshiping the Lamb by ascribing their salvation to him. In this they "do bring their glory and honor" into the holy Jerusalem.

In the light of truth there is no glory and honor anywhere else but in the worship of God. Temporal honors and the praises of men, which constitute the glory of this world, are transient, and wither at the touch of time; but that glorying in the Lord which is peculiar to this blessed people, the nations of them which are saved, is everlasting as his eternal throne. So the psalmist sung, "Blessed is the people that know the joyful sound; they shall WALK, O Lord, in the LIGHT OF THY COUNTENANCE. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."—Psalm lxxxix. 15, 16. This prophecy undoubtedly refers to the day of gospel liberty in the kingdom of our Redeemer; and as the expression in our text is substantially the same, it seems clearly to signify the glory of the church in gospel liberty in contrast with the bondage of the legal covenant. The gospel dispensation is "that day," so often mentioned in prophecy, while the legal ministration is the night. The whole connection of the text under consideration confirms its application to those nations whose feet stand within the sacred gates of the holy city. These include all who have been redeemed out of every nation by the blood of our dying Redeemer. They worship the Lord in his holy mount at Jerusalem, confessing his sovereign grace as their only hope of salvation. Their implicit reliance upon that grace is worship in spirit and in truth; and their needy helplessness makes them gladly willing to call upon him as dependent suppliants. So the woman worshiped Jesus, saying, "Lord, help me."—Matt. xv. 25. Her extreme need qualified her to render this acceptable worship; and it is the same felt sense of destitution which leads every one of the redeemed to ascribe salvation to the grace of God alone. This is the glory and honor of the nations of them which are saved, all of whom are made unto our God both kings and priests. They are a royal priesthood.—1 Peter ii. 9. Yet their glory and honor cannot be seen by the natural man, for none of the princes of this world knew their Lord. It is only in the light which shines from the throne

of God that this spiritual glory is revealed; therefore it must be true that every one who beholds that glory and honor in the church of Christ is led by the Spirit and is born of God. These constitute the nations who shall walk in the light of this city, and whose glory and honor shall be brought into it. As the kingdom of our Lord Jesus is not of this world, so the kingdom appointed unto his disciples is not seen by natural reason.

The inconceivable glory of this holy Jerusalem is the subject of all the connection of the text. The description applies to no other city, for the Lord has bestowed upon no other the wonderful blessing by which he has exalted this heavenly Jerusalem. None can ever enter her gates "but they which are written in the Lamb's book of life." And it is only as cleansed from all sin by the blood of Jesus Christ that any sinner is made worthy to go through those gates. There is no night in this favored city, for the glory of God lightens it, and the Lamb is the light thereof. As the name of the city is THE LORD IS THERE, that light is never withdrawn. Yet they who are the blessed inhabitants of this holy city much of the time walk in darkness and have no light. Indeed this is one peculiarity by which they are identified. It is said exclusively of them, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—Isaiah ix. 2. To the Pharisees Jesus said, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."—John ix. 41. This marks them as dead in sin, because they are unconscious of their blindness. Where there is a longing desire for light, and a conscious sense of darkness, there must be life and sight; for to the dead and the blind there is no difference between light and darkness. By their unconsciousness of their state of darkness those Pharisees testified to their own condemnation; and by their groaning under darkness the saints have the witness in themselves that they are children of the light.

While it will be understood that in the foregoing remarks the holy city includes all the redeemed people of God as standing justified in Christ Jesus, there may be another application of the significant type as representing the organized church in her visible order here in time. In this sense the words of Jesus are the spirit and life of this holy city; and they who are redeemed unto God out of every nation and kindred under heaven do walk in the light of this city when they practically obey the word of the Lord, which is that light. "Thy word is a lamp unto my feet, and a light unto my path."—Psalm cxix. 105. Walking in the Spirit they do the commandments of Jesus, and thus enter in through the gates into the city, by openly confessing their hope in Christ and following him in

his ordinances. As baptism is the answer of a good conscience toward God, (1 Peter iii. 21,) so every act of conformity to the law and example of our Lord is a delightful privilege to them who are led by his Spirit. In this application only they who are obedient experience the joy of that answer, and the law of Christ is the impregnable wall of their defense; while those who fail to walk in the order enjoined by our King practically deny him, and eat the bitter fruit of their disobedience in feeling the want of that answer of a good conscience which is inseparable from obedience. This is true only of those who are commanded to follow our Lord. Others will not feel the chastening rod. But they who love Jesus are enjoined to keep his commandments; and they do not find rest to their souls without taking his yoke and learning of him. In his law they always find sweet comfort and rest; but in following the dictates of their own carnal reason and unbelief they observe lying vanities and forsake their own mercies. For "The statutes of the Lord are right, rejoicing the heart;" and "in keeping of them there is great reward."—Psalm xix. 7-11. In following their Lord by implicit obedience to his word they walk in the light and as children of the light, thereby bringing their glory and honor into the holy city of our God, which is the church as organized and established by authority of our Lord Jesus.

Into the visible organization of the church, even under the immediate ministry of the inspired apostles, evil men and seducers crept unawares; but such characters never had any vital unity with the body of Christ. They never walked in the light of this city, and never brought any glory and honor into it. They never worshiped the Lord by crying unto him for strength and grace, for they never felt the need of his support; but trusting in their own works they worship themselves, and exalt themselves above all that is called God, or that is worshiped. These are they who claim to have honored the Lord by doing many wonderful works in his name, whom he rejects as they who work iniquity.—Matthew vii. 21-23. But the favored subjects of divine grace are obliged to confess that in themselves they have no claim upon the mercy of God, and all the glory and honor of their salvation they ascribe to the Lamb, as John heard them sing, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Evidently they reign on that new earth wherein dwelleth righteousness, and not on the accursed earth which is "reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter iii. 7.

## MARRIAGES.

At the residence of the bride's parents, in Rutherford, Bergen Co., N. J., June 19, 1885, by Elder Benton Jenkins, Mr. Joseph Matthias and Miss L. Rosella, daughter of Wm. P. Haviland, both of Hunter, Greene Co., N. Y.

JUNE 17, 1885, by Elder A. B. Francis, John F. Gulick and Miss Gertrude F. Saffer, both of Loudoun County, Va.

JUNE 24, 1885, by the same, Arthur W. Middleton and Miss Lulie D. Mahoney, both of Fairfax County, Va.

IN North Berwick, Maine, June 18, 1885, by Elder Wm. Quint, Mr. William B. Johnson, of Boston, Mass., and Miss Ella M. Chadbourn, of North Berwick, Maine.

## OBITUARY NOTICES.

BRETHREN BEEBE:—By the request of sorrowing friends, brethren and sisters, it becomes my melancholy duty to send you for publication in the SIGNS OF THE TIMES the following obituary and biographical sketch of our beloved brother and able minister of the gospel, **Elder Jacob Castlebury**, who was born in Roberson County, Tenn., Feb. 28, 1804, and departed this life May 23, 1885, aged eighty-one years, two months and twenty-three days.

The deceased grew up to manhood in his native state, and there, in 1823, was united in marriage with Miss Phebe Boren, who was several years older than he, and yet survives him. To them were born six children, five sons and one daughter. Three of the sons survive their honored sire. He came to the state of Illinois at an early day, and located in Morgan County, and afterward for a time resided in Green, and in 1833 located in Hancock County, near Plymouth, and has resided in that part of the country continuously for over half a century, and up to the time of his death. In 1834 he obtained a hope of eternal life through the mercy of God, and upon a profession of that faith he was baptized by the late Elder Mikajah B. Rowland, and united with Middle Creek Church of Primitive Baptists, it being the only church of that order then in the eastern part of the country. He began to speak some in behalf of the cause of Christ the same year he joined, 1834. In 1835 he went into the constitution of Providence Church, and has continued in her fellowship about fifty years, and up to the day of his death. The church licensed him to preach anywhere that God might cast his lot, in August, 1836, having been previously liberated to exercise. In January, 1839, he was ordained to the full functions of the gospel ministry.

In attempting to speak of the worth and merit of our beloved and highly esteemed brother in Christ, and my fellow-laborer in the kingdom and patience of Jesus Christ, I feel utterly inadequate to do his character justice in an ordinary obituary notice. As a citizen of Hancock County for over half a century, he maintained an unblemished character for integrity, honor and uprightness; and such were his kindness and friendship among his neighbors and friends generally, that the remark was often heard, "Uncle Jake Castlebury is one of the best men I ever saw." As a church member, his life was unblemished by a moral stain, and he had the entire confidence of his brethren and sisters, not only for his honesty, sincerity and faithfulness, but for his safe and wise counsel in discipline and gospel order. As Moderator of Salem Association for many years, he was respected and loved by her and her entire correspondence, and was always on the side of peace and order. But it was as a minister of the gospel that he was the most noted and the most valuable to the cause of the Redeemer. Beginning with very little education, and in a frontier country, he, I am told, made frequent failures at the start. The sublime glories of the gospel and a sense of his own weakness would often cause him to sit down before his subject was finished. But a prayerful investigation of God's word for many years enabled him to grasp the glory of the gospel, and to set forth its sacred truth with a clearness I have seldom heard from the pulpit. As a speaker, he was not brilliant,

but remarkably methodical and clear. He was slow in his manner of address, and every sentence spoken seemed to have been studied, and every idea examined before it dropped from his lips. I have known him personally for nearly thirty years, and have often sat under his ministry, and though sound, firm and unshaken in the faith, yet he was always conservative and moderate, and eminently a man of peace. He always stood opposed to every innovation upon the doctrine and practice of the gospel, and contended earnestly for the ancient landmarks set by inspiration.

For several years Elder Castlebury suffered much with a spinal and kidney affection, which prevented him from traveling much, but he continued to preach near home and at his own church till within a few days of his final attack of sickness. I spent a night with him in April, and he was then able to be around his premises, and was unshaken in the faith he had so long defended, but said he believed his time here was short. He was taken with a chill, attended with congestion of the lungs and brain, about two weeks before his decease, and suffered much, and sank rapidly to the tomb. Being informed of his condition, I reached his bedside the evening before he expired, just in time to find him conscious, and able to speak my name, and to say a few words. About his last words we could understand were, "Lord, give me strength." He soon lost his speech, and became unconscious, but continued to breathe heavily all night, with many of his friends and brethren around him, and at a quarter to nine o'clock a. m., May 23, his spirit took its flight, we feel assured, to the paradise of God. I left his bedside one hour and a half before he expired, to take a train for a funeral in another county. His remains were buried in a family graveyard in the vicinity, attended by a large concourse of people, and Elder B. R. Warren spent a brief time in singing and prayer on the occasion, the final tribute of respect to his memory being arranged for the first Sunday in June, at the Providence Church-house. On that day, long before the hour of worship, the house was filled and also surrounded with a solemn concourse of people, and, perhaps not over one-third of those attending could be seated in this good-sized meeting-house. The writer spoke briefly on the occasion from 2 Tim. iv. 6-8. "For I am now ready to be offered," &c, followed by Elder B. R. Warren in some solemn remarks, and by Elder W. Phillips by singing.

Of course everything was done for the departed herald that medical skill, kind friends and loving hearts could do; but his time was up, his work was done, and a crown of glory awaited him. His aged and helpless wife, his relatives, his church and the entire community have sustained a great loss in his death. But God is righteous, and we should be still.

Your brother in Christ,  
I. N. VANMETER.  
MACOMB, Ill., June 9, 1885.

**IN MEMORIAM.**

(From Providence Church.)

WHEREAS, It has been the pleasure of our heavenly Father to call away from us by death our highly esteemed and venerable brother, Elder Jacob Castlebury, in the 82d year of his age, which occurred May 23, 1885; and,

WHEREAS, He had been a member of this church from its constitution, in 1835, and a minister of the gospel during that entire period of half a century; therefore,

*Resolved,* That in his death we, as a church, have lost not only a beloved and worthy member of our body, but a very able expounder of God's word, a faithful, loving and wise pastor, and one who has ever taken a deep interest in the peace, order and prosperity of Zion.

*Resolved,* That while we feel that in his death we have lost one of the ablest, best and most worthy ministers we have ever known, yet it becomes us to humbly bow to the divine will, fully believing that he has laid down the cross to receive a crown of glory.

*Resolved,* That the above be recorded in our church book, and that the same be sent

to the SIGNS OF THE TIMES and the *Messenger of Peace* for publication.

MIATT PHILLIPS, Mod. *pro tem.*  
J. H. WRISTEN, Clerk.

ELDER G. BEEBE'S SONS:—It is with a sad heart I send you for publication the death of my dear niece, **Miss Georgia Rood**, who died at the home of the writer, April tenth, after an illness of two days, of congestion of the lungs. She was the first born and idolized daughter of my youngest sister, and granddaughter of the late Deacon George Livesay. She was one of the most dutiful and affectionate daughters that fond parents could wish for, and it is truly heartrending to witness the deep sorrow of her parents, as they seem crushed under this dispensation of almighty God. I know there is none that can do them any good but he who speaks to the waves that beat upon the rock-bound shore and says, "Thus far shalt thou go, and no farther." For vain is the help of man to comfort them. The subject of this notice was attending high school in Adrian, where her parents reside. She was a brilliant scholar, and was possessed of a mind of the highest order, of virtue and refinement, and as lovely in person as she was in character. Thus do we lay away the young, the beautiful and the gifted. Her life task is early done, and O how rebellious and unreconciled I feel. One day as I was meditating on her sudden death, and thinking of the many winning ways she had, I said, "How can we give her up?" When the fifteenth hymn of Beebe's Collection came to my mind with sweetness and power,

"Keep silence, all created things,  
And wait your Maker's nod;  
My soul stands trembling while she sings  
The honors of her God.

Life, death, and hell, and worlds unknown,  
Hang on his firm decree;  
He sits on ne precarious throne,  
Nor borrows leave to be."

I repeated the whole hymn, and at its close what a change had come over me. I felt that God was exalted above every thing that men or angels could conceive of, and that he had a just right to rule in the armies of heaven and amongst the inhabitants of the earth, and there was none had the right to say, What doest thou? We have a hope, from what we have heard her say, that this dear one is one for whom Christ died, for I believe she had a particular love for the Old School Baptists. She was nearly seventeen years old. She leaves a father and mother and one small brother, together with every one that knew her, to mourn her departure.

Farewell, dearest Georgia, farewell!  
Thy beautiful spirit has flown,  
And left us all desolate here,  
In sorrow and anguish to groan.

O death, most relentless of foes!  
Thou hast stolen our darling away;  
She sleeps in eternal repose;  
There was none that could say to thee, Nay.

Fell tyrant, O didst thou not shrink  
To touch this fair, beautiful flower  
With thy cold, icy fingers of death,  
And wither her breath in an hour?

Young maidens, they gather around  
With flowers, to strew o'er her tomb;  
So lately she stood by their side,  
In all her bright beauty and bloom.

Her parents! what pen can portray  
The sorrow and anguish and smart,  
To see their beloved first born,  
So ruthlessly torn from their hearts?

Perchance in sweet dreams of the night  
They may see her dear image arise;  
They stretch out their arms to enfold,  
But awake with an anguishing cry.

But a sweet hope whispers and says,  
Sad mourners, O cease now to weep;  
The dear cherished one is not dead,  
But so gently has fallen asleep.

For as sure as God reigneth above,  
He will come without sin from the skies,  
And asunder will burst the dark tomb,  
And say to the daughter, Arise!

At the sound of his voice she will come,  
In garments outshining the sun;  
Victorious o'er death and the grave,  
For Jesus the battle has won.

H. TUTTLE.  
MADISON, Lenawee Co., Mich.

**Mary McAlpine** died June 5, 1884, aged twenty years and ten months. She was quite poorly in health for some time, and her sickness terminated in consumption. The Lord was pleased in his everlasting and electing love to show to her her lost and ruined condition as a poor sinner. She tried in many ways to find relief, but failed. She was led of the Holy Spirit to see the emptiness of all creature endeavors to procure salvation, and to look into and to wait upon the God of heaven for mercy. For quite a time she labored along with many sighs and tears in secret before the Lord, over her sinful condition. On a certain day, being in much trouble of soul, she went out for a walk, that she might be alone. While walking to and fro in the distress of her soul, these words came to her,

"O thou in whose presence my soul takes delight,

On whom in afflictions I call;  
My comfort by day and my song in the night,  
My hope, my salvation, my all."

Afterwards, speaking of this, she said, "The words were so lovely, I felt I could have sung the whole hymn through. My trouble and burden was all gone, and I was filled with delight in the presence and comfort of Jesus, who was my hope, my salvation, my all. I thought I would go into the house and tell what I had experienced, when the thought came as a dark cloud over me, that perhaps it was not of God, that it was only the imagination of my mind. During the visit of Elder W. L. Beebe to Canada, in June, 1883, though then quite poorly in health, she thought she would have had the privilege of speaking to the church of what the Lord had done for her soul, for she longed to be baptized, to walk in the footsteps of her dear Redeemer; but the meeting passed without such privilege being given. She was much cast down for a time on this account, and her health continued to decline. For some few days before her departure the Lord was very precious to her soul, and she was looking forward in sweet anticipation to the time when the Lord would call her home to dwell with himself above. At her funeral the writer tried to speak from Heb. xi. 16.

FRED W. KEENE.

NEWBURY, Ontario.

OUR dear old brother, **Isaac U. Every**, died February 18, 1885, in his eight-y-first year. He was baptized when about twenty years old, but by whom I do not remember. He was a member of the Baptist Church over sixty years, and it can truly be said by all who knew him that he was a worthy member. His house was always a home for the Old School Baptists, and their company seemed to be his greatest enjoyment, and he loved to talk with them of Christ and his kingdom. O how we miss his dear voice, for he always had a word of comfort for his Father's children. He warned them to shun all worldly religious institutions, and to stand fast in the liberty of the gospel of Christ. Many readers of the SIGNS OF THE TIMES have heard his voice in singing and speaking. It seems now that I can almost hear him singing the words he loved to sing,

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."

I believe that he is now enjoying it in reality. For about three years his mind was very weak, and he had to be taken to an insane asylum at three different times. Just before we were about to bring him home for the third time, he was taken sick and died in the asylum. His mind seemed to be composed, and he was reconciled to his lot. He said he had the same Lord there to trust in that he had at home. He seemed to be perfectly easy. I visited him two days before his death, and he said that if it could be the Lord's will for him to return home it would be all right, and if not it would be well. He requested that Elder I. Hewitt preach on the occasion of his funeral, which he did, to a large congregation. His remains were brought home, and on the 21st were buried. We wish to be in submission to God's will, who rules all things. Our loss is our brother's great gain.

MRS. N. B. CRISPELL.  
WEST SHOKAN, N. Y.

**Sallie E. Adams**, daughter of John Q. and Lena Adams, departed this life at their home in Reynolds, Neb., on June 16, 1884, after an illness of over two months, aged fifteen years and eight months.

ALSO,

**Ollie Adams**, their youngest child, died after an illness of three weeks, on March 1, 1885, aged five years and six months. The writer used as a text on Sunday, May 18, at Reynolds, Neb., the portion of Scripture recorded in Jeremiah xxxi. 15-17. "A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted," &c., and tried to speak words of comfort to the parents and friends of the deceased.

ALSO,

**Willie E. Gurwell**, son of Bazel and Mary E. Gurwell, died at their home near Reynolds, Neb., after forty-four hours of suffering from the kick of a horse, on July 10, 1884, aged fifteen years, five months and fourteen days. The writer of this used the words of David as recorded in 2 Samuel xii. "But now he is dead, whereof should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." The congregations were large and attentive on both occasions, the latter service being held at a school house near the residence of the parents of deceased, five miles north of Reynolds, in Jefferson County, Neb., on Sunday p. m., at four o'clock, May 10, 1885.

How true are the words of the apostle, "We must all appear before the judgment seat of Christ." Also the language, "In the midst of life we are in death." "The Lord gave, and the Lord hath taken away." May the dear mourning friends be enabled to say, "Blessed be the name of the Lord."

JAMES M. TRUE.

NEAR SEWARD, Neb., May 16, 1885.

DEAR BRETHREN.—I write this brief notice to inform the readers of the SIGNS OF THE TIMES of the death of **Elder Samuel Danks**, who died on Wednesday morning, June 3, about half-past four o'clock. He retired on Tuesday night in his usual health, and about four o'clock on Wednesday morning his wife was awakened by his sitting up in bed and making a peculiar sound in some way. She spoke to him, but he gave no answer, but fell back. The family were then called. His son raised him up, and in a few moments he died in his arms. Thus suddenly, quietly and peacefully he passed from his earthly conflicts to the haven of eternal rest and immortal glory. He was a man of sterling qualities. Firm under conviction of right, he acted regardless of the approbation or forms of men, courting investigation by the standard of truth. To his dear companion and interesting family of children, together with the churches he has left to mourn his departure, we tender our heartfelt sympathies, and pray that God will give them grace to bear up under this sad bereavement and dispensation of his providence, and may they rest in the sweet promise, "I will never leave thee nor forsake thee."

On Friday morning, June 5, I was called by telegram to preach his funeral, to a large congregation of relatives and friends, at two o'clock p. m. that day, after which his remains were laid away in Spring Grove Cemetery, near Cincinnati, Ohio.

With a sensible feeling of my own unworthiness and shortcomings, I remain your brother in tribulation,

J. TAYLOR MOORE.

**ASSOCIATIONAL.**

THE White Water Old School Baptist Association will be held with the Sugar Grove Church, in Union County, Indiana, commencing on Wednesday before the second Saturday in August, 1885, and continue three days. Those coming from the west will take the Cincinnati, Hamilton & Dayton R. R., at Indianapolis, and go to College Corner, where they will be met by the brethren on Tuesday, and also on Wednesday morning. Those from the east, by the same road, from Cincinnati or Hamilton, will stop at the same place, and will be met. If any come in the night, inquire for Elder George Harlin, or

Elias Thomas, and they will be cared for. A cordial invitation is extended to our brethren, especially brethren in the ministry. By order of James Pentecost, Deacon and Church Clerk. GEORGE S. WEAVER, Pastor.

To the messengers and brethren wishing to attend the Predestinarian Baptist Association, to be held with Mt. Oak Church, Fayette County, Ohio, to begin on Friday before the third Sunday in August, 1885.

Those coming from the south and east will stop at Jeffersonville, on the O. S. R. R. Those coming on other railroads to Washington C. H. will change cars there for Jeffersonville. Those coming from the north and west will stop at South Solon, O. S. R. R. Those coming on the Little Miami R. R. will change cars at South Charleston, for South Solon.

Remember the above given stopping point. Friends will be there to care for the passengers and furnish them homes.

THE Morgan Association of Regular Baptists will be held, the Lord permitting, with Union Church, near Prentice, Morgan Co., Ill., on the C. & A. R. R., commencing at 10 o'clock a. m. on Saturday before the third Sunday in August, 1885. All who are interested in the welfare of Zion are cordially invited to attend.

GILES REEDER, 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.

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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Address J. B. HARDY, Dowell, Edwards Co., Kan., or this office.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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THE 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 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.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53.

MIDDLETOWN, N. Y., JULY 15, 1885.

NO. 14.

## POETRY.

### THY WILL BE DONE.

"FATHER, thy will be done,"  
A maiden lisped in prayer,  
Heeding not the meaning  
Which lay concealed there.  
Each night the words she spoke,  
Thought not on what she said,  
And little knew his will  
On her own will might tread.  
At length his will designed  
His Spirit should arrest  
The mind that folly loved,  
And make her fully blest.  
"Father, thy will be done,"  
The maiden cried again;  
"But O! relieve my soul  
From this tormenting pain."  
And he at last saw fit  
To show her how complete  
Her soul in him did stand,  
And made for glory meet.  
"O Lord of life," she cried,  
"I know I nothing am;  
But all I have, I find,  
Is treasured in the Lamb."  
Again she breathed the prayer,  
"Father, thy will be done."  
My life I'll live for thee,  
And in thy footsteps run."  
A listless life she lived,  
Forgot her heavenly Friend,  
And often vainly tried  
His will to hers to bend.  
The Father could not see  
His child so often stray,  
Without correction's rod,  
To purge the sin away.  
So on the one he loved,  
He laid his chastening hand;  
Affliction's fire rose high,  
To burst the fettering band.  
"Father, thy will be done,"  
She cried in anguish wild;  
"But spare, O spare the rod,  
And save thy wayward child!"  
"My child, dost thou not know  
Thy weight of guilt within?  
Hast thou so soon forgot  
I hate the sight of sin?"  
"Yes, Father, I do know  
I've after folly run,  
While with my lips I said,  
O let thy will be done."  
"How little did I know  
The import of those words;  
How precious now they seem,  
Because they are my Lord's."  
"O take me in thy hand  
And mould me to thy will;  
My will is not my guide;  
I'll trust thy wisdom still."

SARAH A. BLAKE.

WATERLOO, Iowa.

### IT IS I.

WHEN the storm in its fury on Galilee fell,  
And lifted its waters on high,  
And the fearful disciples were bound in the  
spell,  
Jesus whispered, "Fear not, it is I."

CHORUS.

It is I, it is I,  
Fear not, trembling ones, it is I;  
In midst of the storm, in midst of the gloom,  
Fear not, trembling ones, it is I.  
The storm could not bury that word in the  
wave,  
It was taught through the tempest to fly;  
It shall reach his disciples in every clime,  
Saying, "Be not afraid, it is I."  
When the spirit is broken with sorrow and  
care,  
And comfort is ready to die,  
Then darkness shall pass and sunshine appear  
By the life-giving word, "It is I."  
When death is at hand, and this cottage of  
clay  
Is left with a tremulous sigh,  
The gracious Redeemer will light all the way,  
Saying, "Be not afraid, it is I."

## CORRESPONDENCE.

"DOTH Job fear God for naught?"—Job i.  
9.

DEAR BRETHREN:—It seems to me that in this question of Satan, and in the assertions which follow, we have the keynote, as it were, of the design of the book of Job, and that in the narrative which follows we have the complete answer to the question. It seems to me that in this question is involved all the difference between him who serves God and him who serves self; between gospel obedience and legal obedience; between the religion of Christ and the religion of the world. This question not only concerned Job, but it also is pertinent to all men. Do we serve God from motives of policy or from principle? for reward or for the delight of the service? Do we obey God as a child, or as a slave? as water runs down hill, or as it is forced up hill? All who profess to serve God at all are ranged either upon the affirmative or negative of these questions. According as these questions may be answered concerning us, are we actuated by the Spirit of Christ, or are we not? If a man is honest because honesty is the best policy, he is no more honest than the man who cheats and steals because he thinks that it is the best policy for him to do so. If a man is rendering obedience to any of the commands of God because he expects to gain heaven, or escape hell by it, he is in no wise any better than he that makes no pretense at serving anything but his own lusts. Now this is the great question concerning Job, and this is the question answered in this wonderful book.

Before speaking especially of some things in this book, I wish to say that all natural, fleshly, Arminian religion looks at the matter just as Satan does in this question. This religion is essentially a worship of self, and a seeking to glorify self. It seeks not to honor God only, but as it imagines that by so doing it can exalt and secure praise to self. Self is the great consideration and end, not God. Self is the centre around which sun, moon and stars revolve. Deity is, according to this system, only a satellite moved and controlled by the central self. This worldly religion is Satanic, therefore, in its nature. It does not attempt to serve God "for naught," and does not believe in such a thing. While professing to uphold virtue, it robs virtue of its virtuousness by holding up selfish ends always to view as the motives for being virtuous. Its votaries appeal to fear and hope as the chief

reasons why men should seek the Lord and become religious. They make it a mere matter of bargain and sale, an exchange of commodities, in which man strives to get the best end of the bargain. In this plan, while the name of virtue is retained, its very substance is lost, and but the shell remains. This fleshly religion, whose spirit is from below, and whose nature is seen in this question of the devil, "Doth Job fear God for naught?" denies that there is any such thing as serving God *con amore* (or from love), and so appeals to the lowest selfishness of man's nature, striving to reform the outward manners, while self and pride still reign supreme within. Like Satan, it denies that there is any such thing as unselfish virtue, or that any man "serves God for naught."

On the contrary, the religion of Christ presents an entirely opposite ground for obedience. It recognizes virtue for virtue's own sake. It claims to give such a spirit to man that if he had no hope of heaven or fear of hell, no expectation of good in this life, or fear of temporal evil, he still would follow holiness, esteeming its possession greater riches than all other treasures. Nothing short of this can be counted as the service of God. All else is serving self. Now Satan denies that there is any such service possible. He says, and his followers say, that reward is and must be the motive appealed to in every case. This spirit throws out the inquiry Does any man fear God for naught? And the question means an assertion that no man is or can be disinterested in the service that he renders to God. By this question it is asserted that there is no such thing as holiness for holiness's sake. Satanic religion is to-day the religion of the masses of men. And the religion which has Arminianism for its basis withers virtue, and takes away all but its name, just as surely as does the man who breaks in detail every commandment of the decalogue. Self-seeking is as hateful to God and as foreign to true righteousness in one form as in another. The Pharisee who thinks that what he does is gain to him, is as much the enemy of God as any publican or sinner; yea, more of an enemy.

With these general remarks in view, let us consider this book of Job for a little. Recollect the problem to be solved is this, Is Job disinterested in fearing the Lord? Does he fear God for naught? In the narrative the veil that hides the un-

seen world is parted for a little. Before the majesty of heaven the sons of God have come. And Satan is among them. Jehovah calls his attention to Job, and points to his uprightness and integrity. Satan is ready with his reply, Thou hast blessed him and enriched him; no wonder that he blesses thee. Take away all these things and see what he will do." But when all, cattle, houses, children, were gone, Job still feared the Lord, and lost not his integrity. He did not sin in anything that he said. The second time was he assailed, and in person was he afflicted; and the wife of his bosom tempted him to curse God and die. But still he did not sin. It was still evident that his service was not for reward. These were the outward trials which befell him. He was now stripped of everything that could make this life pleasant, and still he held fast his integrity. It was thus far manifest that Job did not serve God for worldly gain. But there are other motives which may be appealed to, which, though of a higher order, are equally selfish and equally antagonistic to the principles of true godliness. And these are the hope of future blessings and the fear of future punishment. The thought of the approval or disapproval of God, of his smiles or his frowns, constitutes a very selfish motive, though much more subtle and secret than the more gross, earthly motives. Of these things also it must be seen that Job is stripped. The first two chapters have described the outward conflicts by which the fear of the Lord in him is tested, and now in the rest of the book we have the narrative of the inward conflicts by which the same fear of the Lord is tested. And in the whole book it becomes apparent that the fear of the Lord in Job is not based either upon the hope of advantage in this world or the hope of advantage in the next world. And thus it is made plain as noonday that there is in the religion of God our Savior, power to produce unselfish obedience and disinterested service in men. And the assertion of Satan is thus given the lie.

Three friends of Job come to see him, and are so overwhelmed with his grief that for seven days and nights they are silent. Then Job speaks and utters his complaints. He keeps back nothing of all that is in his heart. He pours out all his alternating feelings of anguish, doubtings, fears and questionings. He cannot understand why he is thus dealt with. Why should the Almighty make him a target for his arrows? Sometimes his language

sounds boastful, yet it is not really so, for we hear him again and again confessing his own vileness before God. He cannot see why he is so dealt with, yet he contends that the ways of God are just. And in this he spoke the thing that was right concerning God; as the Almighty himself bears testimony at the end of the book. We need not wonder at the changeable tone of Job's language at different times. In this he was like the psalmist, like every one who knows anything of soul conflicts. Sometimes his faith breaks through all obstacles, and we hear him say, "I know that my Redeemer liveth," and, again, "He knoweth the way that I take: when he hath tried me I shall come forth as gold." At other times he goes down to the depths under his accumulated trials, and he cannot see that there is any hope for him either in this life or the next, nor any Days-man between him and God. His hope is cut off and withered as a tree, and there is more hope of a tree than for him. He is brought to a condition where he has nothing and expects nothing. And does he still fear God? Let us hear him: "Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite. The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." He thus declares that real goodness needs no motive to actuate it. It is spontaneous, and forgets reward and recompense. No matter how much the wicked may prosper, the righteous will still hold on his way, because his delight is in it.

Men, as they have read Job's complaints, have been ready to condemn him. But they have known nothing of his trials. His language was but the cry of a desolate heart stripped of all comfort and joy, and with none to understand or pity him. But his faith in God did not fail him. He always spoke the thing that was right concerning God. Amid all the darkness he still believed that God ruled, and that he would yet justify his ways before men. Though he could not understand the ways of God, yet he believed in them. But still his overwhelming sorrows extorted heavy groaning from him. His complaint was bitter, he says, but the stroke was heavier than his groaning. In the whole controversy we see how he was forced into a confession of his faith in God, and his love for righteousness and truth. In the first place, his wife exhibits how entirely of the earth she is. She says, "Curse God and die." That is, Of what avail is it that you have served God? It has produced no advantage. You are worse off than others who have not pretended to serve him. Why continue to honor him? Life is of no value without worldly prosperity. "Curse God and die." Here speaks the fleshly mind. It never can conceive of any higher motive than self, and its objects are always of the earth. But the noble reply of righteous Job is,

"Shall we receive good at the hand of God, and shall we not receive evil?" The force of the reply is this, My fear of the Lord is not based upon worldly prosperity, and therefore it cannot be shaken by worldly adversity. Prosperity may be necessary for happiness, but it is not essential to holiness, to the fear of the Lord. Such service is based upon deeper principles than centre upon self or selfish ease. Therefore the loss of this world cannot shake them. In like manner adversity tries us all when it comes. Is our spirit that of Job's wife or that of Job?

Then come the friends of Job, as they are called; and these open not their lips except to accuse him in some form or another of grievous oppression and injustice, of which the afflictions are at once the proof and the punishment. They, too, are firm believers in the religion of self. If Job were righteous he would be blessed; being afflicted it is evident that he is unrighteous. They plainly exhort him to seek God, to be at peace with him, and urge as the motive, "thereby good shall come unto thee." They make self the turning point. But the whole spirit of Job revolts at this. He knows that it is not for this reason that he serves God. He cannot see through all the ways of God, he cannot see God himself, but yet he believes in God. His faith is unshaken here, and in his faith is his victory. He still confesses God and reveres him. And he in substance says, I do not fear God for hire. And though my hope utterly perishes from the earth, still will I hold fast my integrity. Out of his own heart's experience he found an answer to confound all their legal reasonings, and to trample upon that system of religion which has its origin in a Satanic pride, which bids a man think he is something when he is nothing.

I have thus briefly sketched a few thoughts upon what seems to me to be the leading design of this wonderful book. In it we see the question of Satan answered in the affirmative, Job does fear God for naught. His is not a legal service. It is the obedience of faith. Love is its substance. In it, too, we see the question answered as to what liberty in Christ is. Christian obedience rests not upon the slavish idea of rewards and punishments, but is the large, noble freedom of a heart which loves God, and spontaneously follows him. All else that claims to be true religion is a lie, and does credit to its author, the father of lies. Millions are deceived by it to-day, and its votaries have no shame in confessing that they serve God for hire. Miserable misnomer! Say rather that they are serving their own bellies. To exalt self and not God is their aim, whether willingly or not.

Brethren, how heart-searching is the question. Do you and I serve God for hire? Do we love holiness for holiness' sake? I have to confess to feeling much legality about me yet. O that I could rise above it, and fear the Lord without thought

of reward or punishment. I often greatly fear that I know nothing about true gospel liberty, except in theory. Yet I believe that I do love the service of God for its own sake. O to be more like Jesus, who said it was his meat and drink to do the will of his Father in heaven. And again, "He that doeth the will of God, the same is my brother and sister and mother."

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

F. A. CHICK.

REISTERSTOWN, Md., June 18, 1885.

WILLIAMSTON, N. C., June 3, 1885.

BRETHREN BEEBE:—Being much interested in the letters of sister Mary Parker, in the SIGNS, I was forcibly impressed to write to her in christian love and sympathy in her afflicted state, desiring to know more of her, which, after some delay, I ventured to do, and have most gladly received a welcome response, which, in compliance with her suggestion, I send to you for publication in the SIGNS, as there may be others who would also like to know of her; and, as she is not able to write often and much, the writings of such a dear one should be prized and made the best use of. I presume there are many others also in God's all-wise providence passing through the furnace of affliction, all for the crucifying of the flesh and for the lifting of Jesus on high. May they be blessed and God honored. We would like still to hear from more of them through the SIGNS. "For in tribulation they glorify me."

Through precious hope, your humble sister,

NEFFIE BIGGS.

NEW HOLLAND, Ohio, May, 1885.

MRS. NEFFIE BIGGS—DEAR SISTER IN CHRIST:—What a variety of emotions your most comforting letter awakened, and how many thoughts come crowding upon me, struggling for utterance; yet how to place them on paper I know not. Just now as I make the attempt to write to you, who, I am assured, are one of the Lord's sparkling jewels, brightened and refined in the furnace of affliction, I feel so forcibly the truth of the passage you quoted, "Without the dear Savior we can do nothing." I am glad to be introduced to you, and thank you greatly for the brief personal history you gave me of yourself. I feel that I know you quite well, for I have read and heard my dear parents often speak of Elder Jewett's paper, published in New York. I presume he was your father. I have come to know and love Elder Hassell through the SIGNS. How pleased I am to have the privilege of reading so precious a letter from you. You wish to know something of me personally. I fear the description of so uninteresting a person will prove monotonous. I am the daughter of Elder John Parker, six years deceased. I do not wish to appear egotistical, but I must say that he was the ablest Old School Baptist minister in the state, or, indeed, as able as may be found any-

where. I was never married. In a pleasant country home in southern Ohio I was born, and lived with my parents in health and happiness until I neared my eighteenth year. When, soon after I was baptized, my mother became a helpless invalid, I had to assume sole charge of the household, and of two little nephews, rendered motherless three weeks after my mother became helpless. It was not very long before another heavy stroke came, and my noble father, on whom I had leaned, became as child-like in intellect as my mother was in body. He had had paralysis, or what the physicians called a lesion of the brain. I had great care, but kept up, and cheerfully sacrificed all my youthful hopes, my young, girlhood dreams, upon the altar of love and duty and care for my dear parents; and in the affection they lavished upon me, I felt well repaid. A few years passed, then my patient, gentle mother passed beyond the portals of this life, I think, to the land of light and immortality beyond. That was sixteen years ago. My health then began to give way, and we found it necessary to give up farm life, and seek quietude and rest. Leaving my mother lying in a beautiful burying ground, beside an infant sister, and bidding adieu to the dear familiar scenes so picturesque and dear, and many who were dear to us in the Lord, we came to this village, situated in a most beautiful, rich and undulating country. Here my father and I kept house alone, both feeble in health, but my father ever leaning on me with the simplicity and all the affection of a little child. But how peacefully happy those days seem to me now. We traveled much, read together, talked together, and our prayers were mingled together at the great throne. Never could there have been more affection and more congeniality between parent and child. But God willed that the tender gourd under which I so sweetly rested should wither. The scorching ray of disease took the dear life away, and nothing was left to me but dust. Ah, my sister, how it rent my heart-strings to see the noble form shut out of my sight forever, and turning from his grave, feel all alone, without health, without love or home, in a cold world. But God sustained me, and made me feel, "When my father and mother forsake me, then the Lord will take me up." I had five brothers, and, being ever so much younger than they, I had always been much petted whilst under the dear home roof; but now, that all had families, we seemed singularly estranged and drifted apart. Nevertheless, they all offered me a home; but I sought first the restoration of my health. Physicians advised me to go to a hospital, and I did so. My chief trouble then was constant throwing up of food and copious hemorrhages, which rendered me very weak. Dropsy was then coming on, but as it was in my body I did not know it was dropsy. The best medical aid in the state was

given me, but to no purpose. I then went back to southern Ohio amid the scenes of my childhood. In a pretty river town there lives one of my brothers. I got a position there to copy manuscript, and was in a fair way to make money. Not that I cared for the money so much, but I thought I would feel better. Within a month I was prostrate with hemorrhage and severe kidney trouble. I lay there four months, when it pleased the Lord to sufficiently restore me as to be able to return to my late home in this place. My youngest brother lives here, is very well to do, and with him I have ever since made my home. But I have gradually gone down in health, until now to be moved just from one room to another almost takes the life-breath, and fills me with intense pain. A few weeks ago I was placed in a chair and moved from a back room into a more pleasant room fronting the street; but it made me intensely ill, and for several days I lay in a stupor, oblivious of everything about me, and taking no nourishment whatever. I frequently have what we call very bad attacks, and suffer beyond what tongue can tell. No, dear sister, I have no hope whatever of ever being restored. Every remedy I have tried has proved of no avail, and I am thoroughly sickened with them all. If God sees fit to restore me, I know he has power to do it. I pray, O, so earnestly, if it be his will, to restore me; if not, to make me submissive. And sometimes, after he has shown me great and sore troubles, he fills me with such an overwhelming sense of his shining presence, my heart is so filled with his love that I feel I would not change my lot with the most prosperous and healthy. Out of the depths of human suffering and woe, I am lifted up to the shining mount of his infinite love, to bathe and bask in sunshine and an ocean of infinite love. O! at such moments can we not almost hear the flap of angels' wings, and feel ourselves enveloped in the shining light that shines unto perfect day in the heavenly courts? In times of darkness and doubt, heaven seems so vague, a something so very far off as almost not to exist at all; and a living, feeling, personal interest in and knowledge of Christ, seems a thing almost impossible to our cold hearts. But in those seasons of light and spiritual warmth, when we have precious love visits from on high, how clear and real and rich and enjoyable it all is. Why, heaven is right here, just in our poor hearts, and even the gloomy sick room becomes almost an hallowed spot, a place where we feel we must take the shoes from off our feet, for we tread upon holy ground. Paul says that our light afflictions work for us a far more exceeding and eternal weight of glory. Then, dear sister, can we not bear them yet a little while, until we are led to the borders of that land where sorrow cannot come, and where God shall wipe all tears from our eyes? Over how many stony and slippery places,

through how many a thorny path hath our tender Shepherd helped us? And as we sweetly realize how securely we have rested in the everlasting arms, let us still lift up our eyes unto the hills from whence cometh our help, and quietly wait the final coming of our Lord, crowned with glory, immortality and life everlasting. Having the same sweet hope, knit together by the silken thread of Christ's love, our common affliction brings us together, dear sister, in a very close companionship, and gives us, as it were, a double portion of christian fellowship and love. O may God visit you, and all his afflicted and tried ones, often with the joys of his salvation. May he manifest himself to them in love, and bring them to love each other more and more through the fellowship of his sufferings, redemption and love.

I have written this in great pain, and amid many interruptions. Could you see me, sister, you would be filled with wonder indeed, so distorted and swollen are my limbs, so enlarged my body, and so pallid my countenance. But I feel a delicacy always when I attempt a description of my condition, lest I may be supposed to overdraw the picture. In much tribulation, your sister in hope,  
MARY PARKER.

STATE ROAD, N. C., March 11, 1885.

ELDER GILBERT BEEBE'S SONS—  
VERY DEAR BRETHREN:—I have just received your precious paper, the SIGNS OF THE TIMES, for March first, 1885, in which, to my great surprise, I found my very imperfect scribble in print. O what a feeling of gratitude I had, and that in the very dust of humility, to God, that you, beloved brethren, should have been so meek and so good as to have taken notice of such a poor and imperfect being as I am, and to have taken the pains to publish in such fine style so imperfect a letter as mine was. But, brethren, notwithstanding the imperfect style it was written in, it was the naked truth. I have taken my pen in hand to trouble you again, and to fulfill my promise and to write more of God's dealings with me in the way of the house of mourning. Now, I said in my communication above named, in my closing remarks, that one night while at prayer I saw the whole life of Jesus, that is, his life of thirty-three years of servitude to the divine law of God, even living a perfect life of obedience unto the law, and marching to the cross, to fulfill and satisfy the last demand of justice. I saw him hanging on the cross, and it seemed like he was extended away up in the air, betwixt the heavens and the earth, as an outcast from both, and crying, "It is finished." His whole person seemed to be flooded with blood, from the crown of his head to the very ends of his toes; and this great fountain poured down into the earth, and that blessed voice sounded in my soul, "This will overspread and shield you from all harm." Now this was enough for me, for I had found a ransom for my poor soul. O! said

I, that I had known of this fountain before now. For I thought I could see Jesus coming down as a white, bright, shining dove, into this sin-cursed world, to reconcile to God sinful, rebellious man. It seemed I could see favor in the everlasting union of that blessed Spirit. I saw, as it were, that blessed Jesus living the long life of thirty-three years of mourning in this low ground of sorrow. In my stead I saw Jesus living a holy and perfect life of obedience unto God, and by this I felt to appear before God as justified in my natural life. But it seemed that notwithstanding this satisfaction for the practical sins, which were the fruit of a seed, there was something else; for there was another violation besides the violation of the law of Moses. For there was a law given, the penalty of which was death, and by the violation of that law by Adam, death passed upon all men, even the whole Adamic family. This was what made me mourn, as, I believe, by the Spirit's teaching, though unknown to me at that time. I viewed Jesus as dying on the tree of the cross in my stead; for being God manifested in the flesh, he was able to bear in his body the sins of all his people, and thus conquer death, hell and the grave for them. It appeared unto me that I viewed him as taken down from the cross, and laid in the grave, and arising from the dead. O, my soul, what a victory! Leading captivity captive, I saw him ascending up into the clouds of heaven, and received and seated on the majestic throne on high, in the unity of the one eternal God, Father, Son and Holy Ghost, all dwelling in the one body of Jesus. Now, brethren, I do not know what time I got back to the house, for I have no idea how long this midnight vision lasted. But as I went on toward the house, I thought I would tell my father about what I had seen and heard, and also of my joyful and happy feelings. But before I reached the house the tempter met me, and said that I had better not tell my happy vision, lest I might be found to be a liar. For, said he, your vision probably was nothing more than imagination. So when I arrived at the house I said nothing, but was as still as possible so as not to awaken any of the family. Thus I fell asleep, and slept, I reckon, the soundest I had for some time. For notwithstanding all the temptations, I felt like a new person. My burden, which was as mountains, was all gone, and I can never in this world express the joy which I felt and realized in the above named vision. I had never before known anything of Jesus as a Savior, neither had I known that he had taken up his abode on this sinful earth, and been found in fashion of man. Now, brethren, I have often wondered that Satan could not make me doubt this truth of Jesus' living and dying on earth; for while I would doubt my religion, yet I never doubted the reality of Jesus, as having lived and died, and being raised to life, and ascended to heaven,

for some time after my vision. And I do not know whether I could say in reality that I ever did doubt Jesus' life, death, resurrection and ascension to heaven, but I can say in reality that I have been tempted to doubt even the existence of God; yet it seems there has always been a failure on the part of the tempter. As I said, I sometimes wonder why it was so much harder for the devil to make me doubt the work of Jesus, than it was to make me doubt my religion; but when I rightly consider, I wonder not. Why? Because God has written his law in my heart, and printed it in my inward parts. Another cause is, because I, as I believe, have learned the fallibility of poor, sinful man, therefore I often doubt myself, and cannot see at times how I can ever inherit the kingdom of God.

Now, brethren, I said in my communication in the SIGNS for the first of March, that I had never had any opportunities to get an education, or words to this effect. But as I believe that God predestinated me for a better life, therefore he gave me a desire to learn to read and to write. Having no book but my spelling book, I had learned to spell and read a little at the time of the revelation of Jesus as being my Savior, and after this it seemed that my whole desire was to study my book. Therefore after working hard all day, either plowing, grubbing or something else, working both in the house and in the field, for the support of my father and his weakly family of poor, little, motherless children, (I being the only one able to do any work, as I was the only one that was large enough to work), I would study my book till midnight, while all the rest were asleep. Thus, I passed on in ups and downs, still loving him who had snatched me as a brand from the eternal burning. But notwithstanding my love for Jesus, I was almost driven to despair at times, when I would begin to doubt my soul's salvation; for it would be suggested to me in this way, that if the revelation which I had received from heaven had been for evidence of the salvation of my soul, I would not remain so prone to sin. Then I would cry, "O wretched man that I am! who shall deliver me from the body of this death?" But while upon the very brink of despair, the blessed Comforter would come to my rescue with some of the sweet promises of Jesus to his mourning pilgrims. Then would my poor, drooping spirit revive, and again tune my harp with redeeming grace and never-dying love. Now, brethren, after I was translated from the bondage of iniquity, into the bonds of peace and love, as I hope, it seemed that there was another duty for me besides trying to learn to read and write, and that duty was out of sight. But while in great trouble, it seemed as though I was immediately fallen into a kind of trance, and my trouble was all gone, and a voice was saying, "Look and see." And I saw the church, or a portion of the church,

seated in a militant capacity. (Now I had never seen the church, or a church, seated in her militant organization, with my natural eyes.) And I thought I was called by that same sweet voice to tell to this very small company what I had seen and felt; and I did so, and was bidden to take a seat with them. I had viewed Jesus going down into Jordan and being immersed before this. I had never thought of pouring nor sprinkling as answering for baptism, but I had been desiring for some time to be immersed, like as I view Jesus to have been baptised, yet I knew nothing of a church organization until the above revelation.

Now, there was a man who lived in sight of where I was raised, just across the river, about one-half mile, who professed to be a good man, though I did not see him often. But before the church in her militant organization was revealed to me, with her officers appointed by Jesus, I was so simple as to think that any person would do to administer baptism, just so they were good men. Therefore I would, day after day, start toward Mitchell's River, thinking I would cross over to where the above named supposed good man was, and thus have him to baptize me; for my desire was so great to follow Jesus, it seemed to me that I must be baptized. But my heart would always fail me before I would get to the mar. I would say to myself, If I go he will not notice such a poor, ragged boy as I am; and, furthermore, it seemed to me that I must do something else before I am baptized; but what is it? When the above named vision of the church appeared to me, I then knew what the duty was, and began to inquire of my father in the flesh concerning the church, whether there was any organization of the church near by.

I will, if this is published, continue to write. Your brother in hope of eternal life,

WM. R. WELBORN.

Ghent, Ky., May 28, 1885.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—Your editorial in the SIGNS of May 15th, 1885, on the "Second coming of Christ," was so deeply interesting to me that I cannot withstand the temptation to talk to you for awhile on that great and comforting truth, which is left on record for the comfort of God's dear people.

When the apostle had presented to the saints at Thessalonica that great truth, he concluded by saying, "Wherefore comfort one another with these words." He had said to those dear saints, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to

meet the Lord in the air: and so shall we ever be with the Lord." With these words, the apostle said to those saints, "Comfort one another;" and he had said these things to them by the word of the Lord. Therefore these gloriously comforting truths came from the highest authority, and hence no doubt could arise in the minds of those saints as to the certainty of their fulfillment. But perhaps the inquiry may arise as to the authority of the apostle to say "by the word of the Lord." In answer to that inquiry we find this written, "And when he [Jesus] had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 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." Then surely the apostle left on record these comforting words by the word of the Lord. He recorded them for the comfort of all God's dear people through coming time. They had the positive proof of his resurrection, and the comforting assurance that upon that great and glorious day of the resurrection of his saints "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." The second coming of our glorious Lord and the resurrection of God's dear people are presented in one great, grand and infinitely glorious unity; and hence to doubt his second coming would be to doubt the resurrection of the saints. O how revolting to you, dear saint, is such a doubt! A patient Job had no doubts on that subject. He said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Our language is too poor to present any thought more forcibly and more clearly than that ancient servant of the Most High presented in those words the power of death and decay over our natural bodies, the power and glory of the resurrection life of the saints, and the certainty that our Lord would stand on the earth at the latter day. This latter day spoken of by Job is the same of which Daniel was told in these words, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." It is the same period of which our Lord spoke when he said, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Then the faith of God's dear people looks away with undimmed eye to the full accomplishment of that which was declared on the mount of olives by those two heavenly messengers, "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 was the same Jesus who had said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." This earth had been cursed, and all things thereon bore the evidences of that curse, all of which was by reason of sin; but he who was holy, harmless and separate from sinners set up no claim to any of those sin-polluted things, not even so much as a couch on which to rest his weary head. But when he met and conversed with those five hundred brethren on the mount of ascension, he had completed the great mission for which he had come to this sin-cursed earth. He had accomplished the great victory over mortality, and now in that glorious immortality which dwelleth alone in him he ascended up into heaven. What a sweet and consoling thought here suggests itself to you, poor, tried and mourning saint. Your faith looks away to him who is King of kings and Lord of lords, "who only hath immortality, dwelling in the light which no man can approach unto." You cannot, while clothed with mortality, approach unto that state of immortality which dwelleth in your glorious Lord; hence you must be unclothed before you can be clothed upon. But you have this soul-cheering assurance, that you shall be like him, for you shall see him as he is. Hence an ancient servant could say, "I shall be satisfied, when I awake, with thy likeness." Yes, with the likeness of my immortal Redeemer, over whom death hath no more power, and who is my resurrection. The apostle no doubt in almost seraphic delight triumphantly said, "This mortal shall put on immortality." In that immortality the dear saints will be like their glorious risen Lord. To announce this great truth those two heavenly messengers were deputed to earth, that he should in like manner come again. Then his saints who have long rested in the dark caverns of the tomb will come forth. For "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep," but they all shall be changed in a moment, in the twinkling of an eye; yes, changed from mortal to immortal, and made like their glorious Lord. Then they, like Job, will see him with their spiritual and immortal eyes. O how transcendently glorious will be that sight. Then the ever-waning vision of mortality will be forever superseded by that never-fading effulgent light of immortality which was secured to all the redeemed in his glorious and triumphant resurrection. It was that same Jesus who hung upon the cross, yea, and that same body which was pierced, and that lay in Joseph's new tomb, and that arose from that tomb, and ascended from the mount of olives; and his saints have the positive assurance that he shall in like manner come again. Then surely the saints with anxious thought and longing eyes look and wait for his appearing in that same body, that same

immortal body, which ascended up into heaven; "for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Remember that this same glorious Jesus will himself come in that resurrection body. He ascended in that body, and the heavenly messengers said, He "shall so come in like manner as ye have seen him go into heaven." But while with his disciples here on earth he instituted the ordinance of the supper, which symbolizes his suffering and death, his broken body and spilt blood. The time for the observance of that ordinance by his church is limited. The apostle says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. xi. 26. It is limited to that great and glorious period when "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Ah, dear saint, there will then be no more need for you to commemorate his death and suffering. He says, "I am he that liveth, and was dead; and, behold, I am alive forevermore." When that glorious day shall have fully come you will no more need that solemn ordinance, for you then will be like your risen Lord, alive forevermore. The apostle says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21. Death is embraced in the words "all things." By his resurrection and that of his saints he conquered that great enemy, and made him subservient to the declarative glory of God. If there had been no death, there could have been no resurrection; and if no resurrection, then there could have been no glorious and triumphant second coming of our Lord to call his sleeping saints from the cold embrace of death, from the dark caverns of the tomb. It is written, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14. The same apostle triumphantly says, "But now is Christ risen from the dead, and become the first fruits of them that slept." Although he uses the words, "If we believe," which might be construed to mean that he and the saints at Thessalonica had doubts as to his resurrection, yet he uses that negative form for the purpose of demonstrating more forcibly the great truth that they which sleep in Jesus will God bring with him. The psalmist says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm cxxvi. 6. In the humiliation of our Lord he was a man of sorrow and acquainted with grief. His soul was exceeding sorrowful, even unto death. He went forth to Calvary weeping, yea, as a cart pressed with many sheaves. In those



sheaves was that precious seed, the whole blood-bought family; and they being one with him, he bore their sins in his own body on the cross. But now having borne their sins, and met all the demands of law and justice that were against them, he comes with rejoicing, bringing them with him. They are his, the purchase of his precious blood, the redeemed of every land, of every clime, and of every country. Jude says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Peter, in speaking of the saints of that redeemed family and their glorious reward, says, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." That crown of glory will endure throughout eternity. It is that crown of righteousness of which the apostle Paul speaks, saying, "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." When will that great and glorious day dawn upon a sin-polluted world? is a question which has perhaps arisen in the minds of some of the saints; but the answer to that question is wisely locked up in infinite wisdom, and will there remain until that period of which John speaks, "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," "that there should be time no longer."—Rev. x. 5, 6. Our Lord said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But that great truth being unknown to mortals does not lessen the glory that will then be made manifest in his saints. The apostle James says, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." And the apostle to the Hebrew brethren says, "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." Again, "For yet a little while, and he that shall come will come, and will not tarry." Then, dear saints, the time draws nigh when he who is your resurrection and your life will descend from heaven, to which he ascended nearly nineteen centuries since; and when he comes it will be not as a babe in Bethlehem, not to make an offering for sin, but to call from the pale nations of the dead his saints who have long rested in the silent tomb, but who will now come forth clad in immortality and in robes of spotless white, and they will then be caught up to meet the Lord in the air, and so ever be with the Lord. With the glorious truth of the second coming of our Lord let the saints comfort one another. While upon earth he commanded his disciples, "Go ye into all the world, and preach the gospel to every creature." When the gospel is preached our Lord in all his glorious fullness is proclaimed, and all the

promises he made to his dear people are presented for their comfort; and he said, "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." To be with Jesus is the crowning desire and prayer of all God's dear people, for to them he is the chiefest among ten thousand, and altogether lovely. When the gospel is preached all things pertaining to his mission to earth, and the full and complete accomplishment of all those things, are made known to his dear saints. The crowning point is his second coming, the resurrection of his saints, in which their mortality will put on immortality, and they will be forever clad in the spotless robe of his righteousness wrought out for them, and welcomed into their glorious and eternal home by these heavenly words falling from his hallowed lips, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." While clad in earth's habiliments they behold by faith that blessed and heavenly land which seems to them very far off, but they sweetly sing,

"Fair distant land—could mortal eyes  
But half its charms explore,  
How would our spirits long to rise  
And dwell on earth no more!"

The brethren editors will please pardon me for troubling them with these rambling thoughts, and believe me affectionately yours,

H. COX.

ORLAND, Cal., June 28, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed I send you a letter written to me by a cousin in the flesh, and I hope a brother in Christ. It has been a great comfort to me, and I thought it might be to others in a like situation, if you see fit to publish it. I have the consent of the writer to send it to you. With much love to all Old Baptists, I am your sister, I hope,

O. E. MCCONNELL.

HOPE, Ind., Feb. 2, 1885.

MRS. M. E. MCCONNELL—DEAR COUSIN:—But more dear as a sister in the faith and grace of our Lord and Savior Jesus Christ, who came into the world to save sinners, of whom I am chief. Last Saturday morning I went some fourteen miles east of where I live to hear Elder George Weaver preach, and when I came home on Sunday evening I was somewhat surprised to find your most welcome letter of January twenty-first awaiting me. The distance being so great I was not looking for an answer yet, even if you should get my poor scribble and answer at all. Indeed, it came so quickly, it seemed almost like talking face to face, and really I do think that we, together with all the saints of the most high God, have great cause to thank him who works all things after the counsel of his own will, for the great facilities we have for corresponding with one another. Just think, dear sister, for a moment how different from what it was in the dark ages, when God's chosen people had to

meet secretly in caves, dens and other secluded places, where they might hope to be secure from the hand of their persecutors. Now we may not only worship under our own vine and fig tree, while none dare molest or make us afraid, but in a few hours at most we can visit the most distant brethren and sisters, or if we do not choose to do that, we can on paper hold sweet communion one with another, while we sit comfortably by our own firesides. I have often thought that there never has been a time since the days of the apostles when the people of God had more cause to be thankful for the high privileges given them by their heavenly Father, than at the present; and yet, I am sorry to say, it does look like there never was a time when they were more unthankful. Pride and the vanities of the world seem to have swallowed them up, and, like Israel of old, when prosperity attended them, they have become rebellious, stiff-necked and forgetful of the goodness and mercies of God. Now, my dear sister, I would not have you conclude that I think all are in this doleful condition, but there is no denying the fact that a great many are. But as this is by no means a pleasant theme to dwell upon, I shall leave it, and try, if the Lord is pleased to help me, to answer your most precious and welcome letter, which came indeed and in truth as good news from a far country, and was to my poor, hungry soul a cup of cold water in a dry and weary land. O how my heart thrilled with joy to read that God was sustaining you in your dark and trying hour, by his all-sustaining grace, and causing you to feel a trusting resignation to his will, and that all things work together for good to them that love God, to them who are called according to his purpose. There is, my dear sister, a great source of consolation and encouragement in the expression of which I have already quoted a part, to wit, "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." There are some who claim to be Old School Baptists, who say that in the new birth, or in the work of regeneration, the old or Adamic man is in some way spiritualized and made free from sin. But I tell you candidly, dear sister, that if such is the case, I have no ground of hope for a better life beyond this vale of tears. For I know and realize daily that naturally I am just the same sinner that I always was. Indeed, that is one of my greatest troubles, that I cannot keep from sinning; for I read that even the thought of foolishness is sin. Now if Paul had said Christ Jesus came into the world to save sinners, of whom I was chief, it would still have left me without hope. But thanks be to him who says, "I will not leave thee nor forsake thee." But a good while after Paul's conversion, he claims that he is yet the chief of sinners, and not only this, but on another occasion he said, "O wretched man that I am! [not that

he was] who shall deliver me from the body of this death?" And again, "Unto me, who am less than the least of all saints, is this grace given." And again, we read from the pen of another inspired writer, that "If we say we have no sin, we deceive ourselves, and the truth is not in us." So from these and other like Scriptures I am sometimes enabled to hope that there is even hope for me, though sin-defiled, polluted and unworthy as I am. And when I hear or read from one claiming to be so ignorant, little and unworthy as you claim for yourself, a love and fellowship springs up within me, which causes the things of nature to sink into insignificance.

"Behold how pleasant 'tis to see  
Brethren dwell in unity."

Yes, sister, there is a peace, love and fellowship which passeth all understanding.

"The wondering world inquires to know,  
Why we should love our Jesus so."

It is entirely beyond the comprehension of those who are not born of God; not born of that incorruptible seed which liveth and abideth forever. They cannot understand why those in whose hearts God hath shined, to give the light of the knowledge of the glory of God in the face of Jesus Christ, will take so much trouble to get together, and speak often one to another; why they will go so far to meeting, to hear proclaimed the unsearchable riches of God's boundless grace, through his Son, our Lord and Savior Jesus Christ.

But God's people are not troubled for a moment about anything of this kind. No indeed. One of their great troubles is that they cannot love him more and serve him better. They love him because he first loved them. They love him because he bore their sins in his own body on the tree, and put them away by the sacrifice of himself; because he hath saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. And they love him because of that eternal, vital, indissoluble union, in which he as the head and they as the members exist; a union as vital as that of my head and body naturally, and without which the one cannot exist without the other.

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

But, my dear sister, there is too much in this subject for me to undertake to write of. Were I able to write a volume, I could only begin to speak of the love, goodness, mercy and condescension of our blessed Savior, who left that glory which he had with the Father, and came into the world to save sinners, of whom I am chief; so I will leave it, hoping God may be pleased to give you an understanding of it that will be to your comfort and edification, and return to your letter. You ask if I think this is the groaning of which Paul

speaks, and which he says cannot be uttered. Yes, my sister, I do. "For we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The first question that seems to come up for solution is, What spirit is it that thus makes intercession for us, with groanings unutterable?

Now, very dear and well beloved sister, in attempting to give you my reason for answering your question so decidedly in the affirmative, I feel that it is a very solemn and important undertaking, and that it is a matter in which every one professing to be a follower of the meek and lowly Jesus ought to be deeply interested, even as you yourself are, to know whether or not that Spirit is making intercession for them. Hoping that the Lord will be my guide, I will endeavor to be as clear in my attempt at an elucidation of this important subject as I have language to express myself, from the fact that there is quite a difference of opinion among the Baptists of Indiana at this time, on this matter; and I would not for my right hand advance to you an idea contrary to the teaching of God's word, if I knew it. Nothing but the truth will do you or me any good, and I hope I shall never shun to declare all the counsel of God. I understand that this Spirit which maketh intercession is none other than the Spirit of God. For my first reason I refer you to 1 Cor. ii 2. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Now, though you might sit face to face with me, and look right into my eye, (and the eye is called the index to the mind), yet you could not tell anything about what I was thinking, nor what my needs, desires or aspirations were. Though I might be looking steadily at you and your surroundings, my mind might be as far from you as the east is from the west. But suppose it were possible that I could impart to you of my spirit, then you could know my thoughts, my wants and needs. And just to that degree that I might bestow upon you of my spirit, could you share or enjoy any pleasant or good thing which might be in my possession. "Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This is all in harmony with what the Savior taught Nicodemus, saying, "Except a man be born again he cannot see the kingdom of God." Not born over again, as Nicodemus evidently understood; but simply "born again." Another question now comes up for solution. What is it to be born, or what is a birth? It is simply a manifestation of something that existed before

birth; a change of condition. As rightly said, a child must be a child, or it could not be born; neither can it have anything to do with bringing about its birth.

Now let us turn to Ephesians, and we read that we were chosen in Christ before the foundation of the world, that we should be holy and without blame before him in love. But we read farther, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Now what is it that is thus predestinated? It is the Adam man, these vile bodies, which Paul tells us are sown corruptible, but shall be raised incorruptible; sown mortal, but shall be raised immortal.

Now, dear sister, when the chosen vessel of mercy, who is predestinated unto the adoption of a child, receives within him the implantation of the divine nature, the gift of eternal life, he is then manifested as having been predestinated unto the adoption of a child. Hence he is born again, born of an incorruptible seed, by the word of God which liveth and abideth forever. He is now in possession of that Spirit which shall eventually quicken his mortal body, by that Spirit which dwelleth in him. Now he is able to know the things of God. And as he knows not what to pray for as he ought, the Spirit maketh intercession for him, with groanings which cannot be uttered. And why can they not be uttered? I will tell you, dear sister. Have you not frequently, in hearing and reading the experience of the Lord's dear children, noticed that they talk of going to some secret spot to try to pray for God's mercy, if possible, to be extended to them, but that when they got there they could not utter a word? Now, why could they not? That was their whole soul's desire. Probably their distress was so great they could think of nothing else. Then why could they not give utterance to their desires? Why, the Spirit was making intercession. The prayer was already made, even before they started. No wonder then that not a word could be said; for that which is already, is done. Beside this, the groanings are unutterable. Yet we are naturally so prone to Arminianism that we can hardly believe it is prayer, unless we have audibly uttered some form of words; as though God was like man, and could not know our thoughts or desires unless communicated to him by a form of words, which the world calls prayer, but which is really nothing but vain repetition. "When thou prayest, enter into thy closet, and shut the door." The louder and more incessant these unutterable groanings, and the more we are weaned from the world, the more we are shut up in the closet, in the sense intended by him who spake as never man spake. Again, Paul says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." This adoption is the redemption of their vile bodies, which will not be fully consummated till the

resurrection morn, when Christ shall come the second time, without sin unto salvation.

I leave the subject for your consideration. If I have erred, may God point it out to you; and if not, may he add a blessing according to his will, is my desire.

I think you mistook my meaning in asking about the California Baptists, yet I am very well satisfied, as you answered my question. What I intended to ask was, Are there close to you any Baptists of our faith and order? But you say not. I met Elder Weaver last Saturday and Sunday, and we had a good meeting.

May I hope that I am your brother in the gospel of the grace of God?

M. M. JACKSON.

NO. 4 MANDIVILLE STREET, UTICA, N. Y., }  
June 11, 1855.

MRS. LINA W. BECK—DEAR AND PRECIOUS SISTER IN THE LORD:—Your last sweet and comforting letter was duly received, full of goodness and truth, and read and re-read with joyful satisfaction. Its date I will not refer to, assured that you must ere now have concluded me very ungrateful, not answering thereto before. But not so, dear sister; for could thought have filled the loving duty, you would have received many letters from me, especially those the result of restless and wakeful hours spent upon my bed. But the reason has been my very poor health, which has necessitated our removal back from the western to an eastern climate. Hence after much care and exertion we are again finding ourselves in our old home town, as the heading of this letter denotes, not only breathing a more genial climate literally, but we trust we are inhaling and reciprocating that most of all delightful atmosphere, of loving fellowship in sweetest harmony. For what can compare with the green pastures and flowing rivers where Jesus holds his court, and oft convenes his sick and weary ones, comforting them with tokens of his love and faithfulness to them? When, after dealing out cordials to the weak and the faint, and strong meat to those able to bear it, he allures them into the wilderness, there to lead them about and instruct them, which instruction they receive sometimes in fires, and sometimes in the waters, out of both of which he has promised to deliver, after that we have experienced the days of darkness and of gloominess, of clouds and thick darkness, through which we can distinguish the moving of his step and the rustling of his power, but cannot feel his love, see his face, nor hear his voice. And even if the promise meets our eye, it does not reach our heart, although he has declared, "He will not always chide, neither will he keep anger forever." And again, "Though a tree be cut down, there is hope that it will sprout again, and that through the scent of waters it will bud and bring forth boughs like a plant." But experience teaches that it is only through the scent of water, that rich, full and never failing fountain of

sovereign, almighty grace, any buds of promise will show, or any boughs of victory appear. So,

"If we must sing, we'll sing of grace,  
Which raised us from the fall,  
And led us to a hiding-place,  
Jesus, our Lord, our all."

But as for me, my harp is on the willows hung, nor can I reach it thence. But O that I could be still, and receive this needed discipline as the result of my Father's love, and his promise that through much tribulation we must enter the kingdom, and that in correcting he only designs "the dross to consume and the gold to refine." But please be patient, dear friends, while my pen runs on to tell you that amid all the trials of the way, how good it does seem to us to be once more placed where we can meet with the dear people of God, mingling our petitions and our songs together, and hearing the precious gospel preached, not only from our dear brother Bundy, whose long, faithful and affectionate labors have greatly endeared him to us, but also from our dear young brother, Elder William Campbell, who, though young, and but measurably experienced in the use of the harness, is a workman that needeth not to be ashamed, rightly dividing the word of truth. May he be kept in holy fear and humble obedience to him who has doubtless said to him also, "Go in this thy might. Have not I sent thee?" This church is a little fold, but truly a green pasture. But among all other helps and comforts I cannot forbear naming our high appreciation of the SIGNS OF THE TIMES. What a channel of comfort and instruction it is. It is kept so uniformly straight with the sacred record, and it shuns not to declare the whole counsel of God, which is indeed such help and comfort to us little ones, especially in very isolated places, in which so many of the dear children are, in their irresistible providence of God, located. I found it an especial blessing to myself during our stay in Chicago, where no pure truth could be found. Both editorials and correspondence served each in turn as an eye or a hand, by which I was enabled to see more clearly and grasp more firmly the heights and depths of the yet unexplored wonders of redeeming grace and dying love, with all that train of graces following. And without particularizing, I would say to the writers thereof, Write on; let not your hands be slack, but through its pages continue to declare the wonderful works of God, as seen in his sovereignty and his power, by passing by the mighty and the noble of earth, and choosing the weak things, and foolish things, and things that are not, to bring to naught things that are, and to exalt his holy and reverend name, to whom shall be all glory. And now, dear sister, seeing my mind has run in these last thoughts as it has, I will ask you to send this on to the SIGNS office; when, if our dear editors approve, they will publish, as at least it will give publicity to our whereabouts,

still desiring to share the fellowship of our many and widely distant friends in a continuance of their correspondence. I will now close by adding my deep regret that no opportunity offered while in Chicago when I could possibly accept of your and other kind invitations to visit your churches. But I had hoped if we remained there to go round a little this summer, visiting your church and home at your fall meeting. But even now I hope to some time do so. In the mean time I hope yourself, with other dear friends, will grasp the first opportunity to visit us. Providence is a wonderful chain, nor do we know the way the many links will turn. Hoping for your forgiveness for my apparent neglect, and your charity over all my much weakness and imperfection, and that we shall hear from you soon and frequently, believe me (my husband joining with me) yours in hope of eternal life,

LYDIA ALEXANDER.

GARDEN VALLEY, Texas, March 6, 1835.

DEAR BRETHREN IN CHRIST:—I hope I sometimes feel a desire to bear some little part of that reproach which Moses esteemed as greater riches than the treasures in Egypt, and I greatly desire a heart to be thankful for the many blessings I receive from him who has preserved me in these backwoods of Texas for about fifty-one years. And having had some sore trials lately for the truth's sake, as I believe, I desire that you may know what I believe is taught in the Scriptures on several points, for which belief I have been held rather at arm's length by some brethren. And in this connection I wish to say that I hope their course in the premises has not affected my fellowship for them as brethren.

In order to write anything, I must have a starting point, so I will call your attention to the words of the apostle Paul, where he says, "For I delight in the law of God after the inward man." Now, is this inward man something which Paul possessed before it pleased God to call him by his grace and to reveal the Son in him? I do not believe he possessed it prior to that time. "A new heart also will I give you, and a new spirit will I put within you."—Ezekiel xxxvi. 26. "Now if any man have not the Spirit of Christ, he is none of his."—Romans viii. I understand that the spirit the prophet Ezekiel speaks of, is the same that the apostle Paul has under consideration, which if any man have not, he is none of Christ's, manifestly. The Son of God was revealed in Paul, "which is Christ in you, the hope of glory." And it could therefore with propriety be said that Paul was born of God, born of the Spirit, born again, not of corruptible seed. "And a new spirit will I put within you." Not work the old spirit over, or remodel it, nor anything of that sort. The apostle Peter, addressing his brethren, says, "Seeing ye have purified your souls [selves] in obeying the truth, through

the Spirit, unto unfeigned love of the brethren," &c. Having done that which was their high privilege, as well as their duty, to walk worthy of the vocation wherewith they were called, with all lowliness and meekness, by the ability afforded them by that Spirit, which if any man have not, he is none of Christ's; that which all believers have the power to do, only by that Spirit. Then comes another duty: "See that ye love one another with a pure heart fervently." Where did they get a pure heart, and what about that? "Howbeit we speak wisdom among them that are perfect."—1 Cor. ii. 6. This perfection arises from the same source that the pure heart does, and is the production of the Spirit of God. "For God, who commanded the light to shine out of darkness, hath shined in [not into] our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 6, 7. This treasure then must be the result of the spiritual birth. I understand it to be that which manifests the saints as heirs of God and joint heirs with Christ. And being thus manifested, they are said to be born again. Yes, sinners of Adam's family have this endearing appellation applied to them. Men and women are thus addressed, and not some invisible thing that we know nothing about. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Now I understand that it takes all that is necessary to constitute the natural or fleshly man, to make up the "me" that is here spoken of. "If therefore the Son shall make you free, ye shall be free indeed." Is this the same character that violated God's law in the garden of Eden? I am of the opinion that the character that transgressed the law is the same one that Christ came to redeem. And he certainly did do all that he came to do, otherwise God would cease to be God. But some ask how this position can be sustained, when the apostle John has said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." Well, I might answer this by asking another question, which is, How will we reconcile the declaration of our Savior, "He that believeth in me shall never die," if applied to the fleshly man alone? Viewing the saints as complex characters, composed of two whole and distinct natures, I think we may be able to see how these things can be. "But I find another law in my members, warring against the law of my mind, and bringing me into captivity, to the law of sin which is in my members." I wish to inquire, What members does Paul refer to, in which sin is still remaining? "But I am carnal, sold under sin." Not that he was then a different man, but he certainly was in a very different condition to what he had been. He was

now made free from the law of sin and death, a knowledge of which was revealed unto him by the Spirit of God. "Who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Cor. ii. 16. How do the saints come in possession of the mind of Christ? I believe they receive it in their spiritual birth. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."—Romans viii. 15. Who has received this spirit of adoption? Well, the Savior says, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life." Certainly the giving of eternal life to the sheep did not make them sheep, but only manifested them as such. I understand that these sheep are men and women, or sinners, predestinated unto the adoption of children, and the Scriptures teach that Christ and his apostles regarded them as such prior to their manifestation by the spiritual birth. Now with regard to the "members" of the saints in which sin remains, I conclude that Paul enumerates them in his petition to God for his Thessalonian brethren, to wit, "spirit and soul and body."—1 Thess. v. 23. I believe it requires that much to constitute the sinner that is saved by grace. The spirit of adoption is the earnest of their inheritance, until the redemption of the purchased possession.

These scattering thoughts are at your disposal, brethren Beebe, if you think they will do no harm to the cause of truth, nor crowd out better matter. I am willing that the readers of the SIGNS shall examine them; and if they are not according to the truth, I hope they will teach me the way of the Lord more perfectly. I feel that I am the weakest of the flock, if one at all.

Yours truly,

FRANCIS ODOM.

OCCOQUAN, Va., July 3, 1835.

DEAR BRETHREN BEEBE:—I returned to my home the 30th ult., after an absence of sixty-three days visiting brethren in Kentucky, Indiana, Illinois and West Virginia. I was favored with the privilege of attending several yearly meetings, monthly meetings of churches, besides other appointments that had been made for me, speaking publicly over fifty times, and traveling about two thousand five hundred miles. All the meetings that I attended were pleasant, and many of them were precious seasons of the Lord's goodness, and from his gracious presence. I left my home the 29th of April, arriving the following evening in Lexington, Ky., after a pleasant railroad ride over the Chesapeake and Ohio Railroad. During the month of May I attended the meetings of Sardis, Elk Lick, Bryans, Mt. Carmel and Little Flock Churches, filling appointments also at Georgetown, Mt. Gilead and other places, and meeting with Elders

Moore, Wallingford, Newkirk and Greathouse. The Licking Association of Kentucky is a pleasant place to visit by those who love sound, discriminating preaching. My visit among the dear brethren of this association was one continued scene of gospel enjoyment. I was delighted to see their zeal for the truth. I was at Elder Dudley's three times during the month, and at each time enjoyed a pleasant interview. He was ninety-three years of age the last day of May, and has been a member of the church over seventy-three years. His mind is clear, his memory accurate and his conversation rich with the preciousness of the gospel. I found him a war-worn veteran, leaning upon his staff at the close of a long and honored life of usefulness in the kingdom, still contending earnestly for the faith, clasping in a faithful embrace the precious truth for which he and others have been so grossly attacked and misrepresented by many who claim to be "Primitive" Baptists. He must soon, however, lay aside the cross to receive the eternal crown. Younger brethren are coming to the front in Kentucky; brethren who show the same hallowed zeal for the truth. May they continue to stand fast in the faith. A faithful proclamation of the word will drive away every false way.

Leaving Kentucky, June second, I went on to Johnson County, Indiana, attending an appointment with Bethel Church, where I met Elder Isaac Sawin, his brother, Elder P. W. Sawin, and Elder P. K. Parr. From there I went on to Crawfordsville to attend their regular meeting on the first Sunday in June. Elders Southard, Vancleave and Bartley were present, and we enjoyed a precious season. The second Sunday in June I attended the monthly meeting of Little Bethel Church, Coles County, Illinois, of which Elder John G. Sawin is pastor. This dear brother and his amiable family are well known to many of our people through the Eastern States. I enjoyed a refreshing season with the brethren here, and left on Monday following, feeling considerably refreshed from the labors of my trip. My next visit was at Lebanon Church, in Henry County, Indiana, the home of Elder J. A. Johnson. My visit among the brethren was exceedingly pleasant and encouraging; but it was sad to me to see the condition of Elder Johnson. He is suffering from a derangement of mind, which I sincerely hope, if the Lord will, may not be lasting; laboring under the impression that each day is the last day, "the eternal, everlasting end of the world," as he terms it. Over and again while I was with him he would repeat the expression, "What an awful, dreadful end, the eternal, everlasting end of the world." He remains in his room, and generally in his bed, all the time, except a short time in the morning when he comes out to breakfast and at noon to dinner. His appetite is good, and he seems to be sane upon every other subject except

the one I mention. It is very difficult, sometimes impossible, to draw his mind from this subject, but when it is done he talks with interest and clearly. His condition is a wonderful evidence of the truth of Paul's assertion: "How unsearchable are his judgments, and his ways past finding out." "Thy ways," says the psalmist, "is in the sea, and thy path in the great waters, and thy footsteps are not known." Elders George Weaver and Jesse Jackson are now serving Lebanon Church. I did not meet with these brethren, though I desired to very much. I crossed their track, however, and found that they make a plain, straightforward track and no shuffling. Such ministers are certainly a great blessing to the church.

The third Sunday in June I attended a yearly meeting at Salem, in Wayne County, Indiana, Elder Martindale's old home. Leaving Indiana on Tuesday following, I came to West Virginia, where I attended a yearly meeting on the fourth Sunday in June, at Mt. Olive, Barbour County. This was also a pleasant meeting. Elders McDonald, Lewis and Hart were present, together with Elder J. S. Corder, the pastor of the church.

Thus I have given a brief relation of some points visited, and of things seen upon my trip; but to tell of the many acts of kindness received, and places visited, and interesting incidents of my visit, would lengthen my letter beyond its proper limits. I am assured, however, that I can never forget the kindness of dear brethren and friends of truth where I visited, and of whose hospitality I was permitted to partake. I feel to be entirely unworthy, in and of myself, of such infinite favors. But it is comforting to know that all of these favors are in and through our Lord and Savior Jesus Christ.

Sincerely hoping that the Lord may graciously guide us in wisdom's narrow path, I remain yours in hope and fellowship,

WM. M. SMOOT.

#### ERRATUM.

BRETHREN BEEBE:—Please publish the following in the SIGNS OF THE TIMES:

The Pryer Hill Church joined the Mt. Pleasant Association, of Kentucky, in 1884, and the church and messengers' names were ordered to be enrolled in the table. From some cause this failed to be done, but the omission was not intentional. I am very sorry it occurred. It should have been enrolled as follows, and is so recorded in the association book by the clerk:

Pryer Hill—J. W. Holsclaw, D. McAllister, S. Craig, T. J. Chilton. Members, seventeen.

W. C. SAMS, 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.

#### CIRCULAR LETTERS.

To the churches composing the Columbia River Association of Regular Predestinarian Baptists, and to all with whom she corresponds, Greeting.

DEAR BRETHREN:—In addressing you this our annual epistle of love, we desire to follow the things that make for peace; and may the great fountain of light and wisdom enable us to write words of comfort and consolation to the dear lambs of our Master's fold. As Philip, in talking to the eunuch, preached Jesus, we desire to make him our theme.

Who was this Jesus? He was born of the virgin Mary, and of him the angels testified to the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." One of the prophets says, "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." An apostle calls him "the blessed and only Potentate, the King of kings, and Lord of lords." Another says, "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh, and dwelt among us." And, "In him dwelleth all the fullness of the Godhead bodily." From the foregoing we conclude that he was verily God, clothed with a body of humanity. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Then, brethren, there is comfort. "For we have not an 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." Thus having been through all the trials, he knows how to succor them that are tempted. "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." Are we among that favored number of the redeemed, whose sins were canceled by that precious blood? If so, we are blessed. But we feel so weak and sinful, our experience is so different to what we had expected, being led in a way we had not known, our hope seems so small, and we have so many doubts as to whether we have ever been taught in the right way, that we are made to mourn. We feel our many shortcomings, and are ready to say, Surely the Lord has forsaken us, and we have been brought into this wilderness country to perish. But the springtime will come after a long and cold winter, when the desert shall blossom as the rose. So when the grace and love of God shine in our benighted hearts and dispel the gloom and doubts, we can say, with doubting Thomas, "My Lord and my God." We are filled with joy unspeakable and full of glory. We can then see and realize

that goodness and mercy have followed us all our days. We could not see it before, when the cold and desolation of winter was upon us, and we felt so lifeless and unthankful for past and present blessings. When we are in the sunshine of his love we can see that we could not appreciate warmth if there were no cold, nor light if there were no darkness. So we can realize of a truth that "he doeth all things well," and that "all things work together for good to them that love God, to them who are the called according to his purpose." So we need not trouble ourselves about the final outcome of all things, for we know that every one of the heirs of promise will be brought off more than conquerors through him who has conquered death and hell and overcome the world. For "the ransomed of the Lord shall return, and come to Zion." "All that the Father giveth me shall come to me." "They shall all be taught of the Lord." "Every one, therefore, that hath heard and hath learned of the Father, cometh unto me." "I give unto them eternal life, and they shall never perish." This, beloved brethren, is the language of him who spake as never man spake, and it ought to be a strong consolation to all who have fled to Jesus for refuge, to lay hold on the hope set before them; which hope is as an anchor of the soul, both sure and steadfast, and enters into that within the veil, even to Jesus, the Messenger of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. This Jesus is the author and finisher of our faith, the only name given under heaven or among men whereby we must be saved. This Jesus is head over all things to the church, which is his body, the fullness of him that filleth all in all. This Jesus was a man of sorrow and acquainted with grief, who spake in righteousness, mighty to save. But he went a mourner all his days, being esteemed as a root out of dry ground. The same Jesus came into this low ground of sin and sorrow, to seek and to save that which was lost. He bare our sins in his own body on the tree, and by his stripes we are healed. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Then, poor, helpless, sin-sick soul, "Behold the Lamb of God, that taketh away the sin of the world." The glorious Sun of righteousness has healing in his wings for sickness such as yours. There is a balm in Gilead and a Physician there. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do you feel that you are heavy laden with sin and condemnation, and weary of trying to obtain the good will of your Judge by your own good works? If so, the command is to you, and you must go; for there is life, rest and salvation nowhere else. He has said, "Him that cometh to me I will in no wise cast out." "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." O the graciousness of the promises of our God! Blessed be his holy name, we have never been disappointed in anything he has promised, and never shall be; for heaven and earth may pass, but his word shall not pass away. "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 God, who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Then, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" There is no condemnation, brethren, to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. "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." Then, brethren, what need you fear, when all things are yours, whether Paul, or Apollos, or Cephas, or the world? All are yours, and ye are Christ's, and Christ is God's. Seeing then that we are heirs to so rich an inheritance, we ought to give all diligence, and strive to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ.

Finally, brethren, farewell. May we all speak one and the same things in Christ Jesus the Lord, and strive together for the unity of the Spirit in the bond of peace.

"God grant us grace that we may meet  
Within that radiant home;  
Together walk the golden street,  
And bow before the throne."

J. A. BULLOCK, Mod.

T. G. FLANARY, 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., JULY 15, 1885.

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

MEANS.

IN compliance with the request of brother S. F. Cayce, on page 166, we might simply say that we have no knowledge of any inspired authority for the doctrine that sinners are quickened by any power other than the Spirit of God. So our Lord expressly declares, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John vi. 63. To them who are guided by the teaching of the Spirit in their own experience, there will be no need of argument to sustain the fact that they were made alive by the direct power of God, whether their first knowledge of that life came to them while listening to preaching or while engaged in persecuting the saints. There is as much propriety in holding the fishing nets of Peter, James and John to be the means of their receiving the gift of eternal life, as in claiming that the preaching even of the apostles had power to give that life. It is of little importance to know the opinion of the wisest and best of men, or of the most favored saint, on this or any subject of revelation. The word of inspired truth must settle the matter, whether our opinion is found correct or erroneous. The subject of brother Cayce's inquiry was quite fully discussed by the late editor of the SIGNS in 1836 and 1846; and those who wish may read his views in "Editorials," volume i., page 320, and volume ii., pages 666 and 712.

There can be no room in the experience of the subjects of salvation by divine grace for any intermediate agency between them and the mighty power of God by which they are made alive. Indeed, it is manifestly inconsistent to claim that dead sinners could use any means to make themselves alive; and it is certainly assuming more than inspired apostles ever claimed when it is said that any dead sinner can receive life through the means of any or all the saints. The Bible is full of testimony that "Salvation is of the Lord." No record is given therein that any other being in heaven or earth has power to save. The God of salvation says, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of my hand."—Deut. xxxii. 39. "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."—Isaiah xlv. 21, 22. It is directly in opposition to this truth of God to assert that the salvation of sinners depends either directly or indirectly upon any intermediate power, whether of men or angels. But there can be no salvation of those who are already dead in trespasses and sins without raising them to life. This work God has never delegated to any created being. It is claimed by our Lord Jesus as an attribute of his unity with the Father as the mighty God. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." "For as the Father hath life in himself; so hath he given to the Son to have life in himself: and hath given him authority to execute judgment also, because he is the Son of man."—John v. 21, 26, 27.

Doubtless some of the dear children of God have been entangled in the erroneous sentiment of which brother Cayce speaks; and it is for their sakes that we would endeavor to present the subject in the light of revealed truth, praying that God would "give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. ii. 25, 26. The effect of every error into which the saints may fall is to bring them into bondage; and they are indeed sadly oppressed when they are ensnared in the error under consideration. If sinners are made alive by means of preaching, or prayer, or any other works of men, then it necessarily follows that without that means they would not be made alive. But if they receive life through creature means, which in the absence of such means they would not have received, then they are not saved by the blood of Jesus Christ, since that would have availed them nothing without such means. This conclusion is too horrible to be for a moment entertained by any sinner whose hope is in Christ; therefore, this means theory has an ingenious device for deluding the unwary in the presentation of "ordinary" and "extraordinary means" of quickening sinners. Would it not be well for the saints to ask for scriptural authority for this doctrine before accepting it? In the record God has given there is not one word said about any means at all in giving life to the dead but the eternal Word of God. "In him was life; and the life was the light of men."—John i. 4. In some cases, as on the day of pentecost, the first manifestation of life may be under the preaching of the gospel; but instead of that life being communicated through the preaching as a means, the fact that they heard the truth proved that they were living subjects of divine grace. While they who were quickened by grace believed, "others mocking said, These men are full of new wine." Was it the ordinary or the extraordinary means which manifested this difference? It is said by the Ar-

minians that it was because these mockers were more obdurate than the others that they were not convinced and quickened by the preaching of the apostles. This would imply that the grace of God could only avail for the salvation of the better class of transgressors, and would cut off Paul and all who must with him confess themselves the chief of sinners; and it denies the glory of Jesus as being able to save them to the uttermost that come unto God by him. We do not suppose that any who claim to be Baptists of the apostolic order would take this position; yet it is the logical sequence from the doctrine which ascribes quickening power to the preaching of the gospel.

While the carnal pride of the preacher may be gratified by the vain imagination that his labor is the means of giving eternal life to some dead sinners who have heard his voice, there is another very grave consideration necessarily involved in that claim to which it would be well to give heed. If the preaching is the means of giving life to the dead, then failure to preach withholds that life; and who would dare to cease preaching for one instant, lest some sinner might perish for want of the life-giving means? Again, if any sinner remains dead in sin in consequence of the failure of the preacher to extend to him the means of life, is it just that the neglected sinner should be lost, while the negligent preacher is in the enjoyment of eternal life? This mode of reasoning is but cited to show that this erroneous doctrine is as clearly inconsistent with sound reason as it is opposed to the testimony of revealed truth.

The design of preaching is expressly stated by the inspired apostle, and instead of being the means of giving life to dead sinners, he says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 21. Surely, none will be so inconsistent as to claim that they could hear or believe before they had life; and if they had life before they heard or believed, then their believing or hearing could not have produced that life.

It is a very serious error to confound the preaching of the gospel with the gospel itself. The gospel is the power of God unto salvation to every one that believes.—Rom. i. 16. The preaching of the servants of God is not that power. The difference is the same as that which distinguishes the life-giving voice of Jesus which raised Lazarus, from the true record of that wonderful work as written by John. The word of the preacher but tells of the power of God in giving eternal life to sinners who were dead in sin. It is the Spirit that gives life in every case; and only believers who have received that life can be saved by the foolishness of preaching from falling into the snares of error which are suggested by the tempter. No others need that salvation, for living

saints are the only subjects of such salvation. Certainly no created power could speak the words of eternal life; but they whom God has sent forth to minister in preaching are authorized to speak comfortably to his people. This consoling message is the assurance that all their sins are washed away in the blood of Jesus, who laid down his life for their redemption. To those who are unconscious of the exceeding sinfulness of sin there is no special interest in this preaching; but to them which were ready to perish it is the joyful sound that causes them to sing praises to God even in the midst of their afflictions.

There may be some whose exercises have been so closely interwoven with their reading the Scriptures or hearing the truth preached that they have ascribed importance to those circumstances as means through which they received life, and such may believe that without those means they would still have been in darkness. But if they must regard their attending circumstances as "ordained means" in quickening them, it is equally consistent to ascribe the same virtue to the murderous spirit of Saul of Tarsus, for he was "yet breathing out threatenings and slaughter" when the voice spoke to him. His persecuting zeal will hardly be regarded as the means through which he received life, even by those who attach most importance to mortal means. Of those who think they received life through the preaching of the gospel we would ask, Why had you not received that life before you did receive it? Had you not heard the letter of the word preached with equal earnestness? The real cause of your hearing as you had never before heard was not that the preaching possessed more quickening power than formerly. It was that the Lord had given you life and opened your heart, as he did the heart of Lydia, to attend unto the word.—See Acts xvi. 14.

There is indeed one Preacher whose word is the ordained means of quickening sinners. He has never preached to one who had power to withstand his word. 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; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 1-3. He fulfilled the work for which he was thus anointed, and therefore says, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou

knowest."—Psalm xl. 9. The grace of God never moves one of his ministers to claim power to do the work which is the exclusive right of the Lord Jesus. He is "declared to be the Son of God with power according to the Spirit of holiness;" and he says that power is over all flesh, that he should give eternal life to as many as the Father has given him.—Rom. i. 4; John xvii. 2. There will be no disputing of the life-giving virtue and efficacy of this preaching, for the living power of his word is irresistible. He does not ask permission to give life to the dead sinner, for his word is spirit and life. The dead hear his voice, and they that hear are manifestly living subjects of his saving grace. Jesus is the only Mediator between God and men; and there is no other "ordained means in the hands of God" through which eternal life is given to the sinner who is saved by divine grace. So, when John in vision heard the triumphant song of the followers of the Lamb, there was no glory ascribed to any other name but unto him who was slain and has redeemed us to God by his blood out of every kindred and tongue and people and nation. No other means by which eternal life is given can be found in the revealed testimony, nor yet in the experience of the saints, but alone by "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Having all this in him who is our life, we have no need of any other means; and it is the glory of the saints that they have in their Savior all the fullness of grace by which they are "complete in him." If the life-giving power of God were communicated through his ministers, then in their weakness some for whom Christ died might fail to receive that life, and so far as they were concerned the atonement would have been in vain. This blasphemous conclusion would subvert the faith of the saints and rob them of all comfort of love. Again, if the preaching of men is the "ordained means" for giving life to dead sinners, where is the provision for giving life to the preachers?

The subject of our brother's inquiry involves the whole ground of difference between the doctrine of salvation by sovereign grace and the conditional system; nor does the admission make it consistent with the truth when it is conceded that in some extraordinary cases God gives life to the dead without these means. It is a miracle of grace when any sinner is made alive by the power of God; and it is always "the Spirit that quickeneth; the flesh profiteth nothing." The dear children of God need go no farther than to their daily experience for the truth in this matter. When you cry out of the depth unto God for deliverance, is there any name but Jesus through which your prayer is accepted? Would any minister of Christ dare instruct a little trembling saint to plead his own name in his prayer to God? Certainly none

would be thus presumptuous; but it is not less assuming to claim to be the means through which eternal life was given to a dead sinner than to take the place of Jesus Christ as the way through which minor blessings are bestowed.

In this article we have not designed to anticipate what abler brethren may contribute in compliance with the request of brethren Cayce and Myatt, nor have we sought to reiterate what was so constantly written by the late editor of the SIGNS. The position he maintained through his long service in the ministry was in unswerving defense of salvation by grace alone, independent of the agency of mortals. May the Lord grant unto all who are involved in confusion by this bewitching device of the tempter, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. iii. 18, 19.

#### INQUIRIES AFTER TRUTH

CRUTCHFIELD, Ky., June 1, 1885.

ELDER WM. L. BEEBE—DEAR BROTHER:—You will please give your opinion through the SIGNS OF THE TIMES as to whether the preaching of the gospel is an ordained means in the hands of God in quickening sinners. Please state fully and plainly whether you think the Scriptures teach that the sinner is quickened or awakened by the direct and immediate influence of the Holy Spirit, independent of any means or instrumentality, in all cases; or do you think that in some cases God uses means by or through which to quicken? You will also please state positively whether you know your views upon that question to be the same that your father's were. I hope, my dear brother, that you will answer this request at once, as the brethren in the ministry in our association are divided in their views upon it, and it now seems that there is no chance but for a division of our association. We are in a dreadfully torn up condition. Brother Myatt, the Moderator of our association, authorizes me to state that he joins me in this request to you, and we feel to believe that many of the brethren would be truly glad for you to give us your views. We would also request the views of other brethren in the ministry, either through the SIGNS or privately. Brethren, one and all, we earnestly request you to pray for us, that we may be guided and directed in this trouble and strife by that good and merciful God who works all things after the counsel of his own will, and for good to them that love him, to those who are called according to his purpose.

Your brother in hope of eternal life, but in great distress,

S. F. CAYCE.

(Editorial reply on page 165.)

#### MARRIAGES.

At the residence of Mr. Andrew Yerks, near Unionville, N. Y., June 30, 1885, by Elder Benton Jenkins, Mr. Matthew G. Bailey, of Glenwood, N. J., and Miss May Elston, of Warwick, N. Y.

At the residence of the bride's father, Maj. C. M. Edwards, Unionville, Georgia, June 28, 1885, by T. J. Head, Elder Lee Hancks and Miss Lizzie L. Edwards, all of Monroe County, Georgia.

At the residence of the bride's parents, June 30, 1885, by Elder M. Vail, Mr. Ransom Sanford, of Middletown, Delaware Co., N. Y., and Mrs. Mary D. Sanford, of Fenton, Broome Co., N. Y.

At the residence of the bride's mother, July 8, 1885, by Elder James Miller, Mr. Alonzo J. Morse, of Kansas, and Miss Celestia H. Crosby, of Halcott Centre, Green Co., N. Y.

#### OBITUARY NOTICES.

DIED—Near Salisbury, Md., Nov. 3, 1884, **J. Wilson Lowe**, son of Deacon George Lowe, aged twenty-eight years, eleven months and seventeen days. His disease was supposed to be an affection of the brain.

The subject of this notice was baptized in the fellowship of the church in Salisbury, in the year 1876, by Elder S. H. Durand. He was first united in marriage to Miss Isabella Robinson, who lived only about four years afterward. He was afterward joined in the holy bond of matrimony to Florence, daughter of Doctor Phillips, of Dorchester County, Md., who survives him, with two children, one a little babe, born since his death. His death was sudden and unexpected, and fell heavily upon his family and relatives; but it is wonderful how his aged parents were sustained by the same hand that afflicted them.

Brother Wilson was a warm-hearted christian, active in all matters pertaining to his profession, and pleasant in his natural disposition, which made his company so very pleasant that he is not only missed by his companion, parents and other relatives, but also by all who were about him. He was taken sick on Sunday, returning home from meeting in Salisbury, on the fourth Sunday in October, living only a few days. Although we miss him, and mourn, yet it is not without hope. May the protecting hand of God be thrown around his widow and dear little children, and reconcile us all to his will.

ALSO,

ABOUT six weeks later, Dec. 18, 1884, the messenger, death, came again, and took away **Georgian Ruark**, sister of the above, and wife of George H. W. Ruark, aged thirty-six years. Her disease was congestion of the lungs. I was not well acquainted with her. I do not know that she was a professor of religion, but I think her parents cherish a hope that God was her refuge and strength; and if so, she is taken from the evil to come. How inscrutable are the ways of God in this, and in many other cases. Five little children are left to the care of a lonely, disconsolate father. May the hand of him who has promised to be a friend to the friendless, fill the place of a mother, console the father, and reconcile all the bereaved to his will. Her remains were laid in the Baptist churchyard in Salisbury, to await the morn of the resurrection.

T. M. POULSON.

DEAR BRETHREN BEEBE:—By request of the bereaved, I send for publication in the SIGNS OF THE TIMES the obituary of **Joseph C. Meaders**, who died at his residence near Coffeeville, Mississippi, August 8, 1884. The subject of this notice was born in Hickman County, Tenn., May 8, 1831. When he was about four years old his father (Elder E. A. Meaders) moved to north Mississippi, and finally settled in LaFayette County. In 1835 he was married to Miss Mary Brown, who survives him. Mr. Meaders was not a member of the church, but was a strong believer in the doctrine as advocated by the Primitive Baptists, and from a personal knowledge of the writer he was as constant an attendant of the regular monthly meet-

ings as any member of the church, and was as willing to help defray the expenses of the church. Having lived a neighbor to Mr. Meaders for years, we can say of a truth that he was an excellent man, a noble citizen, a devoted husband, a most indulgent father, and a very obliging neighbor. Though he never made a public profession of religion, yet he was a most exemplary man, moral, and honest in all his dealings with his fellow-man; and we have believed for years, had Mr. Meaders done his duty, he would have become a member of the Baptists. He had poor health for several years, and suffered a great deal at times with catarrh of the head. He was sick only a few days, and died perfectly in his right mind. He told his grief-stricken companion that were it not for her and Annie, his only surviving daughter, he would have no desire to remain here. We believe he is now at rest, hence we mourn not as those who have no hope. He leaves a heart-broken widow, one daughter, his dear old father, whose head is fast blossoming for the grave, two brothers, four sisters, with many friends, to mourn their loss. May God's rich blessings rest with the bereaved widow and daughter, and sanctify this heavy affliction to their good.

A. B. MORRIS.

DENMARK, Miss.

DIED—In the village of Adrian, Hancock Co., Ill., June 14, 1885, **Mr. Elijah Hains**, aged nearly seventy-three years. Brother Hains was born in Green County, Pa., July 8, 1812, and was united in marriage with Miss Margaret McMath, in that state, who was the mother of six children, and then died. He afterward married Miss Mary Shultz, who also was the mother of six children. Ten of his offspring survive their dear father. The deceased came to Illinois in 1851, and has resided here ever since. Brother Hains and his first wife united with the Primitive Baptists in Pennsylvania, it is believed, about fifty years ago (the family record is lost), and he continued to live in their confidence and fellowship till his death. I have known him about a quarter of a century, and been very often in his company, and I never knew him at any time to be willing to compromise any vital truth with any man, but was always ready to contend for the faith of the gospel. His fellow-citizens had such confidence in his honesty and faithfulness, that he was elected to the office of township assessor for, I believe, eight or ten terms in succession. His last affliction was of several months duration, but it was borne with remarkable patience, and he frequently talked to his brethren and friends till he would be exhausted, and his theme was the goodness of God to him.

On June 15th, a large audience met in the M. E. Church in the village, and I addressed them from Hosea xiii. 14. He has left a faithful and affectionate wife and ten children to realize the loss of one they loved and honored. May the Lord grant her and the children resignation to the divine will.

Your brother in hope of immortality,

I. N. VANMETER.

MACOMB, Ill., June 17, 1885.

P. S.—I learn that Elder Thomas Jones, of Bentley, Hancock County, Illinois, is lying very low with dropsy.

I. N. V.

DIED—At the residence of her son, in Kansas City, Mo., **Cynthia A. Bobbitt**, in the seventieth year of her age. Her disease seemed to be a general decline. For many years she seemed to be in the last stages of consumption. During last winter she had trouble in her throat. I have never seen as frail a person as she was for the last fifteen years. She was so weak at times that she could hardly walk alone, and a puff of tobacco smoke or the scent of a pipe would prostrate her for a time. Sister Bobbitt was born in Trigg County, Ky., Dec. 8, 1808. The parents were David and Nancy Haggard. She was baptized in 1824, by Eld. Fielding Wolf, in the fellowship of Muddy Fork Church, and was married the same year to Isham Bobbitt, brother to the late Elder John Bobbitt, of Kentucky, and moved to Illinois in 1834. She raised a family of three sons and two daughters. Her husband and daughters were called home many years ago, but the sons still sur-

live, to mourn their loss, but not as those without hope; for truly she was a mother in Israel, and none could leave a brighter evidence of a christian life of reconciliation to the divine will, of trust in her Redeemer, and of a good hope through reigning grace. She seemed to be particularly qualified, and useful in comforting the weak ones of the flock, often speaking words of comfort, and urging all to the performance of their duty, and especially in filling our place at our regular meetings; setting the example by attending whenever she was able. Being gifted in conversation, she was able to take a good part in private talk, and was never better pleased than when conversing on the good things of the kingdom. She cared but little for any reading matter except the Bible and the SIGNS OF THE TIMES, which she took from its beginning.

A funeral discourse was delivered here at Sandy Creek Church, her former residence, on the fifth Sunday in May, by the writer.  
JOHN DOWNEY.

VARNA, Ill

PLEASE insert the following notice of the death of my son, **Benjamin G. Fox**, in the twenty-third year of his age.

Thus the Lord has visited us again by laying on his afflicting hand, and removing from us our only son at home. Our family consisted of ten children, five sons and five daughters, two sons married, and one daughter also, leaving with us now four daughters. You see we are thus bereft of all males. Year after year they are passing onward, only filling up the measure the Lord has been pleased to give us. Soon we also must go. But we know that all things the Lord does work for good to those who love him. And we as a people chosen and called, have no right to murmur or complain at what he does, for he works all things after the counsel of his will, saying, "My counsel shall stand." Many years ago, when it pleased the Lord to take from me my dear mother and father, and all my sisters, with all my brothers except three, out of our immediate family of thirteen children, besides other relatives and friends, I feel that I was taught to be submissive to his will. And to-day I feel that I have rest (I mean spiritual rest) from my own works, and I am made to trust him for his grace, believing he doeth all things well. My son was not a professor of religion, but from expressions made to the family by him a few days before he died, we are led to hope that he is at rest. We had no preaching at the funeral, but the hymn was sung, "Why do we mourn departed friends," &c., after which his body was conveyed to our family burying-ground beyond Baltimore, where we consigned his remains to their last resting place, there to await the summons of the Lord, when he shall bid them arise. We hope our loss is his eternal gain. By his father,

JESSE T. FOX.

PORT DEPOSIT, Md., April 13, 1885.

DIED—March 13, 1885, **Mrs. Elizabeth Barkeley**, of Hoboken, N. J., aged sixty-two years. Her disease was cancer. She leaves a husband, three sons and three daughters, together with the church of South River, of which she was an exemplary and worthy member, to mourn their loss. She was baptized by the writer, June 29, 1873. She was one of the most amiable of women, a loving wife, one of the kindest and most affectionate of mothers, and a patient and humble christian, bearing her afflictions with humble resignation.

Some brief remarks were made at her late residence by Elder F. A. Chick, after which her remains were brought to Washington, South River, for interment, and a discourse was preached by the writer in the Old Baptist meeting house.

May the Lord bless and sanctify the dispensation of his providence to the afflicted family, is our prayer for Christ's sake.

ALSO,

DIED—On June 21, 1885, of malaria and paralysis of the throat and tongue, **Asher Bissett**, of Rahway, N. J., in the thirty-eighth year of his age. He leaves a widow, our sister in the church at South River, and two children, to mourn their loss. He was

not a public professor, but we believe he was a child of grace, strongly attached to the Old Baptists, and a believer in the doctrine of God our Savior. He was a very exemplary man in his deportment. He was a son of the late Sheriff Bissett, of Middlesex County. He leaves several brothers and sisters to mourn with his widow and children.

A discourse was preached at the Old Baptist meeting house at South River, by the writer, from the words, "And we know that all things work together for good to them that love God," &c. May God in his loving-kindness remember them in their affliction.

WILSON HOUSEL.

MILLTOWN, N. J.

DIED—At home with her parents, in Berlin District, Worcester Co., Md., with that fatal disease, consumption, **Miss Kate Timmons**, aged about thirty years. Sister Timmons was baptized by the writer in the fellowship of the church at Indiantown, Wicomico Co., Md., Dec. 2, 1883, but by reason of ill health she never but once had the privilege of receiving the bread and wine with the church. The last time she was at meeting, by reason of weakness she had to sit in a carriage at the window. Her short connection with the church showed what the grace of God could do. She was a firm believer, fully devoted to the cause of truth. With her last breath she left messages of love to be delivered to the church. She was a great sufferer, but I think she bore it with christian patience. Her funeral was attended by Elder J. W. Timmons, who preached on the occasion from John xi. 25. Our hope is that she has entered into rest, where the wicked cease from troubling. She leaves her father, mother, brothers and sisters, with the church, to mourn. May the God of all grace sanctify this dispensation to the good of us all.

T. M. POULSON.

NEW CHURCH, Va., April 17, 1885.

My dear wife, **Hannah M. Guymon**, departed this life at midnight, between the 19th and 20th of April, 1885, having been sick only from Tuesday, the 14th. The subject of this notice was born in the state of Tennessee, Oct. 10, 1811, and was the oldest child and only daughter of her parents, Samuel and Sarah Martin. She emigrated in infancy with her parents to Kentucky, thence to Indiana, and some years afterward to Illinois, where her father died, in Clark County. Her mother then being left with four children, subsequently married a man by the name of Moses Williams, by whom the children were raised. My wife professed faith in Christ at about sixteen years of age, and joined the Old School or Primitive Baptists, was married to me Nov. 23, 1828, and subsequently became the mother of twelve children (six sons and six daughters), seven of whom survive her. She was a strong advocate of the doctrine of salvation by grace, and a great reader of the SIGNS OF THE TIMES. But she has fallen asleep, as we hope, in Christ, having lived seventy-three years, six months and nine days. "Blessed are the dead which die in the Lord." Affectionately your sorrowing brother, but not without hope,

ISIAH GUYMON, SEN.

DEAR BRETHREN IN THE LORD:—I write this notice to inform you of my father's death. He died Jan. 26, 1885. This will give you notice that you can discontinue the SIGNS to him, **John Clevenger**, Vibbard, Ray Co., Mo. My father subscribed for the SIGNS about its first issue, has been a constant reader ever since, and fully indorsed the doctrine it advocates. He was in his eighty-seventh year when he died. He received a hope at about the age of twenty-two years, and united with the New Garden Church of Regular Baptists soon afterwards. If there ever was a charge against him, the records do not show it. He was in the constitution of New Garden Church, in 1824, which was constituted with fifteen members. My father was the last one to pass off. The church has never wavered in doctrine, to my knowledge, but has had some trouble over

a point of order which caused the church to divide, in the year 1866.

I will correct one mistake: he united with Fishing River Church first, and helped to constitute New Garden.

Your brother, I hope, in Christ,  
R. CLENGER.

VIBBARD, Ray Co., Mo.

DIED—At his late residence in the town of Minisink, Orange Co., N. Y., October, 1884, **Mr. Victor E. Baird**, in the eightieth year of his age. He was born and raised in the town where he died. He never made a public profession of religion, but was an Old School Baptist in sentiment, and attended their meetings until his companion became so crippled by rheumatism as to be unable to attend with him. He was a kind and affectionate husband and father, and was held in high esteem by his neighbors. His afflicted companion, our sister in Christ, survives him, together with one son, two daughters and two aged brothers.

At his funeral a discourse was preached by the writer, to a large assemblage of relatives, neighbors and friends.

BENTON JENKINS.

FELL asleep, April 20, 1885, **Mrs. Mary E. Baker**, only daughter of Herman and M. B. Herold. She was ill for nearly a year, suffering excruciatingly the most of the time; but amidst all her suffering she seldom complained, was perfectly resigned to the will of the Lord in all things, and took great pleasure in talking upon the subject of religion. Mrs. Baker was widely known, and leaves a large circle of friends to mourn their loss. Her husband, one child and a mother are left, who keenly feel this sad bereavement. Respectfully,

MRS. M. B. HEROLD.

LOUISVILLE, Ky.

DIED—On June 3, 1885, in Drew County, Arkansas, **Green B. Jackson**. He was born in Georgia, on the first of August, 1801. He joined the Baptist Church in early life, in Jasper County, Georgia, moved to Talbot County, Georgia, some years later, and moved to Drew County, Arkansas, between twenty-five and thirty years ago. He lived and died a member of Ephesus Church. He leaves a very aged widow, two daughters, many grandchildren and friends, with the church, to miss him; but we think our loss is his gain. Peace to his ashes and consolation to the bereaved ones.

A. TOMLIN.

DIED—April 26, 1885, at her father's residence in Duart, Ontario, after suffering one week from water on the brain, **Lummie Larue**, infant daughter of Mr. James C. Macdonald, and grandchild of Elder Wm. L. Beebe, aged eleven months and fourteen days. Blest babe! released from earthly pains

Ere yet with conscious grief oppressed;  
In life and light where Jesus reigns,  
So early called to heavenly rest.

E. L. B.

DIED—On the evening of Feb. 26, 1885, **William Skilton**, of East Henrietta, Monroe Co., N. Y., aged eighty-four years and nine months. He was born in Surrey, near London, England, and came to this country in 1847. He leaves a wife and five children. He united with the church in early life, and at his death was ready and waiting his Master's call. O that I may live the life of the righteous, and may my last end be like his.

### TWO DAYS MEETINGS.

We have appointed a two days meeting at Hughsville, Va., on the second Sunday and Saturday before in August. We invite brethren of our faith to attend. Elders Wm. L. Beebe and Benton Jenkins are expected and desired by the brethren in our community. There are two trains each day from Alexandria, one at 11:00 a. m. and one at 6:00 p. m. Brethren coming will drop me a note at Hughsville, stating which train they will come on, and they will be met. Come on Friday if possible.

The Virginia Corresponding Meeting convenes on the Wednesday following.

JOSEPH FURR.

### ASSOCIATIONAL.

THE Tygart's Valley River Old School Baptist Association is appointed to meet with the Amnon Church, six miles north of Grafton, Taylor County, West Va., to begin on Friday before the fifth Sunday in August, 1885, and continue three days. Those who desire to visit this association from a distance can come to Grafton by rail, as the trains are passing daily each way. Write to Deacon Thomas Rogers, and he will arrange with the brethren to meet you promptly. His address is as above.

J. S. CORDER.

THE Des Moines River Association of Regular Predestinarian Baptists will hold their forty-fourth annual meeting, the Lord willing, to begin on Saturday before the third Sunday in August, 1885, and continue three days, with the Cedar Creek Church, eight miles north of Ottumwa, Wapello Co., Iowa. Those coming by way of Ottumwa will change cars on the Milwaukee R. R. and stop at Highland Centre. Those coming on either of the northern roads to Herrick, will change to the Milwaukee, and go to Highland Centre, three miles south. Brethren Stephens, McCormick and Dennis live within one-half mile. All of our faith and order are invited to meet with us.

R. SPEIRS.

THE Virginia Corresponding Meeting is appointed to be held, by divine permission, with Ebenezer Church, Loudoun Co., Va., to begin on Wednesday preceding the third Sunday in August, (12th) 1885.

Persons coming from a distance by railroad will take the cars on Tuesday morning about 9:00 a. m., either at the Potomac Depot in Washington or Alexandria, for Round Hill, on the Washington and Ohio R. R., where all will be met and taken to places of entertainment, and to the meeting on the following day. Brethren generally and lovers of the truth are heartily invited to meet with us.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

THE Red Stone Old School Baptist Association is appointed to be held with the Red Stone Church, Fayette Co., Pa., commencing on Friday before the first Sunday in September, 1885. Those coming by rail can come within one-third mile of the meeting house by getting off at Smocks Station, on the Red Stone Branch, P. R. R. Those coming by way of Pittsburg or Uniontown should take this road. The time from Uniontown is 10:00 a. m., 4:00 p. m. and 5:00 p. m.; from Pittsburg, via Brownsville, 8:30 a. m., 11:30 a. m., and 2:20 p. m. Those coming to Smocks Station will be cared for by inquiring for brother Garland. The friends expecting to come by the B. & O. R. R. should notify brother R. Murphy, Perryopolis, Pa., of their coming, and he will meet them at Dawson.

Brother Beebe, can you come?

J. BEEMAN.

THE Sandy Creek Association will meet with Sandy Creek Church, at Hope, in Lasalle County, Illinois, on Friday before the second Sunday in September, 1885. Those coming from the north will stop at Tonica, on the Illinois Central R. R., and those from the south at Lostant, where they will be met and conveyed to places of entertainment. A cordial invitation is extended to brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE White Water Old School Baptist Association will be held with the Sugar Grove Church, in Union County, Indiana, commencing on Wednesday before the second Saturday in August, 1885, and continue three days. Those coming from the west will take the Cincinnati, Hamilton & Dayton R. R., at Indianapolis, and go to College Corner, where they will be met by the brethren on Tuesday, and also on Wednesday morning. Those from the east, by the same road, from Cincinnati or Hamilton, will stop at the same place, and will be met. If any come in the night, inquire for Elder George Harlin, or

Elias Thomas, and they will be cared for. A cordial invitation is extended to our brethren, especially brethren in the ministry.

By order of James Pentecost, Deacon and Church Clerk.

GEORGE S. WEAVER, Pastor.

To the messengers and brethren wishing to attend the Predestinarian Baptist Association, to be held with Mt. Oak Church, Fayette County, Ohio, to begin on Friday before the third Sunday in August, 1885.

Those coming from the south and east will stop at Jeffersonville, on the O. S. R. R. Those coming on other railroads to Washington C. H. will change cars there for Jeffersonville. Those coming from the north and west will stop at South Solon, O. S. R. R. Those coming on the Little Miami R. R. will change cars at South Charleston, for South Solon.

Remember the above given stopping point. Friends will be there to care for the passengers and furnish them homes.

THE Morgan Association of Regular Baptists will be held, the Lord permitting, with Union Church, near Prentice, Morgan Co., Ill., on the C. & A. R. R., commencing at 10 o'clock a. m. on Saturday before the third Sunday in August, 1885. All who are interested in the welfare of Zion are cordially invited to attend.

GILES REEDER, 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.

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. 53.

MIDDLETOWN, N. Y., AUGUST 1, 1885.

NO. 15.

## POETRY.

### EZEKIEL XVI.

POOR sinners once were we,  
Strangers to hope and God,  
Cast in an open field,  
Polluted in our blood.  
But God from heaven looked down  
And saw us in this plight;  
Compassion moved his breast  
At such amazing sight.  
And, from his throne on high,  
His only Son did give;  
And when he viewed our case,  
He said, "Poor sinner, live."  
What welcome news was this,  
To those deserving hell!  
What life was in each word  
That from the Savior fell!  
He cast his skirt around  
Our nakedness, for dress;  
O! glorious, blessed robe,  
The robe of righteousness.  
"I washed thee white and clean,  
Yea, washed away thy blood,  
And raised thee to a seat  
Among the sons of God;  
"Put bracelets on thy hands,  
A chain upon thy neck;  
With costly ornaments  
Thy person did I deck.  
"But thou hast turned away,  
Yea, turned away from truth;  
And hast forgotten, too,  
The mercies of thy youth."  
O! poor, ungrateful souls,  
To wander from our Lord,  
Forgetful of his grace,  
His mercy and his word.  
And canst thou, Lord, reclaim?  
Canst thou such souls forgive?  
O! wilt thou hear my prayer,  
And make my spirit live?  
O! let me, Jesus, sit,  
Like Mary, at thy feet;  
And for thy kingdom, Lord,  
O make me truly meet.

SARAH A. BLAKE.

WATERLOO, IOWA.

## CORRESPONDENCE.

### BELIEVERS BORN OF GOD.

"WHOSOEVER believeth that Jesus is the Christ, is born of God."—1 John v. 1.

DEAR BRETHREN:—Last Sunday I spoke upon this subject, but felt so dissatisfied with the effort, that it has been upon my mind ever since to write upon the text, and so I will try to give the substance of that attempt. Not for my own relief of mind alone do I do this, but hoping the blessed meaning of the text may be set forth to the comfort of those who are born of God.

"Whosoever believeth." The gospel message finds out and reaches every one to whom it belongs, and whose hearts are prepared for it. It comes to them as a word upon which the Lord causes them to hope. To them it is a message of the salvation of the Lord, and believing it with the heart, it is a witness in their heart of salvation. And so when the apostle

preached the gospel on the day of pentecost, "as many as *gladly* received his word were baptized." They were thus called out and made known as those who should be saved. "He that believeth and is baptized, shall be saved." Thus in all the world, the gospel comes as a faithful searching witness, and finds out the sheep of the good Shepherd, and "in demonstration of the Spirit and of power" makes its own application to the hearts of the redeemed of the Lord. It is not in the power of the gospel preacher to do this; but in every case the word of the Lord reaches and finds out those to whom he sends it. "The Lord sent a word into Jacob, and it hath lighted upon Israel."—Isa. ix. 8. And so the word found and embraced Israel, who wrestled with the Lord and obtained the blessing. But yet the salvation of the gospel is unlimited, as it regards either nations or persons, except as applied to believers. For it is sent to both Jews and Gentiles, and to believers in every nation to the end of the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And he [Jesus Christ] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Throughout the whole world, as well as to the people of Israel, Christ Jesus is, ever is, the propitiation (the satisfaction and peace) for the sins of any and every convicted and penitent sinner. But since he is this through his death on the cross, it follows that whosoever believeth in him in the world is atoned for, as an object of God's love, and shall not perish in sin, but have everlasting life. Thus the extent of the perfect atonement of Christ, and the grace and salvation of the gospel, are shown to be to "whosoever believeth."

"Whosoever believeth that Jesus is the Christ." Let us consider this. Natural men—those not born of God—may believe many natural and historical facts, and they may believe much preaching of this sort, but yet it remains true "that no man can say that Jesus is the Lord, but by the Holy Ghost." For while most men naturally believe the historical facts of the life and death and resurrection of Jesus of Nazareth, as the reputed Son of God, still no one ever believed that Jesus is the Christ, except the one who is born of God. What a divine and gracious blessing it is, therefore, to believe that Jesus is the Christ. Let us dwell a little upon the precious meaning of his wonder-

ful name; for this two-fold name contains the blessed and glorious fullness of what he is. Jesus is the personal name of the holy Son of God, as given by the angel Gabriel, first to Mary, the honored mother, and then to Joseph, her husband. The first syllable of this name belongs to the name of the Lord God or Jehovah, and signifies not only the Creator, but also the Redeemer. And this was also true of the infant Jesus: "Behold, a virgin shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us."—Matt. i. And when speaking of Jesus, Paul says, "God was manifest in the flesh." "For in him dwelleth all the fullness of the Godhead bodily." The prophet Isaiah speaks of him as at once the Child and Son, the mighty God and everlasting Father. And to the church he says, "For thy Maker is thine Husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." And this was the child Jesus, the son of the lowly Mary; truly a man, and the son of man, was he, but he was sublimely and most wonderfully the God-man. And so the name of this child and son and man signifies "the salvation of the Lord," or "the Lord the Savior" or "Jehovah will save." "For he shall save his people from their sins." Simeon so beheld the infant Jesus, when he entered the temple, and took him in his arms, and blessed God, and said, "For mine eyes have seen thy salvation."

But now, let us notice his other name, the Christ. This is not a personal name, as Jesus, but his official name or title. So the name of the forerunner of Jesus is both a personal name, John, and an official title, the Baptist. Christ and Messiah have the same meaning, which is the Anointed One. And so Jesus is God's Anointed. To anoint a priest or a king was a sacred rite, by which they were officially consecrated and set apart unto their high and sacred office. Moses anointed Aaron as high priest, and Samuel anointed David as king of Israel. But God himself anointed his Son Jesus, as says the apostle Peter: "God anointed Jesus of Nazareth with the Holy Ghost and with power."—Acts x. 38. This anointing was at his baptism, and at his transfiguration, and again when God raised him from the dead and seated him at his own right hand in glory. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto

him, and he [John] saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. 16, 17. The Spirit of God thus given to Jesus in its fullness and power, did not leave him until he died on the cross. Then again in his resurrection, he was quickened and anointed with the fullness of the Spirit of God, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 4. "This Jesus hath God raised up, whereof we all are witnessess. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. Now this holy anointing of Jesus, by which he was officially invested with the authority, power and glory of God, who gave him "All power in heaven and in earth," was three-fold, as prophet, priest and king. For Jesus of Nazareth, the Messiah of the prophets, the Christ of the apostles, and the Anointed One of God, fills these three divine and holy offices. God spake to Moses, concerning the people of his choice, and said, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him."—Deut. xviii. 18. When Peter, James and John were with Jesus in the holy mount, "He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: hear ye him." So he is the Master and Teacher of all God's people, and pre-eminently the Preacher of righteousness in the great congregation. He is not only the life, but also the light, of all who live unto God, and behold his Son: and "no man cometh unto the Father, but by me," he says. He it is who must give sight to the blind, hearing to the deaf, speech to the dumb, walking to the lame, health to the sick, strength to the weak and life to the dead. No other prophet, apostle or minister can do this. But all this Jesus did in the days of his flesh, and still does. None save Jesus, the anointed Prophet of God, the minister of the true tabernacle, had the power to take the book out

of the right hand of him that sat upon the throne, and loose the seals thereof, and open and read the book. And as he opened the understanding of the first disciples, that they might understand the Scriptures, so are we dependent on him to enlighten and teach us the truth of the Scriptures. In the Song of songs, when the bride or church sought him whom her soul loved, but found him not, and the watchmen that go about the city found her, to whom she said, "Saw ye him whom my soul loveth?" she testifies that "It was but a little that I passed from them, but I found him whom my soul loveth." The watchmen had seen him, no doubt, for themselves, but they could not reveal him to her, and so she must go beyond or pass from them a little. And Jesus our Prophet is the first and chief Teacher and Preacher, Bishop and Shepherd of his people. He first appeared to Saul of Tarsus, before he sent Ananias to him. And so, brethren and sisters, the Lord Jesus, who is a quickening Spirit, and who gives eternal life to as many as the Father gave him, opened our blind eyes, gave us to see, and effectually taught us in our experience to know, that we were sinners, guilty and condemned, perishing and helpless. Then we saw and felt our need of a holy high priest, one who was able to stand between us and the holy and sin-avenging law of God, to bear our guilt and suffer and atone for our sins, and save us from death. And this brings us to the anointing of Jesus, as our glorious High Priest forever.

While the prophet Daniel was speaking in prayer and supplications to God, and confessing his sin and the sin of his people Israel, the man Gabriel was caused to fly swiftly and touch him, and to show him and give him understanding, saying, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the 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."—Dan. ix. 24. And so while we were praying to God for mercy, and confessing our sins, he sent the angel of his presence, or the ministering spirit, to show us that Christ is come in the flesh, a High Priest to come, and that by his own blood he entered in once into the holy presence of God, having obtained eternal redemption for us. And thus as sinners, convinced of our sins, sorrowful, mourning and lost, "having no hope and without God in the world," the Father revealed Jesus his beloved Son unto us by his Spirit, and we joyfully believed that he is the Christ, the holy Redeemer and precious Savior of sinners. It is as sinners, therefore, and ready to perish, and convinced that there is salvation in no other, that we believe that Jesus is the Christ; and this faith of the heart receives him as the end or fulfillment of the law for righteousness unto us; that is, as our near kinsman and High

Priest, who in our flesh and in our stead, suffered and died and atoned for our sins, and was raised from the dead and entered into heaven for our justification. This is the nature of faith in Jesus as the Christ. It is more than opinion or notion, and far more than consent to the historical facts in the life of Jesus on the earth as a man, who was crucified under Pilate, and raised up from the dead the third day, and was the Son of God. When I was a boy and in my sins, I believed this recorded history of Jesus; and so do most of men, women and children believe it. For this is a natural belief or consent of the mind to the truth of history, but it affects not the heart, and does not bring us to receive, trust, hope and rejoice in Jesus as our Savior. The faith that thus brings us to know Christ, is born of God, and is revealed. "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John v. 4. "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 Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. So taught Jesus, our Prophet, whom we are to hear in all things; and he said again: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. And now our experience, dear brethren, confirms the truth of this holy and divine Teacher; for as quickened and convicted sinners, though greatly distressed and earnestly seeking salvation, yet we were shut up in the darkness of sin and death, and could find no way of escape, nor could we then believe in Jesus as our Savior. As for myself, I know that I was as destitute of personal faith in him, as any benighted heathen who had never heard of him; and while thus under the condemnation of my sins, and under the dreadful but just sentence of the law, in my distress and anxious efforts and seeking for relief, I wrote to Elder Wilson Thompson, to tell me, if possible, how God could pardon and save a poor, guilty, lost sinner, justly condemned to perish by his holy law. His answer came, speaking of Jesus, the One mighty to save; but alas! it brought no ray of light, nor one gleam of hope, to my benighted and despairing soul. My gloom and anguish of soul only increased, and I verily felt that for me there was no salvation, but I was lost forever. O, I did not know then that after I had but a little passed from the watchmen, I should find him of whom Moses in the law and the prophets did write, Jesus the Christ. For "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." And a wonderful and joyful revelation of Christ and his righteousness it was to me. Truly, it was a new birth, and I was in Christ a

new creature. For O, I realized for the first time that God, whom I had feared would banish me in my sins, is love, and my loving Father, and that Jesus, his holy and beloved Son, is the Lord my righteousness, and that I was embraced in and with him, as one with him.

"My breaches of the law were his,  
And his obedience mine."

And now Jesus was my precious Lord, my blessed King, whom I was sweetly and powerfully constrained to follow and confess; and this leads me to speak of Jesus as the anointed King in Zion, the kingdom of God. The psalmist David says, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning," when Jesus arose victorious over death and ascended upon high.—Psa. ex. "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him." "I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven."—Psa. lxxxix. To Mary the angel Gabriel said, of her Son Jesus, "He shall be great, and shall be called the Son of the Highest; and the Lord God 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. And the apostle Peter testifies of the exaltation and kingly power of Jesus, saying, "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."—Acts v. 31. And Paul also speaks of his exaltation, power and glory, from his lowest humiliation, and says, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 8-11. Truly this is most wonderful; that a man, the most meek and lowly, who made himself of no reputation, but was as a servant, and was led like a lamb to death, even the accursed death of the cross, should be raised up from death and the grave, and exalted to the dominion and power and glory of the Most High, and sit down on the throne of God himself; and let us re-

member that this highly exalted man is no other than Jesus of Nazareth, the Son of David, according to the flesh, the Son of Mary, the Son of man; and, therefore, O blessed be God! he is our near kinsman, our very brother; and we, who have this precious faith in him, are his brethren, and joint heirs with him to his everlasting kingdom and glory; and this man, born of woman, the man of sorrows, Jesus, whom God anointed, O speak it with joyful reverence, is one with God, and one with us; and so he is the Mediator and the Intercessor between God and men. For he has power with God and power with man; power in heaven and power on earth; power to lay down his life, and power to take it up again.

His work as a man was also the work of God, and it had the perfection and worth and power of God's work; and so when Jesus, the man, and the Son of man, went down into death, and then arose victorious over the grave, it was God's victory over sin and death and the grave. But the death of Jesus was in relation to his people, and for our redemption and salvation. So then his resurrection and life and victory are ours through him. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Now, therefore, through the death of Jesus for our sins, and by the power of his resurrection, we pass from death unto life, and are quickened together with him, in whom we now live and believe, and are raised up together to live with him in the kingdom of God. This is the faith of the Son of God, the faith that believes Jesus is the Christ, the anointed Prophet, Priest and King, who opens to us the book of life, presents us spotless unto God, and forever reigns in righteousness unto our salvation and glory. "Who-soever believeth that Jesus is the Christ, is born of God." For those only who are born of God have this faith. Therefore Paul says, "For ye are all the children of God by faith in Christ Jesus."—Gal. iii. 26. And as the children of God, believers in the precious Christ love both the Father and the Son; and they also love one another as brethren in Christ, in whom is their righteousness and life and worship. But, dear brethren, in this relation the world does not know us, that is, as the sons of God in Jesus the Christ, because it knew him not. The world regarded him as only a man, and judged him according to the flesh, and after the outward appearance; and so the world judges you, and therefore it is not a righteous judgment. For it is not according to the flesh, or after our outward man, but after our inward man, the hidden man of the heart, that we are the children of God; and as Jesus did not enter into his glory in his Father's kingdom until after he died in the flesh, but was quickened by the Spirit, so shall it be with us and all the children of God. We are not yet glorified, neither have we entered into our Father's kingdom of glory,

whither Jesus our forerunner is for us entered. Nor have we yet been manifested as the sons of God; "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This will not be until that which is perfect is come, "When Christ, who is our life, shall appear," and we shall receive "the adoption, to wit, the redemption of our body." This will be in the resurrection of our (now) mortal bodies, when mortality shall be swallowed up of life, and the glory of the risen Son of God shall be revealed in us. We shall then be born from the dead, as Jesus was, and shall forever be with him in his glorious kingdom, as heirs of God and joint heirs with Christ. We shall then be at home in the paradise of God the Father, and our faith shall be changed into transporting sight; for the new heaven and the new earth will be filled with the glory of God, and beautiful in holiness, and most glorious to behold. "Then shall the King say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

DAVID BARTLEY.

CRAWFORDSVILLE, Ind., July 9, 1885.

NORTHPORT, Ala., May 31, 1885.

MRS. L. P. MCDANIEL—MY DEAR SISTER IN CHRIST:—This beautiful morning finds me at home, where I have been confined with sickness for the past eighteen days, and at one time (two weeks ago to-night) so far gone as to be thought to be dying, both by myself and family and friends present. But for some purpose, known only to God, I am still alive, and able to sit up and walk about a little, though I am in wretched health and very feeble; but I have gained strength quite fast for the past two days. On Saturday, I believe it was, after I was taken sick, I received your precious letter, with three or four others, all of which were a great comfort to me in my affliction; but I have been able to answer but few of the letters received while confined to the bed. I hope, therefore, you will excuse my delay. I assure you that your letters are highly appreciated by me, and I read them to nearly all the brethren when they call on me.

My dear sister, since I have been down this time I have had many serious thoughts in regard to death and eternity, and my own condition, prospects, &c. Part of the time I have seemed to be in total darkness; and at other times I have been made to rejoice with joy unspeakable and full of glory, and to praise his glorious name for his mercy and love to me, a poor, hell-deserving sinner. I have been made to feel and to know assuredly that I was entirely helpless and dependent, and altogether passive in the hands of my God, as the clay is passive in the hands of the potter. I said to brother Champion the other day, "Don't you know that if I could, I would prepare myself for death? And not only that, but I would keep my mind on heavenly things, and be filled with a spirit of praise and thanksgiving all the time, and not let

my mind run upon the perishing things of earth at all." This was and is true, my sister. I was lying there seemingly in the very jaws of death, and am but little better off yet. Do you not know that if it was in my power I would know for a certainty whether or not I was prepared for death, and that if I was not I would most assuredly make the necessary preparation? But I confess that up to this hour I cannot say for certain that I am a subject of the spiritual birth, notwithstanding I professed a hope in Christ twenty-one years ago. It is true I know I have a hope, but whether that hope is centred in Christ, and is a good hope through grace, remains to this moment a question of doubt and anxious inquiry. I am continually saying,

"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?  
"If I am, why am I thus?  
Why this dull and lifeless frame?  
Hardly, sure, can they be worse  
Who have never known his name."

There is one thing that consoles me, and has during this affliction, and that is that though I have so often doubted my acceptance in the Beloved, so often doubted my interest in the pardoning love and mercy of God our Savior, I have never yet doubted for a single moment the mighty power of God, "which he wrought in Christ when he raised him from the dead," and gave him glory. I have not doubted his power to save me, nor his power to banish me from his presence; and I can truly say that if he damns me it is just, and if he saves me it is an act of free and sovereign mercy. I do believe that I feel I deserve nothing better than everlasting punishment; and that if God my Savior deigns to save me it is a mercy and favor bestowed upon me that I do not deserve or merit, and I can in truth give him all the glory, all the praise, and all the honor. "Ascribe ye greatness unto our God." "He is the Rock; his work is perfect." "Let the inhabitants of the Rock sing." I do hope I feel thankful to our God that he has enabled me to render praise to his name.

I believe I am firmer than ever in the glorious doctrine of the predestination of God in all things, and of his mighty power and absolute control of all things, all events and all worlds. After I revived from under the sinking spell that I had, I felt that he who said to the proud waves of the sea, "Hitherto shalt thou come, but no further," said also the same to death, which for a time seemed to be fast clutching me in its icy grasp. So I feel more confirmed than ever in the power of God in and over everything visible and invisible. I believe I have felt more reconciled to my afflictions lately than ever before, although my life is but a life of suffering, with no hope (from present indications) of anything better in the future; and sometimes my sufferings and afflictions seem to be more than I can bear. In my present affliction I am cut off from the assemblies of the saints, and altogether surrounded

by those who differ with me respecting the salvation which is in Christ Jesus. I am denied the glorious privilege of proclaiming the glad tidings of salvation (only by writing), and simply have to sit here at home and study, and meditate, and groan, and pray, and weep, and rejoice, and talk, and write, and abstain from nearly everything in the world that my natural appetite craves. Besides all these things, I am suffering bitter persecution from some of those of the household. I never am easy for a single moment, but am always suffering more or less bodily pain. Besides this, my mind and heart are continually exercised in reference to the welfare of Zion; and I continually feel, "Woe is me if I preach not the gospel." So you can see, my sister, that I am passing through great tribulation; and with the apostle I feel that "bonds and afflictions abide me."

But I am not going to drop this subject here, for amidst all these trying afflictions I sometimes feel that I have peace with God through our Lord Jesus Christ. Sometimes I get a glimpse of the glorious Sun of righteousness, and I shed laughing tears of joy. I have received several precious letters (yours among them) and visits from dear brethren and sisters from a distance since this spell, all of which reassures me that I am still in the fellowship of the saints; and I trust I have been made to realize the hand of my God in all my afflictions and trials and sufferings. I feel more humble, more dependent, more patient (thank God), and more willing to suffer. The world has less charms, and the heavenly kingdom greater charms. I not only feel helpless and powerless, but I now know it is even so; and this morning, while thinking over my condition, I thought I could see a necessity for my sufferings and afflictions in more than one way. First, to bring me to this very state of feeling of helplessness and dependence before God. Second, that he might show forth in me a pattern of long-suffering, and also that my very sufferings might be a comfort to others who are suffering, or who may hereafter suffer. Just think of it! John had to be banished to the lonely isle of Patmos before he could write the book of Revelation; which book has carried comfort and consolation to thousands of the Lord's poor and afflicted people. Peter could never say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope," until he had denied his Savior, and then seen and eaten with him after he arose from the dead. Paul could never say, "I have been a night and a day in the deep," until he was shipwrecked. He could never say, "Cast down, but not destroyed; persecuted, but not forsaken," until he had suffered the most bitter persecution from enemies and pretended friends. He never could say, "As poor, yet making many rich; as having nothing, and yet possessing all things," until he had suffered the loss of all things, that he might win Christ. He could

never say to Timothy, "Fight the good fight of faith, lay hold on eternal life," until he himself could say, "I have fought a good fight, I have kept the faith." He never could say, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," till he himself had been chastened of the Lord. Jeremiah could never say, "I am the man that hath seen affliction," until he had actually experienced these things. So I might go on and on, and enumerate many of the sufferings and trials of God's people in all ages of the world, which have been the solace of multiplied thousands. We may go back to the morning of the world, and the very conflict between Cain and Abel has been a comfort to the children of God in all ages of the world. "He that was born after the flesh persecuted him that was born after the Spirit." The afflictions of the children of Israel in Egypt, and their subsequent passage through the Red Sea and travel of forty years in the wilderness, their struggles in the land of Canaan with the various "ites," the expressions of Moses, Joshua, Samuel, and all the prophets, the afflictions of Job and David, and all the people of God in all the world and in all ages of the world, have served to comfort those who are in any trouble. Now, my sister, if I am a child of God, it may be that my very sufferings and afflictions, communicated to you through these pages, may prove a comfort and consolation to you and to others after I am dead and gone. You know it is said of Abel, "He being dead, yet speaketh." I now think I see why it is that the saints have to suffer so much, and one main reason is that their sufferings, afflictions and persecutions may serve to the comfort of one another. Then if my sufferings and afflictions will be a comfort and strength and consolation to the Lord's poor and afflicted people, should I not be willing to suffer for their sakes? Christ laid down his life for us, and we ought to lay down our lives for the brethren.

Now, my sister, I have written you a long letter, if not an interesting one, and have just followed the leading of my mind. I hope to hear from you again soon. I still feel that if I ever get able to travel again I shall try to make a visit to some of the churches in your country. If I should get able, perhaps I will visit some of your associations next fall; but I feel very doubtful about the restoration of my health so as to be able to travel and preach again. My desire is to be reconciled to God in all things, and to fill up my measure of suffering here below. I can only hope for rest from all my sufferings and sorrows, trials and persecutions, beyond this vale of tears, where the wicked cease from troubling and the weary are at rest. If this letter should prove a source of comfort to you, or have a tendency to confirm your hope or strengthen your faith, or to make you more patient in afflictions and tribulations, and you

think it would have a tendency to comfort other sufferers; you can send it to Elder G. Beebe's Sons for publication in the SIGNS OF THE TIMES. Please write soon, and forgive me for my delay. Love to your husband and all your family. The rest of my family are in ordinary health.

Your afflicted brother in Christ, I hope,

H. J. REDD.

BLANCHESTER, Ohio, March 6, 1884.

BRETHREN BEEBE:—I have delayed making my remittance a few days, hoping that my health would be restored, having been prostrated for several weeks; but as from appearances I am likely to remain on the sick list for some time, I have concluded to pen a few thoughts for your paper, though it is with much difficulty that I can write a legible hand. In a former communication I gave a brief sketch of my life and travel as a member of the Baptist Church, until the seventy-third year of my age, and the fifty-fifth year of my standing as a Baptist member and minister. I propose in this letter to note some of my trials in my course in the ministry, hoping it may serve to encourage some young and severely tried ones in their struggles against the world, the flesh and the devil. I know it is considered egotistical for persons to speak or write of themselves; but allow me at least to boast of my infirmities, for in that line it certainly is plain to myself, and no doubt to others also, that I possess my full share of the weaknesses and common infirmities belonging to men in the flesh. In my first serious reflections on religious subjects, my mind was perplexed with presentiments that some day I should be a preacher. The thought would appear so presumptuous that it seemed at times to frighten me. At other times I would find myself fixing up a discourse in my mind, suited to my fleshly notions of religion. The trials of mind as to my condition as a condemned sinner, and at the same time the thought of preaching to others, seemed such a paradox at times as almost to drive me wild. The only solution I find yet to this singular conflict is this Scripture, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Be this as it may, as time passed on until in my eighteenth year, I was baptized by Elder David Laymore, and joined the Regular Baptist Church, in the Miami Association. Immediately the impression that the time for me to speak had arrived, and my anxiety, perplexity and trouble seemed to increase to such an extent, that at our social meetings I frequently found myself on my feet, talking in my weak and stammering way, until startled by my blundering expressions, when I would be compelled to stop, in confusion and shame; and such was my mortifica-

tion that I concluded the best thing I could do was to absent myself from meeting. But Jonah-like, even in the depths of the sea, or in the whale's belly, I was not hidden from the presence of the God of Israel, and, like Jonah, was compelled to acknowledge that salvation is of the Lord. And to add to my distress in my attempts to hide myself from my brethren, and to screen myself from what seemed so pressed on my mind, I rose in rebellion against the God of heaven, charging him with being a tyrant, in requiring one so ignorant, so weak and corrupt, to speak to the people in his name. My native bashfulness was great, and having an impediment in my speech, lisping to such a degree that I could not articulate several letters in the alphabet, and stammering to such degree that it was with difficulty I could decently do an errand. For such an awkward boy of eighteen years, with no other education than what could be gathered up in the backwoods, without a teacher, to be compelled to preach seemed unreasonable and impossible, and I resolutely declared that I would not do it. But, poor, weak mortal that I was, the next time an opportunity presented itself I would find myself trying to speak to the people "all the words of this life." In the meantime I married, and removed to a distant county, among strangers, concluding that now as I was unknown to the people, and there were no Baptists near, I could overcome what I called foolish impressions. For awhile I enjoyed some quiet; but I soon found that I was not hidden from the omniscient eye of God. I was at the time teaching school. Being very poor, and having a family on my hands to support, still added to my trials, to such an extent that my mind and bodily strength gave way, and for awhile despair seemed to deprive me of my reason. I was daily tempted to deny all revelation. In my failing health often, while asleep, my respiration would become obstructed, and it would be some time before I could recover my breath. During these severe trials of body and mind, I felt a continual mental debate within me on this important subject, Is the Bible true? On a particular evening, fifty-two years since, the conflict was unusually severe, but sleep at last ended the struggle for awhile, but not to afford me rest, for I soon awoke struggling for breath. For a long time it seemed doubtful whether I should ever recover. Finally by an effort I threw myself out of bed, and my respiration was restored. But what followed I feel a great delicacy in describing. But if the pains of hell ever got hold of a man in this life, it does appear to me that for a brief space of time I felt them, in the mental torment of that gloomy night. In my desperation I prayed God to remove the horrid temptation and settle the controversy. Now comes the scene that has been kept locked up as a secret in my bosom for more than half a century. But few of my most confidential friends know any-

thing of this, to me, very interesting scene. I will state it as a scene, vision, or delusion, as it may appear to different readers. The impression was so fastened on my mind that fifty years of toil, temptation and disappointment have not removed in the slightest degree the solemnity of that glorious moment, produced by the answer to that prayer of desperation. In a moment, to all appearance, a bright light shined around me, the heavens appeared to open, the glory was ineffable, and the music was the most charming that ever entered mortal ears. I thought, This is the region of the blessed. I looked for departed friends, or the spirits of just men made perfect, but saw nothing, for the brightness of that glory. I can describe visible forms, but the bliss of that ecstatic scene appears to be a foretaste of the joys of that world to come. The evidence of the Spirit was so plainly taught me, that I thought I should doubt no more. But alas! how soon poor mortals forget the plainest evidence, when left to themselves.

Arising on a very pleasant Sunday morning, I went with a neighbor to a social meeting, and astonished the audience by preaching to them a finished salvation in the name of Jesus of Nazareth; and the word was soon noised around that Beeman, the school teacher, was a Baptist preacher. For some time I enjoyed light and liberty; but I soon found that the witness of the Spirit is needful day by day; that Satan, though baffled from time to time, is the same persevering old enemy; that the flesh is still flesh; and even in the christian, though crucified, it is not yet dead, but still awaits the opportunity to make its demands on us. The world loves its own, I found to my sorrow, and I soon began to make excuses. My weakness, my poverty, the needs of my family, all stood dreadfully in my way; and I often found to my sorrow that disobedience leaves open the door for all the enemies to enter, to tempt and annoy us, even grievous temptations to commit presumptuous sins. Then the question will arise, Can a child of God be thus left to himself, to be thus buffeted by the world, the flesh and the devil? To add to my other trials, it was about the beginning of the New School theory, which was developing its bewildering and bewitching influences among us. Means and measures, money and education, missionary efforts, with all that pertained to that flesh-pleasing system, was in its full blast among us; and directly or indirectly, most of us felt it for two or three years before it came to an open rupture. Being young, ignorant and full of universal charity, it is not to be wondered at that it was a hard trial for me to come out from them and stand almost alone. Darkness great that might be felt settled down on my soul, while I thus reasoned with the flesh: Certainly you are deceived; you have neither part nor lot in this ministry; you may as well give it up and attend to your secular affairs.

Thus I argued myself, and thus argued the world; and when I did attempt to preach I made such a poor effort that many of my friends tried to dissuade me from further attempts, and I said to myself, I will die before I make another attempt. Very many times have I tried to quit, or say, I will preach no more. Still I am here, after a struggle of fifty-five years, trying to quit; but I have not been able to lay my armor by, and am waiting for my discharge, not satisfied with my performances.

But I will bring this (which I began to write more than a year ago) to an end.

J. C. BEEMAN.

KELLY'S CORNERS, Mich., June 22, 1885.

DEAR BRETHREN:—It is by request of others, and also by consent of dear sister Whitcomb, that I send this letter of hers for publication, if it should meet with the approval of the editors, in which case the dear sister earnestly requests of me to ask that anything which seems improper may be omitted. I also feel this same desire when any of my efforts at writing are offered for publication.

The letters I receive from dear ones scattered abroad are of great interest to me, because personally addressed to me, and are a part of the many choice blessings bestowed upon an unworthy and, I fear, too ungrateful one. The first letter I ever wrote upon spiritual things will never be forgotten. How I feared and trembled, as in much weakness I endeavored to write; and although the letters, especially private ones, I have written since that time are many, yet I still fear when I attempt to write even a short letter or line to one of the dear children of God, fearing I may write something wrong, or that may hurt some dear one, knowing I lack in judgment and discretion. I often wish I had some one to look over every line before sending it away, always praying the dear Lord to hold, guide and direct in such a way that I may not be a grief to others; feeling sometimes that I will try never to write another line, as I grow so weary of self, I feel others must also be weary of anything from me. Yet I so much prize the correspondence of the dear saints, that when I receive a letter from one of them I soon find I am trying to make some sort of answer, hoping to hear from them again, truly realizing that I receive a bountiful exchange for the one small talent (if it be one) I have been able to put forth. Writing seems to be a manner given for some of the spiritual Israel to communicate with each other, and a way in which greetings can be sent when we are scattered abroad. In the song of Deborah, she says, "Out of Zebulun they that handle the pen of the writer," as though this was a peculiarity of that tribe; and although there were twelve apostles, we do not read written epistles from them all; yet all are interested; and each gift is for the edifying of the body in love; and whatever gift the Lord bestows, he says, "Occupy till I come;"

and if it be truly the love of God that dwells in us richly, we will be sweetly drawn into obedience, for

"Love is the fountain whence All true obedience flows."

But, "Do I love the Lord or no?" is many times a question; or, Has the love of God been bestowed on me? is again a question. What manner of love can it be? Not, Why does he not love me as well as others? but, Why does he love me at all? It can only be because he hath made us accepted in the Beloved, his well-beloved Son. Yes, he has loved them even as he has loved his Son, even before the world began. Who can tell of such love as this? Yet Paul would have his brethren rooted and grounded in love, by Christ dwelling in them, or in their hearts, by faith, that they might be able with all saints to comprehend what is the breadth, and length, and height, and depth, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God. O what a knowledge is this, to know that which passeth knowledge! to know of the unsearchable riches of Christ, the riches of his grace, the riches of his glory, the riches of the hope of his inheritance among the saints, the riches of his mercy, the great love wherewith he hath loved us. "O the depth of the riches, both of the wisdom and knowledge of God!" In all our ways and wanderings we learn to comprehend this great love. If we are shown the depths of a depraved heart, love is beneath. If our sins rise up like great heights, love rises above them. If we wander to great lengths, love brings us back. Where sin abounds, love teaches us that grace does much more abound. We may be left to hardness of heart, yet we are troubled that it is so; and though we feel so cold and indifferent, yet are we glad that others can rejoice. We still feel no ill to our neighbor. Then love is still there, though for the time it may pass our knowledge. We may be filled with enchantments, vain delusions and foolish thoughts, which seem to be lulling us fast asleep, yet we are aware of it. We know we are delivered into the hands of those of whom we are not able to rise up; we cannot break the soft, silken chains of fancy that bind our souls fast; yet we still look and wait for him who only can deliver; still we have that faith that works by love and purifies the heart. When mists come over our eyes, and the beauties of the kingdom are dimly seen, and our hearts begin to fasten on things below, O! we think, can the pure, glittering jewel of God's love dwell among all this mass of worldliness? Do we yet, though in a feeble way, find ourselves crying, Abba, Father? Then the love of God is still there.

"No heights of guilt, no depths of sin,  
Where my Beloved has ever been,  
But sovereign grace was underneath,  
And love eternal, strong as death."

With this same pure principle we are admonished to love one another with a pure heart fervently. See

that you do it in this manner: be sure it is with a pure heart; not for any natural advantages we may see in each other: that would not be a pure love nor a pure heart. In all your salutations, "Greet ye one another with a holy kiss." Be sure it is a holy greeting, or that which is prompted by a holy principle. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren." How much obedience is enjoined upon the believer; and if we obey the truth, then we are in obedience, indeed and in truth. "Obey," says Paul, "them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." It is for your own profit that ye do this. "Let those that rule well be counted worthy of double honor." Those that are ruling in accordance with the divine rule, whom the Holy Ghost hath made overseers over you, esteem them highly for their work's sake. Obey them, for they watch for your souls. It is your welfare they are seeking. Who can tell of this watchcare, this anxiety for the flock of their charge? They watch over us for good, and not for evil. They desire us to be followers of that which is good, and are ensamples unto us. "Now I pray to God," says Paul, "that ye do no evil; not that ye should appear approved, but that ye should do that which is honest." It is not well that we lightly esteem this care, and feel that we know how we wish to do, better than they can tell us, even though they do it in love and according to the law and the testimony. Perhaps we do not consider how we grieve them when they see us departing from the way. It may be even a grief to them to apply the admonition, yet they watch for our souls, looking after our walk and conversation, our spiritual welfare, as they that must give an account, that they may do it with joy, and not with grief. "For we do all things, dearly beloved, for your sakes." How unselfish was this love for them; but theirs was not always so in return; therefore the need of this admonition. Says John, "I have no greater joy than to hear that my children walk in truth;" not contrary to it. "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy." "So stand fast in the Lord, my dearly beloved, my joy and my crown." So dear were the children of God to the apostle, and so dear, we have reason to believe, they are at this day unto those who have the rule over them, and are governed by the same love, which is the fountain of all true obedience. "Wherefore with love serve one another."

KATE SWARTOUT.

CLARK'S FACTORY, N. Y., May 31, 1885.

PRECIOUS SISTER IN THE FAITH:

—I sometimes believe that I am no

more a stranger nor a foreigner, but a fellow-citizen with the household of God; so I take the liberty to address you again. I have not left here yet. My brother's children were taken sick (in fact we all were sick) with a distemper that raged in this country. Some called it epizootic. It has been very sickly around us in the past year, and many deaths have occurred in various ways. Death reigns, yet I am spared for some wise purpose. Death has come very near to me. My brother-in-law, Elakim Peck, died on the thirtieth day of last December. He married my oldest sister. He truly was a brother indeed and in truth. Some of my happiest hours have been spent with him and my sister in conversing upon the sublime, great, glorious and exalted kingdom of Christ. It was surely a heavenly place to dwell in their company. I do not have the privilege of hearing the gospel very often where I am, which causes me to mourn at times. I delight to meet with the saints and to hear them tell of their joys and sorrows. I should feel very lonesome if I did not have the SIGNS to read, which comes laden with the precious fruits of the Spirit. There is a word of comfort to the weary that proves like an excellent oil to my soul. How I have longed to see your name recorded with the rest. I have looked and looked in vain for a little message from sister Kate Swartout. I have often thought, How is she getting along in the warfare? Is she down in the valley, or is she making her boast in the Lord, that he has triumphed gloriously and gotten us the victory? Methinks I hear her say, The Lord is my strength, my fortress, my high tower, my hope, my salvation, my all. I will praise and extol his great name, for his mercy endureth forever, and he changes not, but is abounding to sinners, of whom I am chief. How excellent are the testimonies of inspiration. "The just shall live by faith." His word will not return unto him void. Christ says, "I came not to call the righteous, but sinners to repentance." Then there is hope for a certain class of vile, polluted sinners, who have no righteousness nor wisdom of their own, but who have to acknowledge with Paul that they glory in their infirmities, that the power of God may rest upon them. I understand that the Lord has a chosen people, a peculiar people, who trust in the Lord. They are saved, and called with an holy calling, not according to their works, but according to his purpose and grace, which was given them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. And they are kept by the power of God, through faith unto salvation. Christ says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." O how often the still, small voice whispers in the poor, fainting, humble and contrite heart, saying, "Fear not, I am with thee. Be not dismayed, for I am thy God." O what

comfortable promises there are in the gospel, to revive the contrite and poor in spirit. O what a holy sanctuary for the broken and contrite in heart. The wounded are healed and the weary are at rest. The cares of the world are all hushed, and its tumults are all forgotten. O what a fountain there is in the gospel, our woes to redress. By faith we realize that the Almighty is our refuge in times of trouble, a present help in time of need. We often have the assurance by faith that we are not forsaken nor left solitary in this vale of tears and woe. God is with his people, and he will help them right early. It is in Zion God makes his abode; it is his dwelling place. He has chosen Zion for his habitation. He will beautify the meek with salvation, and deliver them from all their enemies, and tread down their high places. What glad tidings to the poor prisoners of hope, who are all their lifetime subject to bondage. The Lord says he has loved them with an everlasting love. Nothing shall hurt nor destroy in all his holy mountain. I realize more and more daily that all things of this world are fleeting and transitory. All things are perishing with the using. It confirms me more and more in the truth that we are saved by grace, and by grace alone. The doctrine of sovereign grace looks beautiful and glorious to me.

Dear sister, I have read your letters over and over, and how sweet the contents have been to my taste. How my poor heart has entwined around and beat with love toward you, as you speak of feeling so wicked and so vile. Yes, you say you never felt more hard-hearted and wicked in all your life. It touches a tender chord of my heart. I must confess that I am often in just such a tried place, afflicted, tormented, scourged, doubting, fearing, and in manifold temptations, I am tossed to and fro, and feel cast down, and think that all these things are against me, being unable to harmonize the truth that all things work together for good to those that love God. Often we have to stand still and see the salvation of God in our deliverance. It has been a great source of comfort to me in peculiar trials of this life that the great Deliverer dwells in Zion, and has the power of eternal life, and that all powers are subject to the great I Am. I often think of what a combination of evils the child of God has to contend with, even the world, the flesh and the devil. But we are not ignorant of Satan's devices. He goeth about like a roaring lion, seeking whom he may devour. We need the whole armor of God, having our loins girt about with truth; and we need the sword of the Spirit and the shield of faith to quench the fiery darts of the wicked. We learn by afflictions and trials of this life that the Lord's ways are not our ways. His ways are unsearchable and past finding out.

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

Dear sister, it is grace alone that can reconcile and subdue such a heart as mine to his will. O how often I am murmuring, fretting and repining, because I cannot have my way, and think it is a rugged path to travel in. O how the fiery trials wean us from this vain world, and how helpless they make us feel. I realize more and more daily my dependence on the independent God. O what a loathing of self, sin and the world. I find myself one of the poorest of beggars, begging, crying, pleading for mercy. In the midst of wrath I am asking God to stay his just judgments, which I so justly deserve. May he deliver me, and lead me to the Lamb of God, which taketh away the sin of the world, and lead me to the Rock that is higher than I, and build me up in the most holy faith, and make his face to shine upon me. O how I have desired that the Lord would increase my faith and enlarge my desires in holy things, that I might worship him in the beauty of holiness, not having on my own righteousness, but the righteousness which is by faith, which is the gift of God. O how good the brethren and sisters do write for the SIGNS. Every number comes loaded with glad tidings of great joy. They are not unmindful to speak comfortably unto Jerusalem, and to cry unto her that her warfare is accomplished, and that she has received double at the Lord's hands for all her sins, and saying, "Thy God reigneth." The one hundred and nineteenth Psalm has of late expressed my mind better than I can express it with my pen. How wonderful are the testimonies of God to the children of men.

Your loving sister,

LUCY C. WHITCOMB.

PHILADELPHIA, Pa., July 17, 1885.

DEAR BRETHREN BEEBE:—I send to you a copy of a letter written to me by sister Mary Parker, and if you see fit I would like you to print it. I think it will be a comfort to a great many who know her, and also to those who are not acquainted with her. It gave me great comfort to read it. I send it without permission, but I think she would not object to it. By so doing you will greatly oblige a young and unworthy sister.

AMY J. STOUT.

NEW HOLLAND, Ohio, June, 1885.

MISS AMY J. STOUT—MY DEAR SISTER:—When I read your letter I could but quote,

"O how happy are they  
Who their Savior obey  
And whose treasure is laid up above;  
Tongue cannot express  
The sweet comfort and peace  
Of a soul in its earliest love."

Indeed, the entire hymn came to my mind sweetly and forcibly, expressing the feelings of the young child of grace who has just entered into the fold, and whose heart is overflowing with the fullness of the dear Redeemer's love. O the fullness, the blessedness, the glory, of this wonderful love! It bathes the weary soul in seas of heavenly rest. It brings peace and quietude when all

else is one scene of disquietude and unrest. The name even of the dear Lover of our souls soothes our sorrows, heals our wounds, and drives away our fears. In the lonely seclusion of my sick chamber there are times for a moment when the pain, the anguish of body and mind, seem to overwhelm me; but when the thought of blessed Jesus and his sweet, peaceful love comes to me, it is as soothing as the tender nursings of a gentle and loving mother to a sick and beloved child. O, my sister, my love for my precious Savior does not wane or wax colder, but nearer and closer do I seem to cling to him each day. His promises are so sure, and he is by no means slack in performing them. True, since I first came to see him as the one altogether lovely, the fairest among ten thousand, great waves of doubt, of dense darkness and unbelief, have swept over my soul, and there were times when I have felt that I must go to the church and tell them I had deceived them and was myself deceived; but faith has triumphed over every fear, and bright, golden-winged hope has spread its beacon light over the dense clouds and driven away the darkness, and proved an anchor to my tempest-tossed soul in every time of need. Truly God is our refuge and strength, a very present help in trouble.

I am glad you mentioned your dear aged grandfather. I know and love him very dearly, and hope he and his aged companion are being cared for. How rejoiced they must be to know that you have been brought out from the nation of strangers, to have your name among the Lord's peculiar and afflicted people. I am rejoiced for your joy, my sister. It gives me great pleasure to hear of the redeemed of the Lord coming with singing unto Zion, and telling what great things the Lord has done for them. I read a letter from brother Joseph L. Staton in the last SIGNS. Is he the brother or Elder of whom you spoke as having baptized you? If so, will you please give him my best christian love? Tell him the allusion he made to myself was deeply comforting, though I am all unworthy of the kindness with which he seems to regard me. Could he see me, and become acquainted with my personal defects and imperfections, I fear his mind would change. My prayer is, Father, make me worthy of the dear esteem thy precious beloved ones give me, and cleanse and make me pure by thy sin-cleansing blood. Of how little importance is every earthly desire or worldly aspiration, compared to the one needful desire for eternal salvation through the blood of the blessed Redeemer. Without this we know we must sink to the regions of eternal woe. With it we know that we are become eternal heirs to princely and never ending glory, and that we shall reign with Christ, the Prince and King of glory, in a world of beauty and light forevermore.

I have been much worse of late, and I feel that if I do not soon get better I may soon have to meet the

king of terrors; but if Jesus be with me when I go down into the valley, will not his rod and his staff comfort me, and will not death be robbed of its terrors? I know you must have had a very enjoyable season at the Southampton Association. That is now the home of our dear sister and brother, Bessie and Elder Durand; and surely to meet those precious ones would be pleasure inexpressible.

Brief as this message is, in my weakness I have written at a number of trials. Such as it is, is written in love; and should you deem it worthy a reply I will be pleased to hear from you again. Remember me in christian fellowship and love to the dear ones who comprise your church. May grace, mercy and peace be with you all.

Your unworthy sister,

MARY PARKER.

PORT DEPOSIT, Md., May 25, 1885.

DEAR BRETHREN BEEBE:—Please find in this envelope two dollars to pay the present year's subscription for the SIGNS, commencing the first of June. I will say that the paper has come regularly ever since I first commenced taking it, about eighteen years ago, when my name first had a place among you. I notice year after year no change in the paper. Its publication and management is perhaps a little improved. The doctrine is the same, and the editorials replete.

Now, brethren, having finished the business part of my letter, I will make a few brief remarks on Matthew xxvi. 18. You may be surprised at one like me attempting to write on this subject; but I hear so much error proclaimed in conversation by professors of religion, and I get so filled with hearing the name of our blessed Lord and his doctrine set at naught, that I feel like I must give vent to my feelings to some one; and I have no others than my brethren and sisters of the church to speak to without controversy, a thing I so dislike. But I have no doubt there were false teachers in the days of the Savior when here on earth, as there are now, and it behooves us now to beware of the leaven of these false teachers, lest we be led astray by the cunning craftiness of Satan, who is ever ready to see a weakness in God's people, and tempt them to forsake the right way and lead them in forbidden paths. It seems by the language of our Lord himself to his disciples that they themselves did not understand his meaning concerning the bread of life. They seemed to think it was because they had not taken bread with them. They were not aware that Christ himself was the bread of life. The Word was in the beginning, and was made flesh and dwelt among us; and we beheld his glory, as the only begotten of the Father, full of grace and truth.—John i. 1. All God's dear people must be taught of the Lord; and when they are taught by him, how well prepared they are to receive the food from him that gives it. "I say also unto thee, that thou

art Peter." No doubt his meaning was that in his fleshly principles Peter was no better than the rest of his people, and that it required the divine teaching of the Lord to make him know the things of the Spirit. When once his people are thus taught, how competent and fitted they are to eat his flesh and drink his blood. Peter loved his Master, as was seen by his attachment to him; and it was only as Jesus knew he had need, that he revealed himself to him, which bound him closer to him, and converted him from the error of his way. In like manner it is with all his children now; for flesh and blood cannot inherit the kingdom of God. "And upon this rock I will build my church." From the language here used I think the brethren cannot fail to see that Christ and his doctrine is the rock that was meant. "Upon this rock I [not any one else] will build my church." A rock is considered the most solid of foundations to build upon; and by adding a little cement will thoroughly compact the two together, so that nothing can separate them but God himself. The gates of a mighty flood may be opened on a foundation of this kind, and it avails nothing, because properly built and securely put together. But if it is not founded upon a rock, the sand and pebbles will begin to wash out, and the foundation will soon tumble down, and great will be the fall thereof. At the present day high and lofty castles are built in the air, whose top almost reaches to the clouds; but only so far they shall go. But, brethren, we have a foundation to rest our hope upon, even Christ and his word, which standeth sure, having this seal, "The Lord knoweth them that are his." How precious are his promises, and how comforting and consoling to weary pilgrims like I feel myself to be, when enabled to lay hold of the promise of eternal life, hid with Christ in God. They are sealed with the precious blood of Christ, and nothing can take them from us. Our Father is greater than all, and no one can pluck us out of his hands. There are those who contend that Peter is the rock upon which Christ builds his church; but, brethren, we have not so learned Christ. If Peter was for the foundation of God's church, methinks I should have but little hope of its standing; for the prevalence of the torrent from the gates named would soon take down Peter, and the church would be no more. "I will build my church." How can vain, deluded mortals be so presumptuous as to think they can help God to build up his church? I do not think he employs any help, for he trod the wine press alone, and there was none to help. "I will work, and who shall let it." Neither counsel nor help is required of men; "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." Now, brethren, you see that works are entirely excluded; so is boasting. Many years ago I tried to

reform my ways, but I could not. But I trust that Christ has revealed himself in me since then, and given me eyes to see, and ears to hear, and a heart to understand. I can now see that it is God that worketh in me both to will and to do of his own good pleasure.

Now I must close this poor scribble. If it is worthy a place in the SIGNS, publish it, if not, do not do so. You are the judge of it. I have written it in the midst of business, as best I could. Brethren, I desire every one who reads this to remember me in their prayers. My love to all the saints scattered abroad; and I hope the Lord may prosper your way, and make you serve him faithfully, and in the end may he say to you, Well done, faithful servant; enter thou into the joys of thy Lord.

Yours in the Lord,

JESSE T. FOX.

WAVERLY, N. Y., June 24, 1885.

DEARLY BELOVED OF THE LORD:—"In hope of eternal life, which God, that cannot lie, promised before the world began." Having had the privilege of attending two associations besides the one I am connected with, meeting many dear brethren, forming many acquaintances, and receiving several requests to write, I feel some impression upon my mind to comply, with the ability given me of God; and I will say right here, to the brethren who have asked me from time to time to write for publication in the SIGNS, that my failure to do so is not because I am unwilling to serve you as a servant, but because I fully realize my inability to write to the comfort and edification of the body of Christ, as my brethren do. I feel that our blessed family paper, the SIGNS OF THE TIMES, is filled with rich communications from dear brethren and sisters in Christ from different points of the compass, all declaring in substance that salvation is of the Lord. Are not these glad tidings of great joy to the poor, weary, little, trembling child of grace? I feel it is so. How many times I have been clothed, fed, and my thirsty soul been watered as with the dew of heaven, in reading the sweet epistles of love and fellowship from dear kindred in Christ. Write on, dear brethren and sisters. Yes, dear sisters, it is your privilege to write and speak concerning the way the dear Lord has led you, of the glorious things he has taught you in your experience. I am glad that the brethren have been made to see that in Christ there is neither male nor female, and in all spiritual exercises there should be no distinction made. I feel that I would be in a very bad state of mind to not want the sisters to relate the exercises of their minds in conference meetings simply because they are females. Would it not be cruel in me to tell my dear sisters in Christ, You must not relieve your minds in our covenant or conference meetings; it is not your privilege to confer with your brethren when they are associated thus? It would be ingratitude on my part to take such a position,

would it not? Could I then say that I esteemed my brethren better than myself, and looked up to them for counsel and advice, with this mind and feeling? Let us bear in mind that the term "brethren" includes male and female. We read, "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it." Do the sisters fear the Lord? Most assuredly they do. Shall the foot say, Because I am not the hand, I am not of the body? "For as the body is one, and hath many members, and all the members [male and female] of that one body, being many, are one body: so also is Christ." "There is neither male nor female." We are one bread and one body. As some dear sisters think they ought not to speak in conference or covenant meetings, I drop these thoughts, hoping they may be received only so far as they will stand the test of "Thus saith the Lord." I do hope that none of my brethren will get so (what shall I call it? carnal minded or spiritual minded?) that they will not desire to hear the sisters relate the dealings of the Lord with them. I also hope that brethren who are more capable of writing to the edifying of the body of Christ will write on this subject; and if I am wrong in what I have advanced, and I can be made to see it, I would consider it an act of love in them to set me right.

But I intended to give a short sketch of my trip to associations and other appointments. On the fifth Sunday in May I met with the little band on Thirty-sixth Street, New York City, and had a most excellent visit with them. I staid with them until Tuesday following. From there I went to Southampton, Pennsylvania, to the association that convened there, and met many I had never seen before, among whom were Elder Gold, of North Carolina, and Elder Eubanks, of Georgia. I had an excellent visit and meeting there with brethren and friends. On Friday of the same week I went to Locktown, New Jersey, and staid with the brethren there until Tuesday of the next week. Elder Chick was with me on Sunday at Locktown, and preached a discourse that will be remembered a long time, as it was full of marrow and fatness. I had an excellent visit with brethren there. I started on Tuesday morning for Warwick, where I arrived in the evening. I had an excellent meeting and visit there also. On the Sunday following Elder Poulson was with me at Osborne Hollow, Broome County, New York, and preached a plain, discriminating discourse, to the comfort of the brethren generally. The next week I attended the Chemung Association. All three associations were well attended, and the preaching was all of a piece, being Christ crucified. The friends were kind, the weather was good, and what more could we ask? I found my family usually well on my return. Farewell for the present. Your unworthy brother,

D. MARVIN VAIL.

"In the beginning God created the heaven and the earth; and the earth was without form and void. And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

If it had not been so, there would still be total darkness, and cold beyond degree, and all animation and vegetation void. But there is a great blazing sun to give light and heat, besides the innumerable twinkling flames that adorn the sky; sun beyond sun, and system beyond system, a vast shining universe, showing forth the great power of God, omnipotent and omnipresent. "Great and marvelous are thy works, Lord God almighty." David exclaimed, "Such knowledge is too wonderful for me." "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 thy hand shall lead me, and thy right hand shall hold me." Considering all the wonderful, mighty works that so plainly show that there is an all-wise and mighty Being, I cannot see how any can be atheistic; yet there are many atheists. Moreover, notwithstanding the long chain of Scripture testimony and the marvelous works of Christ, yet Deists are plenty, who seem to have no thirst for righteousness; hence they cannot be filled. But all who hunger and thirst after righteousness shall be filled. But such seem to be greatly in the minority, and always have been, and I believe will continue to be while Adam's race remain, even until the end of time. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until Noah 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." But not as worldly religionists imagine, that Christ will soon be here with us mortal creatures. If we ever see Christ as he is, I think it will be beyond the tomb, in eternity. The glory of God is surely too bright for mortal eyes to behold. It was too powerful for Paul's eyes or strength, for he fell to the ground. When the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre, and sat upon it, his countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and became as dead men. When Moses and Elias appeared to Christ on the high mountain, his face did shine as the sun, and the three disciples who were with him were afraid and fell on their face. It seems that mortals are not able to look on that glory which passes the brightness of the sun.

When John was on the isle of Patmos, and heard a great voice, and turned to see, there was one like unto the Son of God, whose hairs were white as snow, and his eyes were as a flame of fire, and his countenance was as the sun shineth in his

strength; and when John saw him, he fell at his feet as dead. When Moses was with the Lord in Mount Sinai, his face shone too brightly for the children of Israel, so that Moses had to cover his face while he talked with them. Since Christ's ascension to heaven, he only appears to mortals as bright, or beyond the brightness of the sun. Yet there are now thousands looking for him soon to be here in the world, as he was before his ascension. I wonder where they think he will first appear. In Jerusalem, London, New York, or where? And will he thence proceed with the railroad to and fro, here and there, and everywhere? Of course, they will not charge him full price for his bread and meat and passage. O what sensual dreams about the coming of Christ! "The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," with great power and glory, and with his angels. "Unto them that look for him shall he appear the second time, without sin unto salvation." "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."

Dear brethren Beebe, the above I have written for the SIGNS OF THE TIMES, should you judge it worth the space it will occupy.

MEDERS VANDERPOOL.

WALLA WALLA, W. T., July 12, 1885.

ELDER BEEBE'S SONS—BELOVED BRETHREN:—It is the day when the saints are gathered together at their places of meeting, gathered to worship the true and living God. It is with trembling that I write the name of the holy one of Israel, for I am made to cry, "My leanness! my leanness!" The prophet says, "Woe is me! for I am a man of unclean lips." He had seen his "Lord sitting upon a throne, high and lifted up, and his train filled the temple." I think of this wonderful train, so lovely in the beauty of her King; then I think of the saints while here on earth, a scattered, poor and afflicted people, yet ever trusting in the name of the Lord. They are the only people that do trust in the Lord. Taught by experience, each one knows that "In me (that is, in my flesh) dwelleth no good thing." They are made to pray to be delivered from self. Only pollution and defilement are in their best works, and each has learned that in God is his salvation. They are the people taught of God; for whether east or west, they are one, speaking the same glorious language, "Salvation is of the Lord," and "earnestly contending for the faith once delivered to the saints."

From this far away land I thought of your associations in the east, where I have so often met the loved of the Lord, and with you listened to the proclamation of the gospel, and I was homesick to be back again among you; but I was permitted, through

the mercy of the Lord, to accompany his precious saints here to the Columbia River Association. Not one face was familiar, yet the meeting will ever live in my memory. Tenderness and love, which characterize the saint, were ever manifest. The church here is much scattered, and mostly poor in this world's goods, but O how rich in those riches that moth cannot corrupt, nor thieves break through and steal. Some of these people came in wagons and hacks, over mountains and rivers, camping out at night, parents with little children, bearing without complaint the heat and dust and trials of travel, to meet together and hear the preaching of the word. Unlike our eastern meetings, but few preachers were present, and I thought of the command, "Pray ye the Lord of the harvest, that he send forth laborers into his vineyard;" for the harvest here seems plentiful. These ministers are bold, able defenders of the faith, and preach the same truth to which I have listened monthly from my loved pastor at Rock Springs. Fellowship, love and unity characterized the whole meeting. The injunction was fulfilled in the spirit, to be "given to hospitality," and "careful to entertain strangers." At the close of the association the door of the church at that place was opened, and two trembling sisters came forward and gave the reason of their hope, were received, and in the evening baptized; and though the banks of the stream were crowded, yet the order and dignity of God's house commanded the respect of the outside world, and quietness prevailed; and I thought, as the dear under-shepherd, who so constantly reminded me of the loving disciple, came up out of the water, What a wonderful and glorious salvation is that of the church! Wonderful, because it is of God, who is "glorious in holiness, fearful in praises, doing wonders."

In ever continuing love, your sister,  
EDITH HANNA.

HAVANA, Kansas, May 22, 1885.

ELDER GILBERT BEEBE'S SONS—  
DEAR BRETHREN:—Your notice informing me of my arrears to the SIGNS is received. It was only through my neglect that I did not send the remittance at the beginning of the year. I do not feel like doing without the paper, as I have been taking it for so many years, as well as my father before me, in all about thirty years. It differs from nearly all other periodicals. Papers of various denominations now flooding the country are filled with worldly advertisements, trashy literature, general news pertaining to the world, interspersed with false religious teachings, to please the fickle notions of the people. The SIGNS has adhered to its first declaration of intentions, of its doctrine and its object. The most striking difference in the SIGNS, compared with other papers, is its purpose to know nothing but Jesus Christ and him crucified. Its theme is the welfare of Zion, giving no heed to the contention and changes going

on among men. Its doctrine is the same as promulgated by the great Head of the church, confirmed by the teaching of the apostles and prophets; giving no attention to the many changes passing around, except by way of warning to those who love to walk and talk about Zion. The SIGNS is designed to interest and instruct the people of God, and not to please the world or natural man. The people of the world do not like it; they can see no beauty in it; they cannot comprehend its teachings, and cast it aside as unworthy of notice, and look upon it with derision. But the people of God look upon it with delight; they peruse the various communications with pleasure. They love them because they give a transcript of their own experience. They lead them from the consideration of worldly allurements to the contemplation of heavenly glories. Through them the weary travelers toward Zion are informed of the pilgrimage of others who are traveling the same course. May the SIGNS continue long upon the battlements of truth, contending earnestly for sound doctrine, exposing errors and laboring for the welfare of the church of God. Inclosed find two dollars to pay for the SIGNS the present year.

Your brother,  
T. R. PITTMAN.

PONTIAC, Ill., June 23, 1885.

DEARLY BELOVED BRETHREN BEEBE:—I see that my subscription expired the fifteenth of this month, when I should have sent you the money for another year. But I will tell you why I did not send it before this time. I have been on a long journey west, and just got home a few days ago. I am now past eighty years of age, and have taken the SIGNS OF THE TIMES between forty-five and fifty years. I have forgotten the year I began taking the paper, but I remember that old servant of God, Hezekiah West, who wrote for the comfort of God's little ones. I am a poor old sinner, and if saved it will be by grace alone from first to last. I often think of what Jesus has said to his disciples, "Will ye also go away?" Peter said, "To whom shall we go? Thou hast the words of eternal life." I think that would be the language of every one who has tasted that the Lord is gracious.

I have not written this for publication.

S. R. PATTON.

#### INQUIRIES AFTER TRUTH

BUTLER, Mo.

WILL Elder W. J. Purington please give his views through the SIGNS OF THE TIMES on 1 Corinthians xv. 35? Please answer soon.

Yours in gospel bonds,

B. G. HAM.

#### CORRESPONDING LETTERS.

*The Columbia River Association of Regular Predestinarian Baptists, in session with the Pleasant Grove Church, Klukit Co., W. T., on the 19th, 20th and 21st days of June, 1885, to the several associations with whom we correspond, sendeth christian fellowship.*

DEAR BRETHREN IN THE LORD:—  
Through the kind mercies of our heavenly Father we are again blessed with the privilege of meeting in our associated capacity, and of hearing from the different churches composing this association. Although they live far apart, over a rough and mountainous country, yet we are glad to learn that peace and harmony prevail among them, so that we are ready to adopt the language of the psalmist, and say, "The Lord has done great things for us, whereof we are glad." And again, "Bless the Lord, O my soul, and forget not all his benefits." Well might the psalmist break out in such exalted strains, in view of the glorious plan of salvation through our Lord Jesus Christ, which was determined in infinite wisdom (and that before time began) for his people while they were yet his enemies. The apostle says, "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 [not may be] 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 [not may be] by his life." This is the doctrine which Paul taught, and this is what our souls feed on, salvation by grace from first to last. This doctrine, we consider, has been beautifully set forth and ably defended by our Elders, and those of our correspondents who were present with us.

Now, dear brethren, we still desire a continuance of your correspondence. For the time and place of holding our next association we refer you to our Minutes, which we send you. May the Lord bless you and us with his grace, guide, guard and preserve us from all harm while on our pilgrimage here below, is the prayer of your little sister in the Lord.

J. A. BULLOCK, Mod.  
T. G. FLANARY, 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.

#### THE EVERLASTING TASK FOR ARMINIANS,

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

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1885.

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

#### COMFORT AND SUPPORT.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men."—1 Thess. v. 14.

Our gracious Lord has amply provided for every want which shall come upon his chosen people in all their sojourn here in time. The fullness of that provision is witnessed in the inspired Scriptures, and also in the daily experience of every one who is led by the Spirit of God. Well does Job say, "How forcible are right words!" In the full sense of the expression there are no "right words" but those which proceed out of the mouth of God. These are living food to his saints, who find no satisfying bread in anything else. As our Lord said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 4. "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. In those precious words are expressed assurances of the immutable purpose of God, by which the saints were before the foundation of the world chosen in Christ, that they should be holy and without blame before him in love; and in addition to this gracious gospel comfort their glorious Lord gives to them the experience of that longing for the words of truth which is peculiarly characteristic of them who are led by the Spirit of God; of whom Jude testifies that they are first "sanctified by God the Father," then "preserved in Jesus Christ," and afterward "called" to be saints, and to know the fellowship of the sufferings of their Redeemer, by which is assured their joint heirship with him in eternal glory. It is exclusively to these chosen ones that the language of our text is addressed, and only such are the brethren embraced in the exhortation or included in the instruction here recorded. When any of these are "unruly," or, as in the marginal reading, *disorderly*, they who are spiritual are admonished in love to warn such. This warning is not to be understood in the sense of threatening, for this was forbidden even to be used by masters toward servants.—See Eph. vi. 9. The word *warn* is here used to express that reminding which is prompted by solicitous love, and is in harmony with the direction, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1. By this loving warning one may convert an unruly or erring brother from the error of his way, and so save a soul from death



and hide a multitude of sins.—James v. 19, 20. This warning is like the smiting of the righteous invoked by David in Psalm cxli. 5; and instead of giving offense or provoking resentment on the part of the erring one, if the mind of Christ be in him it will endear the faithful brother by reason of the devoted love of Christ exhibited in the gentle admonition. It is a very clear proof that the carnal mind controls one when a loving warning elicits angry words and unkind feelings. If anger is felt, the one in whose heart it is found should know that it is of the flesh; and if in the spirit of meekness he is enabled to suppress that anger, he has attained a triumph over self which witnesses that he is a follower of Jesus, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—1 Peter ii. 23. The manifestation of the Spirit of Christ in our daily walk and conversation is the most effective warning of the unruly and reproof of those who walk contrary to the order of "the house of God, which is the church of the living God, the pillar and ground of the truth.

"Comfort the feeble minded." Those who are strong in their own faithfulness and ability are not proper subjects to be comforted. To Peter, when he felt willing to die with his Lord, there was no need of comforting suggestions by which to encourage him. In that condition he needed to be sifted as wheat, that the chaff of trust in his own heart might be blown away, and then in his bitter weeping he was in a fit condition to be comforted. And so the loving Lord after his resurrection by his angel specially sends the glad tidings to comfort him, saying, "Tell his disciples AND PETER that he goeth before you into Galilee: there shall ye see him, as he said unto you."—Mark xvi. 7. It is evident that this special mention of Peter was to comfort him in that deep distress which had caused him to weep bitterly when the Lord looked on him in his cowardly denial of his Master. Without a personal message from Jesus he could not be satisfied that he was still dear to him as a disciple after failure to show his devotion in the hour of trial. Then the valiant Peter had become feeble minded, [or, as the original reads literally, "of a little soul, or faint-hearted,"] and was converted effectually from trust in his own heart, which is ever characteristic of a fool.—Prov. xxviii. 26. It is just as needful now for every saint, as it was then for Peter, that the comfort of the gospel should be personally applied to them; and as the faint-hearted and feeble minded only are in a condition to be comforted, the Lord has ordained that they "must through much tribulation enter into the kingdom of God."—Acts xiv. 22. It is important to notice that those whom Paul exhorted with these words were disciples who were already in the faith. Yet they were so feeble minded that it

was needful that he should confirm their souls with this exhortation. As no comfort can be received by such as are resting in perfect ease and quietness, so all the consolations of the gospel belong to those who are afflicted and in tribulation. No word of comfort is given by inspiration to any but the Lord's people; they are peculiarly prepared to receive the glorious gospel, because they are brought so low that they cannot render any equivalent for divine mercy, nor plead any merit on their part as the ground of their receiving favor from God. When thus reduced they are truly feeble minded and in need of comfort. This is peculiar to those who are made alive by the work of the Spirit of God. Only they know the exceeding sinfulness of sin, and feel its dreadful power working in themselves. To all such the comfort of the gospel belongs; and while the burden of sin in themselves renders them so feeble minded that they can have no confidence in their flesh, yet the precious comfort is recorded for them by their Lord, that "He will regard the prayer of the destitute, and not despise their prayer."—Psa. cii. 17. Then just in proportion as they see their destitution, they have the evidence that this comfort is for them. None can claim it so long as they have any reliance in anything else besides the infinite grace of God. This is the conclusive witness of his being the true Messiah, to which our Lord referred John the Baptist; being more wonderful than any of the miracles cited, this evidence is the last mentioned, even after the raising up of the dead. "The poor have the gospel preached to them."—Matt. xi. 5. It is important then in the examination of ourselves to see whether we have been reduced sufficiently to enter the kingdom by this strait gate. Are we "the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh?" If we are so poor as this, then the blessing rests upon us as "poor in spirit."—Matt. v. 3. In this condition we are prepared to comfort the feeble minded by "the same comfort wherewith we ourselves are comforted of God."—2 Cor. i. 4. In no other way can we be qualified to comfort them but by the experience of the same weakness and trial through which they are passing. One who has never felt a special pain may pity him who is suffering that pain, but none can sympathize except such as have endured the same. So it is needful that we be partakers "of the afflictions of the gospel according to the power of God," in order that we may be prepared to minister to the comfort of those who suffer such afflictions. So Paul says, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."—1 Cor. ix. 22. Thus in fellowship of suffering the perfect love of Christ is developed in his followers; for it is by their utter weakness that the saints comfort the feeble

minded. It affords no comfort to them when Jehu says, "Come with me, and see my zeal for the Lord!" They are too weak to be interested in the bravery and zeal of an earthly warrior. They are comforted only by the consideration of what the Lord has done and said, "For the Lord hath spoken good concerning Israel."—Num. x. 29. It is God "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. i. 9, 10. There is strength to the weak in this God; therefore his name is the treasury of comfort to the feeble minded.

"Support the weak." This is not a mere repetition of the preceding injunction. There is distinct fitness in both expressions. It is not enough merely to speak words of comfort to the feeble minded; the weak have a peculiar claim upon the support of the strong. Of course these words are applied relatively, and not in their absolute fullness; for in that sense all are weak alike. But Paul discriminates among the saints, saying, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. xv. 1. In this sense there are among the saints those who are weak and those who are strong. Instead of the strong oppressing the weak, or despising their weakness, the law of the gospel kingdom, which is love, makes it the duty and privilege of the strong to bear the infirmities of the weak. It is not implied in this injunction, however, that one may insist upon propagating error upon the plea of being weak. The inspired rule must be held over the church, and whatever is not in accordance with that rule must be rejected. When it is required that revealed truth shall be sacrificed to the demands of falsehood, submission is not bearing the infirmities of the weak, but it is joining in the departure from the truth. Failure to contend earnestly for the doctrine of Christ is a denial of the Lord, yet that earnestness does not include impatient anger; for "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."—2 Tim. ii. 24, 25. Indeed, there is no clearer display of weakness in the saints than that which prompts one to claim to be wise above what is revealed in the Scriptures. To support the weak is not to encourage them in error, but in love to speak the things which become sound doctrine, and expound unto them the way of God more perfectly. No amount of support will make a false doctrine true; so that it is not enjoined upon the saints to assist the

weak in maintaining error. The only real support to present to them is the solid doctrine of the gospel as the truth is in Jesus. In this truth is all the strength of the most favored apostle, and that same strength abundantly sustains the weakest saint. This doctrine does truly support the weak, while it effectually resists the proud, and turns to confusion all who trust in their own strength. The safest condition in which the saints can be, so far as pertains to the experience of present comfort, is to be satisfied that he has no strength in himself, for then of necessity he must trust alone in the Lord. This refuge can never fail; for "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psa. cxxv. 1.

"Be patient toward all men." This injunction is in perfect accord with the directions in the connection. It is not so much with reference to the world of mankind naturally that patience is here commanded. The injunction is applicable to the subjects of the kingdom of Christ Jesus, although the word *men*, which has been added by the translators, seems to change the application. While it is certainly right for us to endure patiently the unkindness and malice of enemies of the truth, that is not the subject of the instruction here recorded. This exhortation extends no further than the others in the connection; and they are evidently limited in their application to the church and kingdom of our Lord Jesus. It is very essential to our peace and comfort here that we heed this instruction, not only that we may enjoy peace and sweet fellowship with the saints, whose natural infirmities call for patient forbearance, but we must ourselves feel the effect of our own action in the matter. With the very same measure that we accord to our brethren it shall be measured to us again.—Matthew vii. 2. It is not that at another time we shall receive that judgment; the very condemnation which we pronounce in our judgment of our brethren judges us then and there out of our own mouths. The exacting spirit which can have no patience with the weakness and even the folly and sin of our brother, marks us as being disciples of Moses, and requiring "an eye for an eye, and a tooth for a tooth." Then, when we pray to be forgiven "as we forgive," we ask for that same exacting justice to be meted out to us. This is legal justice; but the grace of our Lord is manifest in his long-suffering patience toward us. As followers of Jesus, this is our pattern. The grace of God is needful to enable us to hold in subjection the evil which we daily feel working in ourselves, and "it is of the Lord's mercies that we are not consumed, because his compassions fail not;" then how inconsistent must it be for us to be impatient and intolerant toward our fellow-pilgrims, who have to mourn the same infirmities under which we groan!

This exhortation does not authorize any one to claim especial favor and exemption from responsibility to the law of Christ on the ground of being "weak" or "feeble minded," any more than it would justify the unruly in their contempt of the order of the house of God. It is a very strong indication of the prevalence of the carnal mind when one can plead these provisions of the divinely appointed order of the church in extenuation of his sinful actions. It savors strongly of blasphemous mockery when one can urge his belief in divine sovereignty as an excuse for his own wickedness. The seal which God has set upon his foundation is "The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."—2 Tim. ii. 19. If the belief of election and predestination does not produce the hatred of sin, it is not the effect of the faith of God's elect, for that always bears the unbroken seal here given. And wherever this seal is set, causing the hatred of sin, there is the foundation of God which shall be completed, for he will certainly perform it until the revelation of the perfect day of Jesus Christ. They to whom this exhortation comes with sweetness as the joyful sound of the gospel of Christ, are all included in the address as brethren of the apostles. They may be so weak and faint-hearted that they dare not claim to be the characters specified; but if they feel the desire for its precious comfort they are the very ones for whose encouragement it is written. All its sweet comfort and assurance belongs to every one who loves and longs for the consolation therein provided. No unruly one is forbidden the benefit of this warning; no feeble minded one is denied this comfort; no weak one is excluded from this support; and it is essential to the peace of every one that he should be patient toward all.

#### RESURRECTION OF THE SAINTS.

IN compliance with several requests, we present a few thoughts on this essentially important subject, expressly disavowing any wish to be regarded as opposing the views of such as are established in their understanding of it. As nothing of this mystery can be known by mortals except as it is revealed individually to the saints, it would be very inconsistent to claim that any dogma can be laid down in the creeds of men by which this mystery may be taught in their schools. Indeed, as being an indispensable element of the doctrine of Christ Jesus, it is purely spiritual truth, which cannot be received by the natural mind even of the subjects of divine grace. Hence, inspired apostles confessed that they had not yet grasped the fullness of its glorious reality. Paul said that he suffered the loss of all things, if by any means he might attain unto the resurrection of the dead, to which he had not attained when he had been an apostle about thirty years; and to John it did not yet appear after per-

haps all the other apostles had been martyred, when he wrote his first epistle.—See Phil. iii. 8-14; 1 John iii. 2.

"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. Hence, a denial of the resurrection is subversive of the whole gospel of Christ; for "If in this life only we have hope in Christ, we are of all men most miserable."—1 Corinthians xv. 19. Reason can never see the patriarchs as living when God spoke to Moses out of the bush. They had been removed from time hundreds of years, yet God declares them to be living worshipers, as he *is* (not *was*) their God. To the natural mind this is incomprehensible; but the faith of the Son of God gladly receives it as divine truth, and waits for its full manifestation by experience as every point of gospel truth is revealed. No saint ever learned anything spiritual by the teaching of even an apostle. All are taught of the Lord, and great peace is the result. In their natural mind they learn of men, and are spoiled (that is, robbed) of their peace "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. ii. 8. The questions arise, "How are the dead raised up? and with what body do they come?" It is in the sense defined Psalm xiv. 1, that the questioner is denounced as a fool, for the question implies the denial of divine power and wisdom. This reproof is not more applicable to the infidel who openly challenges the doctrine of the resurrection, than to the vainly confident one who thinks he comprehends the unrevealed glory of this great truth. That Jesus is the resurrection and the life of all for whom he died, must be understood by all who are quickened by his everlasting life. That he will in the end raise to newness of life every one for whom he gave himself a ransom, is the hope of glory by which they are enabled to suffer tribulation in the world. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. This is truth. How, and with what body they come, is not revealed further than that the vessel of mercy who expired on the cross is with his Lord in paradise that same day. We know of no heaven but to be ever with the Lord, and perfectly conformed to his likeness. So David says, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalm xvii. 15.

#### MARRIAGES.

By Elder T. M. Poulson, at his residence, June 28, 1885, Mr. Stephen L. Pollit and Miss Clara Taylor, both of Accomac County, Va.

By the same, June 30, 1885, Mr. Samuel Doughty and Miss Mary Doughty, both of Accomac County, Va.

#### OBITUARY NOTICES.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—At the request of her mother, sister Eaton, of Ekfrid, I send you for publication in the SIGNS OF THE TIMES the obituary notice of her daughter, **Clara Eaton**, who was born April 25, 1857, and died at her mother's residence, July 19, 1884, aged twenty-seven years. The subject of the above notice never made a public profession of religion, but we believe she gave satisfactory evidence of being a child of God, and among the living in Jerusalem, and an heir of that inheritance that is incorruptible, and undefiled, and that fadeth not away. From a child she seemed to be thoughtful and mature beyond her years, and had traits of character that were very commendable, such as her patient, uncomplaining cheerfulness under trials and sufferings, a total absence of backbiting, as I never remember hearing her ever say one evil word of any one. But it is not her natural attractions I wish to write about, however pleasant they are, but to write a few lines about what was the Lord's work, as that is the only really interesting part of the history of the life of a child of God, to those who have been taught of the same Spirit; and when the Lord has turned all comeliness into corruption, as I sometimes painfully feel has been the case of the unworthy writer, we do not wish to hear anything about perfection of the flesh, but the Lord alone is exalted in that day. As Clara grew into womanhood, her health began to decline, and for the last six or seven years of her life she was a great sufferer, being seldom free from it; but she bore it all with uncomplaining cheerfulness; and when asked how she was, she would invariably say, "O, I am better," or, "I am well." I never heard her murmur or complain. From what her mother has told me, and from my own observation, and from a conversation I had with her about the time she was twenty-one or twenty-two years of age, I believe about that time the Lord had begun a work of grace in her heart, and made her a sensible sinner; and though she generally concealed her feelings, I had a short conversation with her about this time, shortly after our June meeting, when she expressed how she loved to hear God's ministers preach the gospel, and that she did not care to hear any but the Old School Baptist preachers; and as she was talking to me about them, she could not keep the tears from coursing down her cheeks. I then felt that those were something more than natural feelings; and though I never had much opportunity to talk to her afterwards, I felt the Lord had begun a good work in her, and would carry it on until the day of Jesus Christ. While she always appeared to try and conceal her feelings about these things, at times it was more than she could do. At one time her mother noticed her agitation in company, and that while she appeared to be cheerful and not give way, she had to leave the room. Her mother following her after awhile, found her alone in another room, on her knees, and in great distress of mind; and on her inquiring what was the matter, she replied, that her load of guilt was so heavy that she could not bear it, for she felt that it was crushing her. Her mother got her to retire to her bed, but there was no sleep for her eyes until the Lord relieved her burdened soul. I think her mother said the words that relieved her were, "My grace is sufficient for thee." Her mother related to me many things in her experience that I would like to recall, but as I did not commit them to paper at the time, my recollection is very broken. Her sufferings both physically and spiritually were very great during her long illness, but her great anxiety was, Am I a child of God, and is my experience that of a Christian? But while thus in doubt and perplexity

about her condition, she felt that God was just, and the feeling of her soul was,

"If thou send my soul to hell,  
Thy righteous law approves it well."

During the last year of her life her disease, which was consumption, made rapid strides, and it became evident that she was not long for this world; but as her outward man decayed, her inward man was strengthened and renewed day by day, and she became more resigned to God's will; and while at times having doubts as to whether it was really the Lord's work in her, as the end drew near the Lord strengthened her spirit with his promise, "My grace is sufficient for thee." She loved the company and conversation of God's children, and she was especially attached to our pastor, Elder Pollard, so that at the time of his last visit to her she looked forward to his coming with all the anxiety of a child to its parents, and as soon as he came, requested that he should read and pray with her, which he did to her satisfaction and comfort. The day of her death, her dear mother was very anxious for another and last satisfactory expression from her that all was well with her; and when at the last moment Clara beckoned her to her, she said firmly, "O death, where is thy sting? O grave, where is thy victory?" She then expressed that death had no terrors for her, and gently (as we trust) fell asleep in Jesus, to awake in the morning of the resurrection, in the likeness of her Redeemer, to whom be honor and glory forever.

R. SCATES.

ALVINSTON, Ont., July 5, 1885.

**Philip Cornell** was born March 20, 1808, in the county of Limerick, Ireland. He was married August 1, 1829, to Letitia F. Parker, and came to Canada in June, 1830, settling in the township of Ekfrid (then comparatively a wilderness) in 1836. He died January 27, 1884, after a long and very distressing illness. His widow, two sons and four daughters have their homes in Ontario, and three sons for some years past have lived in Michigan, U. S. He was in his early days associated with the Methodists, that being the persuasion his brothers and sisters adhered to; but after settling in Ekfrid he had an opportunity of hearing the late Thomas McColl preach, and at once became convinced of the truth of the doctrine he preached, and ever after became a regular attendant of the meeting of the Covenanted Baptists, in preference to any other, much to the astonishment of his friends, who failed either to see or understand his reasons for so doing. Although he never made a public profession by joining the church, he was ever among the foremost to assist in forwarding its interests, and his house was always open to entertain the people of God, as many now living can testify. During the many years he continued to hear the truth preached, he did not feel fully satisfied to come before the church, always feeling too unworthy, and fearing his evidence not sufficient for a public profession of his faith. He was troubled with heart disease for some time, and suffered great bodily pain at times, yet bore it with great fortitude and patient submission to the will of his heavenly Father. During his sickness his mind was greatly exercised concerning his hope, and while in deep trouble the Lord was pleased to give him an assuring promise of his favor, and he burst out in a song of praise to God,

"O thou in whose presence my soul takes delight,  
On whom in affliction I call;  
My comfort by day, and my song in the night,  
My hope, my salvation, my all."

After this he felt fully satisfied of his acceptance in the Beloved. At one time, while surrounded by his sorrowing family, and like Jacob of old, desiring his blessing upon them, he felt, as it were, overcome with love, and expressed, like old Simeon, a desire to depart, having fully realized the salvation of the Lord.

His funeral was largely attended by sympathizing as well as sorrowing friends, who sorrow not as those who have no hope, but are fully satisfied that their loss is his infinite gain. Elder Pollard preached from 1 Thessalonians iv. 13, an impressive sermon,

on the occasion, after which the remains were interred in the Longwood Cemetery, there to rest until the morning of the resurrection.

ALSO,

**Fanny D. Corneil**, daughter of the said Phillip Corneil, was born July 18, 1853, in the township of Ekfrid, and died March 8, 1885. She was always of a very cheerful and happy disposition, very strong in her affections for her friends, and the youngest of a large family, and was always the light and joy of her home, where a sad blank is left by her death. Her illness was of a very painful nature, being an affection of the throat, which made it very hard for her to converse. For some time she was in great trouble of mind. To her sister, who was with her, she one day said, that her sickness was nothing in comparison to her trouble of mind; but after a short time relief came; and though at times doubts would arise, she had great trust in the Lord, and very often repeated the passage, "I will never leave thee nor forsake thee." After a time of great suffering she repeated a part of the twenty-third Psalm, "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." It was hard for her to give up her friends, or to see them mourn for her; but before the end came she said she could give all up. The night before she died, although in great bodily suffering, her mind seemed to be filled with joy and peace, and at different times she repeated passages of Scripture and parts of hymns, particularly the verses,

"O happy day! O joyful hour!  
When, freed from earth, my soul shall tower  
Beyond the reach of Satan's power,  
To be forever blest.

My soul anticipates the day;  
I'll joyfully the call obey,  
Which comes to summon me away,  
To seats prepared above.

There I shall see my Savior's face,  
And dwell in his beloved embrace,  
And taste the fullness of his grace,  
And sing redeeming love.

In the morning she felt the end to be very near, and to her friends standing around her bed she repeated a part of the hymn,

"Jesus can make a dying bed  
Softer than downy pillows are,  
When on his breast I lean my head,  
And breathe my life out sweetly there."

Her countenance showed that she fully realized the words, and felt the presence of her Savior. So far as human skill could go, everything was done that could be for her relief; but it was the Lord's will to take her to himself.

According to her request, the hymn,  
"The hour of my departure's come,  
I hear the voice that calls me home," &c., was sung at her funeral. Elder Pollard preached at her funeral to the sorrowing friends and neighbors present, when all that was mortal was conveyed to the family burying plot at Longwood Cemetery, there to rest. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first."

I remain yours in tribulation,

JOHN THOMPSON.

MOUNT BRYDGES, Ont., July 2, 1885.

The good Lord has taken from our little band of saints in Crawfordsville another of the tried, faithful and loving sisters. He is continually making up his jewels, and "precious in the sight of the Lord is the death of his saints."

**Mrs. Elizabeth Bennet** (maiden name Epperson) was born April 17, 1803, in Lunenburg County, Virginia, joined Cedar Creek Primitive Baptist Church, in Virginia, at an early day, came west to Ohio in 1830, and a few years afterwards moved to Crawfordsville, Indiana, where she united with the Sugar Creek Church, under the pastoral care of Elder John Lee. She died April 25, 1885. This precious sister had been greatly afflicted with rheumatism for several years, so she was confined to her room. She said she was sorry to miss the assembling of the saints, but the Master knew what was best

for her. At one time, when I called on my way to church meeting, she said, "Tell the brethren my heart is there. I always remember our meeting day." In reply to the question, "How are you, Aunt Betty?" she said, with such a satisfied, peaceful look, "I am just sitting here leaning upon my Lord." O what a sure prop! He alone can make his children smile in the furnace of affliction. His everlasting arms are underneath them. In his presence, where she now is basking, is fullness of joy. I know it is lonely for brothers and sisters to have her taken forever out of their sight. They miss her cheerful words and pleasant smile. But we must think of her

"Happy soul, now safely passed  
Her weary warfare here,  
Arrived at Jesus' feet at last,  
And ended all her care."

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth in the throne shall dwell among them."

Take comfort from these promises, my mourning friends. Lovingly,  
LINA W. BECK.  
CRAWFORDSVILLE, Ind., June 21, 1884.

### ORDINATIONS.

THE New Hope Church of Regular Predestinarian Baptists, located at Dilley, Washington County, Oregon, having in view the setting apart of brother J. W. H. ADKINS to the full work of the gospel ministry, called for the ordained help of her sister churches of the Siloam Association, to sit in council with them to this end, to meet on Saturday before the fourth Sunday in June, 1885. The time being at the close of the business of the association, then in session with them, a goodly number took part in the matter, to wit:

From Bethel Church, Elder Silas Williams.  
From Union Church, Elder Abner Shanks.  
From Luckiamute Church, Elder James Vanderpool and Deacon David Parker.

From Clark Creek Church, Elders Jephtha Thornton and W. S. Matthews.

From Scio Church, Elders John Stipp, Judson Loufbourrow and Deacon Edward Loat.

From Fellowship Church, Elder V. J. Turnidge and Deacon G. R. Gerard.

The council organized by choosing Elder Abner Shanks to act as Moderator, and Deacon Edward Loat as Clerk.

The Church being found to be still of the same mind, presented her candidate, who then related his experience of grace, his call to the ministry, and his doctrinal views; with all of which the council was fully satisfied, and proceeded with the ordination. The candidate kneeling down, the presbytery laid their hands on him, while fervent prayer was being made by Elder Judson Loufbourrow. Then a solemn charge was given unto him by Elder John Stipp, after which the right hand of fellowship was given to the now fully authorized minister of the gospel of Jesus Christ, by the council and members of the church, while singing a song of Zion.

The Clerk was directed to prepare the credentials, which were then signed by the council and duly presented.

The Clerk was also directed to send an account of the foregoing ordination to Elder Gilbert Beebe's Sons, for publication in the SIGNS OF THE TIMES.

The meeting was then dismissed, with benediction, in order.

ABNER SHANKS, Mod.

EDWARD LOAT, Clerk.

### TWO DAYS MEETINGS.

WE have appointed a two days meeting at Hughsville, Va., on the second Sunday and Saturday before in August. We invite brethren of our faith to attend. Elders Wm. L. Beebe and Benton Jenkins are expected and desired by the brethren in our community. There are two trains each day from Alexandria, one at 11:00 a. m. and one at 6:00 p. m. Brethren coming will drop me

a note at Hughsville, stating which train they will come on, and they will be met. Come on Friday if possible.

The Virginia Corresponding Meeting convenes on the Wednesday following.

JOSEPH FURR.

A YEARLY or two days meeting will be held with the First Old School Baptist Church of Roxbury, N. Y., on the first Wednesday and Thursday in September, being the first and second days of the month. A general invitation is given to the brethren and friends, especially to the ministering brethren. Those coming from the east will be met at Roxbury on the 11:00 a. m. and 6:00 p. m. trains; and those coming from the west on the afternoon express, on Tuesday, the day before the meeting.

Done by order of the church.

WM. BALLARD, Clerk.

### ASSOCIATIONAL.

THE Tygart's Valley River Old School Baptist Association is appointed to meet with the Amnon Church, six miles north of Grafton, Taylor County, West Va., to begin on Friday before the fifth Sunday in August, 1885, and continue three days. Those who desire to visit this association from a distance can come to Grafton by rail, as the trains are passing daily each way. Write to Deacon Thomas Rogers, and he will arrange with the brethren to meet you promptly. His address is as above.

J. S. CORDER.

THE Des Moines River Association of Regular Predestinarian Baptists will hold their forty-fourth annual meeting, the Lord willing, to begin on Saturday before the third Sunday in August, 1885, and continue three days, with the Cedar Creek Church, eight miles north of Ottumwa, Wapello Co., Iowa. Those coming by way of Ottumwa will change cars on the Milwaukee R. R. and stop at Highland Centre. Those coming on either of the northern roads to Herrick, will change to the Milwaukee, and go to Highland Centre, three miles south. Brethren Stephens, McCormick and Dennis live within one-half mile. All of our faith and order are invited to meet with us.

R. SPEIRS.

THE Virginia Corresponding Meeting is appointed to be held, by divine permission, with Ebenezer Church, Loudoun Co., Va., to begin on Wednesday preceding the third Sunday in August, (12th) 1885.

Persons coming from a distance by railroad will take the cars on Tuesday morning about 9:00 a. m., either at the Potomac Depot in Washington or Alexandria, for Round Hill, on the Washington and Ohio R. R., where all will be met and taken to places of entertainment, and to the meeting on the following day. Brethren generally and lovers of the truth are heartily invited to meet with us.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

THE Maine Old School Baptist Conference will be held this year with the church in North Berwick, Maine, beginning on Friday, September 4th, at 10:30 a. m., and continue three days. There will be teams at the depot at North Berwick the day before the meeting, forenoon and afternoon, to take to the place of the meeting all who may come. All who would like to meet with us at that time for the worship of God are invited to come.

WM. QUINT.

THE Red Stone Old School Baptist Association is appointed to be held with the Red Stone Church, Fayette Co., Pa., commencing on Friday before the first Sunday in September, 1885. Those coming by rail can come within one-third mile of the meeting house by getting off at Smocks Station, on the Red Stone Branch, P. R. R. Those coming by way of Pittsburg or Uniontown should take this road. The time from Uniontown is 10:00 a. m., 4:00 p. m. and 5:00 p. m.; from Pittsburg, via Brownsville, 8:30 a. m., 11:30 a. m., and 2:20 p. m. Those com-

ing to Smocks Station will be cared for by inquiring for brother Garland. The friends expecting to come by the B. & O. R. R. should notify brother R. Murphy, Perryopolis, Pa., of their coming, and he will meet them at Dawson.

Brother Beebe, can you come?

J. BEEMAN.

THE Sandy Creek Association will meet with Sandy Creek Church, at Hope, in Lasalle County, Illinois, on Friday before the second Sunday in September, 1885. Those coming from the north will stop at Tonic, on the Illinois Central R. R., and those from the south at Lstant, where they will be met and conveyed to places of entertainment. A cordial invitation is extended to brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE Indian Creek Regular Old School Baptist Association will be held with the Pleasant Hill Church, Delaware County, Ohio, commencing on Friday before the third Sunday in September, 1885, at 10 o'clock a. m., and continue three days. Those coming from the south will come by way of Columbus and there take the Columbus & Cleveland R. R. to Delaware, where they will be met and conveyed to places of entertainment. Those coming by way of Cincinnati will take the Cincinnati, Columbus & Cleveland R. R., and come to Delaware. Those coming from the west will come by way of Dayton, on the same road, to Delaware, where they will be met and conveyed to places of entertainment. Those coming from the north will come by the same road, stopping at Eden Station. Those coming by way of Toledo will take the Columbus & Toledo R. R., and stop at Radnor; they will be met at both stations and conveyed to places of entertainment and to the meeting. The trains arrive at Delaware about five o'clock p. m. Come on Thursday before the meeting. Those coming by private conveyance from the south and west will come to Delaware, and there take the Horse Shoe Road, and call on sister Margaret Veley, living about one mile and a half from Delaware.

A cordial invitation is extended to our brethren, especially brethren in the ministry.

ALLEN HAINES, Clerk.

THE Ozark Association is to be held with Pisgah Church, six miles southeast of Conway Station, on the St. Louis & San Francisco R. R., to commence on Saturday, at 10:00 a. m., before the first Sunday in September, 1885. Ministers and other brethren are invited to attend. Conveyances will be at the depot on Friday at 5:30 p. m., and on Saturday at 9:00 a. m.

G. W. RUSSELL.

THE Tallahatchie Association will commence on Saturday before the third Sunday in September, 1885, and continue the two following days; to be held with the Pleasant Grove Church, Panola Co., Miss., twelve miles east of Como, on the M. & T. R. R.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk

THE First North Western Association will meet, if the Lord will, with Providence Church, Stephenson Co., Ill., on Friday before the fourth Sunday in August, 1885, at 10:00 o'clock a. m. All persons coming by rail will leave the train at Lena, on the I. C. R. R., where teams will be in waiting on Thursday evening and Friday morning. A cordial invitation is given to all that can meet with us, especially our ministering brethren. Come and see us.

By order of the association.

M. PARSONS, Clerk,

THE White Water Old School Baptist Association will be held with the Sugar Grove Church, in Union County, Indiana, commencing on Wednesday before the second Saturday in August, 1885, and continue three days. Those coming from the west will take the Cincinnati, Hamilton & Dayton R. R., at Indianapolis, and go to College Corner, where they will be met by the brethren on Tuesday, and also on Wednesday morning. Those from the east, by the same road, from Cincinnati or Hamilton, will stop at the same place, and will be met. If any come in the night, inquire for Elder George Harlin, or

Elias Thomas, and they will be cared for. A cordial invitation is extended to our brethren, especially brethren in the ministry. By order of James Pentecost, Deacon and Church Clerk.  
GEORGE S. WEAVER, Pastor.

To the messengers and brethren wishing to attend the Predestinarian Baptist Association, to be held with Mt. Oak Church, Fayette County, Ohio, to begin on Friday before the third Sunday in August, 1885.

Those coming from the south and east will stop at Jeffersonville, on the O. S. R. R. Those coming on other railroads to Washington C. H. will change cars there for Jeffersonville. Those coming from the north and west will stop at South Solon, O. S. R. R. Those coming on the Little Miami R. R. will change cars at South Charleston, for South Solon.

Remember the above given stopping point. Friends will be there to care for the passengers and furnish them homes.

THE Morgan Association of Regular Baptists will be held, the Lord permitting, with Union Church, near Prentice, Morgan Co., Ill., on the C. & A. R. R., commencing at 10 o'clock a. m. on Saturday before the third Sunday in August, 1885. All who are interested in the welfare of Zion are cordially invited to attend.

GILES REEDER, 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.

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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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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We have 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.

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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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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 16.

## CORRESPONDENCE.

GHEAT, Ky., July 16, 1885.

BRETHREN G. BEEBE'S SONS:—I offer to you the following rambling thoughts, to be disposed of as you in your better judgment may deem best.

When God's dear people are enabled by the quickening power of the Holy Spirit to draw a contrast between the kingdom of God's dear Son and the kingdoms of this world, they are prepared to give unto the Lord the glory due unto his name, and to sing, with one anciently, "Our Rock is not as their rock, our enemies themselves being judges." John says, "And he carried me away in the spirit to a great and high mountain, and shewed me that great city [the kingdom of God's dear Son], 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." The light of that city was even like unto a jasper stone. Let it be observed that the jasper stone possesses some dull colors, but is susceptible of a very high polish; but no jasper stone ever polished itself or contributed to its brilliancy. The inhabitants of that city (kingdom) are the regenerated sons and daughters of the Lord Almighty, and it was set up on the earth. The prophet says, "In the days of these kings shall the God of heaven set up a kingdom." Being set up on the earth, its inhabitants have an earthly relationship, and in that relationship they all possess enmity against God. That figure of the jasper stone is a beautiful illustration of the character of the inhabitants of that kingdom while here below. They all have some dull colors. Their language is, "When I would do good, evil is present with me." They cannot give forth that light which they in their spiritual minds desire, because they bear about them the old man, which is not created in righteousness and true holiness. "It is the Spirit that quickeneth: the flesh profiteth nothing." The jasper stone is susceptible of high polish. So some of the dear saints seem to be ever in the light, giving forth the light of the knowledge of the glory of God in the face of Jesus Christ; but the feeble writer of these rambling thoughts does not belong to that class. Our Lord said, "Ye are the light of the world." A city set on a hill cannot be hid. The light of that great city (kingdom) cannot be hid. The psalmist says, "For with thee is the fountain of life: in thy light shall we see light." That fountain of life is the light that

lighteth the Gentiles, and he is the glory of Israel; therefore they with joy give the glory due unto his name. To that kingdom the prophet speaks comfortably, and says, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." It was that great light which shone round about Saul of Tarsus, when he was by divine power changed from a vile persecutor to a follower of that light which lighteth every man that cometh into the spiritual world. John says, "The light shineth in darkness, and the darkness comprehended it not." The Jewish world did not comprehend that glorious light of Zion. He shone in that world, but they as a people were not prepared to receive that light; hence it is written, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It was that class which saw that great light, and it was that light which lighteth every man that cometh into that kingdom, and it was that birth which enabled them to see that kingdom; for "Except a man be born again he cannot see the kingdom of God." It is in that birth that they receive that high, glorious and spiritual polish by which they reflect the light of the glorious Sun of righteousness; hence that great city cannot be hid on earth till he comes in power and great glory and calls his redeemed from the pale nations of the dead. But while here below they mourn because the dark streaks of sin and corruption seem continually to obscure the light of that great city in which they dwell. O how glorious that light, when all the inhabitants of that city are blessed with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Surely it is a delightful habitation. It is there they sweetly sing,

"Sweet is the work, my God, my King,  
To praise thy name, give thanks and sing;  
To show thy love by morning light,  
And talk of all thy truth at night."

John says, "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." That kingdom is that city which hath foundations, whose builder and maker is God. His work is perfect, and he created it for his own glory, and thus the light thereof was formed by him. He says by the mouth of the prophet, "I form the light, and create darkness." The inhabitants of that kingdom are created in Christ Jesus unto good works, and in those good works

their light is clear as crystal. In their earthly nature they present the dull colors of the jasper stone. Dull colors do not reflect light, neither does our carnal, fleshly nature give the glory due unto his name, and bring an offering into his courts. When Christ reigns in them and rules over them by his Spirit, they are made spiritually minded, and receive that high polish which fits them for the society of the just made perfect. But that great city (kingdom) had a wall great and high. Surely it was both great and high. "Salvation will God appoint for walls and bulwarks." Our glorious Lord is the salvation of that kingdom, and he is from everlasting to everlasting. Our Lord is he of whom the prophet says, "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." It is in that weary land that the inhabitants of that kingdom become tired and footsore, for they are strangers and pilgrims on the earth, and are scorched day by day by persecution; yet they press toward the mark for the prize of the high calling of God in Christ Jesus, having this witness, that "all that will live godly in Christ Jesus shall suffer persecution."

That great city hath twelve gates, and the foundations of the walls of the city are garnished with all manner of precious stones. No two of those precious stones with which the foundations of that great city were garnished were alike. The first was jasper, the second sapphire, the third a chalcedony, the fourth an emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysopterus, the eleventh a jacinth, and the twelfth an amethyst. These were all precious stones, and represent the precious gifts bestowed upon each of the twelve apostles of the Lamb. The apostle says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Again, he says, "We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But

let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." The apostle attributes the fact of his being a wise master-builder to the grace of God, and not to the schools of men; but the foundation is Jesus Christ, who is the great master-builder. He says, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." That foundation is garnished with precious stones, each of which reflects the light of the great master-builder; and that light shines upon every side of that building, which is four square, the length and the breadth and the height of it being equal. Then it is a perfect building. Its model is all complete. "Beautiful for situation, the joy of the whole earth, is mount Zion." The prophet says, "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense." The psalmist says, "Who maketh his angels spirits, and his ministers a flaming fire." Those twelve apostles proclaim to you and me, dear saint, the beauty, glory and grandeur of that great kingdom, the foundations of which are garnished with precious stones, each stone being prepared of the great master-builder, and for the place to which it is assigned. "The preparation of the heart in man, and the answer of the tongue, is from the Lord." When so prepared of him they "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 unto an holy temple in the Lord." That building is fitly framed together, and the reflected light given by those precious stones with which its foundations are garnished is received by every part of that great building; and being received, the inhabitants thereof work out their salvation with fear and trembling, and make manifest that great and glorious light which shines in them by a godly walk and conversation. Surely it is a godly conversation. The apostle says, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." Their conversation being in heaven, is of Jesus; and those precious stones reflect and make manifest all his infinitely great and glorious attributes, for they are de-

clared in the record which they have made for our learning. It is in that way that those great foundations are garnished; those precious stones reflecting and declaring in their record of God's dear Son, which is left for our learning, his omnipotence, his omnipresence, his omniscience, his holiness, his immutability, his justice, his mercy. The word "foundations" is in the plural number, and Christ is presented as the foundation in the singular number; but let the saints rejoice in this great and glorious truth, that "in him dwelleth all the fullness of the Godhead bodily." In that ever-to-be-adored Godhead dwell all these divine attributes, and they are the foundations which are garnished by the twelve precious stones. There being an absolute unity of all those attributes in our glorious Lord, he is appropriately presented in the divine record as the foundation in the singular number. Perhaps some may object to this application of the word "garnished," as its literal signification is "adorned, decorated, embellished;" but do we not remember that the dear disciples of the Lamb labored continually to adorn and embellish his character by presenting him in all his glorious fullness? They have presented in the record they have left his power, wisdom, mercy, justice, yea, all his infinitely great and glorious attributes, all of which reach far beyond the power of human thought and conception. But this was done for a great and wise purpose. It was done that his dear people, amidst the cares, sorrows and afflictions of earth, might have their faith strengthened, and be lifted above sublunary things, and enabled to gaze on the superlative glories that adorn and shine in unclouded effulgence about his great and glorious name. When the dear saints have had the eyes of their spiritual understanding enlightened, and thereby enabled to receive that light and gaze upon that wonderful name, they have their faith strengthened, their hope renewed, and can join in that heavenly chorus, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." There shall be no night there. Night only exists where there is a sun to rule the day and a moon to rule the night. In that kingdom, that great city, there shall be no night, for "the glory of God did lighten it, and the Lamb is the light thereof." Yes, the glorious Sun of righteousness is the light of that great city. The sun in the natural firmament may rise and set; but, thanks be to God, that glorious Sun that is the light of that great city will never set. The gospel heavens for more than nineteen centuries have been illuminated, and the wounds that sin hath made upon his people have been removed, by his healing rays. But the mourning saint is often groping in the dark, and fears that the eyes of his spiritual understanding have never been enlightened. Let him take courage, knowing that clear mornings are often succeeded by clouds and tempests at

noon; but those clouds and tempests are no evidence that the natural sun is not shining, or that it has forever ceased to shed its rays upon this earth. You bear about with you this body of sin, which causes you to mourn, and to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" It is when you thus mourn over the corruptions of the flesh that those corruptions, like gloomy clouds, obscure from your vision the glorious Sun of righteousness; but if you had never been illuminated by his rays, you would not realize that darkness. Those who are totally blind from their birth do not realize the difference between light and darkness; and none are more blind to natural things than those who are dead in trespasses and sins are blind to spiritual things. Therefore, when you are groping in darkness and gloom, and mourning the absence of the glorious light of Zion, you have an evidence that you have been made spiritual, and enabled to see that light which should lighten the Gentiles and be the glory of Israel.

You, dear saint, sometimes call that darkness and gloom night. The bride said, "At night upon my bed I sought him whom my soul loveth." She does not mention night or darkness when she found him. Ah! that darkness disappeared when she found him, and there was no more mourning the absence of her Beloved. She in joy and delight said, "I held him, and would not let him go." He was as fully her Beloved when she in darkness mourned his absence, as he was when she held him and would not let him go. So the glorious light of Zion is as much yours when groping in darkness, as when you are basking in the full effulgence of its healing rays. "The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isaiah xxi. 12. Yes, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." As are the desires of the saints to be released from that labor and the weight of that burden, so are their joys in obeying that command; but both work together for their good. "All things work together for good to them that love God." Then how glorious is that kingdom. While here below the saints gaze upon it with rapture and delight, but only see as through a glass darkly; but when disrobed of mortality, when all the dull colors of the jasper stone are removed, they will be enrobed in a never-fading immortality. Then they will be like their great and glorious King, and will see him as he is. Ah, dear saint, to be like your dear Redeemer is the highest thought, the most exalted aspiration, that ever entered the minds and hearts of any that have trod the green plains of earth. The kingdoms of this world have fallen, faded and passed away, and many of them only exist now on the pages of antiquity; but the glorious kingdom of God's dear Son will never be removed. In all its greatness and glory it will endure through-

out eternity; and you, dear saint, are an heir to all its ineffable glories, for you are an heir of God, and a joint heir with the Lord Jesus Christ, who is the King eternal, immortal, invisible, the only wise God, to whose great name the redeemed of every land, of every age and of every clime give honor and glory forever and ever. Amen.

When I took up my pen to write a feeling of deep gloom and darkness pervaded my whole being, and was without a subject on which my thoughts and meditations could rest. I have written what occurred or was given me as my pen traced these lines; and now, with the permission of the editors of the SIGNS, I tender them to the dear saints, hoping that I have at least turned their thoughts and meditations to some of the sublime glories of that great kingdom, and fondly trusting that they will be enabled to walk about Zion, and tell the towers thereof, and consider her palaces, and thereby be made to rejoice in the glory of her exalted Lord and King.

H. COX.

HOPE, Ind., September 11, 1884.

ELD. LEVI BAVIS—DEAR BROTHER IN THE FAITH OF GOD'S ELECT:—I have been looking over the quotation to which you called my attention yesterday morning, and have concluded to try to address you a few lines on the subject matter therein contained. But, my dear brother, unless I obtain help from him who is able to help to the uttermost, I shall not be able to write anything that will be worth your while to read; for I have long since realized that in me, that is, in my flesh, dwells no good thing; and more than that, I have never in my life felt more forcibly that such is the fact than at this time. To say that I am nothing, less than nothing, and vanity, seems only to express it in a very mild form. Instead of growing in grace and in the knowledge of the truth, as I once thought I would, I have sunk lower and lower, and still lower, till I have at last, it seems, reached the very bottom of ignorance, nothingness, obscurity and oblivion. I walk in darkness, having no light. I go mourning all my days. I seem to feel that I am nearing the point where I can no longer bear up under my burden. There remaineth no more strength in me.

"Like one alone I seem to be;  
O is there any one like me?"

A miserable, wretched time I had of it last night. Words utterly fail to picture the oppressive loneliness which I feel. I seem to be cut off from all enjoyments, and can only raise a feeble cry, "O that it were with me as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." But O, my brother, it seems that I have had my day, and that there now remains for me nothing but lamentations, mourning and woe. But this is not attending to what you asked me, and I will stop

this. The text is in Hebrews ii. 10: "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." So many features seem to be presented before me that I hardly know which to take hold of first. In the very first clause, which contains but four words, two very important questions are presented, to fully answer either of which would require a volume.

"For it became him." We might first inquire, Why did it become him? and, secondly, Who is the him spoken of? To answer fully either of these questions, I say, would require a volume. Let us first notice the why. The commonly received theory is, that Christ came into the world a volunteer Savior; that because of his love and pity for poor, fallen man, he voluntarily left the shining courts of his Father's glory, and came down into this world of sin and sorrow, to suffer the shameful death of the cross, to make a way possible whereby man could, by complying with the "terms of the gospel," "falling in with the overtures of mercy," finish the incomplete work of salvation, and thereby rescue himself from that state of endless woe and mercy to which he was doomed by reason of his disobedience in Adam. But the expression seems, to my understanding, to clearly imply obligation. "For it became him." That is, it was a duty or obligation resting upon him, that he should do thus and so. As we find recorded in another place, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Nothing in this implies a mere voluntary suffering, but a behooval, a needs be. But more, the angel directly from the shining courts of glory said, "Joseph, thou son of David, fear not to take unto thee thy wife Mary; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." There is no volunteering in all this; it is all based upon the immutable "shall" of Jehovah. We are here told what Mary "shall" do, what Joseph "shall" do, and what Jesus "shall" do. Mary shall bring forth a son; because that which is conceived in her is of the Holy Ghost. Joseph shall call the name of that son Jesus; for he (that son) shall save his people from their sins. If it was not that way, if it was not obligatory, if it was not an imperative duty, why did the angel use the shalls so freely? Would it not have been more appropriate to have said, Mary will bring forth a son, and you will name him Jesus; for he will save his people from their sins, or, at least, open up a way? Seeing then that it is not a mere voluntary performance on his part, but was imperatively obligatory, a duty

which he could not shun, and at the same time magnify the law and make it honorable, as he said he came to do, the question still looms up before us, Why this obligation? Why did it become him to make the Captain of their salvation perfect through sufferings? Why did it behoove him to suffer, and to rise the third day from the dead? The only satisfactory solution of or answer to this solemn question is, Because of the eternal, vital, indissoluble unity of Christ and his people. I call it eternal, because I understand the Scriptures to teach that it existed in eternity, as they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. I call it vital, because I understand it to be a life unity; that it takes both him and them to constitute one complete body. Consequently, he being the Head, and they the members, it is but one body, having but one life; as it is written, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Again, "Your life is hid with Christ in God." It is worthy of notice that in each of these expressions it is one life, not lives, as of many. He being the Head of the body, the life of the body is in the Head; consequently it is vital unity; just as much as there is a vital or life unity existing between my head and my body naturally. Take away the life of the head, and you take at the same time the life of the body, with all the members thereof, because it is inseparable and indissoluble. That there is such a relationship existing, is an undeniable fact; for it is written, "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." He is also the Husband of the bride. "Thy Maker is thine Husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel. The God of the whole earth shall be called." In this again is brought to view oneness, or unity. "For this cause a man shall leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh." This relationship presents unity or oneness. But to speak of the unity in all of its ramifications, would require more time and space than I now have to spare; but we have enough of it here to show us how, upon the principle of justice and equity, the innocent should suffer for the guilty, "the just for the unjust;" how "he who knew no sin, was made sin for us, that we might be made the righteousness of God in him." It being the members of the body that transgressed the law, the life of the whole body was required to satisfy the law; just the same, or upon the same principle, as if I should commit a capital offense with any member of my natural body; the cutting off or taking away the life of that one member would not satisfy the law by any means. And why not? Because that would not be a full sacrifice; or, rather, it would

only be giving up a part of the life; but take the life of the head, and the law is satisfied, it demands no more. So when the members of the body of Christ transgressed, and fell in Adam under the curse of God's holy law, that law could not be satisfied without the life of the Head, which is Christ. Therefore he died for our sins, and rose again for our justification. As the Husband of the bride, it became obligatory upon him to pay her debt, she not being known in law. I have only sketched, as it were, some of the prominent features of the glorious doctrine, but enough, I hope, to give you an idea of my understanding of it. Therefore I will now leave this part of the subject for the present, and proceed.

The next question is, Who is the "him" that it "became?" I understand this pronoun him as having its antecedent understood, which is Jesus, the Captain. So then let us look after the Captain a little. I find that the original word for captain is *archegos*, signifying author, captain, prince; the root of which is *arche*, the significations of which are, beginning, corner, first, magistrate, power, principality, principle, rule. Now does it not seem that these different significations of the original word for captain are all and each appropriate to the Captain of our salvation? As the first, he is the "beginning of the creation of God." Not that he is a created being, and as such was the first of God's created works; but by him the creation was began and carried on; as it is written, "All things were made by him, and without him was not anything made that was made." Again, "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." So also we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." And though rejected by the builders, he is "become the head of the corner." He is the "Alpha and Omega, the first and the last, the beginning and the ending." As a power, all power in heaven and in earth is given into his hands; and he shall, saith the Lord, "rule my people Israel." "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And lastly, he is the author and also the finisher of our faith. What a glorious fullness there is brought to view in these significations, and how beautifully they set forth his protecting care over us in every step of our journey. It was because of this unity, which I have only hinted at, that Jesus was made a little lower than the angels for the suffering of death. It was because of that unity 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 recon-

ciliation for the sins of his people. For in that he himself was tempted, he is able to succor them that are tempted. He was a man of sorrows, and acquainted with grief. He was rich, but for our sakes became poor, that we through his poverty might be rich. He made himself of no reputation. He was led as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he opened not his mouth; and though he was reviled, yet he reviled not again. Though all power in heaven and in earth was given into his hands; though he was and is the great Creator, upholder and sustainer of the universe; though the earth and fullness thereof belonged to him; though the foxes have holes, and the birds of the air have nests; yet for all this he, the great Captain of our salvation, our Redeemer, the Holy One of Israel, the author and finisher of our faith, had not where to lay his head; but like a wanderer in a strange land, he spent his days a mourner, ever ready to bestow a blessing when asked in faith. And why all this condescension? Why, that he might be a merciful and faithful High Priest, one able to succor them that are tempted. Being himself made perfect through sufferings, he now sits at the right hand of the throne of the Majesty on high, ever making intercession for the saints, holding the keys of death, hell and the grave. Stand still, my soul, adore and wonder. Never was love and mercy like this. I conclude that there never has been, nor ever will be, a child of God to pass through any trial or temptation that he has not been there before them. In all our afflictions he was afflicted, and the angel of his presence saves us. So then it matters not what may be the trouble nor how fiery the trial we may be called to pass through, even though it should be the sweating of great drops of blood, yea, anything and everything, from the deepest depths of sorrow, in the very bottom of the valley of Achor, to the highest pinnacle of mount Pisgah's lofty summit. If riches and splendor are offered us, let us not forget that the whole world was offered him, if he would but fall down and worship the devil. But what was the answer? "Thou shalt worship the Lord thy God, and him only shalt thou serve." Now if he, the Captain of our salvation, into whose hands was given all power, both in heaven and earth, was made perfect through sufferings, what shall we expect? What ought we to expect? If they did these things in the green tree, how much more will they in the dry? We ought not to ask that our lot be easier than that of the Master. To seek first the kingdom of God and his righteousness is just as positive a command as anything else inside the Bible. Do we obey it? You know too well the answer is, No. The rule we often work by is, to seek first a liberal supply of this world's goods, and then if everything else is favorable, we will devote some time to the service of God. I do not lay this

all on my brethren, and say that I am clear. I am full of it, and I know it is all wrong. I know also that it is wrong for those who are the called according to God's purpose to murmur and complain, even though called to pass through the furnace of affliction. But here is the trouble; am I of that number? Am I being made perfect through sufferings? If so, I ought not to complain; for the apostle says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." That we do have trials and afflictions, is one of the very best evidences to us of our acceptance at the throne of grace; because there is no promise to those who have no sufferings to endure. If we have no chastisements, then are we bastards, and not sons. And it is written, "I will leave in the midst of thee an afflicted and poor people." They are chosen in the furnace of affliction; and I suppose it was for the perfecting of them through sufferings. Thus they are purified as gold in the refiner's fire, while the dross is consumed.

Now, my dear brother, no doubt you will be disappointed when you read this. I feel that you will, for I have said so very little of what is in the subject that I do not see how it can be otherwise. You know it is the best I can do, however, and I ask you to throw around it the mantle of charity, and all that is amiss forgive.

Yours in tribulation,

M. M. JACKSON.

ELDER GILBERT BEEBE'S SONS—  
DEAR BRETHREN:—I feel a desire to express some of my feelings or impressions upon the subject of our common salvation. No argument can possibly be necessary to establish the fact or truth that "Salvation is of the Lord." The great work by the immutable counsel of God is attributed exclusively to himself; and in the accomplishment of this work he reveals to the faith of its subjects the "mystery of God, and of the Father, and of Christ." As God, his eternal power is displayed in this work; as "The Father," his filial love, forbearance and pity; and through Christ, in whom he dwells, he displays his glory. Now if Jesus attributed all the works which he did to the Father, if we walk as he also walked, are we wrong in believing that it is God that worketh in us both to will and to do that which is pleasing in his sight? But I am wandering from the subject. All admit, in some sense, that it is God that saves; yet there seems to be a great difference of opinion as to the time and manner of his accomplishment of the great work. We are informed that there is a time to every purpose under the sun; and as no one, as far as I am advised, denies that God performs all his works in exact accordance with his eternal purpose, there must be a time in which he has or will accomplish this work. And it seems evident to me that it was the work of salvation which was given Christ to do. "He

shall save his people from their sins." This people constitute in the aggregate a nation, a chosen generation, a peculiar people, a holy nation. If then the salvation of this people is a work, and that work was assigned to Christ, and that work was not fully accomplished, did he finish the work his Father gave him to do? Can any who fear God and love Jesus doubt the truth proclaimed by the suffering Son of God, whose dying breath pronounced the words, "It is finished?"

When the Son of God came to do his Father's will, his work was before him, and he came clothed with authority to execute his Father's judgment, to fulfill his righteous decrees, that Judah should be saved, and that Israel should dwell in safety, no more exposed to the curse of the law, the victims of death, or prisoners of the grave. Tell me not that the realization of this mighty work by a poor, helpless sinner like me, is left to the volition of rebellious man. The will is part of the man, and is in deep rebellion against God. It was in the "day of salvation," in the time accepted, that Jesus' own arm brought salvation to him, and to that nation of which he is the head; and when he arose from the dead, he brought to light the life and immortality of that nation. Here, in the resurrection of Christ, a nation was born at once. The love of Christ constrained Paul to judge, "That if one died for all, then were all dead." Now, in that dead state, they could neither see nor enter into the kingdom of God. To do this, they must be born of incorruptible seed. Not even an apostle could see or enter into the kingdom of God, or gospel church, until Jesus and all the members of his body had drank of the cup, and been baptized with the baptism wherewith he was baptized. In the resurrection of Christ the church received the washing of regeneration and renewing of the Holy Ghost. Here she was raised up, and lives before God. When dead with him, they were still his body; and with him, as such, they rose with him; and the ages that are to come only await the complete manifestation of this wonderful work. The quickening power of the life which Jesus is to his body is now being manifested in the members of his body, as they are born of God; just as the life of Adam the first is being manifested in the development of his natural seed. Now, said the apostle, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The tabernacle, Paul informs us, was a figure for the time present; that is, of the Mosaic dispensation. The way into the holiest of all was not yet made manifest while it stood. Yet we believe that every true, spiritual worshiper under that dispensation was born of God. "The heir, so long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors." &c. Jesus, the Head, who was the Son of God, must himself suffer before he

entered into his glory. He must rise from the dead. Jesus had been proclaimed a king by all the prophets, which implied a kingdom. But if he is a king, where is his kingdom? This question also had agitated the minds of his apostles, "Wilt thou at this time restore the kingdom to Israel?" They would at one time have taken him and made him a king; and there are some perhaps who are yet engaged in trying to add some stars to his crown of glory; but "upon himself shall his crown flourish." He informed his disciples that "The kingdom of heaven is at hand." Yet the dismal portal of death must be passed, to enter its holy precincts. It must be entered by his own blood, a new and living way. And it is only as little children, partakers with him of his birth from the dead, that they must enter into or even see the place where God dwells forever. If the washing of regeneration and renewing of the Holy Ghost was not accomplished in the death, burial and resurrection of the dead body of Christ, I confess my inability to see when or where it has been done; and that it has been effectually done, I have no doubt. There the love and kindness of God according to his mercy appeared and did save. Paul speaks to the Ephesians of their being raised up together with Christ; to the Colossians he speaks of being risen with him, &c. He also speaks to the Corinthians of being called and chosen, and of himself personally, "God, who called me by his grace, and revealed his Son in me." To be born of God is the bringing forth of a child of God. In this birth the child becomes a partaker of the divine nature. We are taught in the holy Scriptures that the children are partakers of flesh and blood; therefore Jesus took part of the same, and was thus made in all points like unto his brethren. In this mystery there is such a close relationship established between the natural and spiritual, that in taking on him the seed of Abraham Jesus immediately becomes a man of sorrow and acquainted with grief, like all his children, who are partakers of flesh and blood; for "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." In that flesh and blood of which they are partakers they have indeed deeply rebelled, and the wrath of the divine law cries for their blood. A day of vengeance dawns, and all the demands of justice must be met to "jot and tittle." And now the most awfully sublime spectacle is revealed; Christ appears clothed with such authority, and bearing such relations to the eternal throne and to the church as to enable him to justly lay down his life for the sheep, who in their fleshly nature were the children of wrath, even as others. The object of the coming of Christ Jesus was to save sinners. "For I will contend with him that contendeth with thee, and I will save thy children." Again,

"For he said, Surely they are my people, children that will not lie; so he was their Savior." And Jesus, who did no sin, neither was guile found in his mouth, "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Suffering and obedience were united in the experience of the Son of God; and all who obey him are in their experience made to know in a measure the fellowship of his sufferings. The partaking of the divine nature by the children, in being born of God, does not change the nature of the flesh and blood of which they partake. If it did, there would be no cause of suffering, no body of death to complain of, no unutterable groanings within, no fainting for the salvation or delivery of the creature from the bondage of corruption into the glorious liberty of the children of God. But what child of God is not conscious of the presence of all this, and much more? What tempest-tossed and disconsolate heir of God has not searched, and searched in vain through the whole realm of that nature derived from an earthly father, for some evidence that he or she is a child of God? Every such self-examination extorts the great cry of the poor subject,

"Marks of grace I cannot show;  
All polluted is my breast."

God is justified in his saying, "The heart is deceitful above all things, and desperately wicked: who can know it?" The power that dwells within makes the sad truth known; but the awful fact is felt still to remain, by virtue of which the saint suffers; and while he feels his wretchedness and utter helplessness, his flesh shall rest in hope; for we are saved by hope, even the hope of the resurrection, the adoption of the child of Adam, who then will be fully manifested as a Son of God, being the child of the resurrection. Then there will be no more death, nor sorrow, nor tears, but everlasting joy, and a far more exceeding and eternal weight of glory, and the great salvation will have been completely revealed, and God appear as he is, "All in all." Amen.

As ever, your brother,

J. M.

HOOPER, Neb., May 2, 1885.

ELDER BENTON JENKINS—DEAR BROTHER:—I will address this to you, and after having been read by you, if you feel it will do no harm, and think it will be of any comfort to hear from one who has a name among you, you may read it at your next church meeting at New Vernon.

I suppose the name of Abbie Coddington is still on the church book, among those comprising the members of the New Vernon Church, and I hope you will forgive me when I say

that my eyes are so blinded with tears I can hardly see to write, as I think of the blackness of that name among those that shine so brightly and so boldly in defense of the cause under which we have all enlisted, and of the glory and honor of our Lord and Savior. I feel at times that it is a disgrace to so great a cause to still allow my name to remain there, while I am such a coward, such a poor soldier, and so weak in the cause. Perhaps it was not noticeable to any of you that, as far as possible, I shunned all those whom I thought might make any mention to me of my duties; for my guilty conscience tells me that I have sold my birthright for a mess of pottage. But will not you, who are so full of sympathy and love for the erring ones, forgive me, as I hope One does who knows every painful thought of my heart, and is so ready to forgive in this, as he ever has been in all the wrong doing of my life? In the life I have been living of late, my poor, weak mind has been so engrossed with the world and worldly affairs, such a continual reaching out for this world's goods, that my poor heart has almost stood still at times in amazement, and I have wondered as to where and to what I was drifting. Yet I feel that at all times I must give myself, or rather the One who watches over me for good, the credit that I have been kept from doing any particular outspoken sin; or, in other words, I have tried hard to crucify the old man, and to keep my body under. But still the words, "Ye cannot serve God and mammon," have many times been with me as my guardian angel; and when the opportunity was put in my way of coming out here in this far distant land, I grasped at it, thinking it was the best place suited to me, far away, as I hoped, from the allurements and temptations of the fashionable world, in retirement, where I could have more time for reflection and meditation on things which I have hoped lay nearest my heart, and which, if I could but give them a chance, would grow, and not be choked by the foul weeds of this world. Now I am sure you will agree with me by this time that I am a poor, weak soldier, when I so easily shrink from duty; but I cannot forget the words of him who said, "I will have mercy, and not sacrifice." If it were not for such words as these, such encouragements by the way, I should long ago been given over to hardness of heart; but I remember that it is only by the mercy of God that any of us are what we are, and that it is not of works, lest any should boast; and if we were not sinners, where would be the need of a Savior? And before God to-day I can say, I have sinned: Lord, have mercy. When I look out upon this cold, proud, careless world, and at some who, like myself, have professed better things, and see the grasping and far reaching for the things of this world, which are to perish with the using, and seem so regardless of the Giver of all these things, I sometimes wonder if there



is a God above who allows these things to go unpunished, that is, without calling transgressors to a speedy account; and this calls my mind to my own miserable, unhappy days which I have lived in fear, watching and expecting some dreadful calamity to overtake me or mine, for the ingratitude to the Giver of so many favors that have been bestowed on me, while I have been so unthankful for them; for I must say that it has been nothing but goodness and mercy all my days. You may, perhaps, wonder at the way in which I have chosen to give expression to my feelings; but, to be candid with you, I dared not trust myself to meet with you. Do not think that I feared to trust you; O no! It is my own weak self that I fear. O what a master a guilty conscience is. I have not heeded the admonition of the wisest and best Friend, which is, "Forsake not the assembling of yourselves together;" which, if I had paid more respect to, I might have saved myself many a bitter reproach; but it is now put out of my way, and I am left with a consciousness that I have not the approving smiles of my Savior, nor the sympathy of my brethren and sisters; but while I have this to regret, I have the answer of a good conscience toward God, in this, that I have paid respect to the warning, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord." And why have I done this? I answer, Because I found nothing among the various denominations of the world, who profess to be worshiping the living God, to which I can give one sanctioning word. I shun them because they pay all homage to themselves. They find no cause to say, "Not unto us, not unto us, but to thy name be all the glory." I feel that I am fully established in the doctrine of the predestination of all things, the election and final preservation of the saints, and of the eternal vital unity of Christ and his people. But is this sufficient? Sometimes I can say, It is enough. I was thinking this morning that this was the first Saturday in the month, and consequently our church meeting day; and I was wondering if I should be with you in spirit, if not in person, when instantly the thought came into my mind, Write to them; tell them of your struggles through this dreary world; give praise to the high and holy One, while they are assembled for the same purpose, and you will find peace to your soul; so instantly I obeyed the dictates of my own conscience, and here you have the result. It seems to me that I have done nothing but show my own weakness, and have given but little praise to the Giver of every good and perfect gift. There is this one thing I hope to ever bear in mind, though I be far absent from home and those I love, that the same God rules over me for good, and I am still under his kind and protecting care, and am still permitted, though weak I be, to look be-

yond this vale of tears to a better world, where I hope to be strong through the victory of our Lord Jesus Christ.

I received the SIGNS for May first, and it seemed that an old friend had followed me. I hear of an Old School Baptist living not far from here, and I shall try to find her. I would like a letter from any one of my brethren and sisters who may feel that I am worthy of notice. Address me at Hooper, Dodge Co., Nebraska.

You will see by the date of this, that nearly a month has passed since the above was written, and I have never until to-day had the courage to send it; but now I have concluded to send it to you, and if you do not think proper to read it, I trust you will not mention it; but if you do see fit to do so, will you at the same time read the 826th hymn of Beebe's Collection, as that seems to speak my mind and desires so fully?

Your sister, I hope,  
ABBIE CODDINGTON.

**FAITH HEALING.**

G. BEEBE'S SONS—DEAR BRETHREN:—There has of late been much said in the press and otherwise concerning the subject of this article. For some time past I have been led to think about it, and sometimes in preaching to speak about it. The editors and readers of the SIGNS will generally bear me witness, I think, that I have as a rule ignored themes of this sort, believing that the world had better be left to discuss what interests it. But in regard to this theme, I have of late felt differently; and to-day I will follow the suggestions of my mind, and write some considerations upon this theme for the SIGNS.

The very name "faith" is attractive to the child of God, since he knows that by it he is justified and overcomes the world. Every child of God desires to trust him entirely for time and for eternity, for things temporal and things spiritual. Every child of God rejoices to receive all blessings as coming from the hand of God. He feels great thankfulness that in him we live, move and have our being, and that every good gift and every perfect gift cometh down from above. Life, health, strength, memory, reason, the humble christian is glad to acknowledge as exhibitions of the love and power of the great "I Am" to him; and because of this, the term "faith healing" will be pleasing in sound to him, since on its face it seems to ascribe all glory to God. I say *seems*, for I trust to be able to show that it is only in seeming, and that what the world and natural religionists say of it to-day is as entirely a puffing up of the flesh, and as wholly derogatory to God, as is all the rest of their doctrine. It is because some of the Lord's children, whom I love in the truth, seem to me to be mistaken in this matter, that I feel to write about it at this time. I trust to write about this theme as we ought to write or speak about all things, in

love to all and with gentleness of speech. If any children of God are overcome by the pleasing appearance of what is really error, they are not subjects for unkind feelings or stern language, but for the gentlest and most patient entreaties and instructions.

But what is meant by faith healing, as it is now called? As I have seen statements of it time after time, persons claim when sick to throw aside all medicine and all physicians, and to cast themselves upon God in prayer, and then to believe that they are healed, and so are made well. As I understand those who have written about it, they claim to be able to so believe in God and trust him that they never appeal to a physician nor take medicine again. I do not desire to mistake or misrepresent those who believe in this theory, and do not think that I have done so.

1st. The miracles of healing which were wrought by our Savior and afterward by the apostles are appealed to in support of this theory. It is not disputed, and I would be the furthest from any wish to dispute, that the God of heaven can and does heal men from their diseases to-day as well as then. Indeed, so firmly do I believe in his power to heal that I recognize his hand in the medicine, and in giving it all its efficacy in the combatting of every kind of disease, and in the skill of the physician who prescribes the suitable remedy. But let it be remembered that the special object of the coming of Jesus into the world was to save from sin rather than from bodily sickness; and all the miracles which he wrought were designed to show to men his power to forgive sins and to save the soul. The miracles were the types and emblems of that far grander work of spiritual healing which he came to accomplish.

2d. It should be remembered that none ever came to Jesus for healing until as a last resort, and when every other remedy had failed. As long as they trusted in any physician they did not come to the Lord for healing. This does not seem to be taken into the account at all by the advocates of faith healing.

3d. One great objection which I have to this kind of teaching is the fact that its advocates make faith to be the act of the creature, and within the power of the creature to exercise it; and this idea every heaven-born soul knows experimentally to be false. "Faith healing" advocates stand right beside those who at the anxious-seat and in the pulpit exhort men to "believe," "only believe," "have faith," "exercise faith," &c. The principle implied in this, every true born child of gospel grace knows to be a delusion and a snare. But the same principle appears in what we are told about faith healing; and here, as well as elsewhere, it is a delusion and a snare also. It seems as though even the natural man ought to know that a man cannot exercise faith, since it is out of our power to even exercise the natural belief that is ours by our earthly birthright.

We cannot naturally believe what we would like to. Our will can exercise no control as to what we shall or shall not believe. Outward evidence controls our belief, and our belief in turn controls us in all that we say or do. In like manner precisely our belief or faith in Christ is controlled by the spiritual evidences that are presented to us, and then our belief or faith controls or exercises us. This is the teaching of observation and common sense, as well as of the Bible. Now these same principles apply to what is said of faith healing; and the establishment of houses in Boston and elsewhere, where this idea is reduced to a science and to a regular practice, is as perfect and complete a denial of these scriptural teachings as it is possible to conceive of. I do not deny, yea, I believe with all my heart, that God can and does often heal his children from wasting sickness without a physician or without the use of medicine, but then he always gives the faith; and it is in such a way that they know that, neither the faith nor the disease is under their own control, and so they praise God for the faith as well as for the healing. In the Scriptures one who knew said that faith is the gift of God; and every christian experience but teaches to the heart the same truth. Let brethren and sisters who may be inclined to think favorably of this idea remember that faith to be healed is as much beyond human power to control or exercise as is faith to be saved or justified. God himself must give both; and when he gives faith, the end of that faith is assured, and cannot be disappointed. God would not have given the faith in vain. As we cannot exercise it, on the other hand it does have power over us, and we cannot resist its design. As I cannot create it, so on the other hand I cannot destroy it. God must give it, whether to be saved or healed, or for any other end; and when he gives it no power can stay its work. This is one objection that arises in my mind to the theory of modern faith healing.

4th. Another objection in my mind is, that what I have seen of it partakes of the nature of presumptuous sinning against God, or of tempting him, as Satan did the Savior when he carried him up to the pinnacle of the temple and bade him cast himself down hence, presuming upon the goodness of God and his promise to keep him; and Jesus said, "Thou shalt not tempt the Lord thy God." Our heavenly Father has indeed promised to take care of his children and to guard them in all their ways, but yet this does not justify any presumption upon our part. Jesus could not, upon the ground of this promise, cast himself down from the pinnacle of the temple. His Father, when he was in many great straits, did indeed do things for him equally as wonderful as this would have been; but in all these times Jesus was engaged in his Father's business, and went forward in it feeling a confident reliance upon God as his strong tower and refuge. But God does not extend

miraculous power toward us in temporal things, when we neglect the ordinary means of safety placed at our hands. To use a simple but not irreverent expression, he will not uphold us when we cast ourselves down from the pinnacle of the temple, if at the same time we neglect to use the stairway which he has already provided. God will not in temporal things do for us what he has given us already wisdom and strength and opportunity to do. When the Lord had told Paul that he had given him the life of every man in the ship, Paul yet said to the soldiers, "Except these [the sailors] abide in the ship, ye cannot be saved," (that is, from temporal death in a watery grave). Now it seems to me that the advocates of "faith healing" are guilty in precisely this one direction. I would state the matter in this way. For certain diseases God has provided certain specific remedies, mineral or vegetable. He has also given to men the knowledge of these remedies and the skill to use them. They are good gifts of God for the use and benefit of man. If now I am taken with some disease for which I know that a certain vegetable matter like quinine is a specific remedy, and I have that remedy at my hand, am I not guilty of tempting God if I say, I will not use the remedy which he has put into my hand? I am rejecting what he has given me, and saying I must have what he has not promised. What right have I to expect a miracle, when the medicine which he has already provided is at my hand? I am presumptuously sinning against God in rejecting his bounty and demanding something else.

5th. I feel that I am trusting God as much, yea, more, when I accept the medicine, the surgical appliance, which he has provided for me, as when I look to him more directly. Every good gift comes from God. He gives the physician his wisdom, and the medicine its virtue, and then it is he who blesses its use to me and makes it of efficacy; and I must trust him in the use of what he has given. I do not speak of myself alone, but by way of illustration. I do not trust God in anything as much as I should. I only seek to compare this trust, as we make use of the gifts of God, and that false trust which would reject them. Not only do we trust God in using his gifts to us, designed to heal sickness, but we can also recognize our obligations for gratitude in the one case as much as in the other. We ought to trust God under all circumstances and at all times. There is not a moment of our lives when we are not dependent upon him. I remember one year ago I was sick, and through my sickness I met with a great disappointment; but yet I think that I felt a sense of perfect trust in God, and of peace and rest. I did not think then, and neither do I now, that I was distrusting God when I made use of the remedies provided for my care; and I trust that I am grateful to God to-day for raising me up. He provided the remedy and blessed its use.

6th. I would suggest to the dear brethren who may have failed to see the matter in this light, that if the ideas of those who contend for faith healing are true, what need for any one to be sick at all, or ever to die? If faith can be exercised once, why not forever?

7th. Again, I would suggest that on the same ground we need not plant or sow or reap, since Jesus twice fed the multitudes without this labor on their part. What proves too much proves nothing.

Brethren, I leave these suggestions with you. May they do no harm, but be of use to some children of God.

I remain, as ever, your brother in hope of life,

F. A. CHICK.

REISTERSTOWN, Md., July 20, 1885.

SALT CITY, Kansas, Feb. 26, 1885.

DEAR BRETHREN BEEBE:—By request of my mother-in-law, who is now in the seventy-ninth year of her age, and who has been a reader of the SIGNS for many years, I will try to write for publication some of my experience in life.

I was born in Henry County, Tenn., in the year 1837. In the year 1849 my parents, Nazareth and Celia Cook, with their family, moved from that state to Pike County, Ill., where my father died. In 1852 my mother, with the rest of her family, moved to Taylor County, Iowa, where she died also, and where I was married to Jacob Boatright, of Gentry County, Mo., in 1854. In 1857 I saw two women baptized, which brought a solemn feeling over me. I felt that I would love to follow their example if I were worthy of such privilege. But from the earliest of my recollection it never was my intention to impose myself on a church until I could feel that evidence within, God's Spirit bearing witness with my spirit that I was a child of God. Time with its changes passed, which were some of them sad ones to me. In 1867 my mind became more particularly interested. At times I would feel very lonesome, with great depression of mind; but I could not tell of any particular cause. At other times I felt I would like to be identified with the church and obey all of its ordinances. Then again I would be made to shudder at the thought of such a thing; that it would be bringing disgrace upon myself and upon the church. In the summer of 1869 my mind became so oppressed that I could not content myself at my work in the house, and I would go and try to work in my garden; but there was no relief there. I would go to some secret place and think that I would ask the Lord to remove that burden and show me the way I should go; but to call upon his name was as far as I could go. About the last of October the Methodists commenced a protracted meeting at our nearest neighbor's house, which lasted three weeks. I could not be satisfied to stay at home, and when I was at meeting I would want to be in some corner where no one would notice

me. Some of the members would ask me to go to the mourner's bench, but I told them I would not go. I felt that the Lord was just as able to do his work in one place as another, and that he would do it in his own time. I could not see that there was anything any poor mortal man could do that would bring rest to my burdened soul. The meeting was dismissed for one day, that the people might do their work. I was at home washing, but had the Testament laying by me. I opened it, and commenced reading the second chapter of Hebrews. I read down to the ninth verse, which reads as follows: "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." At that moment my burden was gone; Jesus was bearing it. I could then realize that he had tasted death for me. Everything around me seemed calm and peaceful. I did not feel like making a great noise as some do. That still, small voice was speaking peace and quietness. I then felt that I could obey the ordinances of the church, in answer of a good conscience toward God. I felt then that not anything could ever trouble my mind again. But O how different I have found it. On the fourth Saturday in November, 1869, I offered myself for membership, and was received into the Missionary Baptist Church, and was baptized on the twenty-sixth day of the next month. Everything seemed to go on right in the church for some time. It seemed to me they preached a different doctrine to that they preach now. After awhile the cry began, "Money, money. No money, no preaching." I could not see how a man called of God to preach his gospel, as they claimed to be, and as we believe every true preacher is, should say to poor mortal man, "If you do not pay me I will not preach." According to my mind concerning these things, they grew worse and worse, until I became so disgusted that I quit attending their church meetings, and was excluded for non-attendance. I did not want membership with them, neither did I want a letter from them. I lived six or seven years without membership in any church, and at times I would come to the conclusion that I should live the remainder of my days in that condition. I liked the Old School Baptists' rules and articles of faith, but there was one thing in my way; providing they would receive me on such poor evidence of a christian experience as I could give, I thought that I had been baptized once, and for me to submit to that ordinance again would be mockery, and that it would be wrong for me to do anything in that direction that I could not do with a clear conscience. But at length I was shown that the true church has no right to receive the works of any other organization. On the fourth Saturday in July, 1883, I was received into the Old School Baptist Church, though I did not feel that

the church had evidence enough to justify them in receiving me. On the third Sunday in the next month, with my husband and daughter, I was baptized by Elder B. M. Simmons, who is yet pastor of the same church, which is called Three Forks of Nodaway, situated in Nodaway County, Missouri. Though in our lot we are now cast away in southern Kansas, we have found a few dear brethren and sisters who are constituted into a church, but have no regular preaching. O how we would love to meet with the old church again, and hear our old pastor preach to us the truth as it is in Christ. We still hope that he will visit us again and locate in this part of the country.

Now, brother Beebe, if you can read this poor writing, and think it fit to put in your paper, please correct mistakes, and if not, lay it aside.

Yours in hope of eternal life,

C. C. BOATRIGHT.

P. S.—If this is put in print, I would ask a favor of the readers. If any one can give, either by mail or through the SIGNS, any information of one Drewry or Louisa Williams, or any of their family, such information of a long absent sister would be thankfully received.

C. C. B.

LOCKTOWN, N. J., June 22, 1885.

DEAR BRETHREN BEEBE:—I have been feeling for some time like writing once more to the little remnant according to the election of grace, the poor, despised little flock, who walk most of their time in darkness, and have no light. I would say to such, Fear not, for this is the lot of all God's little ones. God has not only chosen them, but it is in the furnace of affliction. If it were not so, how could it be said of them, "These are they which came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb?" O, my dearly beloved brethren and sisters, how I would love to be in your company all the time, and talk of nothing but the love of our all-over glorious Savior, the loving Lamb of God, which taketh away the sin of the world.

I am agreed with dear brother Redd on the subject of letter writing. I often think, How could I get along were it not for those strengthening letters of love and fellowship? No matter how far apart, nor whether we have ever seen each other's faces in the flesh, we love them just the same, and we sympathize with them in afflictions and distresses, just the same as if they were with us in body. O I am so glad that the attention of the dear brethren and sisters is drawn toward our dearly beloved and sorely afflicted sister, Mary Parker, of Ohio. I have never seen her, nor do I expect to in this world. The first that I noticed of her writings in the SIGNS was a letter written by her to her sister and companion in tribulation, Mattie Derr. In her letter to Mattie, she says that the hardest trial she ever had to endure was to be deprived of the privi-

lege of meeting with the dear saints of God. O, I thought, that there were more such; I mean such as prefer Jerusalem above their chief joy. I have many afflictions, but David says that out of them all the Lord will deliver us. My work has been done nearly ten years, and why do I not go home? I suppose it is because the dear Father has not called for me. I think I want to wait with patience till my change comes. Dear little ones, do not think that I, a poor sinner, always feel alike on the subject of death; for sometimes I feel to say within, How shall I stand the trying hour? We differ from all other people: we are full of changes. Sometimes we go along easy, feel dull and stupid, have no heavenly meditation, and do not know whether we love God or his people. I feel sometimes as if I did not believe anything spiritually. But perhaps right in the midst of all this coldness and unbelief, a groaning or a cry will arise within, saying, O that it were with me as in days that are past, when the candle of the Lord shone round about my tabernacle. Then it was all peace and joy; then I could run through a troop.

There is none other people but this remnant according to the election of grace that have these changes; for says David, "Because they have no changes, therefore they fear not God." They are not troubled like other men; their strength is firm. There is no subject so sweet as the joyful tidings of salvation by and through our Lord Jesus Christ. Well, I will try to bring this scribble to a close.

"Children of the heavenly King,  
As ye journey sweetly sing;  
Sing your Savior's worthy praise,  
Glorious in his works and ways."

I would hardly dare to write were it not that the Lord remembers that we are but dust. Therefore be of good cheer, ye little ones. Write, even if you feel to be one of these little, simple ones. You are then the ones that the Lord preserveth. "Preserved in Christ Jesus and called." Brethren and sisters, write on. Farewell.

Dear brethren Beebe, go on in the good work. There is no paper printed that equals yours.

CORNELIUS MYERS.

BROOKVILLE, Md., July 19, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Some time ago, while brother Chick was on a visit to my father's, he asked me if I could not write of my experience for the SIGNS. I told him I felt that I had none that would be of any profit to any one, and I felt my own inability to write as I would wish; but this morning, while reading the SIGNS, and feeling very much comforted by what I read, I felt impelled by a will stronger than my own to write as the Lord might give me strength. Though feeling very sensibly my weakness and unworthiness, I know that when we are weak, then are we strong; and as I read the communications of the dear brethren and sisters, and they tell of just such feelings as I have, of their unworthiness and weakness, their inability to do one

good act or think a right thought, my heart goes out in love and fellowship for them, and I long to know them in the flesh, that I might talk to them of these precious things and be comforted.

I cannot remember the time when I had not serious thoughts of death, and I would wonder when quite young if I was a sinner, as I frequently heard it remarked that every one was. As time passed, my heart became burdened with a sense of sin, and my mind much depressed. I would wonder how and when I could get rid of my load. At times I would be much troubled, and at other times careless; but it has ever been a source of grief to me that I did not have the bright experience that some tell of. I never felt my load of sin as great as many, but I remember well of a morning in the summer of 1880, that I was feeling very much depressed, and was in much trouble. I went away to myself, and thought I would try to pray. As I knelt down I felt that I had no plea to offer, and that there was no help save in the blood and righteousness of the Savior. No words came to my lips, but in a few moments my trouble was gone. I arose, and felt that I must sing and praise God. My heart was so light that I could not keep still. I told no one of my feelings then, but felt so glad and happy that my heart was filled with love and my tongue with singing. But these feelings did not last long. I soon began to doubt, and to wonder if I had had an experience of grace. We soon had a visit from brother Chick, and I had a very comforting talk with him. He told me it was my duty to join the church. But O how unworthy I felt. It seemed presumption in me to think of such a thing; but though a great trial to me to do so, feeling as I did, I presented myself to the church, and was baptized in December, 1880, by Elder F. A. Chick. Since then I have many times felt that I could claim all the precious promises in the Bible as mine; but much of the time I am in darkness, feeling very sensibly my own weakness and inability to live as I would, knowing by daily experience that evil is ever present with me, and my mind is continually carried off with the things of this life. But there is much comfort for me in the words, "We know that we have passed from death unto life, because we love the brethren." And I know I do love them for the truth's sake, and find it a very sweet privilege to talk with them and hear them talk. I think I realize more and more every day that the belief of the Primitive Baptists is not one suited to the world; that very often by expressing our convictions we bring upon ourselves the name of being egotistical, and other things equally hard to bear; but there is comfort even in this; for God's chosen people must ever be the subjects of persecution for his name's sake. But the question is not whether we are Baptists, Methodists or some other denomination, but whether we belong

to the church of the living God, and walk according to his commands.

Dear brethren, I do not feel that I can write anything to the edification of any one, but in reading the letters of the dear ones I have found much to comfort and strengthen me, though it was often seemingly written in much weakness. I have felt that I could not but cast in my mite, hoping some little comfort might fall to some dear, doubting little one, as it has to me. May God give all the dear ones strength to write much more that is comforting, is my prayer.

Your unworthy sister,  
C. S. PARSLEY.

WEBB CITY, Mo., Feb. 17, 1884.

DEAR BRETHREN IN CHRIST:—I feel impressed to speak of the duties of the saints. First, of the ministry, who should be ensamples to the flock, or church. They should not shun to obey the charge given by the apostle to those who have received the gift of prophecy. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15. That they may save themselves, and also those that hear them, from all false ways, let them hearken to and obey the injunction, 1 Tim. iv. 16, and 2 Tim. iv. 2. "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." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." Let them see that they go not beyond their gift, nor become wise above what is written. There is a difference in gifts. "Now there are diversities of gifts, but the same Spirit."—1 Cor. xii. 4. "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strife, but be gentle to all, 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. 23-26. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—1 Tim. iv. 6. Where is a Timothy or a Titus who is obeying the charge? Surely we have such gifts, whether such servants or not. "He that in these things serveth Christ is acceptable to God, and approved of men."—Rom. xiv. 18.

The duties of the church are also laid down in her Lord's will; but I fear they are often shunned and not declared by her pastors. Timothy could not give himself wholly to the work of the ministry, and do the work of an evangelist, without being helped on his way. This is a delicate matter with God's servants, but not

so with false apostles; yet it is their duty to speak of these things. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. vi. 17, 18. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."—1 John iii. 17, 18. "By this we know that we love the children of God, when we love God and keep his commandments."—1 John v. 2.

These things should be laid before the church by the pastors and deacons.

Yours in hope of eternal life through Jesus Christ.

JACOB CLOUD.

JULY 22, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find two dollars to pay my subscription for our much loved and highly esteemed paper, the SIGNS. I am a poor, wandering child, if one at all; still I hope, through the mercy, goodness and unbounded love of God, to meet all his people or children beyond this world of sin and pollution. I feel to say, Surely their is none like me. How can it be that such a poor unworthy worm as I can ever be remembered by one so holy, so pure and full of love? O that God may direct my steps, my doings and sayings. "Not by works of righteousness which we have done," but through the mercy of the Lord, do we plead. Yea, all glory, praise and honor be to thy name, O Lord, thou King of hosts.

Dear brethren, I do hope the Lord may direct you to remember all those who need the prayers of God's people; and not only you, but all those who are blessed with many seasons of refreshing. Remember me especially, for surely I need the prayers of those I love so well, God's children, let them be where they will. I cannot believe that God's children can be satisfied or contented to remain with will-worshippers of this world, in the many so-called churches, who follow the commandments of men rather than the commandments of God. I can but confess that the goodness of our merciful Lord has followed me all the days of my life; yet I am so unthankful and so unmindful. O can it be that I am to enjoy the sweets of a better and glorious world above, where moth nor rust doth corrupt, and thieves do not break through and steal? O glorious thought! O that I could feel worthy to feed at my Master's and at my brethren's feet. Though I cannot, yet I am sometimes made to feel that surely my Redeemer liveth. May the good and merciful God guide and keep you, and all the dear brethren in the ministry, and bless you in your labor of love in

comforting his people, his sheep. I have written this with no intention of its being published. The SIGNS contains nearly all the preaching I am blessed with, and I think I can truthfully say, I know God guides and directs the pens of the many able writers who so kindly contribute to its columns. I am often made to rejoice and cry aloud for joy when reading the sweet and heavenly communications. May God enable the writers to continue to write in love and fear. Pray for me.

Your very unworthy brother, if one at all.

W. E. C.

LIVELY, Ala., Sept. 4, 1884.

ELDER G. BEEBE'S SONS:—In all probability we may never see each other, but for some cause I feel a desire to communicate to you, for the SIGNS, if by your approval. I know nothing only what I have been taught by revelation, if so be that Christ has been formed in me the hope of glory. Christ told his disciples that he would go away, but he would send the Comforter. I humbly hope that I have had the comfortable communion of the Holy Ghost to abide with me. But again, when the clouds of adversity come over me, I am almost overcome with sorrow. I cannot express the bitterness of my soul when in such straits. But when I remember that "clouds and darkness are around about him," and "weeping may endure for a night, but joy cometh in the morning," I am encouraged.

The church at this place have had some trials to pass through. I awoke one morning thinking of these lines,

"O may not the storm of trial beat  
Too heavily over our heads."

An old gentleman friend of my father came to see us in March. He seemed much concerned about religion, but still he tried to argue that the salvation of the soul depended on the good deeds of the creature. He quoted this Scripture, "Work out your own salvation with fear and trembling." Sister told him to finish it, which reads, "for it is God that worketh in you both to will and to do of his good pleasure." He said he would acknowledge his ignorance. I had this impression, that he was not far from the kingdom of heaven. He told us good-by, saying, "Let us pray with and for each other." I do not think I ever can forget how he looked. When we were looking for some preachers from the north to come here and preach, I felt badly, expecting them to come to our place of abode, and they strangers; but this Scripture occurred to my mind, "Ye are no more strangers and foreigners, but fellow-citizens with the saints." It was a relief to me. When I can have the Spirit, I would rather go to the house of the Lord than any where else. "A day in thy courts is better than a thousand: I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

This has been written two months,

but I will send it, that I may have a conscience void of offense toward God.

LYDIA ROGERS.

DAWN, Darke Co., Ohio.

To THE brethren who have assisted me through their charitable acts, in these my feeble days, I must confess that I am altogether unworthy of such favors; and I was not aware that the brethren were so prompted to assist me until the brethren began to bring their contributions to me. Please accept my heartfelt thanks.

Your unworthy brother,

G. COTTRELL.

ROSE HILL, Darke Co., Ohio.

DEAR BRETHREN BEEBE:—Some of the brethren not knowing the address of brother George Cottrell, have been sending remittances to me for him. His address is Dawn, Darke County, Ohio.

Since the brethren have been remitting so kindly for brother Cottrell, to provide him with the comforts of life during his feeble days, my thoughts have been drawn to the subject of charity, as I have known of some very charitable acts by some of the brethren in this instance. It seems that nothing short of the high hand of God has opened the hearts of the brethren to aid this old veteran, who for many years has, regardless of his poverty, spent a great deal of time, as well as money, to try to obey the calling that the Lord has enjoined on him. How marvelous is the power of the Lord; for as the Lord hath chosen his ministers to feed the flock of God in their hungering and thirsting after righteousness, how much more he hath done also in causing the brethren to give of their bountiful store that the Lord hath given them, to care for his poor ministers, who have given so much of their care to the ministry that their own families must in many cases be neglected. Yet the Lord can provide. "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." Yet charity in every way is demanded by Paul; for "though I gave all my goods to feed the poor, and have not charity, it profiteth me nothing." So I understand that we are to bear each other's burdens; and what God hath cleansed, call not common or unclean.

NEWTON PETERS.

#### THE CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am trying to get up a list of all the Old School or Primitive Baptist Churches constituted during the eighteenth century, that is, before the year 1801, with the year of their constitution, and the county and state in which they are situated. I shall be thankful to any brother or friend for information upon this subject. I desire very much that the list shall be complete and accurate.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., July 29, 1885.

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1885.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

#### LEARNING NOT TO BLASPHEME.

OUR views are requested by Elder J. P. Allison, of Oregon, in relation to the case of those of whom Paul speaks, saying, "Whom I have delivered unto Satan, that they may learn not to blaspheme."—1 Timothy i. 20.

It is with much reluctance that we present the limited understanding given us, especially when requested by able ministers of Christ; yet if our views accord with the inspired record they are truth which our Lord has given to profit with all his followers, and none is justified in withholding that which has been thus freely given. If any of our views are erroneous, they are worse than worthless; and by being submitted to the judgment of the saints in the light of revelation their falsity will be made manifest to the profit of all who love the truth. It is a very common device of the tempter to suggest to the saint that all such expressions as this in the text must refer to hypocritical professors and to such as are deceived in their hope; and many dear children of God have been troubled by these suggestions when they have felt the motions of sins working in their members, being led to see in their evil nature the evidence that they have been deceived in regard to their hope in the salvation of God. For the comfort of such let it be remembered that Paul was not telling Timothy of the enemies of Christ who were not subjects of grace; but he was speaking of those who had put away the holding of faith and a good conscience, and had thereby made shipwreck concerning faith. It seems inconsistent to apply this language to such as never received the gift of faith, as it could not be that they had made shipwreck concerning that of which they had never been possessed. Nor would such as never knew the truth be presented as examples to instruct Timothy, and to enforce the solemn charge here given.

The fearful severity of the apostolic judgment in the case of the characters whom Paul had delivered unto Satan, may well strike with solemn awe every one to whom their case is presented. To those who love God nothing can be more dreadful than the suffering experienced when they are subjected to this terrible discipline; yet it is essential for their profit "that they may learn not to blaspheme." This lesson is taught only in the school of Christ, and his people alone ever learn it. In all others the effect of the visitation of the righteous judgments of God upon them is always to cause them to vent their enmity in blaspheming against God.—See Revelation xvi. 9, 11, 21.

Hence, these are not the characters of whom Paul speaks in the text. In those who are led by the Spirit of God the effect produced by his chastening is the destruction of their flesh, in which dwells all enmity against the holiness of God; and it is profitable for them to experience this affliction, as the psalmist testifies, "Before I was afflicted I went astray: but now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes."—Psalm cxix. 67, 71. The object of delivering unto Satan a despiser of the law of Christ is said to be "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. v. 5. This result followed the execution of this awful sentence in the case there recorded, as appears from 2 Corinthians ii. 5-11. The expression, "delivered unto Satan," we understand to mean, "excluded from the society and privileges of the church." The object of withdrawing from every brother that walketh disorderly (2 Thess. iii. 6), is not to execute vengeance upon the erring one, but to maintain the order of the church and to save the transgressor, even though it be "so as by fire."—1 Cor. iii. 15. "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 22, 23.

If the characters delivered unto Satan were those who had not received the love of God, they would be merely returned to their father's embrace, and it is not recorded that he teaches his children not to blaspheme. Indeed, his very name signifies the essential element of blasphemy, which is enmity against God. While his own children are at home in his malicious opposition against God, those who are dead to sin cannot live therein. So Paul says, "For 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. They who have the love of holiness dwelling in them, feel their bondage under sin not as a privilege, but as a grievous burden. Therefore their desire is expressed in the prayer of David, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit."—Psa. li. 10-12. Where that principle dwells in the sinner he is led by the Spirit of God, and the effect of his being delivered unto Satan will be to cause him to feel that he is not at home in that company, and that he is a captive in that service. Such as feel the yoke of Satan to be a cruel bondage unto them, will learn under its suffering the lesson specified in the text.

But how do the subjects of the saving grace of God ever need to learn this important instruction? Do

they indeed blaspheme? And when one is so far astray as to be guilty of such awful wickedness, is there yet room for such a sinner to hope in the salvation of our God? In the revelation of "that great love wherewith he loved us, even when we were dead in sins," God has saved us and called us; and all is to the glory of his infinite grace. The assurance that none of his redeemed shall be lost, rests in the fact that they are "kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Perhaps not many of the saints are so severely sifted by Satan as to blaspheme in words as Peter did; but it is no less denying our Lord and blaspheming (that is, *speaking against*) his faithfulness when we are overcome by unbelief, and doubt the word of his truth, upon which he has caused us to hope. In the hiding of his face from us we experience the night, wherein all the beasts of the forest do creep forth. We then are delivered to Satan in our experience, and sink in deep mire where there is no standing, and there we learn not to blaspheme his faithfulness and truth. Crying out of the depths unto God, we learn his faithfulness to help the poor and needy, and to preserve the simple. It is never for the gratification of Satan that the saints are delivered unto him; but always the end to be attained is the purification of those who are subjected to that severe ordeal. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Peter iv. 19.

In the discipline of the church one who is cut off from the fellowship of the saints is delivered unto Satan. It is very important, therefore, that the church should ever be assured that the Spirit of Christ governs them in all such action. In that withdrawal from one who walks disorderly which is enjoined upon the obedient saints, they only declare the fact as already existing that fellowship is broken. As in nature a diseased member of the body is only cut off to save the body from destruction, so it is in the church; and if one is denied the fellowship of the church when the Spirit of Christ does not authorize such action, the church herself is in disorder, and the rod of divine condemnation will be visited upon her, perhaps even to the loss of her visible standing as a church.—See Rev. ii. 5. In such a case, instead of the excluded member being delivered unto Satan for the destruction of the flesh, it is the church which has given her allegiance to Satan for the gratification of the flesh. It should ever be remembered that the Lord alone is the Judge, the Lawgiver, and the King in his church, and he will save his people out of all their trials and afflictions.—Isa. xxxiii. 23. Even to inspired apostles no authority was given to make laws for the church. They only rule in judgment according

to the law given by our King. In yielding obedience to any law which is not given by this divine King the saints have already delivered themselves into the service of Satan, and as they have sold themselves for naught they shall be redeemed without money; but they must eat the bitter fruit of their departure from the Lord in reaping of the flesh that corruption which they have sown in living after the flesh. Even though the visible church fail to withdraw from a disorderly walking member, it does not avert the judgment given by inspiration in his case. Peter was sifted as wheat by Satan immediately upon his self-confidence appearing; and if the church depart from the divine direction in order to retain a member whom that rule would cut off, the effect is only to bring the whole church into the same disorder and condemnation. Hence is manifest the importance of holding the divine rule over the church, and warning the saints of the consequence of departure from that perfect law of liberty which is in Christ Jesus, by which we all shall be judged.—James ii. 12. "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 30, 31. The effect of this sifting by Satan is to make manifest the true character of those who are thus tried. While they who love sin would be only hardened by the sufferings endured, "Zion shall be redeemed with judgment, and her converts with righteousness."—Isa. i. 27. As clay is hardened by the same fire which melts wax, so they who love sin are only enraged by that judgment of God which causes his redeemed people to abhor their own evil hearts, and to confess the righteousness of God in all his just dealings with them. Hence in their being delivered unto Satan their flesh (or carnal mind) is destroyed to the extent that they learn not to blaspheme.

LUKE XIV. 26.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

By request of a lover of the truth who does not publicly confess himself a follower of Jesus, we submit this brief statement of our understanding of these words of our Lord. From the preceding context it is clear that vast multitudes followed Jesus, not that they knew him as their Savior, but as seeking personal advantage in the display of his miraculous power. It was to such a company that he spoke the words above quoted. Detached from its connection, this expression might appear to teach that hatred is an element of discipleship, and consequently that the ties of natural affection must be broken in following Jesus. That this is not true is manifest in the specific injunctions given to the saints, in which

these natural relations are recognized as obligatory upon them, not only as citizens of the world, but much more as followers of Christ. So Paul says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Tim. v. 8. The effect of the grace of God upon those who are led by his Spirit will never fail to enforce the just relations of life naturally, whether domestic, social or civil.—See Eph. vi. 1-9; Col. iii. 16-25.

Since it is evident that the follower of Christ is not required to be governed by a principle of enmity toward those natural relations specified in the text, it is important to inquire what is enjoined by our Lord in this solemn declaration. Something was required beyond what was found in those multitudes whom he rejected and condemned, as following him only for the loaves and fishes.—John vi. 26. That indispensable requisite is fulfilled only in those who follow Jesus; therefore in his action we have the guide for his disciples. In all the record of our great Example no expression of malice or revenge is found, yet he gave the perfect pattern for all who love him. The obligation to do the will of God was recognized by him as paramount to his natural relation when at the age of twelve years he disputed with the doctors in the temple.—Luke ii. 42-49. Again, as he talked to the people, he asserted the nearer relationship of his obedient disciples, when his mother and his brethren desired to speak with him.—Matthew xii. 46-50. Yet the natural relation was recognized when in his expiring agony upon the cross he provided for his mother by committing her to the care of that disciple whom he loved.—See John xix. 26, 27. From these incidents in the pattern the true meaning of the direction in the text is clear, for his command to all who love him is to follow him. As they that worship God must worship in spirit and in truth, so all acceptable obedience is "not of the letter, but of the spirit." In the examples given it was not that Jesus was indifferent to the ties of natural relationship in regard to earthly matters; but he ever held all these things subordinate to the work of obedience to the will of the Father in fulfilling the law and magnifying it. So did he glorify God in all that he did and said. Now, this is the narrow way in which alone his people can follow him; and in no other way can any man be his disciple, for a *disciple* must be a *follower*.

In the case of every one whose hope is in the salvation of God it is a serious question whether this mark of discipleship is found in him; and it is only by the revelation which the Spirit shows to them by faith that the saints are enabled to find this evidence in their own experience. Yet it is indelibly written in every heart wherein God has shined; and hatred of his own life also is manifest in that he abhors himself, and repents in dust

and ashes, seeking deliverance from the body of this death. By this discipline the saints follow Jesus, and are therefore his disciples. It should be remembered that it is not declared that either the conditions specified in our text or any other contingency shall be requisite to the eternal salvation of his redeemed people. All that is needful to secure that salvation to all for whom Jesus died was finished when he expired on Calvary, and his resurrection attested the ample sufficiency of that one offering by which "he hath perfected forever them that are sanctified."—Heb. x. 14. That which he *hath perfected* cannot depend upon the action of mortals for its accomplishment. To such as love God he has given the privilege of following him; and whether it be in sorrow or in joy, in tribulation or in triumph, it is a cross-bearing way, for self cannot endure the humiliation of being entirely subject to the will of God to the exclusion of the fleshly mind. Hence, though he be the lone inhabitant of a desert, the disciple of Jesus will find his foes in his own household, that is, in the earthly house of this tabernacle; for the carnal mind cannot be subject to the law of God.—Rom. viii. 7.

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. M. Bobo, formerly of Columbus, Mississippi.

"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.

## OBITUARY NOTICES.

**DIED**—Near Holton, Jackson Co., Kansas, June 15, 1885, **Mrs. Mary A. Young**, aged sixty-seven years less twenty-seven days. Mary Ann Mouser was born in the town of Logan, Hocking Co., Ohio, July 12, 1818; when quite young her parents moved to Fairfield Co., Ohio, eight or nine miles from Lancaster, into the town of Amanda, and lived there until the spring of 1833; and when she was fifteen years old, she with her father's family moved to Marion Co., Ohio, six miles north of Marion. Here she joined the Old School Baptist Church on the second Sunday in April, 1840, and was baptized by Elder Joseph Mason. She was married to John Young November 26, 1840. We lived in Marion Co., Ohio, till June 1, 1852, when we moved to Des Moines Co., Iowa, fifteen miles north of Burlington, Iowa; there by letter she joined West Liberty Church, and lived there almost thirty-one years. We then moved to Kansas, May 28, 1883, and lived near Holton, Jackson Co., Kansas. She commenced complaining four or five months after we got there, and on April 16, 1884, she was struck with paralysis in her right side, completely disabling her side, so that she could not help herself nor ever walk a step without help, and so affected her brain that she lost her reason entirely, and so lived for fourteen months less one day. While she lay sick, a little while before her death, in her sleep she saw a beautiful vision of the Savior baptized, and many people round him, and he was very busy talking and preaching to all around. He came close to her, with extended hands, and called to her three times, "Mary, Mary, Mary." It awakened her, and she was the happiest woman, I think, I ever saw. She often spoke of it, till she was released by death. She said she was going home, and did not see why she had to stay here so long. She died as she lived, in peace with all, and without a struggle. She died June 15, 1885, at 10:00 a. m., and was brought back to Iowa, to West Liberty Church, for interment, where her membership was. She was the mother of four children, three boys and one girl. The daughter died in 1875, and was buried at West Liberty. Three children survive her, two sons in Kansas and one in Mediapolis, Iowa.

On the occasion of the funeral a sermon was preached by Elder Isaac McCarty, (text John xi. 25) to a very attentive congregation. Farewell, thou sun and ye bright planets all, That roll in silent beauty round the ball; Farewell to houses, gardens, orchards, lands; I have an house above, not made with hands. Farewell to gold and silver, wealth, adieu; You fly from others, but I fly from you; Farewell, my dearest children, fare ye well; What pangs I feel to leave you, none can tell. Farewell, thou fairest of my joys on earth, The church of God, the place of second birth; Farewell to death; I shall forever bloom In youth's fresh loveliness beyond the tomb. I go to see the saints in beauty bright; I go to see the Lamb upon the throne; I soon shall sing on yon celestial shore, I'm safe, I'm safe, I'm safe, forevermore.

JOHN YOUNG.

HOLTON, Jackson Co., Kan.

**DIED**—Near Salem, Marion Co., Oregon, July 9, 1885, of paralysis, sister **Sarah Glover**, wife of the late Deacon Philip Glover, whose obituary appeared in the SIGNS several years ago. Sister Glover was born April 13, 1803, and was eighty-two years, two months and twenty-six days of age at the time of her death. She was born near St. Charles, Missouri, and was joined in marriage with Philip Glover Nov. 30, 1819, and raised a family of eleven children, eight of whom are their survivors. They united with the Baptist Church, and were baptized by Elder David Hubbard in 1825, seven years before the separation took place between the Old and New School Baptists. And here a separation as regards their church relationship, for a time, took place between brother and sister Glover; brother Glover, with their pastor, David Hubbard, went off with the new order, and sister Sarah Glover, the subject of this obituary, continued with the old, stand-

ing firm and unshaken upon Christ the Rock of her salvation. In the year 1849 they emigrated from Missouri to Oregon, one year after the writer. In the year 1850 sister Glover united with the Hillsborough Church of Old School Baptists, but now called Siloam Church, in the fellowship of which she lived and died; but it was some time after that brother Glover united with Missionary Baptists in Oregon. It was under the ministry in Oregon that he professed to have his eyes opened to see the errors of missionism, and he came before the church, gave a relation of his experience, and made a humble acknowledgment of his error, and became a worthy member of the church to the day of his death. Since the decease of her husband sister Glover has lived with her son-in-law, who married her youngest daughter, Mr. and Mrs. Culver, where she has been well cared for, and she enjoyed a quiet and peaceful home. She received a paralytic stroke on the fifth of July, and all that night and until the next morning she suffered excruciating pain. But when the extreme pain somewhat abated, she fell into a deep sleep, from which she awoke but twice to take a drink of water. And on the morning of the ninth she fell asleep (as we trust) in Jesus, to wake no more until the great Archangel shall sound the trump of God. She died as she has long lived, trusting in the Lord. Doubtless her last end was peace. Her remains were then conveyed to the Baptist Cemetery, where the writer addressed a very large and attentive congregation of mourners from first Thessalonians iv. 13-18, on Friday, the tenth of July, 1885, after which her remains were deposited in their last resting place on earth. As long as she could speak she was repeating over detached portions of her favorite hymns,

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

Again,

"When I experience call to mind,  
My understanding is so blind,  
All feeling sense seems to be gone,  
Which makes me fear that I am wrong."

It was not my lot to be with her during her sickness, as I live about twenty miles away. I was sent for on Thursday to attend to her funeral services.

Yours in christian love and esteem,  
JOHN STIPP.

**DIED**—At her home in Newton County, Ga., June 2, 1885, **Laura A. Perry**, wife of Josiah Perry Esq., aged fifty-one years, one month and ten days. Our sister had been a humble, devoted and decided member of our church for many years, adorning her profession by a godly walk and christian conversation. Ill health kept her much at home, but when able she greatly enjoyed the occasions that brought her in the assemblages of the saints; that was the joy and delight of her heart. For many long years her sufferings from one disease and another were very great indeed; but great as they were, she was wonderfully supported and sustained by a patient waiting, and looking beyond them all to that peaceful rest and quiet which could only be found, for her, when she should sleep in death. Some four weeks preceding her death it was apparent to her and to others that the complication of diseases that had wasted her vital powers for years were soon to end in death. The prospect was a pleasant one to her, and she longed for the time to come, trusting, hoping for the event, and spoke so many precious, consoling words to comfort her loved ones. Pages could be written of her remarkable expressions of love, devotion and confidence in her Savior, while suffering torturing pains. It was my privilege to see her and hear some confident words of her acceptance in the Beloved. Before her departure she talked to the husband of her youth, and to each of her children present, nine in number (one absent in Texas), gave them her parting, loving counsels and benedictions, and fell asleep in Jesus, as a tired child. She leaves five sons and five daughters, to whom she was one of the most tender and loving mothers, a husband, to whom she had

been all a wife could be, brothers and sisters whom she fondly loved, a host of friends, and her place in our church vacant. It would be hard to say too much in speaking of one so lovely in life, possessing so many shining qualities. The writer was called upon to speak words of comfort at her burial, which he did, using the expression in Job iii. 17, to a large, sorrowing audience, followed by her near neighbor and friend, Mr. Gray, a presiding Elder, in appropriate remarks, after which her remains were laid to rest near her home. God grant sustaining grace to the bereaved husband and to each of the children. May it be the happy lot of each of them to experience that grace which sustained the sleeping one in death.

WM. S. MONTGOMERY.

**DEPARTED** this life April 9, 1885, at her residence, Union, Boone Co., Ky., after several months of intense suffering, our beloved sister, **Louisa V. Aulick**, aged sixty-six years. Sister Aulick was received by experience and baptized in the fellowship of Sardis Church, by Elder Joseph A. Johnson, in the summer of 1871, and lived and died a member of the same church; and having a full competency, she was ever ready and willing to do her share in sustaining the church in every case. She had been a widow for years, and having nothing to keep her at home, she attended all the associations within her reach, in Kentucky, Ohio and Indiana. She also accompanied our lamented brother, Elder Theobald, and his wife, to several of the eastern associations. She was much pleased with her trip, and with the Baptists she became acquainted with while there. Sister Aulick was a firm Old Baptist, and many happy hours has the writer spent in her company, bringing to each other's minds the precious truth we had heard preached, or had read in the SIGNS, or things we hoped we had experienced in our own hearts, pertaining to the religion of God our Savior. I miss her greatly. Sister Aulick had no near relatives, her mother and sister having long preceded her to the grave. Without doing injustice to any one, after a few bequests to favorite Baptists and favorite relatives, she willed the remainder of her earthly possessions to the church of Sardis and to Licking Association, thereby proving her love to God and his people. Our highly esteemed pastor, Elder J. T. Moore, preached on the occasion. I was not permitted to hear him, but have no doubt he preached Jesus and the resurrection. Her mortal remains were then taken to Covington and laid in Linden Grove Cemetery, by the side of her mother and sister. She expressed to those that were with her in her last hours, a perfect resignation to the Lord's will, and we have not a doubt that she is now in the full enjoyment of eternal rest.

Hear what the voice of heaven declares  
To those in Christ who die:  
Released from all their earthly cares,  
They reign with him on high.

M. BRISTOW.

**DIED**—At his late residence in Hector, Schuyler Co., N. Y., April 22, 1885, of organic heart disease, **Mr. Sabin Robinson**, in the seventy-ninth year of his age. He was born in Putnam Co., N. Y., Oct. 4, 1806, was married to Charlotte Sprague Feb. 26, 1827, removed to Tompkins Co., N. Y., (now Schuyler Co., N. Y.) in 1833, and has ever since resided there. He received a hope in the mercy of God in his thirty-eighth year. Since then he has been a firm believer in the glorious doctrine of salvation by grace. Jesus was his only hope. The day he died, while suffering greatly, his daughter, sister Lavina Robinson, said to him, "It will not be long before you will be done suffering." He replied, "I hope so." He was then asked if he thought all would be well. He said, "Yes." At another time his wife, sister Robinson, asked him if he felt strong in hope. He said he did not feel just as he did at the time he received his hope, but felt all would be well with him. He never had strength given him to tell the church his experience and be baptized. A feeling of unworthiness seemed to hold him back; a feeling characteristic of the children of God. He was impressed during his sickness to tell his family the

reason of his hope; he said he wanted them to hear what he felt the Lord had done for him. He leaves a wife, our dear old sister, who has been badly afflicted for many years, five children, five grandchildren, two great-grandchildren, besides other relatives and friends, to mourn the loss of a kind husband, father and neighbor. For him to die was gain. He has been a subscriber for the SIGNS forty-five years.

The writer of this notice spoke on the occasion of the funeral, to an attentive congregation. May God reconcile the mourning friends to this dispensation of his providence, for Jesus' sake. Amen.

D. MARVIN VAIL.

WAVERLY, N. Y., June 24, 1885.

**ELDER G. BEEBE'S SONS**—DEAR EDITORS:—By request of brother John A. Miller I send you this obituary notice of the death of his dear companion, sister **Mary J. Miller**.

The subject of this notice was born in Barren Co., Ky., August 25, 1820, and joined the Primitive Baptist Church in the year 1837, was married to brother John A. Miller in May, 1838, and died in Dallas, Polk County, Oregon, July 19, 1883. Sister Miller was a devoted christian, an affectionate wife and a loving mother. The writer was personally acquainted with the subject of this notice; she was sound in the faith of the gospel, and a dear lover of the doctrine of salvation by grace. Her house was always a place of comfort to her brethren and sisters and other persons that were worthy of her society. Her disease was cancer of the face, from which she suffered very much during the last months of her time on earth; but she had all the kind attention that a distressed husband, children and friends could do for her comfort. But death claimed his victim, and God claimed his jewel, and reconciled her to his will. She has left a sorrowing husband, children and grandchildren, with many friends, to mourn, but not as they who have no hope, for we believe that our loss is her eternal gain.

The writer tried to speak words of comfort to the sorrowing ones, from the apostle Paul's letter to the Romans, viii. 16-18. And may the good Lord enable all his children to know that he works all things for their good and his eternal glory, is the prayer of your unworthy brother in the Lord.

JAMES A. BULLOCK.

**DIED**—May 6, 1885, of diphtheria and scarlet fever, **Willie Reid**, eldest son of Ira and Margaret Reid, aged nine years and six months. He was only sick three days, and his sufferings were very great. He was a bright, interesting little boy, loved and petted by all who knew him. He is sadly missed by his parents, as he was the light and joy of his happy home. May the Lord strengthen and help them to bear their sad bereavement.

Friends, come sympathize with us,  
While we our sorrow tell,  
How death's cold hand has torn away  
The one we loved so well.

Our Willie dear has left us all;  
How desolate our home;  
There's not a spot where'er we go,  
But speaks, He's gone, he's gone.

A precious one from us is gone;  
A voice we loved is still;  
A place is vacant in our home,  
Which never can be filled.

CECELIA REID.

OCCOQUAN, Va., July 15, 1885.

**DIED**—May 31, 1885, **Mrs. Frances Morehead**, aged ninety years and some months. She professed a hope in Christ when young, was a firm believer in God's election, predestination, and salvation by grace, and at the same time had a feeling sense of her own unworthiness and weakness. She has been a subscriber of the SIGNS OF THE TIMES many years, and for a few years past it contained all her preaching. She was a widow and childless, but had many relatives and friends, whose visits and attentive kindness evidenced true regard, which was appreciated by her. It was beautiful to see the attentions of her nephews in her old age and affliction. She requested that there should be no

funeral, as none of her own ministers could be present, but that the hymn, "How firm a foundation," should be sung.

Yours in love and affection,

B. F. M.

CULPEPPER COUNTY, Va.

**DIED**—At Clayton, Del., on Friday, June 26, Mrs. **Emeline P. Campbell**, in the thirty-sixth year of her age. Mrs. Campbell was the daughter of brother and sister Riggs, of Bryn Zion Church, and will no doubt be remembered by very many who have been kindly entertained and cared for in that hospitable family. She had been married a few years to Wm. J. Campbell, but her health had been bad, and for some months past she had been quite a sufferer. An amiable and affectionate woman, beloved and respected by all who knew her, she has now gone, leaving a husband, parents, brothers and sisters, with many others, to mourn her departure. On the following Monday she was laid to rest in the family lot at Bryn Zion. "Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant."

E. RITTENHOUSE.

PLEASE insert in the SIGNS OF THE TIMES the death of **Miss Lydia Townsend**, which occurred Feb. 6, 1885. Her age was eighty-four years, six months and ten days. She had long been a worthy member of the Old School Baptist Church in Jay. She was baptized by Elder Joseph Purington. None, I think, who witnessed the triumph of faith in her last days but will say, "Let me die the death of the righteous." The last words of good-bye to all will ever be remembered by those to whom she was most dear.

A. L. WESTON.

NORTH JAY, Maine.

## TWO DAYS MEETINGS.

We have appointed a two days meeting at Hughsville, Va., on the second Sunday and Saturday before in August. We invite brethren of our faith to attend. Elders Wm. L. Beebe and Benton Jenkins are expected and desired by the brethren in our community. There are two trains each day from Alexandria, one at 11:00 a. m. and one at 6:00 p. m. Brethren coming will drop me a note at Hughsville, stating which train they will come on, and they will be met. Come on Friday if possible.

The Virginia Corresponding Meeting convenes on the Wednesday following.

JOSEPH FURR.

A YEARLY or two days meeting will be held with the First Old School Baptist Church of Roxbury, N. Y., on the first Wednesday and Thursday in September, being the first and second days of the month. A general invitation is given to the brethren and friends, especially to the ministering brethren. Those coming from the east will be met at Roxbury on the 11:00 a. m. and 6:00 p. m. trains; and those coming from the west on the afternoon express, on Tuesday, the day before the meeting.

Done by order of the church.

WM. BALLARD, Clerk.

## ASSOCIATIONAL.

THE Tygart's Valley River Old School Baptist Association is appointed to meet with the Annon Church, six miles north of Grafton, Taylor County, West Va., to begin on Friday before the fifth Sunday in August, 1885, and continue three days. Those who desire to visit this association from a distance can come to Grafton by rail, as the trains are passing daily each way. Write to Deacon Thomas Rogers, and he will arrange with the brethren to meet you promptly. His address is as above.

J. S. CORDER.

THE DesMoines River Association of Regular Predestinarian Baptists will hold their forty-fourth annual meeting, the Lord willing, to begin on Saturday before the third Sunday in August, 1885, and continue three days, with the Cedar Creek Church, eight miles north of Ottumwa, Wapello Co.,

Iowa. Those coming by way of Ottumwa will change cars on the Milwaukee R. R. and stop at Highland Centre. Those coming on either of the northern roads to Herrick, will change to the Milwaukee, and go to Highland Centre, three miles south. Brethren Stephens, McCormick and Dennis live within one-half mile. All of our faith and order are invited to meet with us.

R. SPEIRS.

THE Virginia Corresponding Meeting is appointed to be held, by divine permission, with Ebenezer Church, Loudoun Co., Va., to begin on Wednesday preceding the third Sunday in August, (12th) 1885.

Persons coming from a distance by railroad will take the cars on Tuesday morning about 9:00 a. m., either at the Potomac Depot in Washington or Alexandria, for Round Hill, on the Washington and Ohio R. R., where all will be met and taken to places of entertainment, and to the meeting on the following day. Brethren generally and lovers of the truth are heartily invited to meet with us.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

THE Maine Old School Baptist Conference will be held this year with the church in North Berwick, Maine, beginning on Friday, September 4th, at 10:30 a. m., and continue three days. There will be teams at the depot at North Berwick the day before the meeting, forenoon and afternoon, to take to the place of the meeting all who may come. All who would like to meet with us at that time for the worship of God are invited to come.

WM. QUINT.

THE Red Stone Old School Baptist Association is appointed to be held with the Red Stone Church, Fayette Co., Pa., commencing on Friday before the first Sunday in September, 1885. Those coming by rail can come within one-third mile of the meeting house by getting off at Smocks Station, on the Red Stone Branch, P. R. R. Those coming by way of Pittsburg or Uniontown should take this road. The time from Uniontown is 10:00 a. m., 4:00 p. m. and 5:00 p. m.; from Pittsburg, via Brownsville, 8:30 a. m., 11:30 a. m., and 2:20 p. m. Those coming to Smocks Station will be cared for by inquiring for brother Garland. The friends expecting to come by the B. & O. R. R. should notify brother R. Murphy, Perryopolis, Pa., of their coming, and he will meet them at Dawson.

Brother Beebe, can you come?

J. BEEMAN.

THE Sandy Creek Association will meet with Sandy Creek Church, at Hope, in Lasalle County, Illinois, on Friday before the second Sunday in September, 1885. Those coming from the north will stop at Tonica, on the Illinois Central R. R., and those from the south at Lostant, where they will be met and conveyed to places of entertainment. A cordial invitation is extended to brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE Indian Creek Regular Old School Baptist Association will be held with the Pleasant Hill Church, Delaware County, Ohio, commencing on Friday before the third Sunday in September, 1885, at 10 o'clock a. m., and continue three days. Those coming from the south will come by way of Columbus and there take the Columbus & Cleveland R. R. to Delaware, where they will be met and conveyed to places of entertainment. Those coming by way of Cincinnati will take the Cincinnati, Columbus & Cleveland R. R., and come to Delaware. Those coming from the west will come by way of Dayton, on the same road, to Delaware, where they will be met and conveyed to places of entertainment. Those coming from the north will come, by the same road, stopping at Eden Station. Those coming by way of Toledo will take the Columbus & Toledo R. R., and stop at Radnor; they will be met at both stations and conveyed to places of entertainment and to the meeting. The trains arrive at Delaware about five o'clock p. m. Come on Thursday before the meeting. Those coming

by private conveyance from the south and west will come to Delaware, and there take the Horse Shoe Road, and call on sister Margaret Veley, living about one mile and a half from Delaware.

A cordial invitation is extended to our brethren, especially brethren in the ministry.

ALLEN HAINES, Clerk.

THE Ozark Association is to be held with Pisgah Church, six miles southeast of Conway Station, on the St. Louis & San Francisco R. R., to commence on Saturday, at 10:00 a. m., before the first Sunday in September, 1885. Ministers and other brethren are invited to attend. Conveyances will be at the depot on Friday at 5:30 p. m., and on Saturday at 9:00 a. m.

G. W. RUSSELL.

By request of Elder B. F. Williams, pastor of Mt. Hope Church, Harrison County, Indiana, I wish to announce through the SIGNS OF THE TIMES that the next session of Mt. Pleasant Old School Baptist Association will be held with the above named church, twelve miles below New Albany, commencing on Friday before the first Saturday in September, and continue three days. Those coming by rail will meet at the Peyton House, Seventh & Main streets, New Albany, Ind., on Thursday before, where they will be met and conveyed to places of entertainment.

J. M. DEMAREE.

THE Tallahatchie Association will commence on Saturday before the third Sunday in September, 1885, and continue the two following days; to be held with the Pleasant Grove Church, Panola Co., Miss., twelve miles east of Como, on the M. & T. R. R.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk

THE First North Western Association will meet, if the Lord will, with Providence Church, Stephenson Co., Ill., on Friday before the fourth Sunday in August, 1885, at 10:00 o'clock a. m. All persons coming by rail will leave the train at Lena, on the I. C. R. R., where teams will be in waiting on Thursday evening and Friday morning. A cordial invitation is given to all that can meet with us, especially our ministering brethren. Come and see us.

By order of the association.

M. PARSONS, Clerk,

THE Lexington Old School Baptist Association will be held, if the Lord will, with the Schoharie Church, Schoharie Co., N. Y., on the third Wednesday and Thursday in September, (16th & 17th) 1885.

THE Western Association of Regular Predestinarian Baptists will be held with the Sharon Church, near Panora, Guthrie Co., Iowa, beginning on Saturday before the second Sunday in September, 1885, at 10:00 a. m., and continue the two following days. Those coming from the south and southwest will be met on Friday before at Monteith, on the Rock Island Branch R. R., six miles south of the place of meeting. Those coming from other directions will stop off at Panora.

WM. J. REEVES, Clerk.

THE Salem Association of Regular Baptists will be held with Friendship Church, Hancock County, Illinois, six miles southeast of Dallas City, five miles east of Colusa, seven miles west of La Harpe, six miles north of Burnside, on the Burlington & Carthage wagon road, commencing on Saturday before the third Sunday in September, 1885, at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends are cordially invited, especially the ministry of our faith.

C. G. SAMUEL, Clerk.

To the brethren and friends who expect to visit Salem Association of Predestinarian Baptists, of whom we hope to see a goodly number. The association will commence on Wednesday before the fourth Friday in August, 1885, at 10 o'clock a. m., and continue three days, with the church at Dry Creek, Kenton Co., Ky. Those coming by way of Cincinnati or Covington will take the Cincinnati Southern R. R. for Earlander, where

they will be met and cared for. Should there not be any one there, inquire for J. Jarrell. Those coming up the Short Line will change cars at Walton for Earlander. Should any come to Cincinnati or Covington the day before, they would do well to call on brother E. Helm; at Ludlow, Ky.

J. H. WALLINGFORD, Mod.

J. R. JOHNSON, Clerk.

THE Cows Creek Association will meet, providence permitting, with South Stotts Creek Church, in Johnson County, Ind., on Wednesday, the second day of September, 1885, at 10 o'clock a. m., and continue the two following days. Those coming by rail will come Tuesday evening to Franklin, from the north, on the J. M. & I. R. R., at 4:35 p. m., and there take the cars for Trafalgar, on the Fairland & Martinsville R. R., where they will be met and conveyed to the association, three miles north of that place. Those coming from the south will inquire for Moses Greer, who will entertain them. All are invited, especially the ministry.

By order of the church.

S. T. RIGGS, Mod.

THE Spoon River Association will meet, if the Lord will, with Union Church, in McDonough Co., Ill., Friday before the first Sunday in September, 1885, on the premises of John Hills, six miles south of Colchester, which is on the C., B. & Q. R. R. Teams will meet friends at Colchester Thursday p. m. and Friday a. m. Brother Hill lives two and one-half miles southwest of Middletown.

I. N. VANMETER, Clerk.

THE next annual session of the Licking Association is to be held with the Elk Lick Church, one mile west of Sadieville, to commence on Friday before the second Saturday in September, (11th) 1885, at 10:00 o'clock a. m. Those coming by rail by the way of Cincinnati on Thursday evening will be met at Hinton Station with conveyance. Train leaves Cincinnati 4:35 p. m. Those coming by way of Cincinnati on Friday will be met at Sadieville; train leaves Cincinnati about 8:30 a. m., arrives at Sadieville 10:30 a. m. Those coming by the way of Lexington will be met at Sadieville. Train leaves Lexington 3:43 p. m., arrives at Sadieville 4:30 p. m. We extend a cordial invitation to all Old School Baptists of our faith and order, especially the ministering brethren.

Done by order of the church at Elk Lick, Scott Co., Kentucky.

THE Maine Old School Baptist Association will hold their next session with the Whitefield Church, commencing on Friday, September 11, 1885, and continue three days. Friends taking the cars for our meeting will be met at Gardiner Station, on the day before the meeting.

H. CAMPBELL.

THE Greenville Predestinarian Baptist Association will be held, the Lord willing, with Darby Run Church, Franklin Co., Ohio, commencing on Friday before the first Sunday in September, 1885, at ten o'clock. Those coming from the north, south and east will go to Columbus and take the I. B. & W. R. R., and stop at Galloway. Those coming from the west will come on the same road and stop at Galloway.

J. G. FORD.

THE White Water Old School Baptist Association will be held with the Sugar Grove Church, in Union County, Indiana, commencing on Wednesday before the second Saturday in August, 1885, and continue three days. Those coming from the west will take the Cincinnati, Hamilton & Dayton R. R., at Indianapolis, and go to College Corner, where they will be met by the brethren on Tuesday, and also on Wednesday morning. Those from the east, by the same road, from Cincinnati or Hamilton, will stop at the same place, and will be met. If any come in the night, inquire for Elder George Harlin, or

Elias Thomas, and they will be cared for. A cordial invitation is extended to our brethren, especially brethren in the ministry.

By order of James Pentecost, Deacon and Church Clerk.  
GEORGE S. WEAVER, Pastor.

To the messengers and brethren wishing to attend the Predestinarian Baptist Association, to be held with Mt. Oak Church, Fayette County, Ohio, to begin on Friday before the third Sunday in August, 1885.

Those coming from the south and east will stop at Jeffersonville, on the O. S. R. R. Those coming on other railroads to Washington C. H. will change cars there for Jeffersonville. Those coming from the north and west will stop at South Solon, O. S. R. R. Those coming on the Little Miami R. R. will change cars at South Charleston, for South Solon.

Remember the above given stopping point. Friends will be there to care for the passengers and furnish them homes.

THE Morgan Association of Regular Baptists will be held, the Lord permitting, with Union Church, near Prentice, Morgan Co., Ill., on the C. & A. R. R., commencing at 10 o'clock a. m. on Saturday before the third Sunday in August, 1885. All who are interested in the welfare of Zion are cordially invited to attend.

GILES REEDER, 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.

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. 53. MIDDLETOWN, N. Y., SEPTEMBER 1, 1885. NO. 17.

## CORRESPONDENCE.

STATE ROAD, N. C., August 7, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I again make the feeble attempt to write for your inspection a few lines in connection with what I have written and you have published in the past, this being my third letter to you, and probably my last; but I feel most thankful to God that he has given me favor in your and the distant brethren's sight.

In the close of my last letter published in the SIGNS OF THE TIMES it will be found that after the Lord Jesus revealed to my mind his church in her militant organization, or revealed to my understanding that he had a visible kingdom set up here in the world, I began to inquire if such a thing as people meeting together to worship and serve the Lord was in existence in my surrounding country; and having none to inquire of but my father, I inquired of him, as I said in my last letter. But I being so deficient in language, I suppose he did not understand my meaning, and therefore gave me no satisfaction, until one day I saw certain people pass within a few hundred yards of the old house. The thought struck me that those people were going to some set place to worship God, so I asked my father where they were going. He said, "To their church meeting." Then I began to inquire what they did, &c. He told me a little about what they did, and my soul was filled with joy and gladness; and from that time my desire was to follow them to their place of worship and see what they did. But I was a poor, ragged and barefooted boy, and was deprived of going; but my prayer was daily, O Lord, hasten the time when I may be prepared, to go with these people and worship thee. When the above mentioned persons would pass (for they passed that way every month) I would look after them and weep most bitterly, because I could not go with them. But the Lord led me on in his own appointed way, sometimes down in the dark valley of doubting, and greatly fearing my eternal destruction; for said I, Why am I such a great sinner, if I am a saint? for God's people are a righteous people, and commit no sin, would be my thoughts. Then another thought would come to me and say, Why has the Lord revealed so many heavenly things to my soul if I am not one of his beloved saints? Surely I am one of those loved ones. Then would heavenly light spring into my soul, and shine all around me, and my soul would be filled with glory unto God; and this glory was

and is mingled with holy fear, for in the midst of all God's teachings, when the light of his countenance shined upon me, and when I would have the revelation of Jesus Christ, then it was that I would fear the Lord. In all these fears there would be the voice of the Comforter, and the voice of the angel, as it were, would sound in my soul, "Fear not: for, behold, I bring you good tidings of great joy." Then my spirit would revive, and be lifted up in praise to God, and would confess as did Jacob of old, and say, "It is enough." My Savior lives for me, and is my sufficiency for salvation, and is my only Mediator. Thus I could join with the angels in saying, "Glory to God in the highest, and on earth peace, good will toward men." At these heavenly seasons I had no enmity against any one, but all was peace and love. I could take my worst enemy in my arms and carry him to heaven, if in accordance with God's will. O what heavenly seasons of divine grace are these! for in those heavenly visitations how sweetly our souls do rest in that peace that remains for the people of God. My soul, while feasting upon this heavenly manna, would be constrained to cry out, I shall rest easy, for surely I have eaten and am satisfied. I will thirst and hunger no more, for my doubts are forever gone. I will ever praise Jesus, my Captain. But time rolled on in ups and downs, troubles and trials. In many ways did I seek peace, when in the dark dungeon of doubts and fears; for it was my almost daily condition to doubt and fear, and it was seldom that I had such heavenly seasons as above described. As I passed on through this wilderness my almost daily lot was to mourn, and I found that there was no pleasure for me in anything on earth; therefore I had no treasure on earth. If I am not deceived, I had a treasure in heaven, for my whole mind was on those visions which came down from heaven. But notwithstanding all my heavenly seasons, I could not help doubting almost daily my being a saint; for I was so prone to sin that I could not see how I could be a saint, as I thought that God's people were a righteous and holy people, morally speaking. Still I could not keep my mind away from those heavenly seasons which I had so greatly enjoyed; and I could not get rid of that continual emotion in my breast, Lord, if I am deceived, undeceive me. O Lord, I want to be a christian above everything else. I would find myself saying sometimes, O Lord, keep me from sinning, if nothing else, for

I would rather die than sin. O how great my pain was because I could not be perfect. This was and is the cause of all my trouble; but it was for my good, though I did not know it. I went on in this way, trying to keep from sinning, until my father got uneasy about me, for he thought I was going to lose my mind; for I would be so engaged in studying that I would go from day to day, for a week at a time, with my head bowed to the earth, and had nothing to say to any one; and when my father would say anything to me about my strange condition, as he called it, I would say to him, "I want to go with those people to meeting." This was all he could get me to say. Then he would say, "O, that is all foolishness." So I worried on in great vexation of spirit. Finally I received a spirit of murmuring in my mind, and I would find myself saying, "Ah, Lord, my day is a day of great trouble, and my soul is even sorrowful unto death." Finally I tried to give up all hope, and thought I would just submit, and go on as I had before I had been troubled in this way; but my thoughts were all vain imaginations. The blessed Comforter in mercy would awaken me, for when I would sin my conscience would quake; and thus I learned that I could not control my mind for one moment of time, for it was in the hands of the Lord. Sometimes I would go for weeks at a time with my heart so hard that it seemed to me if everybody had been dead I could not have shed a tear; and if I had known that the Lord would have smitten me down to hell I could not have felt the weight of prayer. Then my prayer would be, O Lord, afflict me or chastise me, that I may be humbled down, down in the very lowest dust of humility, and melt my heart into a great fountain of repentance, that my eyes may flow with floods of tears. And when my prayers would be answered, then I could shed tears with much delight, and could say, O how I love to lie down in the house of mourning; for it is here we find the joy of banqueting, and here is where we learn that Jesus is our only refuge from the storms, and the only covert from the rain, and the only rock to shade us from the burning sun, in this desert, the land of sin, and that his banner over us is love. Then,

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me,  
His loving-kindness, O how free!

"He saw me ruin'd in the fall,  
Yet lov'd me notwithstanding all;  
He sav'd me from my lost estate,  
His loving-kindness, O how great!

"Though num'rous hosts of mighty foes,  
Though earth and hell my way oppose,  
He safely leads my soul along,  
His loving-kindness, O how strong!

"When trouble, like a gloomy cloud,  
Has gather'd thick and thunder'd loud,  
He near my soul has always stood,  
His loving-kindness O how good!"

So I was very much afraid of fleshly pleasures, lest I should be taken captive by the carnal mind, which is enmity against God, and cannot be subject to his law. My desire was to be obedient unto him, who had, as I hoped, called me with an holy calling. But vanity and vexation of spirit being my portion in this desert land of sin and sorrow, I would find myself forgetful of God, again and again, which would cause me great trouble; and when my heaviness would depart from me I desired it to come back upon me, in order to humble me, and cause me to gird myself with sackcloth and sit in ashes; for said I, How good it is to trust in the Lord, and to look to him for all my support. So I traveled on, still having the same great desire to learn to read; and by this time, after spending many nights in hard study, I could read in my spelling book very well, which made me anxious to learn more. I kept on studying my spelling book, and O how I loved that book! The great love I had for this book caused me to lose many hours of sleep. One day I espied some papers on the top of our old cupboard, and sat down to read them; but I made slow progress. I sewed those leaves together, and saved every piece. My love was great for those little leaves, for they taught me about God. They were parts of the five books of Moses, and a few leaves of Joshua and Judges. O, said I, how happy am I, that the Lord has given me such a gift as these dirty leaves, that I may read of his dealings with somebody else besides me. When my father came in I asked him if he knew how those leaves came to be on top of the cupboard. He said he did not, but he supposed that my mother, many years ago, while she was living, put them there. Notwithstanding my incorrect spelling, my reading of those few leaves of the holy book gave me much comfort at times, while at other times all seemed to condemn me; for the commandments, when I was in doubt and fear, (for when the commandment came, sin revived, and I died,) would condemn me, and I had no refuge to shelter me from their dreadful strokes. But when the holy Comforter would come, and my faith in Jesus revived, then I would feel safe, resting in Jesus as my all. All along, while reading those leaves, I found a

witness to my vision and experimental travail. Now these strange leaves which had fallen into my hands had awakened my curiosity to a great extent, and therefore I began to inquire of my father from whence these leaves originated. He said that they originated a great many years ago, he thought; "for," said he, "they are a part of a very large book, which people call the Bible." The more I read my few leaves of the Bible, the more I loved them, because they testified of the name and power of God, and that he was and is the salvation of his people. As time kept passing on, one Sunday morning I began to beg my father to go with me and my two little brothers and one little sister to our old grandfather's. Finally we all went; and after I had been in the cottage a few minutes I saw a large book lying on the bed. I went and took the book, and opened to a picture, and it was the picture of Jesus, where he was crucified. I was greatly astonished, but began to read about Jesus being crucified, and was immediately filled with joy. I asked grandfather what kind of a book it was, and he said it was the Bible, and began to tell me about it. I listened with wonder and astonishment, and my soul was filled with joy as the old man sat in his chair and talked; for he was well stricken in years, his head being white, in blossom for the grave. Notwithstanding my much joy, I did not reveal to the old man any of God's dealings with my soul. The evening came on, and we returned to our sorry home, and then I began to beg my father to get me a Bible. He said I would have to raise tobacco to get it. So in the spring of 1875 I set about to rear a crop of tobacco, in order to purchase for myself a Bible. I would work at my tobacco every night, while the balance of the family were abed; for my father had me to attend a large crop of corn, and I made it a rule after plowing all day to go and eat my supper, and then work at my tobacco until ten or eleven o'clock. Now, said I, I will raise this tobacco, and buy for myself a Bible and some clothes, and that will enable me to go to meeting. So time passed on, and I raised and took care of a fine crop of tobacco. In the spring of 1876 it was sold, but I did not get anything but a Bible, and that I have till this day; but all my hopes of going to meeting were perished. As soon as I received my Bible I began to read it, and every spare moment was spent in reading, or in trying to read. I read in the New Testament mostly, and there was nothing singular nor strange with me while I tried to read it; for as I read it seemed that I had always been familiar with what I was reading, although I had never heard nor read the New Testament Scriptures. Now the great cause of my familiarity with the New Testament was that the substance of those Scriptures had already been revealed to me by the God of heaven.

Brethren Beebe, I have been very sick with a cold and chills and fever. Correct mistakes. I am your brother in hope,

WM. R. WELBORN.

WARWICK, N. Y.

DEAR SISTER:—No doubt you will be somewhat surprised to receive a letter from me, a stranger in the flesh. I have had a strong desire to write you since I read your letter in the SIGNS to sister —, it did me so much real good. You asked her if she had any trouble because she thought of and desired so little to read the precious word. O, my sister, that is one of my greatest troubles. Once I could read it at any time, and, as you say, thought I had performed a religious duty; but now it seems almost like a sealed book. I have had a name among the Old School Baptists over two years, and O how many ups and downs I have had in that time, and how many doubts and fears. Many times I have been tempted to go to the church and ask to be excluded, as I had deceived them; but for some reason I was not permitted to go. I feel now that I could not ask for such a thing, unworthy as I feel myself to be. I can truly say,

"I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile, so prone to sin,  
I fear that I'm not born again."

I feel like telling you some of my experience. I was brought up in the Sunday school. I tried to be a good child, and prayed night and morning; and when my young friends would go forward and unite with the church I felt I was worse than they, for I did try so hard to get religion. Time went on, and sickness and death entered our family. I then felt more in need of seeking Christ, and was very much troubled in mind. We came to Warwick in 1872. I knew nothing about the Old School Baptists, and when I heard them preach I thought it was no religion at all. I felt I would as soon join the Catholics as join them. I almost hated the name of Old School Baptist. The New School Baptists were holding a revival. I attended their meetings, and was in the right mood to get excited. I thought I saw myself a sinner, that I had met with a change; therefore I offered myself to the church, and was received and baptized nine years ago the fourteenth day of last December. I was satisfied with myself for awhile, until the spring of 1876. I had been very sick all winter, and not able to attend meeting. One night, the last of May, I had a dream which frightened and worried me very much. In the morning there was a great cloud hanging about me. It was Saturday, and I made up my mind that if I lived till the next day (which would be the first of June, and communion) I would go to meeting and see if it would do me any good. The day came, and it was a bright, beautiful day; but I went with a sad, aching heart, and communed with them. I felt I was doing something I ought not, and could not live to go through with it again; but I did commune with them twice after that. On my return home I found myself feeling much worse than when I left, and I asked myself many times what was the matter, and what I had done that

I should feel so. The Old School Baptist Association was to be held in Warwick that same week, and our folks were making great preparation for it; but for my part I wished it many miles from here. It came, and many dear ones made their home at our place. I did not attend the meeting; but one evening, just after tea, one of the family told me there would be preaching at the house that evening. I thought as soon as my work was done I would retire, and just as I was ready to go one of the dear ones came to me and said, "We are going to have some speaking; won't you go into the room?" The voice sounded good, but I went much against my will. Our dear old Elder Gammon preached. I cannot tell what portion he spoke from, but through his preaching I was made to see my sins in their deepest and blackest dye. I thought there was no one in the world like me. I did not compare myself with others, as I did before, but I think I saw myself just as I was. Sister, you know something of what I suffered, for you have traveled the same path. I kept on feeling worse and worse. I tried to read the Bible, but it was like Greek to me. I found no comfort in anything. I tried to make myself believe there was no God. I remember one day, when I was having these feelings, I was in my room alone, and it seemed that something touched me. I raised my head and looked out of the window. The sun was shining, and as far as I could see the world looked beautiful, and I said, Can I ever doubt again that there is a God? No, never! I even went so far as to try to take my life. At last I sent for the New School minister. He came, and I tried to tell him my feelings, but he would not listen. He made great allowance for me on account of my poor health and the nervous state I was in, and asked me if I could repeat the twenty-third Psalm, "The Lord is my Shepherd," &c. I told him I could, and he said that was all that was necessary. I cannot tell you how felt. If he had said some cruel, ugly thing to me, I would not have felt so badly. I felt that if I could repeat the whole Bible it would make no difference, and that it would do me no good. I felt satisfied that I could do nothing for myself, and if I was saved at all it would be through God's good mercy. So you see I received no comfort from that visit, but I could not be reconciled to give up the New School Baptists, and yet I had no love or fellowship for them. I thought that I was deceived in myself, that these feelings were only imaginary, and that I was forcing them. O what a state I was in! The Old School Baptists had no minister at that time, but now and then supplies. I went when there was preaching, and wished that no one would speak to me, and that I could go in and out without being seen. I tried hard to keep my feelings to myself, and yet some seemed to know them. At last the church gave Elder Pollard a call, and he accepted, and how glad I was when I knew there would be

preaching every Sunday. I attended church meeting from time to time, and every time I would think that I would not go again; but as the time drew near I had a great desire to go, and in fact felt I must go. So after a long struggle I went before the church and told them what I felt the Lord had done for me, and a month from that time I was baptized. It was the brightest and happiest day of my life, although in the morning there seemed to be something, and what that was I did not know. But as I was going down to the water that feeling left me, and I felt that I was following Christ's example. I felt his presence with me, and for a few days after my baptism it seemed as though I might be the happiest being on earth, and as though, after so long a struggle, I had just got home. You know, my sister, something of how I felt better than I can explain. I do not think the fullness of that joy can be expressed in words. But all at once the cloud came. My joy was gone, and I felt it was all a delusion from the beginning, that I had never met with a change of heart, that I knew nothing about the new birth, that I had been deceived, and that I had grasped and clung only to the shadow. But what hurt me most was, I had deceived those so dear to my heart, and my mind was fixed upon making all the amends in my power. I would go to them immediately and tell them of my hypocrisy. It would be humiliating to do so, but no other way was left. Do you think I was permitted to go? No. And why? Simply because by so doing I relinquished all hope. What, part with our little hope? No, not in any sense can we part with it. Be it ever so small, it is all we have, and we cling to it. I never had any great evidence of having passed from death unto life, as I have heard many tell; but the little evidence I claim I would not part with for the whole world. I would sooner part with every friend I have than give up the hope of my acceptance with God. It seems to me that after having by faith viewed the Lamb of God as dying for us and bearing our sins in his own body, it ought to be to us sufficient evidence of his love; and instead of repining, we have the greatest reason to rejoice.

I see my letter is already too long, and I ought to close. I hope, sister, you will forgive me for the privilege I have taken to address you. I am confined to the house most of the time on account of poor health. I am a great sufferer at times, and feel to cry out for home, for rest, for heaven.

"I would not live away—no, welcome the tomb;

Since Jesus hath lain there I dread not its gloom.

There sweet be my rest till he bid me arise,  
To hail him in triumph descending the skies.

"Who, who would live away, away from his God,

Away from that heaven, that blissful abode,  
Where the rivers of pleasure flow o'er the bright plains,  
And the noontide of glory eternally reigns?"

Your unworthy sister, if one at all,

MARCELIA THOMPSON.

WAVERLY, N. Y., August, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By consent of the two sisters, I send you the inclosed letters for publication in the SIGNS OF THE TIMES.

Your unworthy brother,  
D. M. VAIL.

PHILADELPHIA, Pa., June 22, 1885.

MUCH ESTEEMED FRIEND AND BROTHER:—I feel somewhat inclined to write to-day, but it seems that when I take up my pen to begin, all my thoughts leave me, and I do not know what to say. The last three or four weeks, I think, have been my happiest days. I have enjoyed more peace of mind in regard to my spiritual welfare than ever I thought I should be permitted to do. How merciful the Lord has been to me, to keep and watch over me through all my life of sin; and he has, I trust, brought me at last to his banqueting house, and his banner over me is love. At times my mind is carried above the things of this world, and I think, How vain they are, compared with the knowledge of the truth of the gospel, which I hope it has pleased the Lord to bring me into. And yet there are doubts that arise sometimes, and almost blot out these things entirely, and I wonder if I have not deceived the church. I hope I have not. It seems very wonderful that I, even I, should be permitted to enjoy these things. But I know I cannot deceive God. All things are in his hands, and he can do with us as he sees fit.

"Ere he called me, well he knew  
What this heart of mine would do."

And I think sometimes, when I am doubting whether I love the Lord, I could not enjoy meeting with the saints, and find the promise sweet, if I did not love at all. Then I feel like singing,

"Let me love thee more and more,  
If I love at all, I pray;  
If I have not loved before,  
Help me to begin to-day."

I know that he who knoweth all things, knoweth the desire of my heart, and he doeth all things well.

"My spirit looks to God alone,  
My rock and refuge is his throne;  
In all my fears, in all my straits,  
My soul on his salvation waits."

It is he who appears my helper now, and in all times of need may I ever look unto him, who is the author and finisher of our faith.

But I have not told you anything of our baptism. My cousin and I went to Welsh Tract on Saturday after the association, and were there in time to attend the Saturday meeting. Another dear sister came before the church that day and told them what great things the Lord had done for her, and there the three of us were baptized on Sunday morning. Such a beautiful morning I never before saw. My feelings I cannot describe. I thought of what you said, that you hoped the Lord would give me strength to walk in his commandments; and I felt that the Lord did strengthen me, for I had a longing to follow my blessed Savior down into the watery grave, and be buried with

him. I can feel sometimes that my sins were washed away; but it is only for a very little while, and that is what makes me doubt, and I think it may be that I have grasped at the shadow and missed the substance. But there are many passages of Scripture that come into my mind which give me such comfort as the world knows nothing of. "We know that we have passed from death unto life, because we love the brethren." I know they are the only people that I do love, and I have been made at times to rejoice with joy unspeakable and full of glory. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." Since my first exercises I have had faith to believe, "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." Yet I have doubted that it was the Lord's work. It may be wrong to doubt in that way, but nevertheless I did. When I went to church I had no plea to make, except Christ died to save sinners, of whom I am chief. And while I knew that God would be just to banish me forever from his presence, even while crying for mercy I sang praises to his holy name. And I now trust in him, who has brought me thus far, that he will not leave me comfortless. I think I have been led beside the still waters, and been made to lie down in green pastures, for in time of trouble he spoke peace to my soul. I never before enjoyed a meeting so much in my life as I did the last association at Southampton. Only think of how many, many good sermons I did not hear, because I could not. But I am thankful that I can hear now. "Blessed are the people that know the joyful sound." "My sheep hear my voice, and I knew them, and they follow me." They do not have to be coaxed, neither driven, but willingly and gladly they follow on. For so I found myself being sweetly drawn, step by step, into a knowledge of the truth as it is in Jesus. O sweet rest for the weary, who have been thinking they must first do something for the Savior. But all at once it comes to us. The work is finished; it was finished on the cross.

"Nothing in my hand I bring,  
Simply to thy cross I cling."

I did not think of writing so much when I began, but I got started and could not stop. I think I have written quite enough this time. I would be very much pleased to receive a letter from you, and I hope you may be in the spirit of writing soon.

Your unworthy sister, if one at all,  
MARTHA J. MYERS.

PHILADELPHIA, Pa., July 8, 1885.

ELDER VAIL—DEAR BROTHER:—I thought I would make the attempt to write to you, although I cannot write anything of much interest. I will try to write a little of my chris-

tian experience, if I have any. I think sometimes that perhaps it is all imagination with me; but when I read and hear of so many who feel the same things, my hope seems more precious to me than it ever did before.

When I was about twelve years old, I thought I would like to be a christian; but I thought I would put it off till I was older. There seemed to be something very sweet in the two hymns, "Come, thou fount of every blessing," and, "Guide me, O thou great Jehovah." I often wept over them, yet I knew not what made me weep when I would sing them. But those feelings wore off until I was about sixteen years old. Then I used to go to "Advent" meetings, and I thought I then would try to be a christian; so when I saw the minister alone I told him it was a pleasure to me to come to meeting, and he said, "Come and go with us." I told him I would like to be baptized, and he said he expected to baptize on the next Sunday week. I told him he must talk to my mother; but she, being an Old Baptist, would not hear to it, and forbade me going there to meeting. But I used to start away from home in another direction, and when I would get out of her sight I would go there to meeting. I kept on going till the minister told me he was going to have baptism again, and if I so desired he would baptize me, and my mother would not know anything about it; and I did so. How deceitful my heart was. I felt that I ought to have a change of heart, and I did not know how to get it. I thought if I joined the church, perhaps I would get it in that way. I still kept on, working for myself, till I could not work any longer. Then the thought came to me, that of myself I could do nothing. I did not know what to do, nor which way to turn. I did not want to confess that I had grown tired of the Adventists. I went to hear Elder Staton preach here in Philadelphia; and I think it was then that the Lord gave me an understanding heart and a hearing ear, if indeed I have one at all. The sermon seemed very different from what I had ever heard before. I had always thought they were such a selfish people, but they did not seem so then. I saw it was the work of the Lord, and I could enjoy it, and that was something I never did before. I wanted to talk to Elder Staton, but I had no opportunity then. The next time he came here he preached at our house in the evening. I was talking with him in the afternoon, and he asked me if I had a hope. I told him I did not think I had. He then quoted this, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" I knew then that I had been hoping for something, and it came to me after he had gone away that I had been hoping ever since I heard him preach before. I wrote to him, and received some very good letters from him. He spoke about my going before the church. I had not dared to think that such a vile worm

of the dust as I was could be worthy of fellowship with the Old Baptists. But on the Saturday before the fifth Sunday in May I offered myself to the church, and was baptized (with Martha) on the first Sunday in June. I think if ever any one was fed with food from above, I was at the association at Southampton. I kept looking forward to the following Sunday, expecting it to be a happy day to me. All day Saturday the words kept in my mind,

"He leadeth me! O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis my God that leadeth me."

But on Sunday morning I thought I was not fit to go, and wondered what I was going for; but while standing in the water, while Elder Staton was speaking, I felt a sweet peace of mind that I cannot describe, a peace that passeth all understanding. "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 should like to have a letter from you very much. I read your letter to Martha, and the contents were eagerly devoured. I often think,

"'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?"

"If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly, sure, can they be worse  
Who have never heard his name."

I think it is time I bring my letter to an end. Hoping you will answer it soon, I will close, for I think you will get weary before reading it through.

I am your unworthy sister, if one at all,

AMY J. STOUT.

OCOQUAN, Va., Aug. 7, 1885.

DEAR BRETHREN BEEBE:—I inclose you the experience of sister Lucy Bell, who was baptized in the fellowship of the Occoquan Church the 12th inst. The communication speaks for itself. It breathes the feelings of one of the Lord's "little ones" in the holy kingdom of his grace. How divinely blessed we are to be under the guidance of such a Spirit, to be humbled under a sense of what we are by nature, and of the wonders of the love of our God. Sister Bell seems troubled because she told so little, as it appears to her, to the church; yet in language full of meaning she told clearly then, as now, the wonderful story of Jesus and his love.

WM. M. SMOOT.

MINNEVILLE, Va., July 20, 1885.

DEAR BROTHER SMOOT:—My mind has been deeply impressed within the last few days to write a few lines to you concerning my experience and feelings. Why did I go before the Lord and his children with such a mind and with closed lips? for it seemed that my mind was crowded so much at that time, I could hardly speak a word; yet my heart was there, and I could not stay away. I had many trials to get to meeting

on Saturday, but I knew it was all just as it was intended to be. I have, however, many doubts and fears. Am I a child of God? Am I fit to be numbered with his children? Sometimes I think that I did wrong to ask so great a blessing, and I fear that I have deceived them. Sometimes I think that if you all knew me as well as I know my sinful self, you surely could not have fellowship for me. But I thank God, if I know how to be thankful, for the many blessings that have been bestowed upon me in times past, as well as in the present. One thing bears greatly upon my mind, that I could not have liberty to tell, if words could tell, what I have experienced, yet I have a great desire for the Lord's dear children to know it. The dear Lord knows our every thought, and if he is for me, who can be against me? I cannot see to read the Bible very much, but I feel very thankful that I can see to read a large print. I love the Scriptures of divine truth, and as far as my understanding goes they are very comforting to one cast down. I know that I have never read the Bible very much, nor have I a good understanding of it, nor will I ever have, without the Lord sees fit to reveal it to me. But I trust in him, and all my help must come from him. I think that I tried as hard as any one could to do something toward saving myself; but I felt that nothing that I could do was pleasing in the sight of our God. As well as I can remember, about two years ago, when I was cast down, almost lifeless and speechless, I did not care to talk to any one, and hardly cared to be with any one. I felt like I ought to go to the woods and stay alone; and sometimes I wandered thus, and felt like one lost and cast out alone. I thought that every body on earth despised me, and worst of all, I was afraid that I was despised of God. I became very nervous and afraid, yet I could not tell what I was afraid of, but death and what my future would be. I thought that there never would be an end to my grief; I felt like I should grieve my very life away. In fact, my strength failed, and also my mind, until I scarcely knew anything or what to do. I could neither eat, sleep, nor rest in any way. Time seemed to move very slowly, and days almost seemed weeks to me. I felt I was anxiously awaiting some appointed time, but what could I think of but death? Yet I did not feel fit to die. The sight of my eyes gradually failed, and last fall I had a severe spell of sickness. No one knew what was the matter with me. I had severe pains in my head, and suffered more in mind than in body. The doctor gave me medicine, but that did not seem to do me any good. I did not care for, nor could I think to take the medicine, for I did not want any such remedies. The doctor finally said that I had the hysterics. I told him that I did not think that he could cure me, and he need not come any more. Thus I lingered on in that state of mind until last spring.

My life seemed almost worn out, and my feelings gave way in despair. Day after day and night after night have I wrung my hands and cried to the Lord for help and mercy, and to save me from destruction. I never felt that he heard my cry, until last March, when it seemed that my whole soul was calmed with peace. This was the greatest relief that I ever experienced, and that gave me a little hope. This peace came at an unexpected time, when I was in despair, and had given up all hope. I had felt sure that I was condemned to die, and would be eternally lost. My mother stayed with me five weeks. They all thought that I would die. This was in last February. I even went so far as to tell them to bury me at Oak Grove, and for you to preach my funeral; for I felt drawn to Oak Grove in some way, and loved your preaching. But since the second Sunday in March I have felt like another person, though I have many trials, doubts and fears, and am at times cast down so low that I have but little hope. But this little hope is greater than all the world to me. Well, after all, I cannot tell you much of my experience. I wish that I could, for I have had more trouble than words can tell. But I am assured that all things work together for good, though we may not see it at the time. On the morning that I was baptized, I felt sad and grieved, but after I got to the water the rest of the day was the brightest that I ever experienced. I think that I would have felt so happy that day if I had only had liberty the day before to have told you more. Did you ever know one to come to the church as ignorant and wretched as I was? My husband never believed the Old School Baptist doctrine, nor loved it, until that day. He said that he never had such a feeling in his life before, as he did when I started into the water. He said he did not think that he could have felt worse had they been carrying me to my grave; but it might have been a different sorrow. I do not think, however, that I ever felt as calm in my life as I did at that time.

Well, I think that I had better stop writing, unless I can do better; but I am a very poor creature any way, and how can I write anything good? What I have written looks so indifferent, that I do not like to send it; but I would like you to give me your views on what I have written. If I have done wrong in writing, I hope to be forgiven.

Your unworthy sister,

LUCY S. BELL

GRAEFENBERG, Ky., Aug. 2, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I was permitted to say but little on the day I offered myself to the church, I will now endeavor, if the Lord will guide my thoughts, to lay before the brethren what I hope the great I Am has done for poor unworthy me.

In the month of February, 1875, I was chopping wood in the forest, and while chopping one morning it

seemed that I wanted to vent my spite on the Old Baptists. I was cursing them, and wishing them all in hell, and would have sent them there had I only the power; but I was soon shown that I had no power at all within myself. About one o'clock I was struck with a feeling that I never had before. I thought I was going to die. I could not work, so I sat down on a log, thinking it would soon wear off; but I felt so miserable there that I concluded to walk over to where one of my neighbors was chopping and talk with him awhile, thinking it would relieve me; but when I got there I felt that I wanted to be away off by myself. We passed a few words with each other, when I turned around and started back to where I had been at work; but before I got there my attention was drawn to a tree on my sister's land. Though I had plenty of my own, I felt like I would rather have that one than a dozen of my own. Then I thought as it was not mine, it would not be right to cut it; but I yielded to temptation, and went to work on it. I cut it to fall the way it leaned, but it fell another way. It struck another tree, one limb broke off and came whirling right at me. I started to run, looking back at the falling limb. I ran against a bush covered with running briars. I surged against it with all my might, but it appeared to be as solid as a wall. By this time the limb was so close to me that I tucked my head that it might not break my neck. Just then the bush gave way, just enough for the limb to fall right at my feet. Before I raised my head I was made to exclaim aloud, "O! it is the Lord's work, to show me what a poor, sinful, hell-deserving wretch I am." I went on for some time under a heavy weight of sin, with not even a ray of light. Then I was stricken down with typhoid pneumonia, and lay for some time in that condition. I was carried to hell, either in a dream or vision, I know not which. Then I was not conscious for some time. The first thing I recollected was hearing my wife praise one of the physicians for carrying me through. I said, "The Lord has been my great Physician." I then had a great desire to read, but the doctors would not allow me to do so for some time; but when I did open my Bible, and commence reading, it seemed like a new book. I saw it in a different light to what I had ever seen before. I then loved the Old Baptists, and had a great desire to be with them, but felt so unworthy that I stayed away from them for seven years longer, when, as I hope, I was made to ask a place amongst them. On the fourth Friday in July, 1883, I was at work in a meadow by myself. About eleven o'clock I was trying to ask the Lord for more light, for I felt that I was in the dark. When I raised up, if I am not deceived, the Lord overshadowed me. I then promised that I would go the next day and offer myself to the church; but I did not go. I have made more promises to

my God, and all for naught, so far as keeping them is concerned, until I have lost all confidence in the flesh. I am made to exclaim with the apostle Paul, "So then it is no more I that do it, but sin that dwelleth in me." On the fourth Sunday in July I attended Little Flock Church. There were three, a mother and two daughters, baptized. While they were in the water I thought I could willingly give the world up if I was only a fit subject to follow the same command of the dear Savior. When I left the water I promised again to offer myself to the church; but when the door was opened for the reception of members I could not move off my seat until they were about through singing. The first thing I knew I gave brother Newkirk my hand. I was received, and baptized by Elder Newkirk on the fourth Sunday in August, 1883. But I feel so unworthy at times that I fear I have deceived the dear brethren and sisters; yet I have some bright seasons, though they are short. One comfort to me is, I know I love the brotherhood; yet when I look within this sinful body of mine I cannot refrain from doubting. I can well use the language of the poet,

"Yet save a trembling sinner, Lord,  
Whose hope still hovering round thy word,  
Would light on some sweet promise there,  
Some sure support against despair."

Brethren Beebe, if you think this worthy the space it would occupy in your valuable paper, you may publish it; if not, burn it, and all will be right.

From one of the least of saints, if one at all.

JULIUS C. GIBBS.

"THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone [or going, margin] out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."—Matt. xxv. 1-12.

DEAR BRETHREN BEEBE:—I wish, as said Elihu, to show my opinion upon this parable given by the Lord Jesus, as it has been upon my mind considerable since reading your editorial in a late number of the SIGNS OF THE TIMES on this parable. The kingdom of heaven, here likened unto ten virgins, was at the time when the Son of God made his advent into the world; when both wise and foolish had the same right and privileges to the service of God under the law; and in a law sense all had their lamps, and in that law service all could burn or give light. And

here I will say, that in this law service is how the foolish could be called virgins. But when the Bridegroom came, and the gospel kingdom was set up, "the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire." Here, in this kingdom, every worshiper must "Bring forth fruits meet for repentance." Under the law or temple service, did not the Scribes' and Pharisees' lamps burn very brightly, at least before men? But when the forerunner of Jesus said, "O generation of vipers, who hath warned you to flee from the wrath to come?" did not their lamps go out? Now I do not see how we can make it appear that these five foolish virgins are the children of God in a spiritual sense, and became foolish by disobedience. The parable says, "Five were wise, and five were foolish." This was their state or standing. The five wise were made so by the grace of God, and the necessary qualifications given them, which enabled them to go in with the Master. Again, if the foolish virgins were so upon the ground of the neglect of duty, they must have made amends when they went and bought oil, and came and asked for permission to enter. But the Lord said, "I know you not." If these were the children of God, he would have said, "Come in, ye blessed of my Father." For he has said, "Seek, and ye shall find; knock, and it shall be opened unto you. For every one that seeketh findeth, and to him that knocketh it shall be opened."

Now, brethren Beebe, do with this just as you may think best, and I assure you that all will be right with me. If you publish, please correct, as I am a poor scholar.

As ever, I hope to remain your brother in gospel bonds.

G. E. MAYFIELD.

HEPPNER, Oregon, July 19, 1885.

ASHERSVILLE, Md., Aug. 5, 1885.

ELDER G. BEEBE'S SONS—DEAR EDITORS:—The time was due some time since that we should have remitted to you. Inclosed you will please find two dollars to pay for the present volume of the SIGNS OF THE TIMES, which comes to us laden with the glorious truth of the gospel. We often feel to rejoice that grace reigns through righteousness unto eternal life, and that life is with the Father, and with his Son Jesus Christ. O how we do rejoice that truth is mighty and must prevail. Jesus says, "I am the way, the truth and the life." "No man can come to me except the Father which hath sent me draw him." Christ Jesus the Lord was 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 that being justified by his grace we should be made heirs according to the hope of eternal life, which hope is an anchor of the soul, both sure and steadfast, and entereth into that within the vail, whither the forerunner is for us entered, even Jesus, who was taken by wicked

hands and crucified. O, dear brethren and sisters, look and behold the suffering Son of God. Was ever love like his? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Is not this enough? O, dear brethren, our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory. Seeing these things are so, what manner of persons ought we to be in all holy conversation, esteeming others better than ourself; not saying and holding forth the doctrine that we never were the children of wrath even as others. We live in the midst of such preaching as this. Now I ask, Is this food to the hungry, or drink to the thirsty soul? The command was, "Feed my sheep." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." This life is his to give. Then it is evident that they were not always in possession of this life, independent of the great Giver. Now to the word and the testimony: "You hath he quickened, who were dead in trespasses and sins." Then there was a time when we were dead in sins. But being made alive unto God, we are made to rejoice in him as our Savior, our Shepherd, Priest and King; for he is King of kings and Lord of lords, who alone hath immortality. Now, dear children of the kingdom of Christ, take courage, and never shun to declare the truth as it is in Jesus. A few more days and the war will be ended, and the Captain of our salvation will marshal all his soldiers home in peace. Then go on, dear writers for the SIGNS OF THE TIMES. Do not withhold from the pages of our dear family paper. I think of many able writers, but I cannot mention all their names in this short letter; but the Lord knows you all, and he will guide you all in the way that he will have you to go.

Dear Editors, you will please correct this, and if it will not crowd out something of more importance to the household of faith, please publish it.

From one, if a saint at all, the very least of all.

DEBORAH WHITNEY.

DOCTRINE--GOSPEL TRUTH.

"Jesus answered them and said, My doctrine is not mine, but his that sent me."—John vii. 16.

At the feast Jesus taught, and the Jews marveled, saying, "How knoweth this man letters, having never learned?" to which he replied as above. In the Scriptures of truth the singular number is used when gospel truth is referred to; and the word doctrine does not merely embrace predestination, election, &c., but also the entire truth as it is in Jesus, as brought to view in the written word. In his sermon on the mount, many and diverse subjects are spoken of, admonitions given, and also parables, at the close of which the people were "astonished at his doctrine; for he taught them as one having authority, and not as the scribes." The several subjects narra-

ted here by the blessed Savior, who spake as never man spake, are called "his doctrine." "And he taught them many things by parables, and said unto them in his doctrine, Harken: Behold, there went out a sower to sow," &c.—Mark ix. 23. The apostle to the Roman brethren says, "Mark them that cause divisions contrary to the doctrine which ye have learned," which is the doctrine of God our Savior. "All Scripture is given by inspiration of God, and is profitable for doctrine," &c. The reader will readily see from these quotations (and many more may be added) that the teaching of the Savior and his apostles, in short, the divine record, is called his doctrine. But in contrast with this, the scribes and pharisees came to Jesus, finding fault with his disciples; but he calls them hypocrites, "teaching for doctrines [plural] the commandments of men." Also, the commandments and doctrines of men are referred to by the apostle in Colossians. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." The Hebrew brethren are admonished not to be carried about with divers and strange doctrines. The doctrine of means, as advocated by some persons in the United States, is perhaps one of those divers and strange doctrines; yet not strange, because all the Arminian world believe and preach it; yet it appears strange that those whose faith and hope of salvation is Jesus Christ, the same yesterday, to-day and forever, the only life-giving power, should believe that preachers can and do awaken dead sinners. I hope and pray that the Lord will enable his ministers to take heed unto themselves and unto the doctrine, and continue in them, for in doing this they shall both save themselves and those that hear them; not with an everlasting salvation, but from the errors and delusions that are in the world. And may all his followers take heed how they hear, that they may adorn the doctrine of God our Savior in all things.

J. P. CONAWAY.

ARCADIA, Ohio, Aug. 2, 1885.

SANTA MARIA, Cal., May 15, 1885.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD, I HOPE:—Please find inclosed two dollars, for which I wish the SIGNS OF THE TIMES continued to me. I would not be without it for any earthly consideration. I wish to testify to what brother Redd has said concerning letter writing in the SIGNS OF THE TIMES. It appears like my lot has been providentially cast in what is called lower California. I have not heard of an Old School Baptist preacher in all this state, though I believe there is one somewhere here; but who he is, and where he is, I am not able to say. We have all the isms of the day preached here, but that is no food for one that loves to read the SIGNS OF THE TIMES. There is not one person within thirty miles of me

that reads the SIGNS OF THE TIMES. Here I can join hands with brother Redd often when I feel lonely and desolate and discouraged. I find the SIGNS in the office, and it often comes like a drink of cold water after a long thirst. I esteem it a great blessing. While writing, I wish to send my love to all who love the SIGNS OF THE TIMES, and in particular the ministering brethren. Although total strangers in the flesh, I hope and believe that all are born of the same Spirit. I hope all the dear brethren will continue to write. I have been much comforted in hearing and reading the editorials. Brethren, I have often thought of writing a few lines, to let you know there is such a person as the humble writer of this scribble, and one that longs to be numbered amongst the little flock; but I have put it off from time to time, till the day brother Redd's letter came to hand, which seemed to open the way in my mind for writing. I wish to send him my thanks for that letter in the SIGNS OF THE TIMES of May first.

My love to all the saints.

ISAAC FESLER.

TUSCOLA, Ill., Dec. 26, 1884.

ELDER G. BEEBE'S SONS—DEAR SIR:—As my subscription has expired, and I have not sent my remittance, and the end of the year has come, I thought I would write and send you what I owe you, since my subscription has run out, and have you discontinue sending it to me for the present. I would have sent on before now for another year's subscription, but owing to the failure with our last crops, and money matters closing in, I have failed to send it; neither do I feel able now; but I will send you what is due you, and when I feel more able I will send and take your paper again; for I think it is the best religious paper published in the United States, as I believe it advocates the truth, which is the best of all. The correspondence is all good, and some of the communications cannot be surpassed in the world. In my humble judgment, there is no man or woman can write in the simplicity that some of them do that write for the SIGNS OF THE TIMES, without the Spirit of God guiding their pens. When I get the paper, I never stop till I read every word in it; and I am made to rejoice when I read some of those rich communications. How I wish I could be able to write like some of them, and tell of my afflictions and trials, and of my joys and rejoicings. It would do my soul good if I could tell my feelings as some of them can. But alas! I am not possessed of that gift. When I read over their rich communications, it draws me toward them in the bonds of love. Though strangers in the flesh, yet they know each other in the bond of love, which is the fellowship of all saints. As I have written more than I intended, I hope you will forgive me the trouble it gives you to peruse it. And now, in conclusion, I will say that I hope those beloved men and women who have been writing for the SIGNS OF

THE TIMES may still continue to do so, so that as it goes to and fro through the land, laden with the precious truth that it always contains, its influence for good may be unbounded. Beloved editors, may God spare you long to wield your pen with wisdom, in honor to his name, and to the advancement of his cause and kingdom among the children of men, is the prayer of the humble writer.

Yours in the bond of love,  
JOHN COX.

ELDER G. BEEBE'S SONS—DEAR SIR:—I am not a member of any visible organization called a church, or the church; yet I would like to offer a few suggestions, which, if carried out, would afford me, and perhaps others, much pleasure. While "many are called, but few chosen," and "not many great are called," it does seem to me exceedingly strange that there is a disposition on the part of a few good Baptists to smother out great lights whenever they attempt to edify and build up the saints of God with the grand scriptural knowledge that is revealed to them by the Father. I am sorry to say (for I love the Old Baptists) that I find a good many Baptists who seem to think that educational intelligence and true spiritual knowledge cannot occupy the same physical frame. If such be true, then Paul was a failure, and his teachings a myth. Now I suggest to all the writers of the SIGNS, who are in good standing in their respective communities, who are not given to false doctrine and seducing spirits, to write, exchanging and interchanging views, in the spirit of love, and not with malice, envying, or a spirit of strife; and if one teaches heresy, let him be dethroned privately by his home brethren, and not by our public medium. But do not find fault and take issue because a writer uses a few Latin, Greek or Hebrew phrases to explain the force of words, or to prove the logic of his reasoning. A light should not be hid under a bushel; so I hope that all with the gift of prophecy, both male and female, with one talent or one hundred talents, will continue to contribute to the dissemination of God's truth, to baffle and check the fast increasing ratio of the spirit of error.

A FRIEND.

SEDALIA Mo., July 26, 1885.

DEAR BROTHER IN CHRIST:—I am admonished to send on my remittance for my paper, the SIGNS OF THE TIMES, as I cannot very well do without it. It always comes to me richly laden with good news, and contains all the preaching I have in this country. I feel at times very lonely, for there is not any Old School Baptist preaching in this part of this country. I never go to hear the yea and nay preachers. I stay at home and read my Bible, hymn book, and the SIGNS, which is my chief reading. I feel that Jesus is with me, and is blessing his children, wherever they may be, with all spiritual blessings in Christ Jesus our

Lord. O blessed hope! what a sweet rest for the weary souls that trust in Jesus for salvation; for I can truly say as Paul said, that in me that is, in my flesh, dwelleth no good thing. Jesus is all my hope for salvation, and I feel to thank God for leading me out of every false way, and putting a new song in my mouth, even praise to my God and your God. The Lord hath done all things well, and according to his own good pleasure, and for his own glory,

Brethren Beebe, may God bless you, and keep you long in the land to publish through the SIGNS OF THE TIMES salvation by grace, and by grace alone, is my prayer for Jesus' sake. I will add no more.

Yours truly,  
PHILIP SHAFFER.

JANUARY 4, 1885.

ELDER G. BEEBE'S SONS—DEAR FRIENDS:—We hope you will excuse us for not sending in our remittance sooner. I now send you four dollars, two for the past year and two for the present year. Before I close I will thank you for your kindness in sending our dear family paper. It contains all the preaching we get. I feel as if I could not do without it, for I love the blessed truth it contains, salvation by grace, and not of works. I hope you will excuse me for claiming friendship with you; for while I try to write, I feel as if I had no friend on earth. I am so bad, I feel like no one would own me. I am not a member of the church, but I have the sweet words that fell from the lips of our dear Jesus to comfort me. When speaking to his disciples, he said, "And other sheep I have, which are not of this fold." I hope that I am one of them. If I am, I know that in the good Lord's own time he will lead me safely to the fold and take me in; for he says, "I am God; I change not." O what sweet words these are to me! Forever bless his holy name. Please excuse my stammering talk. I will close. No more at this time.

From a poor sinner saved by grace, if saved at all.

L. L.

ATLANTIC, Iowa, August 2, 1885.

DEAR BRETHREN:—As the business part of my letter is done, I would like to say a few words. I have never seen either of you in the flesh, but I have been with you in spirit many years. I am nearly sixty-nine years old, and have been an Old Predestinarian Baptist forty-seven years, and I am ashamed to say that I am no better to-day than I was then. I have set many times to do better, but am like the woman who spent all she had and got no better, but worse. If I had not heard you and so many of the able ministering brethren say the same thing, I would be in despair; but in the many good letters I read from my brethren and sisters they tell me so much about my Father's dealings with his children that I know we have together traveled the "slough of despond," and up the "hill difficulty," and seen the little "wicket

gate," and the lions, and all the hardships that my Father's children have to pass through; so you must not deny me, although I am a prodigal. It is not worth while for me to tell you how undeserving I am of that great inheritance our Father has laid up for his children, but there is no law that can cut off his children; and if I am not one of his most weakly little ones,

"From whence doth this union arise,  
That hatred is conquered by love?  
It fastens our souls in such ties  
As distance and time can't remove."

Now, my beloved brethren, please excuse all my mistakes, for I have neither wisdom nor education. May the Lord be with you in the future, as in the past, and enable you to feed the many little lambs that are, like myself, without preaching, except in the SIGNS. But that is so full of the gospel of our Lord and Savior Jesus Christ that my very soul is filled with gratitude to our Father, that he has given us such a medium by which we can often speak one to another in these perilous times, when the second beast is plainly assuming his dragon form; but he is like the chained lion, and can only shake his chains and growl.

I remain, as ever, your unworthy sister by the will of God, if one at all,  
CHARLOTTE KERRICK.

MONTGOMERY, Ala., July 27, 1885.

ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—I thank you for the pointed and able reply to brother Cayce's request upon the subject of means, which was very timely with me, as I had just a few days previous to receiving the SIGNS OF THE TIMES had a little controversy with a Means Baptist. I planted myself firmly on the doctrine of salvation by grace; that Jesus in the one offering had forever perfected them that were represented in that offering, and that not one that was embraced in the everlasting covenant would be lost; while he said he believed that God designed the conversion of the world by or through men and money.

Yours in hope of eternal life,  
W. P. BURKS.

#### ERRATA.

BRETHREN BEEBE:—Your printer got Elder Phillips' given name wrong in the SIGNS containing Elder Castlebury's obituary. It should be *Wyatt*, and not *Miatt*, Phillips. He has considerable correspondence, and travels much, and when at home gets his mail at Plymouth, Illinois.

Your brother,  
I. N. VANMETER.

#### 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:

E. Gass, formerly of Mineral Springs, New York.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1885.

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

#### PREDESTINATION.

[We have received a number of inquiries of late as to our views in regard to the absolute predestination of all things, and some have requested that we reproduce the views of the late editor. We cannot understand how any one, having read the SIGNS OF THE TIMES for any length of time, can have the least doubt as to our position in regard to this fundamental principle of doctrine; but if there are any such, for their information we will and do here declare that we do unqualifiedly believe in the determinate counsel, foreordination and predestination of all beings and all events by the all-wise and omnipotent God before time began. We give below the last editorial of our father on this subject; and as we could not without considerable repetition write on the subject, we only add that on the principles set forth in the following article the SIGNS OF THE TIMES was founded, and has been conducted, and with the ability that God giveth shall be continued, and in their defense either stand or fall.]

THE Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as PREDESTINARIAN BAPTISTS, and as such have borne reproach and vituperation from those who hold more limited views of what we regard as the absolute and all-pervading government of God over all beings, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the preaching and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of man can comprehend or the wisdom of this world can approve. While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that, they say, would make God the author of sin. They therefore set up their judgment, and set bounds for Infinite Wisdom to be restricted to, and beyond which limitation he must not extend his government, without subjecting himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of poor, blind mortals, when

"The vain race of flesh and blood  
Contend with their Creator, God;  
When mortal man presumes to be  
More holy, wise or just than he."

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is written in the sacred Scriptures, from inability to compre-

hend the two great parallel mysteries of *godliness* and of *iniquity*, have felt a commendable concern lest in our weakness we should impute to God aught that would reflect on his adorable perfections, or withhold from him that which he has ordained for the manifestation of his glory. It certainly becomes us, as finite beings, to speak of him and of his government with fear and trembling. He is the high and lofty One that inhabiteth eternity, and his name is Holy. His attributes are veiled in that infinity which no finite being can by searching find out. He keepeth back the face of his throne, the place and power of his government, and spreadeth his cloud upon it. As the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of his own will and pleasure does he himself conform. "He worketh all things after the counsel of his own will."—Eph. i. 11. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10. In this connection he says, "I am God, and there is none like me." And in the revelation of the Lamb, in whom all the fullness of the Godhead dwells, "The four and twenty elders fall down before him that sat upon the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Romans xi. 33-36.

When God created the heavens and the earth no other power than his own was employed, no wisdom but his own was consulted, nor was there any other than his own will to dictate what, how, or for what purpose anything should be created. As a potter has power over the clay, it is his right to form his vessels as he please; and if he forms of the same lump vessels to honor and vessels to dishonor, who shall dispute his right to do so? The prophet says God is the potter and we are the clay; then, "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Rom. ix. 21-23. Dare any of us poor, finite worms of the

dust dispute the sovereign right of God to do all his pleasure in the armies of heaven and among the inhabitants of earth? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" How appropriate and forcible are the words of Job, "Hell is naked before him [God], and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?"—Job xxvi. 6-14.

Can we contemplate the awful majesty, profound wisdom, deep and unsearchable counsel, infinite goodness, unerring workmanship in all that he has condescended to let us know of his great and marvelous works, from the spreading abroad and garnishing of the wide heavens, down to the formation of the crooked serpent, and still stand in doubt of his predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before him, and destruction uncovered to his all-seeing eye, and yet unlimited by his power and wisdom? Has he stretched out the north, and balanced the earth upon nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the waters in his thick cloud, and "given to the sea his decree, that the waters should not pass his commandment," (Prov. viii. 29,) and yet left all to the vagary of chance? When he set his throne above the heavens, was it to be the place of no power in controlling the destiny of all things in heaven and earth and hell? For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their revolutions, in obedience to the decree of the Creator. Is it by chance that "The heavens [thus] declare the glory of God, and the firmament showeth his handiwork?"

But, say some to whose minds the doctrine of the universal government is obscure, We admit that God has predestinated some things, but do not admit that he has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the divine record. Suppose that in what we have been contemplating of the heavens we should find the sun and moon, and all the stars but one, held firmly

to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? what would become of the predestination of those heavenly bodies intended to be preserved from hazard by the decree of God?

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with him, and our days are appointed to us as the days of an hireling, who cannot pass his bounds; but what assurance of safety would that afford, if he has left murderers and blood-thirsty men or devils unrestricted by his predestinating decree? To our mind, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath he will restrain."

"Pains and deaths around us fly—  
Till he bids we cannot die;  
Not a single shaft can hit  
Unless the God of heaven sees fit."

For death and hell can do no more than his hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make him a sinner, or charge on him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is he amenable to any law above himself? If so, by what law can he be indicted, in what court can he be tried or convicted? How preposterous! It is his eternal right to do all his pleasure, "Nor give to mortals an account, or of his actions or decrees."

It savors of atheism to deny that he is the self-existent, independent God who has created all things for his own sovereign will and pleasure. And if it be admitted that he had a right to create the world, and all worlds, it must then be also admitted that he had a right to create them according to his own will and pleasure. Worms cannot charge him with error because he did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge him for not creating them angels, nor angels because he did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; not good in the sense in which God is good, but good because they were precisely what he intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended, there would have been a

defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of his own design or purpose in anything he has ever done. The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided-forevent with him, to whose eyes sin, death and hell have no covering. The eternal purpose which God had purposed in himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or he would not have declared the end of all things from the beginning. "Known unto God are all his works from the beginning of the world."—Acts xv. 18.

But there are many who admit the foreknowledge of God, and yet deny his determinate counsel, on which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by his determinate counsel and irrevocable decrees, as it is said, "The living know that they must die;" but God's foreknowledge depends on nothing outside of himself, for he has challenged the universe to tell with whom he has taken counsel, or who has instructed him. To us it seems perfectly clear that nothing could be foreknown that was undetermined, and that the foreknowledge and determinate counsel of God are inseparable.

It is also generally admitted that in the salvation of his people, "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son," (Romans viii. 29); but that the well beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by his murderers; but it was foreknown and determined of God, Peter said, to those whom he charged with the wickedness of killing the Prince of life. "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts iii. 17, 18. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation. The pieces of silver for which he was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of his garments, and the lot cast for his seamless robe, was determined of

God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, and in fulfillment of his dreams, and in accordance with the purpose in which Joseph said, God meant it for good.

It has been said by some that these great events which God has overruled for good were ordered of the Lord, but that the smaller matters, and the wickedness of men, were not predestinated. Our Savior has informed us that the determinate counsel of God in his all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without him; even the little sparrows are protected, and the ravens are provided with food by his determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men, then is his absolute government totally excluded; for "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Rom. iii. 10-12. We would not limit the government of our God, nor, because we cannot comprehend his designs, dare to say he has no designs.

"He in the thickest darkness dwells,  
Performs his work, the cause conceals;  
But, though his methods are unknown,  
Judgment and truth sustain his throne.

"In heaven, and earth, and air, and seas,  
He executes his firm decrees;  
And by his saints it stands confess'd  
That what he does is always best."

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God, than Joseph's brethren or Potiphar's wife had in his case, for there is no fear of God before their eyes. It is even so with the princes of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; therefore that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know him. Yet such is the wisdom, power and righteous government of our God that he can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the supreme power and decree of God, to do no more nor less than what God will overrule for the good

of his people and for his own glory. And thus also, "God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction," as in the case of Pharaoh and the Egyptians, hardening the heart of Pharaoh until all the plagues and judgments were accomplished, and his own almighty power and glory were then made known in delivering the Hebrews, and in overwhelming Pharaoh and his host in the Red Sea. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Romans ix. 17-22.

The apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of his pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the carnal mind; but he called attention to the infinite disparity between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved, short-sighted man, and the daring presumption and extreme folly of questioning the justice or wisdom of God in working all things after the counsel of his own will. We regard it as a very serious matter to charge that God cannot govern the world, by his own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed in himself before the world began, without subjecting himself to the charge of being the author of sin. Sin is the transgression of a law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under no law but that of his own will and pleasure, and therefore he doeth his pleasure in the armies of heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As he is in one mind, and none can turn him, his purposes are eternal, like himself. His decrees being perfect from everlasting, admit of no improvement or change. If he had not the right to predestinate all things pertaining to the events of time before he created the world, we ask what right has he acquired subsequently to execute the orders of his throne? If it had been his pleasure to have prevented sin from entering into the world, can we doubt his power or wisdom or ability to have done so? If sin has entered this world in opposition to his will, or because he had not the wisdom and power to prevent its entrance, what assurance have we that it will not also enter the world to come?

But it is to our mind far more consistent with what God has graciously made known to us of his being and attributes to believe that God had a purpose worthy of himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else. He bids us "Be still, and know that he is God." To our feeble mind the conclusion is unavoidable, that the predestination of God either controls all things or nothing.

We look at a vast complicated machine, with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole into confusion. We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government of the whole in all its parts; and if he has to-day the full control, had he not the same control yesterday and forever? If he has not the full control to-day, is there any certainty that he will have tomorrow or at any future period? If we admit that God absolutely governs all things according to the counsel of his own will, and that he is immutable, then we must admit that he has determined what shall and what shall not transpire in time or in eternity. But to deny his universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that he is the God of the whole earth, and virtually deny his eternal power and Godhead. If he has not the power and wisdom to determine all events, how can he cause all things to work together for good to them that love him?

But while we hold that he is supreme in power, and that he works all things after the counsel of his own will, we are certain that he reigns in righteousness, and that there is no unrighteousness with him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could the apostles tell us of perilous times that should come in the last days, of apostasy from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the Scriptures, and received only so far as they are sustained by the word and Spirit of our God.

#### SANCTIFIED BY GOD THE FATHER.

(Jude 1.)

THIS peculiar specification concerning those to whom Jude by inspiration wrote, is full of comfort, assurance and instruction to them when by the blessed Comforter they are enabled to see the rich testimony of Jesus shining in these gracious words. Not only is the precious truth here stated the solid basis on which is built the believer's whole hope of life in Christ Jesus; it is the impregnable wall of salvation by which the saints are kept from the assaults of unbelief and sin in all their sojourn as strangers and pilgrims on the earth. Therefore it is of most vital interest to the characters addressed to understand the truth embodied in this language which the Holy Ghost moved the apostle to record for their learning.

In two particulars the fact is manifest that the sanctification here attested is not that self-righteousness which was claimed by the old Pharisees; and which causes carnal religionists now to glory in their own imagined holiness. First; the record declares that these saints "are sanctified by God the Father;" while they who boast of having attained to sanctification by their own exertion are certainly entitled to the credit of their own works, and cannot in truth ascribe that sanctification in any sense to God. And as God will not give his glory to another, so he will not accept the glory of those works which are wrought by the zeal and devotion of these Pharisees. Secondly, those described by Jude "are sanctified by God the Father, and preserved in Jesus Christ," as here stated, before that wonderful grace of God is manifested to them in their being "called." This is not the case with those whose sanctification is the result of their own will and works. They claim to have attained their sanctified state since they wisely heeded the calling of the Lord. Hence, it is evident that the people to whom Jude wrote are not they who can boast of having attained to a state of sanctification or perfection in themselves. The subjects of divine grace are made to hate sin as exceeding sinful; and when God shines in their heart the effect is invariably to show that in themselves dwells no good thing. Even when they would do good, while to will is present with them, how to perform that which is good they find not. This perpetual conflict causes them to feel their wretchedness, and to long to be delivered from the body of this death. This experience marks those who have fellowship with the inspired apostles, and truly their fellowship is with the Father, and with his Son Jesus Christ.—1 John i. 3. These are they "that are sanctified by God the Father."

In the use of the descriptive expression under consideration the meaning is manifestly implied that all the conditions requisite to the perfection of this sanctification are completely fulfilled by God the Father.



er, who has sanctified all who are preserved in Jesus Christ. Then it is not by any works or willing of their own that they have attained unto it. And farther, since they are preserved and called after they are sanctified, they must have been from the beginning chosen of God to salvation through sanctification of the Spirit and belief of the truth.—2 Thess. ii. 13. Hence, their being the favored subjects of this amazing display of divine grace cannot be in consequence of any merit in themselves; it must be ascribed to the sovereign love of God, "wherewith he loved us even when we were dead in sins." This love was bestowed upon all the subjects of his salvation only in Christ, in whom we have righteousness and strength; for it pleased the Father that in him should all fullness dwell. This sanctifying favor of God is inseparably identified with his electing love; and this too is in Christ alone, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 4-6. The choice of God is immutable, and cannot fail; therefore they whom he has chosen are sanctified by that choice, not only in being securely kept by the power of God, but they are cleansed from all sin by the precious blood of Christ, and justified freely by his grace from all things from which they could not be justified by the law of Moses. This settled truth is the sure support of the trembling little ones who have no hope but in the sovereign election of God. In this sure refuge they are shielded from all the assaults of the enemy of their peace. Though they find no good thing in themselves, yet they have no reason to fear, for the righteousness of God is their justification. They are without strength, but their trust is still in the Lord, as it is written, "God is our refuge and strength, a very present help in trouble."—Psalm xli. 1. They are afflicted and poor, yet they have all things and abound as trusting in the name of the Lord. So, whether in the sense of being chosen and kept by the power of God unto salvation, or in the more restricted sense of being made holy in Christ Jesus, the saints are "sanctified by God the Father." Then, it may well be said for their comfort, "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. liv. 17.

As is the case in every effort of the natural mind to comprehend spiritual things, the blindness of reason cannot grasp the truth, and so mistakes this assurance of perfect righteousness in

Christ for the requirement of perfection in the flesh; and upon this error is based the doctrine of self-righteousness in which will-worshippers delight. When true believers are entangled with this carnal sentiment it always causes distress and sorrow, for they are painfully conscious that there is in themselves no such perfection. Taking advantage of their perplexity, the tempter is ever ready to suggest that their hope is a delusion, and that they are not subjects of the salvation which is in Christ Jesus. To those who are thus tried it would be a comfort to see that the truth of their sanctification is as stated in our text; and this harmonizes perfectly with the whole doctrine of the gospel. Our Lord says, "I am not come to call the righteous, but sinners to repentance."—Matt. ix. 13. And Paul testifies to the same truth as the comfort of his hope, saying, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy i. 15. These declarations of inspired truth expose the error of that rational idea which looks to self for holiness, which is found alone in Christ; and while they forever put to silence all claims to merit on the part of the subjects of salvation, they are full of assuring comfort to all who have found themselves utterly destitute of righteousness, and justly condemned in the sight of divine holiness. This is just the character of those to whom the grace of God brings salvation. That sanctifying grace by which they were chosen of God, and which was given them in Christ Jesus before the world began, marks them with the effectual sealing of the Holy Spirit as heirs of God and joint heirs with our Lord Jesus Christ; so that they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. The perfections of the holy God are unitedly displayed in this wonderful exhibition of his love in the salvation of his people, who are the sanctified ones in our text; so that while justice and judgment are the habitation of his throne, mercy and truth shall go before his face.

In none of the many systems of humanly devised religion is it even claimed that sinners are saved from their sins. The best salvation which can be comprehended by the natural mind is but the remission of the penalty of sin, while the guilt remains. Such release of the sinner leaves him still the servant of sin, and violates every principle of justice; but in the revelation of the sanctifying grace of God which is in Christ Jesus, justice is fully satisfied, having received all its demand in the life of the sinner, who is raised from the dead to newness of life in Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

The truth in this expression of Jude is the same which is recorded by Paul, "For whom he did foreknow,

he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. viii. 29, 30. Peter gives the same testimony in saying that the scattered strangers to whom he wrote were "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. From the records of these inspired witnesses it is evident that the sanctification of the saints is complete in the perfect work of our Lord Jesus, and therefore it does not remain for them to secure perfection by their own works. That this sanctification is by Jude ascribed to God the Father, is "according to the eternal purpose which he purposed in Christ Jesus our Lord," in which all the saints were chosen in him, and given to him. So Jude says the sanctified ones are "preserved in Jesus Christ." Thus the unity of the divine will is displayed in the salvation of all them who are chosen in Christ, as our Lord himself says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39. This is the will of the Son, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 24.

In this doctrine of the eternal sanctification of the saints there is solid ground for consolation and assurance to all whose hope is in the electing love of God in Christ Jesus. It is not possible to reconcile this divine truth with any false doctrine; for it necessarily includes all the system of unconditional election, and the absolutely sovereign predestination unto eternal life of all whom God the Father sanctified. If one of them should perish, then the power of God must fail to sustain his will. But if this could be, then he would cease to be God. Hence, the fearful and trembling little one, whose only hope is in the infinite love and grace of God, may safely trust in the Lord, and rest with the apostles and all the sanctified ones in the unchanging love of God which he commendeth 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."—Rom. v. 8, 9.

**WILLFUL SIN.**

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27.

In the serious fact stated by the inspired writer of this text the He-

brew saints were instructed in the truth of God regarding the difference between the provisions of that law which was given by Moses and the perfect law of liberty in Christ Jesus. Having been accustomed to hear the Sinai law read and expounded in their synagogues every sabbath day, they were familiar with its requirement of specific offerings for every violation of its precepts. It was important that they should be informed that the law of the Spirit of life in Christ Jesus, by which they were made free from that old law of sin and death, was not a mere supplement or amendment of the Mosaic law. They had been ceremonially purged from sins by the presentation of the offerings prescribed by that typical law; but there was a remembrance of sins again every year in the annual offering when the high priest entered into the holiest of all, "the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."—Heb. ix. 8. In the law of Christ there is no such provision for sacrificial atonement; hence, "It is a fearful thing to fall into the hands of the living God." To none but the redeemed people of God can the solemn declaration of the text apply; so the writer includes himself in the term "we" with those who may "sin willfully," and who must endure the consequence of such sin, as declared in the text. No sacrifice can satisfy the law of our King; hence the despiser of the law of Christ must experience a sorer punishment than the physical death which was visited upon the transgressor of the law of Moses. This was the utmost penalty a natural man could endure; but to them who have known the love of God in Christ Jesus the consciousness of having sinned against him involves much deeper anguish than nature could suffer. When Stephen was stoned the falling walls of his earthly tabernacle could not conceal the heavenly rapture in which his sufferings were swallowed up; but when the Lord looked upon Peter in his severe sifting he went out and wept bitterly. None can know that bitterness but such as have experienced the same sorer punishment which the perfect law visits upon the willful transgression of its holy requirements.

It is not possible that any subject of the redemption that is in Christ Jesus should lose that eternal life which our Lord gives to all his people; for that life is not in their keeping, being hid with Christ in God. Therefore, they must live because he lives. The subject presented in connection with this text is plainly practical obedience to the law of our Lord in his organized church. In the observance of the injunctions which he has given his followers enjoy that answer of a good conscience toward God, which is life and peace. In walking after the flesh they die in experiencing the loss of all comfort of hope, and feel that "certain fearful

looking for of judgment and fiery indignation" which is described in this inspired expression. No blood of birds or beasts can avert this terrible consequence of their willful sin, nor can that sin be concealed from their just Judge; for "All things are naked and opened unto the eyes of him with whom we [they which have believed] have to do."—Heb. iv. 3, 13.

From the exhortation immediately preceding the text it is evident that wavering and failing to hold fast the profession of our faith is one form of this willful sin. Then, we are admonished to consider one another, to provoke unto love and to good works. Failure to observe this exhortation is willful sin. Next follows a negative direction illustrated by examples: "Not forsaking the assembling of yourselves together, as the manner of some is." Do we know any who have this manner? Is it certain that it is not our own manner? If it is, this willful sin is ours; "but exhorting one another; and so much the more as ye see the day approaching." If we are doing this, willful sin is not found in us in these particulars; but if we are deficient in these things, then the declaration in our text is the truth of the decree of our Lord concerning us, for he accounts the neglect of these things as willful sin. It is indeed not sin against the law of a carnal commandment, but it is sin against our Lord, as it is forsaking his law and breaking his statutes; and in the everlasting covenant it is provided that he will visit such transgressions and iniquities with the rod and with stripes. By this discipline the adversaries are devoured, whether they be the allurements of earth which draw our hearts from the truth, or it may be the hosts of antichristian opposers, or the indwelling corruptions of our carnal mind; all these shall be devoured by the judgment and fiery indignation of the righteous Judge. It is not the trembling saint, but these adversaries which oppose his peace and comfort, which are to be devoured. Then shall the weary saint be satisfied awaking with the perfect likeness of his Redeemer.

### MINUTES

#### OF ASSOCIATIONS AND OTHER MEETINGS.

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

### OBITUARY NOTICES.

**ELDER G. BEEBE'S SONS—DEAR BRETHREN:**—The inclosed slip, cut from the *Utica Morning Herald*, July 4, 1885, is a concise biography of our dear brother **Jacob Schachtel**.

It does not seem necessary to add more than just to say that the deceased was not only an active member, but also junior deacon of the Ebenezer Old School Baptist Church in Utica, N. Y., upwards of twenty years, and much beloved and esteemed by the brethren. Having been by sovereign, distinguishing grace entirely severed from all his former religious views, he was a sound Bible Old School Baptist. He chose for his funeral text Phil. i. 21, from which our dear brother, Elder Campbell, delivered some very clear and satisfactory remarks, after which the remains were deposited in Rose Hill Cemetery, by the side of his wife, our dear sister in the faith, who was baptized by Elder Thomas Hill.

ROBERT ALEXANDER.

Jacob Schachtel died at the residence of his daughter on Wager Street, last evening, aged nearly seventy-three years.

Mr. Schachtel was born in Gross Ostheim, Bavaria, July 24, 1812. After serving in the German army for several years, he became connected with a large hospital at Kaiserswerth, first as nurse, and afterward as solicitor. In the latter capacity he traveled extensively throughout Germany, with letters to the nobility and persons of large means. He had the common school education which all Germans have; but in the army, and while employed by the hospital, he obtained general knowledge and information greater than the schools of his native hamlet afforded. He came to New York in 1848, where in 1849 he was married to Meta Willenbrock, of Westerstede, a suburb of Bremen. Soon after his arrival in this country he was engaged by the American Tract Society of New York as German colporteur or missionary. He came to this city about the year 1851, and founded a home, and here the greater part of his life in this country has been spent. From 1854 to 1860 he lived in Albany. For over eleven years Mr. Schachtel was in the employ of the American Tract Society in the capacity stated, and as such he will be remembered by many of the older residents in northern and central New York. Though he handled many books, he studied but one, the Bible, which he made his rule of life, seeking as nearly as possible to follow its teachings literally. Although the society by which he was employed paid the traveling expenses of its agents, he held that the apostles were commanded to take "neither wallet nor scrip." Consequently he traveled on foot, dragging after him a hand cart loaded with boxes of books, which he sold or distributed gratuitously. In his travels he avoided the cities and larger villages as much as possible, going to the remote and thinly settled portions of the country where there was no minister or any other missionary. In this way he traveled through the rocky districts of Sullivan and Ulster Counties, the thinly populated districts north of Troy, and along the borders of the Adirondack wilderness, north of Utica, to the Canadian border. No weather was too severe to deter him, and often when night overtook him, and there was no farm house or barn in which he could lodge, he placed his box of books on the ground, and using it for a pillow, slept with the sky for shelter. When Sunday came, and often during the week, he would hold religious services wherever a few persons could be gathered together. Whenever he came across needy persons he sent them to his home in Utica, to be cared for until his return, which was usually once a month. While in Utica he was a frequent visitor at the old Meinong *gast haus*, near the depot, counseling and aiding the emigrants of his own nationality who stopped there. Many of those whom he thus aided in getting a start in their adopted country, have since become wealthy in this world's goods, while he remained poor.

While in Utica, about the year 1851, he held cottage services at his own home, and organized a society which afterward became

the present Moravian Church, on Cooper Street.

In 1860 he severed his connection with the American Tract Society, and his family came to Utica. He remained in Albany because he believed it to be the Lord's will, and for three years preached to a German Baptist congregation. From 1864 to 1872 he worked at his trade as a tailor. Since that time he has lived with his children. He was an active member of the Ebenezer Old School Baptist Church on Columbia Street, and often since the death of Elder Hill held services for the congregation. For the past three years he has lived with his daughter in Rochester, but his health has been poor for years, and in May last he returned to this city to die here. For years he suffered considerably from disease brought on principally by the hardships and privations he endured while acting as colporteur. Death ended his sufferings at 10:30 last night.

He enjoyed the esteem of many friends. He had strong convictions on religious subjects, and his style of life was, like his religion, of the old school. He lived a life of usefulness and integrity, leaving a record of which his children are proud.

Mr. Schachtel's wife died in 1869. He has two brothers, Nicholas and Michael Schachtel, of New York, and two sisters, Mrs. George Beltz and Margaret Schachtel, of this city. His children are Mrs. B. C. Kast and William Schachtel, of Utica.

**DEAR BRETHREN BEEBE:**—By request I write a notice of the death of our dear brother and deacon, **William Guernsey**, who fell asleep in Jesus, as we believe, April 25, 1885. He was sick just four weeks, at the house of his son, Chester Guernsey. If he had lived until the second day of May he would have been eighty years old. He suffered terribly with gangrene in one of his feet, but seemed to bear it with christian patience. I made him several visits during the time. On Saturday before the fourth Sunday in March, being our church meeting day, he was complaining of some pain in one of his feet, but was very anxious to attend the meeting. Right here I will say that he was about as faithful a church member as I ever knew. His son and wife advised him to stay in doors, as it was a very cold day; but he thought he must go out, and they started to take him to meeting; but when they got within one mile of the place his foot pained him so much that he could go no further. He was taken back to his old home, and was cared for by his son and wife, as best they knew how, and one of the best physicians was called to attend him. He made arrangements for his own funeral, and requested that his remains be taken to our meeting house, and that our minister, Elder Earl, preach his funeral sermon, which was done; then his remains were taken to Braymanville Cemetery and buried by the side of those of his wife, sister Guernsey.

Brother Guernsey and his wife, with a few others, were received September 23, 1832, into the Old School Baptist Church on Schoharie Hill, if I am not mistaken, were baptized by Elder Hare, and held his membership there until his death. Brother Guernsey was truly an Old School Baptist. As he had learned Christ, so did he walk in him. He was a great sufferer. He was steady and industrious, and temperate in all his habits. It has been my privilege to hear him talk on religious subjects, and he believed that by grace we are saved, through faith, and that not of ourselves, for it is the gift of God. He believed, as I also do, that salvation is of the Lord, from first to last, who hath all power both in heaven and earth. Our church has lost one of its bright stars, if we may be allowed that expression. I would say to our little church, and to all his children and grandchildren, with all who mourn his departure, that he has gone to his rest, and we should all be comforted with the reflection that as salvation by grace was his theme and his delight while here, so now, free from the trials of this world, in company with the blood-washed throng he can sweetly praise the riches of God's grace, which alone can save sinners.

"Far from this world of toil and strife,  
He's present with the Lord;

The labors of his mortal life  
End in a large reward.

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

May we have submission to the Lord's will,  
and say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

PETER MOWERS.

COBLESKILL, N. Y.

SCIO, Linn Co., Oregon, July 20, 1885.

ENTERED into his rest, at Scio, Linn Co., Oregon, at the home of his son, brother Preston Munkers, on Thursday morning April 16, 1885, our dearly beloved brother, **Benjamin Munkers**. Brother Munkers was born in Claybourn Co., Tennessee, Sept. 7, 1799, aged eighty-five years, seven months and ten days at the time of his death. Concerning his early life, the writer knows nothing further than what he received from his son, brother Preston Munkers. The deceased was joined in marriage with Miss Mary Crowley, July 12, 1818, who still survives him. They had eleven children, eight sons and three daughters, of whom four are still living, to mourn, with their mother, sister Mary Munkers, and the Scio Church of Old School Baptists, the loss of a beloved and affectionate husband and father, and the church a worthy and greatly beloved member, and whose presence will be greatly missed by the church; but we sorrow not as others who have no hope; for we confidently believe that our loss is his eternal gain: Brother Munkers emigrated from Tennessee to Missouri, but in what year is not remembered. He was baptized by Elder Lute Williams, in Clay Co., Missouri, about the year 1832; emigrated to Oregon in the year 1846, and went into the constitution of the first Old School Baptist Church in Oregon, then called Hillsborough, but now called Siloam, in Marion Co., Oregon. In the autumn of 1848 I first became acquainted with him, and shortly after my wife and I united by letter with the same church, and remained in the same church with him till the year 1866, when we removed down into Clackamas County, and united with the Providence Church of Old School Baptists, till the year 1874, when we removed into Scio, Linn Co. Meanwhile brother Munkers and sister Munkers also removed up into Scio, to live with their son, Preston, and went into the constitution of a new church called Scio Church, where my wife and I again united with them in church relationship, and remained so until the dear aged brother was called home, as we trust, to the church triumphant in glory. During this long acquaintance there was not a spot or blemish on his character as a citizen or christian, but was highly esteemed by all who knew him. He was a good counsellor and an able disciplinarian, and we very much miss his counsel and advice in the church. As concerning the state of his mind in his last moments, I know nothing, although I was with him daily from the time he was taken sick till his death; but being myself almost deaf, I was thereby unfitted to converse with a dying man. His disease was hemorrhage of the kidneys. He bore his sickness with fortitude and christian patience, and I believe his last end was peace.

On Friday, the 17th, at two o'clock p. m., the writer preached to a large and attentive congregation of mourners, from the last two verses of the ninth chapter of Hebrews, (the children all being present) after which his remains were conveyed to the Franklin Cemetery, and deposited in their last resting place on earth.

Yours in hope of immortality beyond the grave.

JOHN STIPP.

DIED—In Wesson, Copiah County, Miss., August 24, 1884, **Mrs. Mary Ford**, wife of Mr. L. P. Ford. Sister Ford was born and raised in Amite County, Miss., and was a daughter of Mr. Grief and Mary Whittington. She was first united in marriage to Mr. Mercer, by whom she raised one son and two daughters, one daughter still living. After the death of Mr. Mercer she was married to Mr.

Ford, by whom she leaves six children, two sons and four daughters. The writer became acquainted with her about forty-three years ago, and for over thirty years has known and esteemed her as a sister in Christ, a firm and consistent believer in the faith and doctrine held by the Primitive Baptists. She manifested her faith by a well-ordered walk and a godly conversation, pursuing such a course as gained her friends wherever she went. Her house was ever open to Old Baptists. Many pleasant seasons has the writer enjoyed with her and her dear family. Sister Ford delighted in reading the SIGNS OF THE TIMES and the Bible. In conversation her theme was salvation by grace, thus making manifest that the word of Christ was dwelling in her. Her disease was ulceration of the bowels. She was confined to her bed twenty-one days, and was rational to the last; and when asked if she was willing to go, she answered, "Yes." She said she had no fear of death, for she felt that she was going home to her heavenly Father. Thus calmly passed away a mother in Israel. She was a kind wife, a loving mother, and good neighbor, loved by all who knew her. Her age was sixty-three years and thirteen days.

ALSO,

**Ernest Ford**, youngest son of L. P. and Mary Ford, died at their late residence in Wesson, Miss., Jan. 23, 1885, of pneumonia, aged twenty-one years and nineteen days. This dear young man never made a public profession of religion, but his quiet and upright course had gained him many friends. He was fond of reading the Bible, and was a firm believer in the doctrine held by the Old Baptists. On his death-bed he gave his weeping brother and sister ample evidence that for him to die was gain. Death had lost its sting. He said that he believed the Lord worked all things after the counsel of his own will. Ernest was a very dear brother. But he is gone. He is absent from the body, but present with the Lord. The bereaved children feel that their house is truly a house of mourning. May the Lord sanctify their affliction to their good and his glory.

"Display thy pardoning, healing grace,  
Assuage our rising grief,  
Reveal thy smiling, cheerful face,  
And grant us sweet relief.

Give us to kiss the painful rod,  
Nor at thy will repine;  
Be still, and know that thou art God,  
To all thy will resign."

Yours in much tribulation,  
J. C. WILKINSON.

**DIED**—April 23, 1885, at his residence near Princeton, Butler Co., Ohio, our beloved and highly esteemed brother, **James Clawson**.

Brother Clawson was born in Fayette Co., Pa., May 31, 1795, and came to this state in the spring of 1802, coming down the Ohio River on a flat boat, landing at Cincinnati, which was then a small village. He came through the unbroken forest with his mother on horseback, stopping near the same place where he was when called home to his eternal rest at God's right hand. In his life he showed the marks of one taught of the Spirit to love God and his truth, as well as his brethren of like faith. It was a pleasure to him to entertain his brethren, and at times of our associations there would be a hundred or more to stay with him. It seemed his pleasure to show kindness to his brethren, and when hearing preaching he seemed to forget all the surroundings, and to be wholly absorbed in hearing the truth. He was not a man given to much talk. His chief delight seemed to be to hear. It was our privilege to visit him during his sickness, and at one time, on asking him as to the state of the mind at that time, he said he was willing for the Lord's will to be done; yet he feared that he was not entirely reconciled, and would like to feel more so. As he came nearer to the close of his life, he seemed anxious to go, and to be with Jesus, which was far better. He looked for it day by day until his change came. Surely we can say of him, To live was Christ; for he was his only hope; but to die was his everlasting gain. He was married to sister Rebecca Vail, Jan. 2, 1816, lived on the same farm

fifty-six years, lived with his first wife fifty-four years, and to them were given eight children, all of whom lived to maturity, four of whom survive him. He was married the second time, in 1870, to Eliza Weaver, who died in 1871. The third time he was married was to sister Mary Loutham, who still survives him. May our God be the widow's God to her in her declining years.

Brother Clawson was baptized in the fellowship of the Old School Baptist church at Trenton, Ohio, in the year 1812, and in 1830 brought his letter to the Fairfield Church, where he remained a worthy member. He was chosen to serve the church in the office of deacon on Saturday before the first Sunday in July, 1874. He was called to his reward on April 28, 1885, aged eighty-nine years, ten months and twenty-nine days. He leaves two brothers and one sister, together with the members of the little church, to mourn his absence; but we mourn not as those who have no hope. May the Lord our God bless and sanctify this providence to the good of all, is our prayer.

L. BAVIS.

MOUNT STERLING, Ohio, July 7, 1885.

**ASSOCIATIONAL.**

**THE Tygart's Valley River Old School Baptist Association** is appointed to meet with the Amnon Church, six miles north of Grafton, Taylor County, West Va., to begin on Friday before the fifth Sunday in August, 1885, and continue three days. Those who desire to visit this association from a distance can come to Grafton by rail, as the trains are passing daily each way. Write to Deacon Thomas Rogers, and he will arrange with the brethren to meet you promptly. His address is as above.

J. S. CORDER.

**THE Maine Old School Baptist Conference** will be held this year with the church in North Berwick, Maine, beginning on Friday, September 4th, at 10:30 a. m., and continue three days. There will be teams at the depot at North Berwick the day before the meeting, forenoon and afternoon, to take to the place of the meeting all who may come. All who would like to meet with us at that time for the worship of God are invited to come.

WM. QUINT.

**THE Red Stone Old School Baptist Association** is appointed to be held with the Red Stone Church, Fayette Co., Pa., commencing on Friday before the first Sunday in September, 1885. Those coming by rail can come within one-third mile of the meeting house by getting off at Smocks Station, on the Red Stone Branch, P. R. R. Those coming by way of Pittsburg or Uniontown should take this road. The time from Uniontown is 10:00 a. m., 4:00 p. m. and 5:00 p. m.; from Pittsburg, via Brownsville, 8:30 a. m., 11:30 a. m., and 2:20 p. m. Those coming to Smocks Station will be cared for by inquiring for brother Garland. The friends expecting to come by the B. & O. R. R. should notify brother R. Murphy, Perryopolis, Pa., of their coming, and he will meet them at Dawson.

Brother Beebe, can you come?

J. BEEMAN.

**THE Sandy Creek Association** will meet with Sandy Creek Church, at Hope, in Lasalle County, Illinois, on Friday before the second Sunday in September, 1885. Those coming from the north will stop at Tonica, on the Illinois Central R. R., and those from the south at Lostant, where they will be met and conveyed to places of entertainment. A cordial invitation is extended to brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

**THE Indian Creek Regular Old School Baptist Association** will be held with the Pleasant Hill Church, Delaware County, Ohio, commencing on Friday before the third Sunday in September, 1885, at 10 o'clock a. m., and continue three days. Those coming from the south will come by way of Columbus and there take the Columbus & Cleveland R. R. to Delaware, where they will be met and conveyed to places of entertainment. Those

coming by way of Cincinnati will take the Cincinnati, Columbus & Cleveland R. R., and come to Delaware. Those coming from the west will come by way of Dayton, on the same road, to Delaware, where they will be met and conveyed to places of entertainment. Those coming from the north will come by the same road, stopping at Eden Station. Those coming by way of Toledo will take the Columbus & Toledo R. R., and stop at Radnor; they will be met at both stations and conveyed to places of entertainment and to the meeting. The trains arrive at Delaware about five o'clock p. m. Come on Thursday before the meeting. Those coming by private conveyance from the south and west will come to Delaware, and there take the Horse Shoe Road, and call on sister Margaret Veley, living about one mile and a half from Delaware.

A cordial invitation is extended to our brethren, especially brethren in the ministry.

ALLEN HAINES, Clerk.

**THE Ozark Association** is to be held with Pisgah Church, six miles southeast of Conway Station, on the St. Louis & San Francisco R. R., to commence on Saturday, at 10:00 a. m., before the first Sunday in September, 1885. Ministers and other brethren are invited to attend. Conveances will be at the depot on Friday at 5:30 p. m., and on Saturday at 9:00 a. m.

G. W. RUSSELL.

By request of Elder B. F. Williams, pastor of Mt. Hope Church, Harrison County, Indiana, I wish to announce through the SIGNS OF THE TIMES that the next session of Mt. Pleasant Old School Baptist Association will be held with the above named church, twelve miles below New Albany, commencing on Friday before the first Saturday in September, and continue three days. Those coming by rail will meet at the Peyton House, Seventh & Main streets, New Albany, Ind., on Thursday before, where they will be met and conveyed to places of entertainment.

J. M. DEMAREE.

**THE Tallahatchie Association** will commence on Saturday before the third Sunday in September, 1885, and continue the two following days; to be held with the Pleasant Grove Church, Panola Co., Miss., twelve miles east of Como, on the M. & T. R. R.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk

**THE Lexington Old School Baptist Association** will be held, if the Lord will, with the Schoharie Church, Schoharie Co., N. Y., on the third Wednesday and Thursday in September, (16th & 17th) 1885.

Brethren of other Associations, and all who love 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.

**THE Western Association of Regular Predestinarian Baptists** will be held with the Sharon Church, near Panora, Guthrie Co., Iowa, beginning on Saturday before the second Sunday in September, 1885, at 10:00 a. m., and continue the two following days. Those coming from the south and southwest will be met on Friday before at Monteith, on the Rock Island Branch R. R., six miles south of the place of meeting. Those coming from other directions will stop off at Panora.

WM. J. REEVES, Clerk.

**THE Salem Association of Regular Baptists** will be held with Friendship Church, Hancock County, Illinois, six miles southeast of Dallas City, five miles east of Colusa, seven miles west of La Harpe, six miles north of Burnside, on the Burlington & Carthage wagon road, commencing on Saturday before the third Sunday in September, 1885, at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends are cordially invited, especially the ministry of our faith.

C. G. SAMUEL, Clerk.

**THE Com's Creek Association** will meet, providence permitting, with South Stotts Creek Church, in Johnson County, Ind., on

Wednesday, the second day of September, 1885, at 10 o'clock a. m., and continue the two following days. Those coming by rail will come Tuesday evening to Franklin, from the north, on the J. M. & I. R. R., at 4:35 p. m., and there take the cars for Trafalgar, on the Fairland & Martinsville R. R., where they will be met and conveyed to the association, three miles north of that place. Those coming from the south will inquire for Moses Greer, who will entertain them. All are invited, especially the ministry.

By order of the church.

S. T. RIGGS, Mod.

**THE Spoon River Association** will meet, if the Lord will, with Union Church, in McDonough Co., Ill., Friday before the first Sunday in September, 1885, on the premises of John Hills, six miles south of Colchester, which is on the C., B. & Q. R. R. Teams will meet friends at Colchester Thursday p. m. and Friday a. m. Brother Hill lives two and one-half miles southwest of Middletown.

I. N. VANMETER, Clerk.

**THE next annual session of the Licking Association** is to be held with the Elk Lick Church, one mile west of Sadieville, to commence on Friday before the second Saturday in September, (11th) 1885, at 10:00 o'clock a. m. Those coming by rail by the way of Cincinnati on Thursday evening will be met at Hinton Station with conveyance. Train leaves Cincinnati 4:35 p. m. Those coming by way of Cincinnati on Friday will be met at Sadieville; train leaves Cincinnati about 8:30 a. m., arrives at Sadieville 10:30 a. m. Those coming by the way of Lexington will be met at Sadieville. Train leaves Lexington 3:43 p. m., arrives at Sadieville 4:30 p. m. We extend a cordial invitation to all Old School Baptists of our faith and order, especially the ministering brethren.

Done by order of the church at Elk Lick, Scott Co., Kentucky.

**THE Maine Old School Baptist Association** will hold their next session with the Whitefield Church, commencing on Friday, September 11, 1885, and continue three days. Friends taking the cars for our meeting will be met at Gardiner Station, on the day before the meeting.

H. CAMPBELL.

**THE Greenville Predestinarian Baptist Association** will be held, the Lord willing, with Darby Run Church, Franklin Co., Ohio, commencing on Friday before the first Sunday in September, 1885, at ten o'clock. Those coming from the north, south and east will go to Columbus and take the I. B. & W. R. R., and stop at Galloway. Those coming from the west will come on the same road and stop at Galloway.

J. G. FORD.

**THE Western Corresponding Association of Old School Predestinarian Baptists** will meet, the Lord permitting, with Otter Creek Church, four miles south of Woodburn, Clark Co., Iowa, to begin on Friday before the first Saturday in October 1885, and continue three days. Those coming by railroad will come on the C., B. & Q. R. R. to Woodburn, on Thursday, from the east or west, where they will be met and conveyed to the meeting ground, where they will be cared for. A cordial invitation is given to all lovers of the truth, and especially brethren in the ministry.

WM. MORPHEW.

**TWO DAYS MEETINGS.**

A two days meeting is appointed to be held with Zion Church, of Washington, D. C., at the hall in south Washington, where it was held two years ago, on the third Sunday in September and Saturday preceding. A cordial invitation is extended to all who may desire to meet with us.

By order of the church.

N. P. REED, Pastor.

SAMUEL DAVIS, Clerk.

## YEARLY MEETING.

A YEARLY or two days meeting will be held with the First Old School Baptist Church of Roxbury, N. Y., on the first Wednesday and Thursday in September, being the first and second days of the month. A general invitation is given to the brethren and friends, especially to the ministering brethren. Those coming from the east will be met at Roxbury on the 11:00 a. m. and 6:00 p. m. trains; and those coming from the west on the afternoon express, on Tuesday, the day before the meeting.

Done by order of the church.

WM. BALLARD, Clerk.

THE yearly meeting at Rock Springs, Lancaster Pa., is appointed to be held on the third Sunday in September, and Saturday preceding, meeting to commence at 10 o'clock a. m. Friends coming from Baltimore can leave Calvert St. station about 2 o'clock p. m. on Friday. Those from Philadelphia can leave Broad St. station about noon, and come on the P., W. & B. R. R. to Perryville. Both trains arrive at Perryville in time for the train to Conowingo, Cecil Co., Md., where the friends will be met and cared for. We extend a cordial invitation, and will be glad to welcome those who love the truth. We hope to have several ministers with us.

GEORGE JENKINS.

## RECEIVED FOR THE CHURCH HISTORY.

Henry Bryan 2, Geo. R. Turner 2, Thos. C. Garrett 2.—Total \$6 00.

## CHURCH HISTORY NOTICE.

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SYLVESTER HASSELL.

Wilson, N. C., Feb. 7, 1892.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53. MIDDLETOWN, N. Y., SEPTEMBER 15, 1885. NO. 18.

## CORRESPONDENCE.

### THE SOWER.

(Mark iv. 1-25.)

"AND he taught them many things by parables, and said unto them in his doctrine, Harken; Behold, there went out a sower to sow."

This parable our Savior interpreted to his disciples. By a thing so common and well understood always and everywhere as the sowing of seed, the children of God are instructed concerning the preaching of the word and its various temporary effects upon the different natural men who may hear it; and are given to see by this illustration the important distinction between all the different kinds of carnal hearers, however great the apparent effect of the word upon them for a time, and the one who has been prepared by grace to receive it.

The sower may be the husbandman himself, or he may be only his servant whom he has appointed to that work. Before he went out to sow a work of preparation had been done, to which particular reference will be made when we consider the good ground. "And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up." The sower did not go forth to sow by the way-side, but as he sowed some fell there. No farmer has ever, I venture to say, gone forth to sow wheat by the way-side, on the hard, trodden ground, with the expectation of reaping a harvest there. Farmers do not try such experiments as that. But when the prepared ground is close along by the way-side, some seeds would be most likely to fall there as he sowed.

"The sower soweth the word."

The natural hearers are described first. They are all included in three classes. So the excuses of natural men for not coming to the gospel feast are only three; and all the various temptations to which the Lord's people are ever subjected were endured by our Savior in the three forms in which he was tempted of the devil. There is a peculiar significance in the number three as used in the Scriptures, as well as in the number seven. The first is the way-side hearer. This appears to me to be such as those philosophers who encountered Paul at Athens, and wished to know of him the new doctrine that he taught.—Acts xvii. 19. They were constantly after some new thing, and wanted to hear every kind of doctrine and philosophy that was abroad in the world. All subjects were examined by them alike, and by the same kind of judgment either approved or discarded. They may

well be illustrated by the way-side, where all kinds of people with their various freight of knowledge and wisdom pass along. They hear this word of God's salvation as they hear anything else, and profess to try with their natural reason that which can only be understood by the Spirit of God.—1 Cor. ii. 11. The words in which Paul spoke of his doctrine were most weighty words, and it seems to the Lord's people as though they must command the especial attention of any man of thought. They have had great effect upon men at times, as Felix and Agrippa; but they lie upon their minds like seed upon the surface of the road, and the devil disposes of them to suit himself. They are foolishness to them. They hear the word only to make light of it. They will give close attention to the preaching of the word, yet are not very likely to be mistaken for spiritual hearers. We often hear the exhortation to sow by the way-side, as though that were the minister's work, which, if done with zeal and energy, would result in the salvation of many souls; but this parable is far from allowing any such construction. The seed which fell by the way-side could not change the character of the ground on which it fell. The sowing the seed does not prepare the ground, as the doctrine of men would imply; that is a work to be done before the sower begins. The sower of literal seed may or may not know which is the good ground and which is not. If the surface of the way-side and thorny ground and the rock has been scratched with the harrow, and the sower was not the one who prepared the ground, he may not be able to distinguish the good ground at a glance. He would not take pains to sow upon the thorny ground or the rock unless he wished to show the difference between them and the ground he had prepared, for he would know that such ground would yield him no fruit; but the thorns were not visible when he sowed, for we read that they sprang up with the wheat. It may be that the surface looked just like the surface of the good ground just along by the side of it. I have seen many such a spot in a field which you could not tell by its appearance; but it had not been broken up, and it was full of the roots of thorns ready to spring up. The rock also (Luke viii. 6) had a little earth over it, just enough to conceal its character. The sower of the word, if it be one of the Lord's servants or ministers, does not know the character of the ground upon which he is sowing until it is manifested by the word which he sows.

The way-side hearers are generally very soon discovered. Those on thorny and stony ground are not so readily known, for both appear to take a real interest in the word of truth, and make a fair show in the beginning; but there has been no experience that has broken up that natural love for the world and the things that are in the world, which is the source of the natural man's comfort. So when worldly cares and interests are presented they still claim the first place. "Seek ye first the kingdom of God and his righteousness," has not been written upon the heart of the thorny ground hearer, and so the word that falls there is sure to be choked sooner or later. It will never bring forth the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The stony ground hearer has had some stirring up of the natural mind upon the subject of religion, some fears of punishment, some natural thoughts of heaven as a place for selfish enjoyment, and receives the word with a flush of joy; but he has never felt the sinfulness of his heart, never hungered and thirsted for righteousness, and so has no root in himself; and when the truth becomes unpopular, and subjects those who hold it to scorn and persecution, he gives it up. Now the sower of the word, the minister of the gospel, knows well that the word falling upon the ears of natural men will not cause them to love God or hunger after righteousness. He knows that upon such a soil it will not bring forth fruit unto holiness. "Except a man be born again, he cannot see the kingdom of God." But the servant cannot tell who are the subjects of this new birth until they are manifested by the effect of the word upon them. So he goes everywhere preaching the word as the Spirit directs, sowing the seed in the morning, and in the evening withholding not his hand, not knowing whether shall prosper this or that, or whether both alike shall be good, (Eccl. xi. 6); for he knows that the Husbandman has the good ground all prepared, and will not direct him amiss, and wherever the seed falls upon that good ground it will bring forth fruit, and wherever it is allowed to fall upon ground not prepared the Lord has a purpose in that which shall be for his glory and the good of those who love him, "who are the called according to his purpose." Wherever Paul went the word that he preached discovered some good ground, as at Athens, where Dio-

nysius, Damaris and others clave unto Paul.—Acts xvii. 34.

"And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred." We know what good ground is in the figure used in this parable, and by what preparation it becomes good. The farmer first chooses on what portion of his land he will sow seed and gather a harvest for himself. He has the right to make this choice according to his own will, and no one can require of him any other reason for that choice than that it is his will. So the Lord has chosen whom he will for himself, who shall show forth his praise.—Isa. xliii. 21. He has given no reason for that choice except his own will, because it seemed good in his sight. The choice was not on account of any superior goodness in those chosen, for we are told that they were no better than the rest of his earth. They "were by nature the children of wrath, even as others." The election and grace of God are all that make them to differ from others who are not chosen, and all the comeliness they ever have in his sight is what he puts upon them.—Ezek. xvi. 14. When the farmer has chosen the ground he proceeds to make it good. He first cuts down and removes whatever was growing upon it, however beautiful it may be. Then with the plow and the mattock he thoroughly breaks up the soil, tearing up the roots of thorns and weeds, and likewise of grass and lovely flowering plants, and working the soil with plow and harrow until it is thoroughly subdued and mellow. Then it is ready to receive the seed, which will sink into the soft earth and send roots downward through all its broken depths. This well illustrates the preparation of the Lord's chosen people to receive the word of his grace. All the fine growths of nature are cut down and removed. "We all do fade as a leaf." All our goodness and glory become as the flower of the field, and as the grass that is cut down. Then the plowshare of the law is driven through the soil of the heart, breaking it up to the very depths, tearing up the secret roots of sin, and bringing forth to the light all the hidden evils of our nature; showing that to be evil which we had thought good and lovely, and discovering to our astonished view iniquities and crimes concealed within the mysterious depths of our heart that we had not thought could possibly be there. With the plow and the mattock the work is thoroughly done in this "field which the Lord hath

blessed," (Gen. xxvii. 27,) that there may "come no fear of briars and thorns" where he will show the riches of his grace.

How often the poor child of God will say to himself, I am so vile that I fear I cannot be a part of the Lord's good ground. No doubt I am only a way-side hearer, for I forget so easily the word that I hear. It must be that Satan takes it away. Or perhaps I am a thorny ground hearer, for the cares and lusts of this world appear to fill my heart, and prevent anything good from taking root there. Or I must be a stony ground hearer, for why else should my heart so hard remain? One thing seems certain to me, that I cannot be such a hearer as the good ground represents, because there is so much of sin and vileness in me. Now if the good ground could be supposed to talk of its own condition, we may conclude it would speak something like this: What a miserable state I am in! I am all broken up and torn to pieces. Once I was firm like that ground over there by the way-side, and that other piece by the side of me, and was covered with soft grass and beautiful trees and lovely plants and flowers. Now I am not fit to be walked over or even seen. People who used to come here for their enjoyment now avoid me; and no wonder, for not only would their feet get sadly soiled by walking here, but here are the roots of thorns and all poisonous weeds lying about, which the plow has exposed to the view of all. I had no idea they were within me, and feel heartily ashamed of myself. It is far pleasanter walking over yonder by the way-side, where the ground is still firm and covered with grass and flowers, or along by that smooth rock, or across there on that grassy slope which is so nice, except at some seasons when the thorns appear. When it rains the water sinks down here out of sight in a moment, making me still more unpleasant to others, and more uncomfortable myself; but over on those other places it remains on the top and gathers in pools and musical rills, which shine and sparkle most beautifully in the sunlight when the clouds have cleared away. What a woeful plight I am in! and how much lovelier and happier every other place is than I.

So the convicted sinner bemoans his sad condition, and envies the peaceful state of those who have never had their hearts broken nor their self-confidence disturbed. He has discovered so much of sin and vileness within himself that he can see no reason to hope that he can ever be good ground. He appears to himself as the chief of sinners. But this is the way the Lord prepares good ground upon which to sow the word. This poor sinner's heart has been broken, and has become humble and contrite. His self-confidence is gone. If salvation be by the works of the creature he can have no hope, for he well knows that all his works must be vile like himself; and besides, he is already condemned. But he can see no other way, can see no

reason to hope for the favor of a just and holy God, unless in some way we merit it. He can see that God is just in his condemnation as a guilty sinner, but cannot see how justice could allow him to go unpunished. He hungers and thirsts after righteousness, but is not able to obtain any righteousness to satisfy him. All that he once thought he had has become as filthy rags. He has now no hope of righteousness. There is no good thing in him. He has plowed and digged to all the depths of his being, and nothing but vileness is there. When brought to this condition this ground is ready for the sowing of the word. The word of righteousness. The word of God's salvation. Righteousness not by the works of the law, but by the hearing of faith. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." A salvation which is not according to our works, but according to God's own purpose and grace, which was given unto us in Jesus Christ before the world began. Salvation as the gift of God through his dear Son, whom he freely gave to bear our sins and die for our transgressions, in order that we might live eternally with him. How well prepared is such a poor, heart-broken sinner to receive such precious doctrine as this. How wonderful it seems. How suited to his case. It is indeed good tidings of great joy to the poor in spirit. How blessed it seems to him that the Lord should impute righteousness without works to a man who has no power to work. How new and sweet and glorious the doctrine that the sinner is saved by grace, through faith, and that not of himself: "it is the gift of God; not of works, lest any man should boast." Until the heart had been digged and plowed and harrowed thoroughly, so that the roots of all evil were exposed to view, this word could find no good soil there to grow in. But now how gently it is received, how cordially. No bounding back, as when seed strikes on the hard way-side or the rock; but softly it sinks into the yielding surface, and sends its roots at once down through all that mellow soil to the very depths of the heart, and bears fruit upward to the honor and glory of God. It does not take weeks and months for the seed to germinate and send roots down, and shoot up the blade, and form the ear and the full corn in the ear, before the harvest can be gathered. Time is not necessary to the perfection of this kind of fruit. When the word of salvation comes, praise is perfected at once. The heart that has received the precious word upon which it is made to hope, is at once filled with the rich fruit of the Spirit, love, joy, peace, and all the sweet and savory cluster, and the tongue can speak of the love of God and sing surprising grace.

The one who preaches the word cannot tell who are the exercised souls in his congregation only as the word finds them out, and its effect upon them is manifested. It will

quickly find the prepared ground and sink into its mellow depths, and at once bear fruit within the heart; but it may be long before this is manifested except by the tender, loving expression of the countenance. A close attention to the preaching, an apparent interest in the word, and even a receiving of the word with joy, will not always be a true indication of the word having fallen upon good ground. These things may be seen where there is no divine life within. Most generally, I believe, the saints will be able to judge by the love and fellowship they find springing up in their own hearts toward one whether he is one of the Lord's children; but sometimes they will find they have been deceived. The Lord's work must be tried; and even the Savior has let the decision, as to whether any profession is a true indication of his work or not, rest upon this trial, "If ye continue in my word, then are ye my disciples indeed." The apostle also has said, "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The word of truth which falls upon the way-side hearer's ear remains upon the surface of his mind, like seed upon the surface of the well-tramped way-side, and can be taken away by the devil at his will. His manner of taking it away is not by causing them to forget it, as some trembling children fear that because their memories do not retain what the minister has said, the devil must have taken it away. The devil lets them look it over as a new thing, and then causes them to look at it as foolishness, and turn it into ridicule, and hold it in contempt.

The thorny ground hearer shows a real interest for a little, but his interest in the word is of no different character from that with which he regards worldly things. So the cares of the world, and the deceitfulness of riches, and the lusts of other things, are in the same soil into which the word has fallen, the natural mind, and they soon prove that they are of more importance there than the gospel by outgrowing and choking the word so that it becomes unfruitful. Such natural believers make a good start apparently, showing much interest in the word of truth, and some anxiety for their salvation; but it is soon proved to be all natural, by sinking into a matter of secondary importance. The word of God, where divine life is, cannot be utterly choked.

The stony ground hearer is very glad when he hears the word, and makes a quick show of joy and zeal in his religion. He will quickly begin exhorting others. He will easily let any point of doctrine go as unimportant, but will talk much of duties, urging their importance. He will be very forward in public religious exercises, and self will be in sight in all that he says and does, rather than a precious Savior. His heart has never been broken up. He has never felt his depravity, and so the doctrine of grace has never sent a root downward to take an abiding hold upon the depths of his heart. He has no root

in himself. His religion is not an abiding principle that is settled and fixed deeply and firmly, but surface work. In him the reception of the word produces a feeling of self-complacency, rather than of self-loathing. He is inwardly pleased with himself on account of having received the word and done so well with it, rather than humbly thankful to the Lord and desiring to praise him that one so vile should be beloved so. The word, when its falling is compared to the rain, lies upon the surface of such ground, instead of sinking out of sight, as it does in the good ground, and shines in the sunlight, and runs babbling in rills of easy talk until it is dried up. In the good soil its effect is seen in causing the seed to grow, and refreshing the growing and ripening fruit; but here it is only for show, until it runs all away or passes off in vapor. Whenever the holding and defending any point of doctrine will subject such a one to contempt or persecution, he can readily give it up, for it has no deep hold, as in the true believer's heart, where its roots go deeper than this mortal life.

The children of God are often sorely tried as to whether they are good ground or not. Those who have not divine life never are so tried. This is a point of distinction which the Bible teaches us, as well as experience and observation. The way-side, the thorny ground and stony ground, I feel warranted in saying, never have a question but that they are really better ground than that which has been so deeply broken up. They have no desire to be so treated. They could not sincerely join in the hymn of prayer concerning their heart,

"And if it be not broken, break,  
And heal it if it be."

They do not see any need of such constant trouble on account of our sins and vileness, such self-reproach and self-loathing. In their hearts they really think such feelings unnecessary, and even question whether such expressions as they hear from some of sorrow and grief and self-abhorrence on account of sin are really sincere. They really feel as though one only has to live in the strict performance of duty in order to get free from such feelings. With the saints, the deepest of their heart afflictions, the strongest reasons they see within themselves to doubt and fear, cannot remove the word of truth from their hearts. The devil cannot take it away, for it does not lie upon the surface. The cares of this world cannot choke it, for it is not sown in the same soil where they grow. The mattock has so digged the good ground that there shall come no fears of briars and thorns. They still grow in the old nature of the child of God, but only to harrass and buffet, not to please him. The good ground is made not merely by tearing up the old carnal heart with afflictions which are common to man, but by the impartation of a new life. A new heart is given; and it is in that new heart, by the powers of a divine life, that godly sorrow for sin is felt, and where contrition, and repentance, and hu-

mility, and love to God, and joy, and peace, and faith, are. These are the fruit of the Spirit. Trial and persecution from without only make the saints stronger in the word of truth, showing them what a deep hold it has in their life, and how good and rich and beautiful and glorious it is. Having been enlightened, and tasted of the heavenly gift, and been made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, they cannot fall away. They are the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, and thus manifest that they have received blessing of God; while that which beareth briars and thorns is rejected, and is nigh unto cursing, whose end is to be burned.—Heb. vi. 1-8.

The children of God often get into such a state that they may well be represented by the way-side, or thorny ground, or stony ground hearer. We may so live after the flesh as to die to spiritual enjoyments, and for a time be so left to ourselves that the word will find no entrance in our hearts, and will bear no fruit. We may be left to follow the vain desires of the carnal mind, to search out the vain philosophies of the world, to study the various theories held among men, to investigate and speculate concerning various kinds of religion, to give error place in our thoughts and its advocates a hearing, and perhaps consider their objections against the truth, and so submit to the consideration and judgment of the carnal mind that precious doctrine which we received by faith as little babes, and which can only be comprehended by faith; for the natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. When we get into this state of mind we are like the way-side hearer. We may sit under the sound of the word, but it seems as though the devil caught it away at once, not allowing it to lie with any weight upon our minds. We may give ourselves up so to the cares of the world, the desire for riches, or any other worldly thing, that when we want to live in the Spirit we find these worldly cares and lusts crowd in upon us, and we seem to be unfruitful; and often we do become hardened, and seem as though really we had no root in ourselves, and as though we were in danger of giving up the truth when assailed by ridicule or any other form of persecution, and compromise with the advocates of error.

The difference between the Lord's dear children when they fall into this carnal state, and those who really are way-side, stony ground and thorny ground hearers, is very great and striking, although the child when in that state may be able to see no difference. First, he has once been spiritual, while they have never been otherwise than what they are. Second, he sooner or later sees the wretched state he is in, and mourns

over it; while they have no desire to be other than they are, nor to bear other kind of fruit than what they now produce. The child of God, even when most obstinately wedded to his idols, when most hopelessly asleep, when apparently most destitute of spiritual life or desires, and least affected by the word, has still some sense of his sad condition, and some looking back with desire, however faint, to the time when the love of God was shed abroad in his heart, and heavenly things were his chief delight, and has some wish that the spell of lethargy might be broken, and that the Lord would revive his work within him. There is a great difference between a living soul, even when asleep, and one that is destitute of life. To the latter, when he comes with his works to ask a reward, it shall be said, "Depart from me, ye workers of iniquity; I never knew you." But to the former it shall be said in the Lord's own time, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." And by that light they shall again read their titles clear, through rich grace, to mansions in the skies.

SILAS H. DURAND.

SOUTHAMPTON, Bucks Co., Pa., Aug. 26, 1885.

**CIRCUMCISION.**

"FOR we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3.

The subject of circumcision has elicited the attention of Bible students from the apostolic age to the present, and much has been said and written on it which has been forgotten and passed into oblivion, for the reason that it afforded no comfort to those who are spiritually minded, because it was tainted with error. "Abraham believed God, and it was counted unto him for righteousness."—Rom. iv. 3. This has reference to what is written in Genesis xv. 6: "And he [Abram] believed in the Lord; and he counted it to him for righteousness." This preceded that covenant the sign of which was circumcision. The apostle says, "And he [Abraham] received the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."—Rom. iv. 11. Then so far as the faith of spiritual Israel is concerned, circumcision availed nothing, for "he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 29. Circumcision was so presented to the Jews under the legal dispensation. It is written, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. x. 6. Then spiritually outward circumcision in the flesh availed nothing to the spiritual Israelites, because it was of the law. The apostle says, "Christ is become of no

effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 4. Therefore it was not by the deeds of the law that justification came, for Christ was made the end of the law for righteousness to every one that believeth. "If there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. iii. 21. But when Christ in the agonies of death cried out, "It is finished," he proclaimed the fulfillment of the law in all its jots and tittles. Hence the apostle says, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—Gal. v. 6. This language of the apostle is rather peculiar, "Faith which worketh by love." It may not be unprofitable to God's dear people to look at it for a moment. Faith is the gift of God, and one of the graces of the Spirit. It was given to Abraham, and he believed the promise of God, that in his seed should all the families of the earth be blessed. Christ was that seed, and the seed of the woman should bruise the serpent's head. That faith was counted to Abraham for righteousness, for it was the gift of God. "Every good gift and every perfect gift is from above." God is love; and that faith which was given to that ancient patriarch, and is given to all the regenerated sons and daughters of the Most High, works by love, for he worketh in you both to will and to do of his own good pleasure. As it emanates from God, who is love, it works in all the dear saints by love. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13. The word "charity" in this quotation means love. The faith of the dear saints, when they are removed from the gloomy scenes of earth to their glorious and eternal home, will be turned into sight; and the hope which has anchored them to their glorious Lord through the boisterous seas and foaming billows of time will be changed to a state of glorious and everlasting fruition; but love will never weaken, but will endure through all eternity. Then faith is the gift of God to you, dear saint, and it works by that everlasting and unchanging love which God bore toward you ere chaos yielded to God's creative power. It was that faith which enabled Abraham to sojourn in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.—Heb. xi. 9, 10. Circumcision is the sign of that faith; and when you received that faith which looks to Jesus as the author and finisher of your faith, your heart was circumcised to love the Lord your God. In circumcision Abraham received the seal of the righteousness of faith. That seal was not fixed upon him without the shedding of blood; and that righteousness which is of faith has for its foundation the shedding

of the blood of Christ, which cleanseth from all sin. To Abraham it was a seal of the righteousness of faith. The apostle says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. A seal is a declaration of the certainty of the thing sealed; and that seal was a declaration of the faith of Abraham, which rested on the promises of God, and enabled him to look for a city which hath foundations, whose builder and maker is God. Surely nothing could be more certain or more sure than the foundation of God; and the seal of that foundation is the foreknowledge of God, "The Lord knoweth them that are his." When the saints are quickened and made alive by his Spirit, and are made to rejoice in a manifestation of the forgiveness of their sins, their faith looks to Jesus, looks to him who knoweth them that are his. They (his people) being given to him in the everlasting covenant of redemption, ordered in all things and sure, are prepared by grace to enjoy all things secured to them by that covenant. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." By that circumcision of their hearts they have this glorious assurance that they shall live. When the children of Israel were in the wilderness Joshua made sharp knives and circumcised them.—See Joshua v. 3. Let it be remembered that Joshua did not circumcise them to make them the children of Israel, but because they were the natural descendants of Abraham, and were in his loins when God made that covenant with him, saying, "In thy seed shall all the families of the earth be blessed." Spiritual Israel were chosen in Christ Jesus before the world began, and therefore were one with him when he was declared to be a Lamb slain from the foundation of the world. Of them it is written, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The knives used by Joshua in circumcising natural Israel were sharp, and that Spirit which is sent into the hearts of spiritual Israel is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; and by the circumcision of their hearts they are enabled to love the Lord their God, for in that circumcision they are made spiritual, and to them is given eternal life, and they are assured that they shall never perish. They can never perish, for they have the seal of the righteousness which is of faith. They then have realized in their experience that "the word of God is quick and powerful." The psalmist says, "Thy people shall be willing in the day of thy power."—Psalm cx. 3. They are made willing by the quickening power of that word which is a discerner of the thoughts and intents of the heart. Let it be remembered that the natural

Israelites did not circumcise themselves, nor contribute by their powers to that circumcision in the flesh; but they contributed just as much toward that end as spiritual Israel do toward the circumcision of their hearts. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. The mercy which God extends to his people in the great work of circumcising their hearts is not because of their good works. The apostle says, "But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. xi. 6. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Romans iv. 16. Under the covenant with Abraham circumcision was secured to his seed as an outward sign, and the circumcision of the hearts of all spiritual Israel is made sure to them as the seal of the righteousness of faith; and having that seal they are prepared to make an offering to him in righteousness. "A seed shall serve him; it shall be accounted to the Lord for a generation." The apostle Peter forcibly describes that generation when he says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 9. The descendants of Abraham in the line of Isaac were a peculiar people, for in their father Abraham they received the promises of the land of Canaan, that they should inherit it; but spiritual Israel received the greater and infinitely more glorious promise, which was, "In thy seed shall all the families of the earth be blessed." When those promises were made to him he believed them, and it was counted to him for righteousness; and he received the sign of circumcision, which was a seal of the righteousness of faith. So when the hearts of spiritual Israel are circumcised they receive and believe the promises, and that faith is counted to them for righteousness, and in that faith they receive the seal of that righteousness which is by faith; and hence they look back to Abraham as the father of the faithful. But none of them receive that seal until their hearts are circumcised by the Spirit to love the Lord their God. Before that circumcision they were enmity against God, but now they are made willing in the day of his power to offer an offering to the Lord in righteousness. All their offerings before their hearts were circumcised to love the Lord their God were made in the flesh, and in their flesh there dwelleth no good thing; but now being circumcised by the Spirit they love the Lord their God, yea, they have the love of God shed abroad in their hearts by the Holy Ghost. Then "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." That faith is the gift of God, a gift that is freely bestowed without money and without price, and is part of the glorious inheritance of the saints. That circum-

cision which does not avail anything was the outward circumcision in the flesh. It was under the law, and belonged to the Jews; but the middle wall of partition between Jew and Gentile was broken down. In the epistle to the church at Ephesus the apostle uses this language, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us." This great truth was declared by the prophet. He says, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife."—Isa. liv. 1. The spiritual Jew looked through the offerings and sacrifices under that service to the coming of the Messiah and the great work he should accomplish. Peter says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 10, 11. The prophets foretold his coming, and the shedding of blood in the temple service prefigured his sufferings; but to the desolate, to that little sister, was reserved the better things, the greater glory of the gospel dispensation, when circumcision was no longer a sign; but a new heart, in which the love of God was shed abroad, was the seal of the righteousness of all, both Jew and Gentile, for they were made one in Christ Jesus. That love made the light of that great city whose light cannot be hid, for it was reflected from the Sun of righteousness. Then "if she be a wall, we will build upon her a palace of silver." O how rich, how grand and how glorious is that palace! When the rays of gospel light from the Sun of righteousness were shed upon it, it became the light of the world, and it will continue to shed its bright and glorious effulgence till time shall be no more. It is the righteousness of the Lord Jesus Christ, which is compared to fine linen, white and clean. Then, ye Gentile saints, rejoice and speak aloud the glory of your exalted Lord and King.

When quite a boy, nearly sixty years since, I heard a highly educated preacher urging the idea that baptism was established by our Lord in the room and place of circumcision. From some cause that circumstance came up in my memory recently, and led to this feeble investigation of that subject, which the brethren editors of the SIGNS OF THE TIMES will please dispose of as they may deem best, and believe me affectionately theirs,

H. COX.

GHENT, Ky., August 13, 1885.

CRAWFORDSVILLE, Ind., Aug. 7, 1885.

ELDER WM. L. BEEBE—DEAR BROTHER IN CHRIST:—I desire to write you a private letter, and speak

in it freely, as brother to brother and friend to friend, in reference to your brief editorial on the resurrection of the saints. I may first say, that your writings in general have been quite satisfactory to most of the brethren and myself, and we hold you in dear christian esteem as a servant of Christ and brother beloved. Your recent article on the mooted question of *means* was excellent, and will be made a blessing, I believe. And now I hope you will bear with me in brotherly kindness, and hear me patiently, while I speak to you in brotherly kindness and candor of this one thing, the resurrection of the dead. And I am sorry to say, my dear brother, that here you have not fully satisfied me and many of the brethren, as we could have wished, as did your beloved father. And you will permit me to frankly say, that we fear you do not believe in the resurrection of our (now) mortal bodies. If we misapprehend and do not understand you, then please forgive us, and set us right. After quoting John v. 28, 29, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," &c., you remark, "How and with what body they come is not revealed, further than that the vessel of mercy who expired on the cross is with his Lord in paradise that same day." Now, brother Beebe, if this that the dying Jesus said to the thief on the cross, "To-day shalt thou be with me in paradise," is what he meant when he said, "All that are in the graves shall hear his voice, and shall come forth," and if these words were then fulfilled to the expiring thief, and that was the hour in the which he came forth from the grave, then it follows conclusively that his mortal body, and the mortal bodies of all who die, are not embraced in the clause, "All that are in the graves." For the buried body of Jesus, and the buried body of the praying thief, did not come forth in the resurrection in newness of life "that same day." Therefore it was of the *spirit*, we believe, that Jesus spoke, and not of the vessel of mercy or body, when he said, "To-day shalt thou be with me in paradise." For soon after saying this to the dying penitent, he said, "Father, into thy hands I commend my spirit," and died. And Stephen, when expiring, said, "Lord Jesus, receive my spirit," and "fell asleep." "And devout men carried Stephen to his burial, and made great lamentation over him."—Acts vii. and viii. Now it was not the spirit of Stephen that fell asleep and was buried, but his body; yet "he fell asleep," and it was "his burial." And certainly it was the body of the Lord Jesus that was buried, and arose from the dead the third day. This you believe, I know. Then, since the body of Christ arose and came forth from the grave, the bodies of the thief, of Stephen, and of all that are Christ's, shall likewise arise and come forth from the graves, "in the likeness of his resurrection."—Rom. vi. "And if Christ be in you,

the body is dead because of sin; but the spirit is life because of righteousness." Then if there is to be a resurrection of the dead, to which Paul had not, and we have not, yet attained, it must be of the body, which is dead, because the spirit is *life*. He therefore says, "Ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. The redemption of our body from what? Let Paul answer. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. This was yet future to the brethren, and it connects the future quickening of our mortal bodies with the resurrection of Christ's body, as a result secured to us by his resurrection and his Spirit. "For we that are in this tabernacle do groan, being burdened: not for that we would be *unclothed*, but clothed upon, that *mortality* might be swallowed up of *life*. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. "For this corruptible must *put on* incorruption, and this mortal must *put on* immortality."—1 Cor. xv. "Now the body is for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. This certainly shows that the bodies of the saints, as well as their spirits, are bought and redeemed and are the Lord's. And when Paul says, "And God hath both raised up the Lord, and will also raise up us by his own power," he speaks of the body, and of its resurrection from the dead, which will be the adoption, for which we now wait, that is, the redemption of our body. But if this is not so, and our mortal bodies are not the vessels of mercy, and shall not be quickened and raised up in life and immortality, and so redeemed from corruption, sin and death, then I know not how we shall understand adoption. Will you please tell me, brother Beebe? You will please observe that I am not trying to philosophise upon, comprehend or explain the resurrection of the dead, but am only giving the clear and positive testimony of the Lord, which shows that the resurrection embraces the dying bodies of his redeemed people, and that the resurrection unto life will be the adoption, unto which God predestinated them.



Now you clearly understand me, dear brother, and I need not say more, only to kindly and earnestly entreat you in love to tell us whether you also thus believe this crowning glory of the gospel, the resurrection, of the dead in Christ, or not. Many brethren will rejoice with me to know that you do; and I trust you will be enabled by the Spirit of the Lord to give us a clear, satisfactory and comforting answer, editorially or privately, as you prefer. If you wish to publish this letter, and reply to it in the SIGNS, I consent. As born to die, and as nearing the grave, I realize that the hope of the resurrection of the dead is all-important to me, my dear brother; and I will rejoice to know that you have the same faith and hope.

In faith, hope and love, yours,  
D. BARTLEY.

REPLY.—We do not propose to argue against the views of our esteemed brother, as stated in this letter. If a dispassionate reading of our article on page 178, will suggest a denial of the resurrection, it has failed to express our faith. We state now explicitly that the doctrine as taught by inspiration is our firm belief. We do not accept the decrees of any uninspired council or pope on this, nor any point of the doctrine of Christ. If any one knows the truth it is by revelation of the Spirit; and such as have been so favored may well afford to bear with such as have not yet received such light. As before stated we repeat unequivocally that it is in the hope of the resurrection that we have suffered the tribulations of near half a century, but we do not profess to know how the dead are raised up, and with what body they come.—ED.

FAYETTE C. H., Ala., Dec. 31, 1884.

ELDER GILBERT BEEBE'S SONS—  
DEAR BRETHREN:—I have been a constant reader of the SIGNS OF THE TIMES for more than thirty years, and I do not feel that I can do without it. May the Lord bless you and guide you in your labors of love for the saints, and enable you to so continue our family paper that it may prove a blessing to the household of faith.

I was born in Kentucky, in 1814, but about as long ago as I remember my parents moved to Tuscaloosa, Ala. At a very early period of my life, it pleased God, as I hope, to convince me that I was a sinner, and that without a change I could not appear before God in peace. I could not understand what the change required must be, nor how it was to be accomplished; but I became greatly distressed in regard to my situation, and thought I must do something to commend myself to the favor of God; but the more I labored to bring myself into the favor of God, the worse I became, at least in my own estimation. I often tried to call on the Lord for help, and asked him to give me that repentance that needeth not to be repented of. I often retired to my bed at a very early hour, that I might be alone, and there in solitude

I would weep and mourn over my apparently lost and helpless situation. In this way I continued for several years; sometimes my troubles seemed to wear off, and then return again. My heart appeared to grow harder, and I feared that I was what is called a gospel hardened sinner, and that I had sinned away the day of grace, and that there was no mercy for me. But I could not forbear to cry, "God, be merciful to me, a sinner." At about this time, brother Beebe, a new order of things began to take place among the Baptists in this country. They began to hold protracted meetings, and camp meetings, and I was told that the Lord was converting scores of sinners, in various places, and I had a great desire to attend one of those places, where, it was said, the Lord was pouring out his Spirit so marvelously upon the people. At length I set out to go to one of them, which was held about thirty miles from my father's residence; this was the first Baptist Camp Meeting I ever attended. There appeared to be considerable excitement among the people after the meeting commenced, and many were going up to the anxious seat, and of these, not a few who professed that they had found Jesus precious to their souls. But I remained still with a hard, obdurate heart. I tried to pray to the Lord with all sincerity of heart, but my words seemed only to fall to the ground. While some were shouting, some weeping, some singing, and some praying, I could only look on, but could not shed one tear to relieve my troubled breast; so I returned home with a heavy heart. I will pass over some of the scenes through which I passed, for the Lord led me in paths which I had not known, until I attended another of those exciting meetings, which was held with the church to which my parents belonged. I went to the meeting under anxiety of mind, and tried to pray, if it was the will of the Lord, to pour out his Spirit upon the people at that place, that I might be one of the participants of his mercy. At a very early part of the meeting there was considerable excitement manifest, and many of my acquaintance, and some of my young associates, professed religion. The preachers urged the people to come to anxious seats to be prayed for; and while scores were going, and I greatly desired the prayers of God's people; yet I could not believe that I was a mourner in Zion. I had never made known my distress to any human being. After I retired to the woods, not daring to get on my knees, I sometimes lay down, and sometimes sat down, to ask the Lord for mercy, it appeared that I had a clog that weighed me down, and I became so distressed, and viewed myself to be in such a situation, so exceedingly sinful did my heart appear to be, that the breathing of my soul was, "God, be merciful to me, a sinner." I verily thought that mine was a peculiar case; that there was some hope for all but me. Some of my acquaintances had pro-

fessed religion, who, to human appearance, had acted more wickedly than I had; for I had been moral; but this only augmented my woe; for I thought they had acted out what they were by nature, while I had been acting the hypocrite; and they had found mercy, but there was none for me. I felt as though I would have changed conditions with any of the brute creation. I frequently repeated the words of the poet,

"O that I'd died when I was young,  
O what would I have given;  
That so, with babes, my little tongue  
Might praise the Lord in heaven."

I was conscious that I had sinned against a good and holy God, I could see no way for me to be justified in his sight, and I was compelled to give up all for lost. But still I could not help crying to God for mercy; and on the evening that I left the meeting above referred to, I hope the Lord manifested himself to me as he does not unto the world. I had remained on the ground, waiting for an opportunity to be alone; for the road was crowded all the evening with people who were leaving the meeting, until the sun was nearly down; then I set out for home alone. I had about six miles to go. The scene I passed for about half that distance I cannot describe, but the place I well remember, where, to my great surprise, I found myself rejoicing and praising God. My feelings I cannot describe, my heart seemed melted within me, my eyes streamed with tears of joy, and the whole creation seemed to be filled with the love of God. The question occurred to me, What is the matter? But I could not tell. I tried to suppress my feelings, and to pray for mercy as I had done before, but my prayers were turned into praise. As I was approaching a house I suppressed my feelings, lest I should attract the notice of its inmates, and I rode home to my father's house with unusual calmness. Still I made no communication of the state of my mind to any human being, for I thought that I could not take what I have described for religion; still I could not avoid entertaining a gleam of hope. I became uneasy, and wanted my burden back again, that I might pass through the same deliverance again, and I thought I would take more particular notice how I lost it; but I could not recall it.

I have now told you the reason of my little hope for salvation, for which I desire to give God all the glory. I know full well that if I am saved it must be by the free, sovereign and electing love and grace of God. If I am indeed a child of God, I have been a disobedient one. I lived for years before I united with the church. I was trying to throw away my little hope and to get a better one; but I at length became convinced that I had just what the Lord intended I should have.

I will tell you briefly something of the church I united with. My father had been an Elder for some years among the Baptists; at that time there was but one sort of Baptists

here, and when some began to leave the old landmarks, and to follow after the doctrines and commandments of men, he raised his warning voice against it, which of course brought many bitter epithets down upon him, and he was called anti-nomian, anti-effort, anti-missionary, iron-jacket, &c; and in the fall of 1849, he and my mother, with six other members, were constituted a church of the primitive order, being all the church at that time of the order in this county, the old churches having all gone off with the New School. On the 12th day of January, 1850, I went with my wife before the church, and told them some of my exercises, and was with my companion received, and we were both baptized on the next day by Elder John Norris. You will see, my brother, that the church at her constitution had but eight members.

Yours in the best of bonds,  
THOMAS J. NORRIS.

FRANKFORT, Ohio, Aug. 24, 1885.

DEAR BRETHREN:—I send you a letter from brother E. S. Culy. I have his permission to send it to you for publication if you see proper.

W. N. CORY.

LEBANON, Ohio, July 15, 1885.

DEAR BROTHER CORY:—I have concluded to write you a few thoughts on the fifth chapter of Acts, forty and forty-first verses. In taking up my Testament my attention was directed to that subject. There is a tendency among some of the Baptists to have smooth things spoken to them; to have nothing preached that will offend the ears of the world. My mind has been exercised somewhat on the subject of conformity to the world, so as to escape reproach. Perhaps you may have noticed that tendency among the Baptists. The thoughts I offer are very imperfect, but take them for what they are worth.

"And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

The circumstance to which the text refers was the preaching of Peter and other apostles, concerning Jesus Christ and his exaltation to be a Prince and Savior. And when they heard that, they were cut to the heart, and took counsel to slay them. In the midst of confusion, Gamaliel, a doctor of the law, gave them some advice. He said, "And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it." Remarkable words for a Pharisee to utter. And now I will proceed to notice the words of the text. After hearing the counsel of Gamaliel, to him they agreed; that is, to his advice. And when they had called the apostles, and beaten

them; they commanded that they should not speak in the name of Jesus, and let them go. Such was the experience of the apostles in their preaching Christ crucified among the people. Jesus, in the days of his flesh, had called Peter from his avocation of fishing, to follow him. And when Peter had left his net and companions to follow the Lord, his time of trial commenced, and it was not long before he found out that to follow the lowly Nazarene was to suffer reproach and bring down on his head the wrath of his countrymen. His master told him, before he left him, what his devotion to him would bring him. On one occasion Jesus said to Peter, "Verily, I say unto thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." So he died as the Lord told him. Peter, in his love and devotion to his divine master, went forth proclaiming him to be the Son of God, the Redeemer, and the only hope of sinners. In the chapter which contains our text it says, "When they heard that [namely, the doctrine of God our Savior], they were cut to the heart, and took counsel to slay them." This doctrine of Jesus Christ filled them with madness. But the counsel of Gamaliel prevailed, and they beat them, and let them go, but commanded them to not preach that any more. Such was the hatred against God's truth in the apostles' day, that it brought them to stripes and imprisonment, and finally to death. The cross was an offense to the Jews, and the dear disciples of Jesus suffered dreadful persecution at their hands. The text says, "And when they had called the apostles, and beaten them, and commanded them that they should not speak in the name of Jesus, they let them go." Such was the treatment they received for preaching the name of Jesus as the only Savior of sinners. And they went forth from that mob of infuriated men, with their lacerated flesh, bleeding and in great pain from the beating which was inflicted upon them, rejoicing. O my soul, what was there to rejoice in? Their bruised, quivering flesh was filled with pain at every step, and perhaps followed by a jeering mob. Think of men going forth in that condition, rejoicing. Wonderful was the devotion to their beloved Master, that they could thus suffer for his name, and rejoice that they were counted worthy. What sublime faith they must have possessed in Jesus Christ, that they would persist in following such a life of suffering. They could look up to heaven, where their dear Jesus had gone, with tearful eyes, the blood flowing down from their lacerated bodies, and bless God that they were counted worthy to suffer shame for his name. What sublime devotion! what undying love! what unspeakable grace!

They could go on in the path of duty and of blood, and rejoice in spirit that their blessed Savior counted them worthy to thus suffer beating, imprisonment and shame for his dear name. Thus they went on from stripes to stripes, from prison to prison, and finally to a martyr's death; all for the gospel of Jesus Christ. What a lesson does the apostle's life teach us in regard to devotion to the cause of the Lord Jesus Christ. Let us look briefly at this part of the subject. The first thing we notice in the religious life of the apostles was that the manifestation of their faith in Christ, in their obedience to his command to follow him, first of all caused a separation; separated them from their former associates and friends, and from the world. Their becoming followers of Jesus caused those who had formerly associated with them to withdraw from them; and not only so, but to become their enemies. In looking at the matter, Peter says on one occasion to his Lord, "Lord, we have left all and followed thee." Yes, the beloved apostles of Jesus very soon saw and felt the effects of their adherence to the cause of Christ. We therefore ask, Does the same cause produce the same effect to-day? Does the man or woman whom the Lord Jesus Christ calls out to follow him, and who, when called, responds by making a public profession of their faith in Christ, being buried with Christ in baptism, find that a separation takes place between them and the world, between them and their former associates in the world? We answer, We think it does produce the same results with the believer to-day. The world no longer looks on such a one as an associate, but withdraws from them, for their language is confounded. Formerly the one that is now a believer, used the language of the world, and there was accord and peace. Now he uses the language of the kingdom of God's grace, and the world cannot understand it; so they separate themselves from the child of grace. And we would say, taking the apostles as a pattern, that a man or woman who has made a profession of their faith in Christ, if that profession does not cause a separation between them and the world, their life does not correspond with the apostles' christian life, nor the Savior's teaching; for he says, "Ye are not of the world." They are called out from the world. We therefore conclude that the same calling of God in his children produces the same separation to-day as it did in the days of the apostles. When Jesus calls his beloved disciples to follow him, it is to be hated of all men. The next thought suggested to our mind is, that such separation, being the effect of God's calling his people out, to a profession of his name, the child of God should not think the turning away of their former companions a calamity, nor seek to hide their principles, nor compromise with the world, to prevent it from leaving them; for such a course will, if a true child of God,

bring darkness and distress of soul, and the displeasure of their Lord will rest upon them. Hear what the apostle 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." The believer in Christ should stop in his seeking to retain the friendship of the world, if indeed he has been trying to retain the former relations with the world; and consider the momentous words of the apostle, that to be a friend of the world is to be an enemy of God. Our Lord Jesus Christ laid down his precious life for his people, and endured the cross, and despised the shame, for us, if we are indeed his children. What wondrous love is this, the Son of God dying for guilty sinners. Should not such love as this prompt every believer to say and feel, with the devoted apostle Paul, "I am crucified with Christ?" that is, dead, or separated from the world. The next thought in the text is, the suffering of the apostles as they went away from that crowd of cruel persecutors, rejoicing that they were counted worthy to suffer for his name. Those whom Jesus called to follow him, when he walked up and down in Judea, were not only separated from the world, but were called to a suffering life. Look at Jesus himself, the Master. No sooner had he commenced to preach his own gospel, than the wrath of men fell upon him. See what a great sufferer he was. And as the green tree must suffer, the dry tree cannot escape; for the Scriptures declare that if any man will live godly in Christ Jesus, he shall suffer persecution. The children will suffer persecution if they contend earnestly for the faith once delivered to the saints. The child of God, when called to the knowledge of the truth as it is in Jesus, and manifests that calling by a public profession of faith in Christ, will soon begin to feel the suffering. Their former associates will soon seek to degrade them, and to cast contempt and calumny upon them, which will cause them suffering. They will feel the cruel blow, and their hearts will be bowed down beneath the wicked devices of men. The apostle says, "If any man will live godly in Christ Jesus, he shall suffer persecution." Jesus said to his followers, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Jesus says they are blessed. Should we not desire to have that blessing, by following where he leads? The christian path is the path of tribulation, but glory is at the end. So we conclude that the profession of the religion of Jesus Christ will bring down upon the saints the hatred of the world; but let us remember the words of the Master, "In the world ye shall have tribulation; but in me ye shall have peace." Let us seek to enter into that peace, rather than the peace the world gives. The christian should not, as we have said before, seek to shun nor fail to declare the whole truth,

whether in public or private, because it is distasteful to the worldly mind. The Lord himself taught the glorious truth of election, and the result was that many sought to kill him. The apostles set forth those great truths boldly wherever they went, not stopping to consider what would be the results of teaching the truth. Paul could say at the close of his ministry, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and affliction abide me." Yes, wherever the apostle went, bonds were ready for him. Such was the path Paul trod, strewn with bonds and afflictions, for faithfully preaching the gospel of Jesus Christ. Should the child of God to-day, who loves the same gospel that Paul suffered for, seek to shun the reproach of the cross, by failing to openly show their love for that gospel, or by shunning to speak boldly and fearlessly in favor of that glorious doctrine of election and predestination of God's people before the foundation of the world? Such teaching always brings persecution. Have we not an instance of that in Christ's ministry?—Luke iv. 25, 26. Jesus told the people in the synagogue at Nazareth, when he was preaching from the book of the prophet Isaiah, that there were many widows in Israel in the days of Elias, in the days of the great famine; but unto none of them was Elias sent, but unto Sarepta, a city of Sidon, unto a woman that was a widow. Again, "Many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman, the Syrian." When they in the synagogue heard these things, they were filled with wrath, and rose up, and thrust him out of the city, and sought to cast him down from the hill. What was there in that teaching that so enraged the people? He was only telling the people what they knew to be true; it was a matter of history. Why so much wrath? The reason is obvious. The fact of God, the God of Israel, discriminating against the widows of Israel, in favor of the Sarepta widow, and against lepers in Israel, in favor of Naaman, the Syrian, was too much for them to brook. The result was as recorded. When they heard of God's choosing to whom he would send the prophet, choosing whom he would heal, their wrath knew no bounds. Such was the state of the human mind at the time Christ preached his own gospel. And shall we now, as believers in the Lord Jesus, who preached such discriminating grace, seek to obscure that consecrated path of tribulation and of glory, by saying, as some are saying, "Let us not say so much about that doctrine that gives so much offense to the people. The things are true, but it is not profitable to be repeating them so much: by so doing you bring down on us the enmity of the world, when by letting those objectionable points alone we

can escape the persecution, and be friendly with all." Do we wish to blot out the landmarks of the church? Do we wish to darken that path of the just which is as a shining light that shineth more and more unto the perfect day? God forbid. But rather let us say, with the beloved apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified into me, and I unto the world."—Gal. vi. 14. Yes, that doctrine of the cross, if faithfully preached and believed, will crucify us to the world, cut us off from its love and esteem. In conclusion, I would say, Let us not seek to apologize for nor obscure that gospel which the Lord Jesus Christ preached and suffered persecution for, but let us rather glory that we are counted worthy to suffer shame for his sake, and go to him without the camp, bearing his reproach. And in due time, if we are what we profess to be, we shall be exalted at God's right hand, where the wicked cease from troubling, and the weary are at rest.

Your brother,

E. S. CULY.

BEAVER RUN, N. J., Aug. 16, 1885.

TO THE MIDDLETOWN AND WALL-KILL CHURCH—DEAR BRETHREN AND SISTERS IN THE LORD:—It is a beautiful day, and I feel as I have felt for some time, anxious to write you and let you know of my welfare. What a privilege it is, since I cannot meet with you, to be able to communicate by letter. When I was a school girl, my teacher set me a copy, which, I think, ran as follows: "Writing is a key to the arts and sciences; but its origin is of a date so ancient that it is extremely difficult to determine to whom the honor of the invention belongs." The tables of stone on which the ten commandments were written by the finger of God, as brother Redd has written, and as the Scriptures declare, teach us that everything that is useful or comforting to the saints comes from the hand of God. How forcibly I feel its truth when I think of you and others who are dear to me in the truth. My heart seems as if touched with a live coal from off the altar of God; and although my condition in a natural sense is such that I feel at times ready to halt, yet at another time I feel to mount up with wings as eagles, to run and not be weary, and to walk and not faint. Men in nature are ever ready and even anxious to claim the power that belongs alone to God; hence the great cry in regard, to "faith healing." I am glad that Elder Chick felt constrained to write upon the subject. I have had my feelings hurt by hearing people say that any person could be healed if they wished. "Only have faith, and you can walk off at once." I suffer every moment, and often cry out, "Lord, have pity upon me." I know he has the power, but I question his ever having changed his purpose on account of any faith gotten up by us. But thanks to his holy name, he gives us

strength to bear our afflictions with patience. I feel sometimes to wonder how a poor, unworthy being like myself can hope in his mercy. Isolated from my kindred, both in nature and grace, is it any wonder if I sometimes feel disheartened? My only hope is in the crucified and risen Savior; and notwithstanding all, he gives me occasional glimpses of himself, and the full assurance that I am on my journey home. Then I am made to cry out,

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads unto the Lamb."

If the great suffering I endure has anything to do with my being so abundantly fed as I am, when I hear or read the truth, I desire to suffer on, and will say,

"Keep me, dear Savior, in that frame,  
That I may praise thy holy name;  
O keep me always near thy side,  
That I may in thy truth abide."

It is now near two o'clock, and you will soon be going up to the house of prayer. May our dear brother speak as becometh the oracles of God, and may each of you be given a hearing ear and an understanding heart, that you may indeed feed upon the truth. I do not feel as if I should ever be able to meet with you again, but I rejoice to hear that there have been some added to the church by baptism. I think sister Emory wrote me that you had baptism on the Sunday after the association, and I saw a notice in some paper that Elder Jenkins had baptized one person on the last Sunday in July.

My sheet is almost full, and I must close. My love and fellowship to you all, and particularly to the aged and afflicted. May the Lord watch over us, and save us at last with an everlasting salvation, is the prayer of your unworthy sister.

HARRIET LEWIS.

ERRATA.

DEAR EDITORS:—In the obituary of sister Sarah Glover, you make me to have said, "In the year of 1850, sister Glover united with the Hillsborough Church of Old School Baptists, but now called Siloam Church, in the fellowship of which she lived and died; but it was some time after that brother Glover united with the Missionary Baptists in Oregon." This is wrong. Brother Glover never united with the Missionary Baptists in Oregon. The following is the true statement:

In the year 1850 sister Glover united with the Old School Baptist Church then called Hillsborough, but now called Siloam; but it was some time after that brother Glover united with the same church of Old School Baptists. He never joined the Missionary Baptists in Oregon. Please correct the above mistake.

I will now say to my dear brethren who have kindly asked for my views on different portions of Scripture, that I have been very sick for the last three weeks, of a very severe pain in my left side, which utterly disables me from writing at any great length. I am writing these few lines in great pain. I may never be able to write again.

JOHN STIPP.

AUGUST 17, 1885.

CIRCULAR LETTERS.

The Virginia Corresponding Meeting of Primitive Baptists, convened with the Ebenezer Church, Loudoun Co., Va., August 12th, 13th and 14th, 1885, to the churches, associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—In the faithful love and tender mercy of our God we once more have the privilege of meeting together in our annual gathering, and according to custom we address you in this brief epistle. The goodness of God toward this little portion of his heritage in these parts is abundantly manifested in very many ways, not the least of which is the steadfastness in the truth, and the liberty therein, and the freedom from vain traditions, exhibited by his people among us. Taught by rich and reigning grace in a deep personal experience to renounce the hidden things of dishonesty, the cunning craftiness of men, whereby they lie in wait to deceive, and in fact all things contrary to truth and godliness and the holy commandment they have received of their God, they are found, we believe, contending earnestly for the faith once delivered to the saints, unswerving and unwavering in their adherence to those vital principles of doctrine which are so essential to fellowship and peace in the church of Christ. To build upon any other foundation is to invite the certain overthrow of our house. To build with any other material than that which God has appointed and prepared by his grace is but laying a foundation for loss and confusion, for we are assured that our work shall be made manifest of what sort it is. The seed sown by the faithful ministrations of God in the years that are past is yielding its peaceable fruit among us in that oneness of heart and of sentiment which characterizes the real followers of our Lord Jesus Christ. They labored against much opposition, among discouragements often; but the Lord was with them and blessed their work, and to-day their names and their memories are dear to us for the truth's sake. The same word of truth they preached is preached among us still, with that ability which God giveth; nor is there the least indication of a desire to compromise that truth, or in any way to temporize with error in doctrine or in order. We humbly trust that the foundation upon which we rest is the foundation laid in Zion for the hope of the guilty, which is Jesus Christ. Our vital unity with him and in him is to us as "the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." God forbid that we should ever be left to compromise this solid foundation of eternal truth. Out of Christ what are we and where are we? In death! As the Scriptures clearly testify, "He that hath the Son hath life; and he that hath not the Son of God hath not life." We do not stand in our own worthless, forfeited life, but in

the eternal life of Jesus. "Ye are dead, and your life is hid with Christ in God." Not our work, not our zealous performance of duty, not our walk and conversation, not our use or improvement of means, render us acceptable in the sight of God, for his law condemns the whole. Are we not as the degenerate plants of a strange vine? The vine strange and the plants degenerate. Jesus is the native or true vine, native in the kingdom of God, which our heavenly Father has planted, and which is the only vine that yieldeth not wild grapes. This vine can never become "strange," nor its plants "degenerate," for they are of that incorruptible seed which liveth and abideth forever. By the work of Jesus Christ, and by that alone, we have acceptance with God. By the work of Jesus Christ in us, and of him alone, who is the true God and eternal life, are we made meet to partake of the inheritance of the saints in light. How wonderful are those works! Great and marvelous are thy works, O Lord God, and that my soul knoweth right well. Where is there room for human effort and creature means in this glorious system of gospel truth? "I am the true vine, and my Father is the husbandman," says Jesus. Does not the husbandman plant this vine where he pleases, and does not he care for it? Does he let this vineyard out to others, and go into a far country? No, in no wise; for this choice vine is to him as the apple of his eye. Throughout the entire Scriptures appears this truth, that where Jesus is, there the blessing of God rests. He is the pearl of great price. He is the new wine in the cluster, which saves it, for a blessing is in it. As the ark in the house of Obadedom brought God's blessing upon the house, so Christ in this earthly house of our tabernacle brings a blessing upon us, and we are blessed for Christ's sake. In Adam we are cursed, and the ground out of which we are taken is cursed for our sake, and the bread we eat is eaten in toil and the sweat of our face; and this ground yieldeth abundantly of thorns and thistles. Dear brethren, do we not know these things by experience? Does this ground, this flesh, yield anything of itself but thorns and thistles? Do we not feel the curse every day we live resting upon these vile bodies, the curse of condemnation and death? Is there any good thing in our flesh? Has the Ethiopian changed his skin, or the leopard his spots? Surely it is not for our sakes that the blessing of God rests upon us. It is not this corrupt fountain of sin that sends forth the pure water of life. The dew of Hermon rests upon the mountains of Zion; and there the Lord commanded the blessing, even life forevermore. Here it is shown "how good and how pleasant it is for brethren to dwell together in unity." We believe it is only in this unity that brethren can dwell together. This dwelling together is not the assembling of individuals in formal, visible organization, holding certain tenets

in common. Such organization is not unity or oneness, nor is it an expression or manifestation of the life unity with Christ which the church enjoys. Taking into nominal fellowship individuals or organizations because they hold to certain points of doctrine in common with us, is not a putting us together with them that we may walk together and dwell together in unity. Unless we have been "baptized by one Spirit into one body" with them, such an assembling together is but mockery, and will end in confusion. But, dear brethren, the eternal life unity with Christ is manifested when the Spirit of life from God rests upon us like the dew of Hermon, and by the one Spirit we are all baptized into one body.

This unity, felt and experienced by every child of grace, is something more than a name. He is one with Christ in the Spirit, not in the flesh. His flesh remains the same vile, sinful, corrupt flesh it ever was; but the Spirit of the Lord God is upon him, the Spirit of life, of eternal life. Strange and awful as is the truth, yet it is the truth, that he has fellowship with the Father and with his Son Jesus Christ. He is a partaker of Christ, and one with Christ. He is put together with Christ, and no man can put them asunder, for God hath joined them together. The fellowship of the whole body, the church, is in Jesus Christ. This glorious unity, which must be eternal, for it is of God, and is eternal life, is the place of our habitation when we dwell together. How vain the attempt to have fellowship anywhere else, or to dwell together in any other place or condition. Upon this broad and everlasting foundation of eternal truth the God of heaven hath builded us, we humbly trust. Other cardinal principles of doctrine flow from this life, pure streams from an incorruptible fountain. Unconditional and absolute predestination, election, effectual calling and final triumph of every elect vessel of mercy in eternal glory, are but the bright manifestations of this eternal and awful truth. Dear brethren, we believe that this stone, which has been set at naught of many builders, has "become the head of the corner," for it is Christ. It is Christ in his fullness, of which we all have received, and grace for grace. If any would have us deny this doctrine, what would they give us in exchange? What other dwelling place which is from everlasting to everlasting? Where else can we sit together in the heavenly places in Christ Jesus? Are there any heavenly places save those in Christ Jesus? Is there any other life save his which is incorruptible and eternal? The unspeakable beauty, fullness and glory of this doctrine our finite minds cannot embrace. By faith we get a glimpse and taste of its glories as we realize in our experience sometimes that "this man" has given us "his flesh to eat;" and that in this house, not made with hands, eternal in the heavens, which is everlasting, against which the winds may blow and the floods may beat in vain, we have

security and rest. "I in them, and thou in me, that they may be made perfect in one." Can language be stronger or more complete? In Jesus, the second Adam, we see our obedience, in his death our atonement, in his resurrection our justification, and in his life our life; and when he who is our life shall appear, then shall we also appear with him in glory.

Dear brethren, we in no wise intended to write a sermon upon this doctrine, but merely to state some of its cardinal principles, that all who read may see our faith wherein we stand, and in which we have much liberty and comfort. These are not new things, but they have been revealed more or less fully from the beginning of time, and were preached first in Judea by Christ and the apostles, and subsequently in all the world. This doctrine may from time to time have been obscured by the mists and fogs of human tradition, but invariably it bursts forth upon the church and in the church as the bright sun of her firmament. In it we can see how God can be just, and the justifier of him that believeth in Jesus. We see Jesus, clothed in all his heavenly beauty, as he that was dead and is alive, and lives forevermore, walking amid the golden candlesticks and holding the stars of heaven in his hand. He, and he alone, is worthy to receive blessing and honor and glory. When by faith we see him, we bless him, and him alone. In all his glory he is ours, ours by the tie and by the power of an endless life; for so was he made to us in becoming our High Priest. Let others worship what they will, but this One has to us the words of eternal life; and with all our heart and with all our mind and with all our strength we desire to follow him, and no other. May the grace of our Lord Jesus Christ be with you all. Amen.

We desire to acknowledge the goodness and mercy of our God in favoring us with a pleasant meeting, our messengers coming to us bearing the same glad tidings from each of the churches, that they are dwelling together in unity, and that peace and love abound throughout our borders. The preaching has been in demonstration of the Spirit and with power, with no jarring or discordant note, all bearing testimony that salvation is of the Lord.

Our next annual meeting is appointed to be held, by divine permission, with the Occoquan Church, Prince William Co., Va., to begin on Wednesday before the third Sunday in August, 1886, when and where we hope to greet your messengers and receive your messages of love.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

#### 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:

Elder Levi Short, formerly of Carrollton, Kentucky.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1885.

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

#### PERVERSIONS OF SCRIPTURE.

AMONG the devices of the adversary for trying the saints in the house of their pilgrimage is the wresting of the words of inspiration, by which they are frequently made to seem to forbid their hope in the sure word of God. Even in his first assault upon our parents in the garden the serpent quoted the words which God had spoken, but reasoned against their truth. So it has ever been his common mode of assailing the faith of the children of God, first by quoting some word of Scripture, and then by misapplication distorting it to the distress of the dear child whom he is tempting. One advantage in this device consists in making the reference as nearly correct in the letter as possible, while denying the truth and power of the divine word. But if the letter of the word should be too plain to admit of perversion, it is easy to slightly change the language so as to reverse the meaning of the text, and bewilder the trusting ones whom he has already led to doubt their hope in Christ. On many such portions of Scripture we have been requested by different ones to write; and as time and space would fail to consider at length all the texts submitted, we will briefly refer to a few of them. It is impossible to mention separately every passage perverted; but attention to two particulars will expose the fallacy of most of these efforts to change the truth of God into a lie. First, it is well to examine the text, and see if it reads as suggested in the temptation; for the omission or insertion of a very little word will often give an entirely different meaning to a whole passage. If it is found to be a literally correct quotation, then examine the connection, and see whether the application of the words by the tempter is that which was made by the Holy Ghost in moving them to be written. A few examples of such perversions which are commonly used by opposers of the truth may be profitably cited.

To sinners who have not known the fear of the Lord the exhortation is applied, "Choose ye this day whom ye will serve." This is presented in evidence that it rests with them to accept or refuse imaginary offers of salvation, that by serving the Lord they may secure eternal life, or by serving sin they may incur the curse of death. Nothing like this language is found in the Bible, except in the last address of Joshua to the tribes of Israel, and there the choice is offered them only between idols. The Lord, who brought them up out of Egypt, was not in the choice which Joshua proposed to them. "And if it seem evil unto you to serve the

Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Joshua xxiv. 15. The context clearly proves that there is here no foundation for the doctrine of the salvation of sinners depending upon their own choice, for none but the Israelites were addressed by Joshua; and when they declared that they would serve the Lord, Joshua told them that they could not serve him, but that they were witnesses against themselves in their profession of willingness to obey him.

Much use is made of the text, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isa. xlv. 22. This is sometimes mixed with the command of our Lord, Matthew xi. 28, and made to read "Come" instead of "Look." But the command is construed as an entreaty, expressing the will of God as desiring to save everybody if they would but comply with his wish by "Looking" or "Coming." The plain reading of the command assures the salvation of all to whom it is addressed; but this fact is not seen by those who would distort it to sustain the theory that salvation depends upon the will of the sinner. The fulfillment of this command is repeatedly recorded in the Scriptures. "The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."—Psalm xcvi. 2, 3. "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."—Isaiah lii. 10. The command to the laboring and heavy laden never fails to be effectual in bringing them to their Redeemer, as he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. This was positively foretold by the prophet, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."—Isa. xxvii. 13. These perishing ones who "SHALL COME" are the very same who are designated by our Lord as laboring and heavy laden. All such are drawn by the Father, and given to the Redeemer, who is the everlasting covenant; and every one of them shall certainly be gathered together by the Spirit, and kept by the power of God through faith unto salvation, ready to be revealed in the last time. This command of our Lord therefore cannot imply that he wills the salvation of any whose names are not eternally written in the heaven of the electing

love of God as members of the body of Christ, in whom they were chosen before the foundation of the world.

"Turn ye, turn ye, for why will ye die?" This is frequently addressed to sinners, as a last appeal from God to them in his great anxiety to save them from death. No such words are spoken by the Lord to the ungodly world; and one amply sufficient reason for this is that every sinner is already dead in trespasses and sins.—See Eph. ii. 1-3. So the Lord says, "The Son of man is come to save that which *was lost*," not to prevent their being lost. He certainly accomplished the work for which he came, and saved all for whom he gave himself a ransom. The text from which these words are taken reads, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezekiel xxxiii. 11. The preceding verse expressly designates the house of Israel as the people to whom this message is sent. In that covenant under which that nation was the peculiar people whom God had chosen, temporal blessings were promised them in obedience, and temporal calamities in disobedience. No intimation of eternal life was given to the obedient, nor was there any penalty beyond this world attached to disobedience. The natural Israelites who received that covenant were already dead in the sin of Adam, and that law could not give life. "For if there had been a law given which could have given life, verily righteousness should have been by the law." But, "If righteousness come by the law, then Christ is dead in vain."—Gal. ii. 21; iii. 21. While the law of Moses demands perfect and perpetual obedience as the price of justification, and denounces temporal death as the penalty of its violation, yet the justice of its demands furnishes no power to render obedience; hence, "As many as are of the works of the law are under the curse." This fact does not affect the justice of the legal requirement, neither does it relieve the sinner from his obligation to obey. The voice of justice perpetually consigns the sinner to death; and the law is an everlasting admonition to obedience on that ground. Such was the condition of national Israel when the inspired prophet spoke to them in the words above quoted. The solemn form of assertion used is called an oath in Hebrews vi. 17, being an appeal to his own life in confirmation of the word of the Lord God. This is not only true in the sense that nothing can be added to the infinite pleasure of the eternal God, but it is also true in the administration of his holy law, that there is no vindictive pleasure in the death of the transgressor, who is the wicked in the judgment of that law, but that the wicked turn from his way and live. Hence, this admo-

dition speaks exclusively to them that are under the law. The impossibility of the wicked turning from his evil way is declared Jeremiah xiii. 23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The salvation of Israel is declared Ezekiel xxxvi. 21-38. By reading this word of the Lord it will be seen how God will secure the fulfillment of the injunction under consideration, for in the passage last cited it is the Lord who does all the work, and saves them from all their uncleannesses. This text is then in perfect accord with all the inspired record, and shows that the only hope of salvation for sinners is in the sovereign grace of God, and not in the perverse will of man.

In their efforts to prove that God is not able to execute his will in gathering his chosen people, worshippers often refer to the words of our Lord, "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!"—Matthew xxiii. 37. This is supposed to express the disappointment of Jesus in failing to overcome the opposition of carnal Jews so that they might have been included in his salvation. It is not clear what comfort could be drawn from this sentiment if it could be proved true, since there could be no certainty of the accomplishment of any promise of God if his power is not infinite. But by reference to the record it will be seen that nothing of the purpose of God was defeated by the stubborn opposition of that nation. The children whom the Lord would gather were all assembled by the power of God, and taken out of that house of the legal covenant, which belonged to the natural children of Jacob, whom the Lord here calls Jerusalem. This left their house desolate, without a living inhabitant. The illustration used is very significant. It is not to make them her chickens that a hen gathers her brood under her wings. They were hers when scattered, and for that reason they hear her call and are gathered under her wings. If she should warm and feed a young hawk, she could never change its nature, and it would certainly be a bird of carnage when fully developed. Nor could any amount of education change its appetite so that it would desire the food of the chickens. As the call of the hen is heeded only by her own brood, so the voice of Jesus is heard and obeyed only by those who are vitally related to him. As the Shepherd, he says to the Jews, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me."—John x. 26, 27. They do not become his by following him; but they follow him because they are his, and hear and know his voice.

That murderous Jerusalem addressed in the text neither heard nor knew the voice of Jesus. He said to that people, "Why do ye not understand my speech? even because ye cannot hear my word." "And ye will not come to me, that ye might have life."—John viii. 43; v. 40. That dreadful "will not" is characteristic of all who are not made alive by the Spirit of God; while all who are led by that Spirit are born of God and have eternal life, which is manifested in their soul thirsting for the living God. All such will come to Jesus. The house which was left desolate to Jerusalem refers not merely to the city literally, but to all that dispensation of legal ordinances under which from the time of Moses even the saints had found shelter. All this house was now desolate as having been fulfilled and taken out of the way, so that the living children of Jerusalem could no more dwell there. Those offerings which the law had formerly required were now become abomination and sin. He that offered an oblation was as if he had offered swine's blood, and he that burned incense as if he blessed an idol. The perpetuation of those observances demanded by the law was a denial that Jesus Christ is the end of the law for righteousness to every one that believes. Hence, the very ordinances divinely authorized under the former dispensation were no longer acceptable to God even when observed by the Jews; much less could they be approved when voluntarily observed by Gentiles, of whom it had never been required to keep that law or bring those offerings. Although steeped in pollution and rebellion against God, that typical nation of Israel was preserved until the great Redeemer came and magnified the law in its perfect fulfillment. Then that former heaven and earth passed away, and the new heaven and new earth wherein dwelleth righteousness were brought in. No longer did the true children of God look through the shadows of the legal ceremonies to the coming Messiah; now the types are all withdrawn, and the perfect day arises in the resurrection of Jesus, and in his exaltation with the right hand of God upon the throne of his eternal glory. As all power is given unto him in heaven and on earth, he is fully able to save to the uttermost all who come unto God by him. This includes all that the Father giveth him, and no more. Then it cannot be that the Lord was defeated in his will to save any, by the obduracy of their hard hearts. When he lamented the ruin of Jerusalem as stated in the text, there was no disappointment in his sorrow. There was indeed incomprehensible pity and compassion in his heart, but not a murmur of opposition to the will of God. He had not failed to save any one of all for whose redemption he came into the world. While Jerusalem was left to destruction when the last one of the elect vessels of mercy had been taken out from that devoted house, yet none of the

chosen people of God could be involved in that desolation. As Lot and his family must be taken out of Sodom before the vengeance of eternal fire could fall upon that doomed city, so the last subject of divine love must be saved from that legal abode before it could be removed for the manifestation of that everlasting house where all the redeemed are forever justified in the perfect righteousness of Jesus Christ. Desolation such as had never been and should never be again was visited upon Jerusalem in her overthrow; for now in her destruction she is the type of antichrist. No longer are her ceremonial institutions typical of the church, the body of Christ. Her sacred courts are become the cage of unclean birds and the den of dragons. Her sad case may well be lamented, for all the righteous blood ever shed upon the earth is come upon her, and her generation must forever bear the awful load of all that guilt. How wonderful is that grace of God which has gathered the elect children of Jerusalem under the protection of eternal love and power. While pouring out upon the enemies of his truth the dreadful wrath of strict justice, the vessels of mercy dwell securely in the secret place of the Most High, and no plague comes nigh that dwelling.

A very much abused quotation is the phrase, "Work out your own salvation." This expression is found only in Philippians ii. 12. Any honest reader must see that the sentence is plainly addressed to saints already noted for obedience. To such the whole epistle is addressed, and this particular verse is confined to them as beloved of the apostle. It is willful perversion to apply this direction to any others. Paul says, "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." Their former obedience is the very ground on which this exhortation is founded, in consideration of which Paul appeals to them to work out their own salvation; and in further confirmation of the admonition he in the next verse assigns the reason for the direction given: "For it is God which worketh in you both to will and to do of his good pleasure." Since both the will and the deed are wrought in them by God, it is evident that this text affords no support to the theory of the freedom of the will of the sinner in salvation. It should also be remembered in this connection that the carnal mind is enmity against God, and cannot be subject to his law. The natural man has no mind but the carnal mind which is born of the flesh. Therefore it necessarily follows that there must be another mind given to him before he can love God and desire to be free from sin; for enmity cannot desire the holiness it hates. So John says, "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth

not, knoweth not God; for God is love." The only will in any sinner which can desire conformity to the image of Christ is that which is wrought in him by the Spirit of God. Hence, whoever has this desire must be led by that Spirit and born of God. This is the character specified Revelation xxii. 17, who is authorized to take of the water of life freely. This description will apply to none but those who are made willing in the day of the power of the Redeemer. Not only is it impossible for any sinner to attain everlasting life by his own efforts; even the will to desire that life is infinitely beyond his possible grasp. It is certain therefore that every one who hungers and thirsts after righteousness is already blessed in Jesus as the perfect righteousness of all who love him. There is no other fountain of the water of life but that which is treasured in Jesus, in whom it pleased the Father that all fullness should dwell. All who have received his Spirit are led to will or desire that water of life, and it is of God given to all such to take of the water of life freely. Indeed, there is no price to be rendered and no condition to be fulfilled in taking this water. The abundant grace of God in Christ Jesus has given this fountain to the poor and needy, and it is ever opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. It is not by merit or righteousness of their own that they are entitled to the benefit of this fountain. It is the birthright of every spiritual Israelite, and in its cleansing water they are made holy with the perfect righteousness of God. Taking freely of this fountain experimentally is trusting implicitly in the word of the Lord, and drawing comfort and strength from the truth and power of the God of salvation.

In this brief review we have only referred to a few of the more common perversions of Scripture by which the saints are frequently assailed. It would be impossible to follow all the tangled devices of the adversary; but they will all be exposed in the light of inspired truth when applied by the blessed Comforter in the experience of every saint.

### THE EVERLASTING TASK FOR ARMINIANS,

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

### MARRIAGES.

By Elder T. M. Poulson, July 22, 1885, at the house of the bride's parents, Mr. William J. Stator and Miss Martha A. Townsend, both of Worcester County, Md.

By the same, August 5, 1885, at the house of the bride, Mr. John W. Corlin of Virginia, and Mrs. Sarah A. Petette, of Worcester County, Md.

On August 27, by Elder Silas H. Durand, at his residence in Southampton, Bucks Co., Pa., Albert F. Bronson, M. D., of Jarrettown, Pa., to Miss Anita B. Durand, daughter of the late Warren and Urania B. Durand.

### OBITUARY NOTICES.

At the request of the bereaved relatives I send a notice of the death of our aged sister, Mrs. Hewitt, who departed this life at the residence of her son-in-law, brother Paul Sohner, in East Waterloo, Black Hawk Co., Iowa, Thursday morning, July 23, 1885. The subject of this narrative was born in Swasea, England, Dec. 25, 1803, and was in her eighty-second year. The exact date of her baptism is not known, but as near as can be ascertained it was about forty-five years ago. She joined the Particular Baptist Church there, and loved the assembly of the saints. I remember hearing her say that she worked all night for the support of her family, and then walked many miles to hear the truth preached. She raised a large family of children, nine of whom survive her. After the death of her husband she came to America, where she was deprived of hearing the truth for many years; but she remained unmoved in the glorious doctrine of salvation by grace. Of late years her mental faculties were much impaired; her mind seemed to weaken with her body. Her last sickness was long and painful. In addition to her other afflictions she had an abscess. Her mind was often in the dark, and much of the time entirely lost. Sister Sohner said to her, "You feel that your hope is in Jesus, do you not, mother?" She replied, "Ah, it is only a thread." One night shortly before her end, she correctly repeated the following,

"Though he afflicts my mind,  
It is not to destroy;  
Eternal wisdom ne'er designed  
To always give us joy."

The last thing sister Sohner heard her say concerning these things was,

"Nothing in my hand I bring,  
Simply to thy cross I cling."

Though her bodily pain was extreme, and her age impaired her mind, and darkness attended her to her journey's end, we feel confident that as mortality dropped, and she passed through the portals of death, the glorious light of the all-perfect and eternal day burst in upon her soul, and she is now at rest with him whom she loved, in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore.

Services were held at the house, and Elder Thomas Blake spoke to an attentive congregation from the following words, "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. Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 55-58. The remains were then conveyed to the cemetery. May God in his infinite mercy sanctify this, and all other trials, to our good, and enable us to bow in humble submission to his holy will.

The following lines were written to her memory.

Thou hast gone from us forever,  
We have laid thee down to rest;  
Thy glad spirit has departed  
To the loving Father's breast.

Thou on earth wast often wearied,  
Groaning 'neath a load of sin;  
Now thy weariness is over,  
Jesus Christ has called thee in.

Thou art gone, and we shall miss thee;  
Dust's returning unto dust;  
But thy spirit shall return, when  
Jesus comes to raise the just.

Sleep on peacefully, dear sister,  
Where we laid thee down to rest;  
We are longing to be with thee,  
In the regions of the blest.

But we're here compelled to linger,  
In this earthly house of clay,  
Till our Savior's voice shall call us  
To the realms of endless day.

SARAH A. BLAKE.

WATERLOO, IOWA.

Elder John Crabtree, an aged and worthy minister of the Primitive Baptist Church, was born in Yorkshire, England, April 14, 1803. He came with his parents to America when he was about sixteen years old. They had a tedious and stormy voyage, but were spared to reach the American shore and settle in Muskingum County, Ohio, where he spent the greater part of his life.

On January 13, 1830, he was married to Miss Mary Baxter, also of Muskingum County, Ohio, with whom he has lived in the closest of bonds for over fifty-four years. To them were born four children, two sons and two daughters, one daughter having departed this life. He leaves an aged and sorrowing companion, who, during his affliction, was ever at his side, night and day, worn out, yet untiring in her efforts to relieve his sufferings and administer to his needs; also three children, ten grandchildren, eight great-grandchildren, two brothers, three sisters and a large circle of friends and brethren to mourn their loss; yet we mourn not as those who have no hope.

He was baptized in the fellowship of the Falls of Licking Church, June 14, 1835, of which he was a faithful member till his death, which was nearly fifty years. He was liberated to exercise his gift as a minister of the gospel June 8, 1844. The brethren becoming fully satisfied of his gift, called him to ordination, upon which Elders Thomas Harper and Wm. Carr were called upon to officiate, and on August 8, 1846, after the usual examination, set him apart to the full functions of a gospel minister, in which capacity he faithfully served until his death.

He departed this life Feb. 4, 1885, aged eighty-one years, nine months and twenty days. He had been failing for three years. The last year he went down very rapidly with dropsy. He was a great sufferer; yet he bore it with christian patience, and would often say he was fearful he was not patient enough.

His call from nature to grace was very powerful, in which he was made to see the justice of God in his condemnation. But when Jesus revealed his smiling face all was peace and joy. His soul was filled with love to God and to his fellow-man.

As a minister his theme to the last was the doctrine of salvation by grace alone. In treating on experience he would often become much moved in feeling. His manner of address was plain and bold. He never sought to please man at the expense of truth. He did not believe that the truth needed sugar-coating to make it acceptable to the people of God. He has been faithfully and zealously engaged in the gospel ministry, not only in this state, but other states also, from the time he was liberated until he was so reduced by disease that he was not able to travel. He still preached in private conversation as long as he lived.

Funeral services by Elders Pritchard and Bolin, at the Pleasant Hill meeting house, on February 6, 1885, to a large and attentive audience, after which his remains were laid to rest in the Pleasant Hill Cemetery.

JOHN PRITCHARD.

DIED.—At her home in the town of Westerlo, N. Y., aged eighty-one years, six months and twenty-five days, our dear mother, Mrs. Rosetta St. John, widow of Ludlum St. John, deceased. Our dear parents were joined in matrimony in the year 1828, living almost fifty years together, when my father was taken suddenly, by paralysis, from this world of sin and sorrow, to join the redeemed that have passed on before, there to sing praises forever and ever to him that hath all power both in heaven and earth. Our parents experienced religion and joined the Old School Baptist Church about the year 1833, at South Westerlo, before the division in that place. They were baptized by Elder Reed Burritt, and have always been firm and consistent members, and might be justly termed pillars of the church to which they belonged, maintaining their christian integrity and fortitude, by a well-ordered life and godly conversation, always making a welcome home to our brethren and sisters from abroad. They have left a son and daughter, with numerous friends, to mourn

their loss here, which we trust is their eternal gain. Mother had been a feeble body for a long time, still she seemed to bear her afflictions with great fortitude, showing us that there was something more than a carnal or Adamic nature to sustain her. She lived in this way until March 7, 1885, when she received a fall, shocking her nervous system, from which she never recovered. She always expressed herself as resigned to the Lord's will, waiting with patience till her change came.

Elder I. B. Whitcomb was called to preach on the occasion to a large and attentive audience, and spoke much to the edification of those present, and to the comfort of the friends of the deceased.

E. R. ST. JOHN.

BRETHREN BEEBE:—I have been requested to send you the obituary of the daughter of D. W. and M. E. Curry, of Coles County, Illinois.

Emily May Curry was born March 14, 1876, and died May 8, 1884. She was the granddaughter of Jefferson Curry, of Pleasant Grove Church, who has been a long tried Primitive Baptist, whose faith is immovable. She was a lovely little girl and a favorite of the family. Her disease was something like consumption. She bore her sickness very patiently, and it seemed like she was warned of her death. Her mother died when she was very young.

"Dearest Emma, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

May they be reconciled to God's holy will, and may they be prepared to die in the triumphs of a living faith.

ALSO,

Jonathan S. Peters departed this life Oct. 27, 1884. He was born Nov. 23, 1824, in Fairfield County, Ohio, and was married to Tabitha Walcutt Jan. 2, 1846, by Elder Malen Peters, all of Franklin Co., Ohio. He joined the Primitive Baptist Church of Big Run, in Ohio, and was baptized in April, 1849, by Elder Hiram Hendren. He was liberated by the Big Spring Church, Cumberland Co., Ill., to exercise his gift, and was ordained on Saturday before the third Sunday in May, 1884. His age was fifty-nine years, ten months and twenty-seven days. His sickness was typhoid pneumonia. He was bed fast eight or ten days, and was not thought to be dangerous until the last two or three days, when all hope was gone. He said, a few days before he died, "When a man fills the number of his days, he must go." He leaves a wife and seven children to mourn their loss.

By request of his dear companion I tried to talk to a very large and attentive congregation from John xiv. 1-3.

ISAAC TAYLOR.

JANESVILLE, Coles Co., Ill.

DEAR BRETHREN:—Please publish in the SIGNS the following sad announcement of the death of our beloved brother, Hiram Cator, which occurred at his home in Colesville, Broome Co., N. Y., July 4, 1885, aged fifty-five years. Brother Cator's health had been failing for several months, through a complication of diseases; but he was about much of the time, and was not thought to be in a specially dangerous condition by his physician or friends, till the day previous to his death, when he suddenly sank into an unconscious state, from which he never rallied, but quietly breathed away his life, like one going to sleep. Our dear brother was baptized by Elder Durand, while he was pastor of the Otego Church, and has ever maintained an unblemished character as a christian, highly esteemed and dearly beloved for his constant walk in the way, for his unwavering love for the cause of truth, for his faithful attendance to all the appointments of the church, and his readiness to serve his brethren in every way possible. His place of living was at Osborn Hollow, where is established a branch of the church of Otego, where he served them as clerk; and his usefulness will be greatly missed, being (as has been properly said) always at his post. He leaves his companion, our dear

sister, who deeply feels her loss of a kind, faithful and provident husband, but is greatly sustained by divine and sovereign grace, so as to say with Job, "Though he slay me, yet will I trust in him." Also three sons and one daughter feel the loss of a kind father, whose good advice and kind counsels they can no more share in; also one brother and one sister, besides many other relatives, mourn departed worth. His funeral was attended on the 6th inst., at Osborn Hollow, where and when a large company of friends assembled, which showed their deep sympathy for his dear family, and the respect they had for him. Truly he was of good report of them that are without. Being called to attend on the sad occasion, I tried to speak words of comfort to the mourning friends. May the Lord sustain his afflicted family, and bless this stroke to our good.

Yours in hope,

B. BUNDY.

**Nancy Jane Smith**, wife of Alanthus B. Smith, and daughter of John L. and Dicey Stowers, was born in Bland County, Va., on the eleventh day of May, 1853, and fell asleep in Jesus on the twenty-fifth day of July, 1885, aged thirty-two years, two months and fourteen days. She leaves a husband and five children (two boys and three girls), to mourn their loss; but we have great reason to hope that their loss is her eternal gain. She was a loving wife, a kind, affectionate mother, and as a neighbor none perhaps ever excelled her. She was loved by all who knew her. She never attached herself to the church, but was a warm friend of the Old School Baptists. She expressed her unworthiness as her only reason for not becoming a member of the Providence Church. She expressed a great desire to be baptized; but there was no opportunity afforded. A short time before her death she seemed to be in a doze or sleep, but brightened up, and said she saw the Lord come to the foot of her bed. She said to those around her that they could see him too if they were as she was. She told her surrounding friends that she was not ready to go yet, but said, "The next time he comes he will take me to himself." She professed a hope in Jesus three or four years before her death. Her husband and little ones have the sympathy of many friends. May they realize that the Lord giveth, and the Lord taketh away; and blessed be the name of the Lord. She bore her affliction without a murmur, and we hope she is gone to rest.

She's gone, she's gone, our loved one's gone; Her footprints here no more we'll see.

Yours to serve in the tribulation and patience of the kingdom.

JRHU BYRNSIDE.

BYRNSIDE, Putnam Co., W. Va.

**DIED**—On Wednesday, Aug. 5, about five o'clock p. m., at the residence of Mr. David Rees, near Clayton, Del., **Miss Debbie Wilson**, in the thirty-ninth year of her age.

Sister Wilson was baptized June 4, 1876, since which time she has been a devoted and faithful member of the Bryn Zion Church. She came to us from among strangers, where there was no Baptist influence, or other knowledge of the Baptist doctrine and order than what might be learned from the Scriptures. She came somewhat unexpectedly, humbly asking admission to a place among us. She came evidently as one of those daughters whom the Lord brings from great distances to find a home in Zion. From the first she showed a remarkably clear understanding of the truth, and was always jealous for the maintenance of the order and for the honor and glory of the church. She lived more in the church apparently than she did in the world, and now in the midst of a life of promise and of usefulness she is suddenly taken away. The church has suffered, and feels it to be a great loss. Brethren and sisters abroad had quite a number of them become acquainted with her. To them I would say, the light by which she seemed to walk so cheerfully in life did not forsake her in death. Her hope appeared to be not only sure, but steadfast. She had long been weakly, but the last illness was

about twenty days. She calmly waited the time of her departure, and passed peacefully and triumphantly away. That meek and quiet spirit, which is in the sight of God of great price, not only endeared her to the members of the church, but apparently to every one else who enjoyed her acquaintance. It was the pleasure of the Lord in this instance in building up Zion to appear in his glory, and now he has seen fit to take her from us. The garden is his, and we would not question his right to gather the lilies when he finds them full blown. I feel to hope that he will build again in good time the waste places of Jerusalem.

E. RITTENHOUSE.

**DIED**—Near the village of Ferris, Hancock Co., Ill., Aug. 8, 1885, **Mrs. Marium H. Richards**, in the sixty-first year of her age.

Sisters Richards was born in Clarke Co., Ky., Sept. 16, 1824, her maiden name being Judy. She was united in marriage with Josiah Richards, Feb. 6, 1845, and became the mother of eleven children, eight of whom, six sons and two daughters, survive her. The family came to Illinois many years ago, and Mr. Richards died some years back, and she remained a widow. Near four years ago this sister united with Rock Creek Church of Regular Baptists, and she was beloved by her brethren and sisters as a true, devoted and faithful follower of her Lord and Master. She had a remarkable hold upon the affections of her children, ruling her household well, and managing her worldly affairs with unusual judgment. She had been weakly at times for several years, and finally sank into the grave with derangements of the stomach and liver. She met death with entire resignation to the divine will, calling her children around her dying bed, and giving them her last advice.

On the ninth a vast audience met in the village, in and around a meeting-house, and I addressed them from Prov. i. 8. A kind, loving and noble woman has thus been called home.

I. N. VANMETER.

MACOMB, Ill., Aug. 11, 1885.

**DEATH** has again visited us, and taken from our fond embrace our darling little niece. Tongue cannot express, neither pen describe, the anguish and sorrow that fills my heart in the bereavement of my loved one; yet I pray God to give me sustaining grace to bear my heavy stroke.

**Mandie May Mikesell**, daughter of Squire and Jennie Mikesell, was born at Eaton, Preble Co., Ohio, April 16, 1877, and died at Charleston, Ill., of tonsillitis, July 3, 1885, aged eight years, two months and seventeen days. She was brought to Winchester, Preble Co., Ohio, for interment, and layed to rest in Fairmount Cemetery, where she sweetly sleeps beneath the sod, while the birds sing a requiem above her little grave. Mandie was a peculiarly affectionate child, and greatly attached to all those who had charge of her. At an early age she was deprived by death of a mother's care, but was fondly cared for by me; but owing to failing health I was obliged to give the little darling into the care of comparative strangers; yet she found a pleasant home and loving hearts with Mr. and Mrs. Winget. Having no little ones of their own, they lavished all their love and affection upon her, and strove to make her short life joyous and happy. They sought to keep the jewel in the frail casket, but God's ways are not our ways, and he saw fit in his infinite and divine wisdom to touch the delicate, sensitive flower, and it dropped away and perished ere the rude winds of earth had blown too severely, or the foul stains of sin had long been upon her sweet young life. Just as the bud was opening it was plucked by God's hand, and transplanted to the garden above, to live in immortal loveliness and bloom forevermore.

Your unworthy sister in tribulation,

MRS. DR. KELLER.

DAYTON, Ohio.

**DIED**—April 26, 1885, sister **Ann McConaughey**, aged eighty-five years, eight months and one day.

The subject of this notice was a remarkable sister and mother in Israel in many

respects; but whatever she was to the church and her family more than usual, was due to the grace of God, which she was always ready to confess. One of the unusual blessings she enjoyed in life was almost perfect reconciliation to the dealings of the Lord with her in providence. She was kept cheerful and submissive under and through some severe trials; yet she generally spoke of her afflictions as being light and of short duration. She was evidently most of the time enabled to look at the things that are not seen, things that are eternal. Space would not admit of speaking of the many graces of the Spirit so continually manifest in her. She was born August 25, 1798, and was baptized in 1815 by Elder Gideon Ferril. She was married to William McConaughey October 29, 1818. She was a faithful member of the church nearly seventy years. The church sustains the loss of a devoted, faithful sister, the vicinity a warm, devoted friend, the children (three of whom are members of the same church) a kind, affectionate, faithful mother. But we all enjoyed the great blessing for many years. Now that the good Lord has taken her, may grace keep us all humble and meek as she was.

J. L. STATON.

ASSOCIATIONAL.

THE Indian Creek Regular Old School Baptist Association will be held with the Pleasant Hill Church, Delaware County, Ohio, commencing on Friday before the third Sunday in September, 1885, at 10 o'clock a. m., and continue three days. Those coming from the south will come by way of Columbus and there take the Columbus & Cleveland R. R. to Delaware, where they will be met and conveyed to places of entertainment. Those coming by way of Cincinnati will take the Cincinnati, Columbus & Cleveland R. R., and come to Delaware. Those coming from the west will come by way of Dayton, on the same road, to Delaware, where they will be met and conveyed to places of entertainment. Those coming from the north will come by the same road, stopping at Eden Station. Those coming by way of Toledo will take the Columbus & Toledo R. R., and stop at Radnor; they will be met at both stations and conveyed to places of entertainment and to the meeting. The trains arrive at Delaware about five o'clock p. m. Come on Thursday before the meeting. Those coming by private conveyance from the south and west will come to Delaware, and there take the Horse Shoe Road, and call on sister Margaret Veley, living about one mile and a half from Delaware.

A cordial invitation is extended to our brethren, especially brethren in the ministry. ALLEN HAINES, Clerk.

THE Tallahatchie Association will commence on Saturday before the third Sunday in September, 1885, and continue the two following days; to be held with the Pleasant Grove Church, Panola Co., Miss., twelve miles east of Como, on the M. & T. R. R.

S. A. WELLS, Mod.  
J. S. SINGLETON, Clerk

THE Lexington Old School Baptist Association will be held, if the Lord will, with the Schoharie Church, Schoharie Co., N. Y., on the third Wednesday and Thursday in September, (16th & 17th) 1885.

Brethren of other Associations, and all who love 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.

THE Regular Juniata Baptist Association is to be held with the Providence Church, in Friend's Cove, Bedford Co., Pa., commencing on Friday before the first Sunday in October. A general invitation is extended to our brethren, especially to our brethren in the ministry. Those coming from the east on the Pennsylvania road will arrive in Bedford on Thursday at eleven o'clock. Those coming by way of Cumberland will arrive in Bedford on the same day at four o'clock. There will be conveyance to carry all to the meeting.

P. M. MCCLELLAN.

THE First Regular or Old School Baptist Association called Kansas, will be held, the

Lord willing, two miles north of Williams-town, Jefferson Co., Kansas (which is a station between Topeka and Lawrence), to commence at ten o'clock a. m., on Friday before the last Saturday in September, 1885.

Brethren and friends will be met on Thursday, and also on Friday morning. All will inquire for brother G. G. Wood, two miles north of Williams-town, at the place of meeting. All lovers of truth are invited.

W. F. JONES.

THE Western Corresponding Association of Old School Predestinarian Baptists will meet, the Lord permitting, with Otter Creek Church, four miles south of Woodburn, Clark Co., Iowa, to begin on Friday before the first Saturday in October, 1885, and continue three days. Those coming by railroad will come on the C., B. & Q. R. R. to Woodburn, on Thursday, from the east or west, where they will be met and conveyed to the meeting ground, where they will be cared for. A cordial invitation is given to all lovers of the truth, and especially brethren in the ministry.

WM. MORPHEW.

THE Sandy Creek Association will meet with Sandy Creek Church, at Hope, in Lasalle County, Illinois, on Friday before the second Sunday in September, 1885. Those coming from the north will stop at Tonica, on the Illinois Central R. R., and those from the south at Lostant, where they will be met and conveyed to places of entertainment. A cordial invitation is extended to brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE next annual session of the Licking Association is to be held with the Elk Lick Church, one mile west of Sadieville, to commence on Friday before the second Saturday in September, (11th) 1885, at 10:00 o'clock a. m. Those coming by rail by the way of Cincinnati on Thursday evening will be met at Hinton Station with conveyance. Train leaves Cincinnati 4:35 p. m. Those coming by way of Cincinnati on Friday will be met at Sadieville; train leaves Cincinnati about 8:30 a. m., arrives at Sadieville 10:30 a. m. Those coming by the way of Lexington will be met at Sadieville. Train leaves Lexington 3:43 p. m., arrives at Sadieville 4:30 p. m. We extend a cordial invitation to all Old School Baptists of our faith and order, especially the ministering brethren.

Done by order of the church at Elk Lick, Scott Co., Kentucky.

THE Pilgrims' Rest Association will convene with the Big Blue Church, on Friday before the second Saturday in October. Brethren will come to Kansas City and there take the Fort Scott & Gulf R. R., to Lenea, which is fourteen miles, where they will be met and cared for. All the little children are invited.

R. FLOURNOY, Mod.

THE Western Association of Regular Predestinarian Baptists will be held with the Sharon Church, near Panora, Guthrie Co., Iowa, beginning on Saturday before the second Sunday in September, 1885, at 10:00 a. m., and continue the two following days. Those coming from the south and southwest will be met on Friday before at Monteith, on the Rock Island Branch R. R., six miles south of the place of meeting. Those coming from other directions will stop off at Panora.

WM. J. REEVES, Clerk.

YEARLY MEETINGS.

THE Old School Baptist Church of Columbia will hold a yearly meeting at their meeting house at Kelly's Corners, Mich., on the county line between Jackson and Lenawee counties Michigan, commencing on the first Saturday in October. All coming from the east and south will come to Toledo, and there take the Michigan Southern R. R., and take a ticket to Napoleon. Those from the north and west will also come to Napoleon.

WM. S. CARPENTER, Clerk.

OUR yearly meeting will be held on the 14th & 15th of October, being Wednesday and

Thursday after the second Sunday. Brethren and friends who love the truth are cordially invited to meet with us. The friends will be met at the depot on Tuesday, on the arrival of trains from east and west, and cared for by the friends.

G. M. FRENCH, Clerk.

OTEGO, N. Y.

THE yearly meeting at Rock Springs, Lancaster Co., Pa., is appointed to be held on the third Sunday in September, and Saturday preceding, meeting to commence at 10 o'clock a. m. Friends coming from Baltimore can leave Calvert St. station about 2 o'clock p. m. on Friday. Those from Philadelphia can leave Broad St. station about noon, and come on the P., W. & B. R. R. to Perryville. Both trains arrive at Perryville in time for the train to Conowingo, Cecil Co., Md., where the friends will be met and cared for. We extend a cordial invitation, and will be glad to welcome those who love the truth. We hope to have several ministers with us.

GEORGE JENKINS.

## TWO DAYS MEETINGS.

A TWO days meeting is appointed to be held with Zion Church, of Washington, D. C., at the hall in south Washington, where it was held two years ago, on the third Sunday in September and Saturday preceding. A cordial invitation is extended to all who may desire to meet with us.

By order of the church.

N. P. REED, Pastor.

SAMUEL DAVIS, 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.

## 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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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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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. 53.

MIDDLETOWN, N. Y., OCTOBER 1, 1885.

NO. 19.

## CORRESPONDENCE.

KELLY'S CORNERS, Mich., Aug. 27, 1885.

WHEN the time had come for our dear Lord to depart out of this world and go to the Father, he was pleased in presence of his chosen ones to offer to the righteous Father a prayer on their behalf. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." When the evil of this world is in but faint measure brought before the mind, (for the magnitude of the wickedness of this world is beyond comprehension) and when we consider the few choice ones who stand apart from it, we feel that it is in answer to this prayer; for he said of his Father, "Thou always hearest me." This precious remnant according to the election of grace, these chosen ones, are not of the world, even as he is not of the world. Even, or in like manner, as he is not of the world. And often when the weak heart is ensnared, and all the earthly mind begins to fasten upon the things of the world, we almost fear that we are not sufficiently manifested as being "not of the world." We may even fear that the world does not hate us as it hated Jesus. We may have a place to lay our head, while the Son of man had not. All these things may seem to rise up as evidences against us; yet we know that in spirit the world does not love us; it does not love the indwelling Spirit of the Master within us; neither can we find a place of rest among them. They do not hate us in any worldly sense. If we were not manifested as subjects of this choice, and were to speak only of the things of the world, they would love us as their own; they would be very charitable to our faults, or not perceive them at all. But let us begin to differ with them, let our lives begin to be in some degree fashioned like his who was not of this world, and how soon they will begin to search for some cause of accusation against us, just as they did against him; and at the last they had to bring "false witness" in order to condemn him. So if they do say all manner of evil against us falsely, it is to be a source of rejoicing and exceeding gladness, for great shall be your reward in heaven. But let it be "falsely;" let it be only because we do not run with them to the same extent of riot as formerly; for in this, we are told, they will speak evil of us. "But let none of you suffer as an evil doer, nor as a murderer, nor as a thief." "For if ye be buffeted for your

faults, what thank have ye? But and if when ye do well ye suffer for it, happy are ye." It was because of his spotless life, because that life was a rebuke to this sinful world, that it hated the Master. So at this day, "They that forsake the law of the Lord, praise the wicked; but such as keep the law contend with them." It is our keeping in the footsteps of the Lamb that brings the hatred and persecution of the world. Not that we should willfully offend, nor raise a persecution of ourselves; this would only be a mockery. It is living godly in Christ Jesus that causes us to suffer persecution, if we are truly persecuted for righteousness' sake. But, do the best we can, the poor, faltering child of God may be overtaken in many faults, and needs the charity and restoring love of the brethren. But we need never expect the world to have what it calls charity for us, although it has a vast store of it for its own. It cannot see darkest crimes there. But let one of these chosen ones do something wrong, and it is quick to discern the matter, and with all its boasted love of goodness and great efforts to make people good, is more delighted to find a fault in one of the Lord's people, than to find a mountain of gold. One would suppose they ought to mourn over it. Surely it does become us to walk circumspectly; not as fools, but as wise; redeeming the time, because the days are evil. Said the dear Lord, "My kingdom is not of this world." "I appoint unto you a kingdom, as my Father has appointed me." "I have chosen you out of the world." And when chosen out of the world, are they not gathered into this glorious spiritual kingdom, which none can see only as they are born of the Spirit of God? This is a wonderful inclosure; for the Lord hath said that he will be a wall of fire round about his people. So they are separate from the world. Even this bright wall the world cannot see; it is only darkness unto it. They who have only worldly vision cannot penetrate within.

"We are a garden walled around,  
Chosen and made peculiar ground;  
A little spot of heavenly grace,  
Out of the world's wide wilderness."

Should we not prize this glorious heritage, and not be reaching after the things of the world, nor envying the "rich sinner's state?" Though they may have more than heart can wish, and their eyes stand out with fatness, we may be left, like David, to envy the prosperity of the wicked, so foolish and ignorant we may be. But when we come into the sanctuary, this inclosure, then we learn their

end. "Surely thou didst set them in slippery places." All there is for them is their portion in this life. Why should we be envious at so small a portion, as compared with that kingdom which shall stand forever, a kingdom diverse from all others? For over the kingdoms or governments of this world is sometimes set the basest of men; even the vilest are exalted, so that the wicked walk on every side. "Man that is in [worldly] honor and understandeth not, is like the beasts that perish." But over this heavenly kingdom a King doth reign in righteousness, and princes rule in judgment. This King is made unto us wisdom, righteousness, sanctification and redemption; and we are made kings and priests unto God. We may not be given the gaudy tokens of worldly honor, but the rich jewels of his love and grace are ours; the tokens of his royal favor are bestowed upon the children of his kingdom; his seal is upon them.

"Tis I adorned thy hands, my dove,  
With bracelets of eternal love;  
I decked thy temples with a crown,  
And far and wide spread thy renown;  
Yea, made thy soul from blemish free,  
When with my skirt I covered thee."

We may not be skilled in the soft arts and blandishments of what the world calls society, but we may be adorned with that sweet love and humility which gives a sweeter grace than all that cultivated nature can produce. We may have hearts made soft and tender by the gentle doctrine of peace and love, which distills upon us like the dew. We may not boast of our broad and "liberal" views, neither do we wish to; for these only become that "broad" way of which we read. We wish to be just "narrow" enough to enable us to enter the "strait gate" and walk the narrow path; for this is none other than the King's highway, a way cast up for the ransomed of the Lord to walk in. The noblest in the forest of nature hath not trodden it; the keenest of all human perception hath not seen it. It shall be for those, the wayfaring men, though fools shall not err therein. We do not wish to be left to our own ways, nor lean to our own understanding; we only wish to learn of him who is himself the way, the truth and the life. No society can be compared to this people; for what can be like those whom the Lord hath formed for himself, a people that shall shew forth his praise? Their righteousness is of him. While the people of the world boast of their goodness, even in the face of their most evil deeds, the

poor child of God, against whom there can truthfully be said no evil, is mourning over the least wandering thought, fearing lest they are deviating from the narrow path. Though the proud and great of this earth do sometimes presume to take upon their most polluted lips the name of the most high God, yet it is far from being the voice of those into whose hearts the Spirit of the Lord hath been sent, crying, Abba, Father. For when all things that do offend are gathered out of this kingdom, then shall the righteous shine forth as the sun in the kingdom of their Father. They are not only subjects, but children, and heirs of the kingdom. It is theirs by birthright. There is a sweet relationship and communion between the Father and children that will admit of no imitation; yet as children we are admonished to be in subjection to the powers that be, for these are ordained of God. Though they may in themselves be wicked, they may be used as a sword to punish us for our iniquities, or as a raven to bring us flesh and bread. They are among the all things that work together for good to them that love God. But we are not to be envious at them, nor covet their portion; for the Savior said, "My kingdom is not of this world, else would my servants fight [war or strive for place and power]; but now is my kingdom not from hence." Though they may boast themselves greatly in their little day, yet O how short it is. For of kings of the earth, and great men, chief captains, rich and mighty, it was said that they should hide themselves in dens and caves of the earth, and should say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who of us shall be able to stand? They have no confidence to stand before the face of that great and righteous Judge who knoweth the secrets of all hearts. There is no escape from the decision of that throne. They prefer some earthly place, where they can hide from that all-seeing eye. The most practiced deception can avail nothing there. But those who have come up through great tribulation, who have washed their robes and made them white in the blood of the Lamb, those that follow him whithersoever he goeth, who have the Father's name written in their foreheads, the redeemed of the earth, stand in full confidence before the Lamb, on the Mount Zion. They only wish for the

light of his face. We dread the bidding of his face, when withdrawn from us for a moment, in a little wrath. While here, as strangers on the earth, we long for the light of his countenance, and are ready to say, "Search me, O God, and know me; try me, and see if there be any wicked way in me; and lead me in the way everlasting." When in my right mind I prize my birthright privileges in the house of God, my place in the little church, more than to be crowned a royal queen of a world like this. The sweet, simple surroundings of home are dear to me. But often the old temptation will return, "All this world will I give thee," forgetting that we are of God, and the whole world lieth in wickedness.

"No more, believers, mourn your lot,  
But if you are the Lord's,  
Resign to them that know him not  
Such joy as earth affords."

KATE SWARTOUT.

"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."—Genesis xlix. 10.

This sublime language, uttered sixteen hundred and eighty-nine years before the birth of our adorable Lord, confirms the blessed truth in our minds that all things were under the absolute control of him who "worketh all things after the counsel of his own will." Webster's definition of sceptre is "a staff to lean upon. A staff borne by kings as a badge of authority." The genealogy of Christ can be traced clear back to Abraham. The sceptre was handed down for many generations. Balaam said, "I shall see him, but not now; I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."—Num. xxiv. 17. "Shiloh" here spoken of is Jesus the King that shall set up a kingdom that shall never be removed; it shall not be left to other kings, for this King lives forever. His subjects can never be taken from him. Shiloh signifies "sent," "peace." How often he spoke of being sent of his Father. "My meat is to do the will of him that sent me, and to finish his work." "No man can come to me except the Father which hath sent me draw him." But I intended to speak more fully of his reign and sceptre. "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom."—Heb. i. 8. "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel."—Matt. ii. 6. How different his reign from that of other kings. "Righteousness and judgment are the habitation of his throne."—Psa. xcvi. 2. "The throne is established by righteousness." "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. Isaiah, in sublime, prophetic language, speaks as fol-

lows, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." "And righteousness shall be the girdle of his loins."—Isa. xi. 1-5. O what a reign! What a display of royal dignity! Yet meekness characterizes each majestic movement. He does not rule us with a rod of iron, but writes his laws in our hearts, impresses them indelibly on our minds; and so lovingly instructs us, so gently leads us, that the law of the Lord is our delight. Daily we feel the sceptre swayed over us. If we go astray, his rod corrects us; but still his staff (sceptre) comforts us. While feeling the correcting rod, how comforting to know it is a proof of sonship. Jesus himself declared, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John xviii. 36, 37. And now this glorious King of Zion reigns in the hearts of his heaven-born children. Not with a slavish fear and dread of his wrath do they serve him, but the sweet sense of his love causes them to forsake the world with all its illusive charms, to worship this King in the beauty of holiness. And O, when they get a view of his kingdom in all its grandeur, set upon a hill, which cannot be hid, they fall at his feet, and in tones of loving adoration cry, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and blessing."—Rev. v. 12. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."—Heb. xii. 28.

Let us now pass from this part, of so much interest and importance, to the last clause. "And unto him shall the gathering of the people be." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. xi. 12. "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." Moses said unto the children of Israel, "And then the Lord thy God will turn thy captivity, and have compassion upon thee, and will

return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee."—Deut. xxx. 3, 4. David also said, "Save us, O Lord our God, and gather us from among the heathen."—Psa. cvi. 49. Jesus said, "All that the Father giveth me, shall come to me." How diligently the Lord seeks out his chosen in the dark and cloudy day, gathers them to himself, where they find peace and comfort. In him is the only way of life and salvation; for he has said, I am the way, the truth and the life."

"The good old way that leads to God,  
Which saints in every age have trod;  
Was Christ alone, they saw his day  
And him pursued, the good old way."

Each redeemed child of God is gathered unto Jesus. They are all brought to see their own vileness, and utter helplessness, and fall at his dear feet and cry to him for mercy. And thus they prove the words to be true: "Unto him shall the gathering of the people be." O may the golden sceptre of God's love be continually swayed over his dear people, as a rod to correct, and a staff to comfort. May our adorable, spiritual Shiloh still govern his dear people in every state and condition of life, gather them to himself in his earthly courts, and eventually gather them into that kingdom above to reign as kings and priests unto God, is my prayer.

SARAH A. BLAKE.

WATERLOO, Iowa.

NORTHPORT, Ala., Aug. 30, 1885.

DEAR BRETHREN BEEBE:—The mail brought me this morning the SIGNS OF THE TIMES for September first, current volume, and I have already read the most of it. The present number of the SIGNS is very refreshing to me, although I note the absence of such names as William J. Purington, F. A. Chick, S. H. Durand and other able writers, whose writings have so often graced the columns of the SIGNS, and whose rich communications have carried comfort and consolation to so many of the Lord's "poor and afflicted people," and I am led to inquire What is the matter? Why the absence of these names? And I have been made to think that, perhaps, the few letters I have sent to the SIGNS has so disgraced its columns as to drive these dear brethren away. Then again I think surely my writings have not gained that much prominence. I can say truthfully, that I have never expected my letters to gain any more prominence than the most obscure corner of the SIGNS; and I do hope if anything I have written through the SIGNS has had a tendency to cause any one to lose interest in it, or to stop the pens of able and gifted brethren, they will inform me at once, and I will calmly and deliberately lay my old pen aside, for God forbid that I should ever make a stroke with my pen that

would tend to mar the beauty, richness and excellency of our dear family paper.

Now, dear brethren Beebe, please bear with me while I attempt to express to you how delighted I was to read the editorial in this number under the caption "Predestination," although I have read the same article in your father's lifetime, "He being dead, yet speaketh;" and I am glad to know that the views I entertain on the subject of predestination are in harmony with the views set forth in that article, because I am satisfied that that article is in harmony with the inspired testimony of God. I notice that some Old Baptist editors seem to be afraid of the predestination of all things, because some Baptists do not believe it, while other editors are opposing the doctrine with all their power. I note also that a great many Baptists do not believe in the doctrine, and also that there are some Old Baptist preachers that believe the doctrine, but are afraid to preach it, because some of the brethren do not believe it. A brother preacher writing to me, not long since, said, "Very few Baptists in this section believe in the absolute predestination of all things, and for the sake of peace do not preach it." In my opinion this is the reason so few brethren believe this doctrine, simply because they have no one to preach it to them, and explain it to them. What kind of peace is that which is perpetuated by the refusal of God's ministers to preach the truth? The only question to be decided here is this, Is the predestination of God in all things the truth, or Bible doctrine, and consequently a part of the counsel of God? If we decide in the affirmative, I see no way to shun to preach it, because Paul said, "I have not shunned to declare unto you all the counsel of God." The ministers of Christ need never be afraid that the promulgation of the truth will mar the peace of Zion. If all Old Baptist preachers were to refrain from preaching everything that did not suit all the brethren, they would have soon to almost, if not entirely, dispense with preaching. But from what I can learn, there is fully as much peace among the brethren where the absolute predestination of all things is preached, as there is where the preachers are afraid to preach it, or where they disbelieve it. I heard an Old Baptist preacher tell the people, in my presence, that the predestination of all things came from the devil. Another said it was not Primitive Baptist doctrine, &c; but this did not lessen my belief in the doctrine in the least, or make me afraid to preach it. The course I have always followed in preaching is this: I first fully decide whether I believe a thing or not; and if I do, and am satisfied that it is sustained by the Scriptures of eternal truth, I make up my mind to preach it regardless of the consequences, and this is just how I stand in regard to the predestination of God in all things. I be-

lieve it as strong as I believe any other portion of divine teaching. I believe it to be the truth—believe it to be the doctrine of the Bible—the doctrine of God our Savior. Consequently wherever I go, and under all circumstances, I shall not shun to preach it, though everybody in the world turns a deaf ear to it. And so I say to other preaching brethren, if you believe this doctrine, and believe it to be the truth of God, do not be afraid to preach it. God will take care of the brethren, and you too as to that matter, and “If God be for us, who can be against us?” If you are doubtful about the doctrine, better wait awhile till you become more confirmed in your belief, and if you do not believe it, for Christ’s sake do not preach it. For my belief and advocacy of the above doctrine I have and am suffering persecutions, “but none of these things move me,” “neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.”

Brethren Beebe, the foregoing remarks are made with the view of confirming and strengthening those of our ministering brethren who believe in the absolute predestination of God in all events. I wish to say to the brethren that my health is very little improved from what it has been for nearly twelve months. I am still denied the sweet privilege of meeting in the “assemblies of the saints,” but I am “hoping and waiting.” I desire an interest in the prayers of all into whose hands these lines may fall, and may God keep and guide us all while in the world, and at last take us to himself, is my prayer, for Jesus’ sake. Amen.

Your afflicted brother.

H. J. REDD.

OCCOQUAN, Va., Sept. 9, 1885.

DEAR BRETHREN BEEBE:— I have received a request from an aged and highly-esteemed sister in Christ, who is unable by reason of age and infirmity to attend meeting much, to “preach her a sermon through the SIGNS.” I would gladly comply with this request could I have the liberty to tell of the wonders of God’s love to one who has thus been brought through a long life in the holy kingdom of his grace to realize its power. What a beautiful sight to saints to see one called by grace in early life, and in whose walk and conversation the dear Redeemer is seen, whose life has been above reproach, sustained by that blessed One, standing now upon the brink of that great, invisible shore, ready to depart and rest forever in its immortal glory. A tree of righteousness planted in the holy garden of gospel grace, “The planting of the Lord, that he might be glorified.” This one has stood the storms and conflicts of many a year “looking unto Jesus the author and finisher of our faith,” resting in his gracious presence, and finding a safe and happy retreat in the holy arms of eternal Truth.

“He that hath for his refuge God  
Shall find a most secure abode,  
Shall walk all day beneath his shade,  
And there at night shall rest his head.”

Each life in the holy way of salvation presents its succession of sorrow and joy, conflict and rest, drawn out by the mighty hand of Israel’s God, and in it he is magnified in all of his great power and glory. As the years roll by in the experience of his children, they are taught more and more to leave all else and to look unto him. This lesson shines brighter and brighter still. Thus they “grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.” A tree which our heavenly Father has planted, and which cannot be rooted up, which must stand to all eternity in the holy standing of that great tree, which is “in the midst of the street” of the city, and “on either side of the river.” A tree “planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” This blessed truth is written in the experience of his children. We see there its power displayed. To them Jesus is “more precious still” all along the way of life. It was he who opened the door and brought them out from the bondage of sin and death. They remember yet the joy of that morning when overwhelmed with delight they saw the Lord, and rejoiced in him as their Savior and everlasting Guide. The

“Friend of the friendless and the faint,  
Whose open door,  
Is for the helpless and the poor.”

The preciousness of that hour can never be forgotten, and time would fail to tell of the conflicts experienced since they have been hushed in his presence, and of the trying places from which he has delivered us, revealing himself ever as our everlasting Guide and support. When earthly friends have failed, and the near and dearest ties of nature are severed, when all else seems vain and wild, then the Lord has appeared in great power and glory, riding “upon the heaven in thy help, and in his excellency on the sky.” The remembrance of such great deliverances in the holy presence of our God strengthens us as we think of the future. We can say as Jacob said in a time of great sorrow and trial, “Let us arise, and go up to Bethel; and I will make there an altar unto God, who unsevered me in the day of my distress, and was with me in the way which I went.” Truly Jacob could not forget Bethel. When overwhelmed with gloom and sorrow, he fled a homeless wanderer, the Lord met him at Bethel and blessed him. “And he was afraid, and said, How dreadful is this place: this is none other than the house of God, and this is the gate of heaven. \* \* \* And he called the name of that place Bethel.” He took the stone that he had put for his pillows, and set it up for a pillar. A monument raised up in all of his pilgrimage, a token of everlasting love extended to him, an

emblem of that “great white throne,” around which the weeping millions of the redeemed in all ages have gathered. A throne which towers above the storm clouds of earth; a pure and holy pillar of eternal truth, “And him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” There are places all along in our pilgrimage where the Lord has appeared as our great Deliverer, to which memory turns in holy joy and comfort. Thus, “Thou shalt remember all the way which the Lord thy God led thee.” How fervent are the desires of the child of grace to be free from sin, how great the hungerings after righteousness. He realizes more and more that, “In me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not.” But when we can look from self and unto Jesus, and see something of the fullness there, what an infinite preciousness there is in the holy moments spent in his presence, when we tremble with fullness of joy, losing sight of ourselves, and of our sins, in the lovely countenance of the dear Redeemer. How vain are all things here below, in comparison with the exceeding preciousness of such a season.

“Might I enjoy the lowest place  
Within thy house, O God of grace,  
Not tents of ease, nor thrones of power,  
Should tempt my feet to leave thy door.”

I have been thinking while writing of the aged sister, at whose request I write, of her long and weary pilgrimage in a world of toil and care, of the loss of dear ones in the flesh, and of her earnest desire to depart and be with Jesus. It is of such a one that Paul writes, “For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” Again, of such an experience the psalmist says, “Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.” Trembling with old age and infirmity, yet richly manifesting in life and conversation the “fruit of the Spirit;” knowing that all beneath the skies is but “vanity and vexation of spirit,” and seeking a better country, looking “for a city which hath foundations, whose builder and maker is God.” An aged pilgrim crushed beneath the weight of years and mortal grief, but strong in faith, and rejoicing “in hope of the glory of God.” In a little while it will all

be over, and the trembling, fainting, weary one will be forever at rest,

“O, sacred rest for thee we groan,  
And bid the wheels of time roll on,  
Immortal love shall then repay  
The transient sorrows of the way;  
And Jesus’ name swell every song,  
A whole eternity along.”

May the Lord continue to guide us while upon our mortal pilgrimage, and at its close divinely prepare us to follow the loved ones who have gone before, and who are resting forever in the blazing splendor of eternal glory. The trees of righteousness which have bloomed here shall blossom there in immortal fragrance, and the child of God enrobed in heavenly purity shall dwell in perfect peace. The weary warfare is at an end, the blessed Jesus comes forth in wondrous victory, and given a name “which is above every name,” “who is over all, God blessed forevermore.”

Yours in love and gospel fellowship,

WM. M. SMOOT.

P. S.—I returned home yesterday from the Tygart’s Valley and Red Stone Associations. The meetings were harmonious and pleasant gatherings of brethren. W. M. S.

BUCKLAND, Va., June 29, 1885.

ELDER W. L. BEEBE—PRECIOUS BROTHER IN THE TRUTH:—I have felt the desire more than once since my return home to write you, to try to express something of the comfort, joy and soul refreshing I have lately felt in meeting the lovely saints, children and watchmen of our Father God, both at New Valley meeting and the Baltimore Association. Indeed, it seemed to me for so long, that I never could enjoy those things again, or there was no more in store for me of that deep and heartfelt satisfaction in the sanctuary of our eternal God, in that New Jerusalem, that quiet habitation, whence flow those broad rivers and streams to satisfy the poor, the halt, the sick and the dying. We were instructed to “Walk about Zion, and go round about her: tell the towers thereof.” How sweet to be enabled to do this! How can we do it? By any innate goodness and power of the natural man? Never. “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” “Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.” After we are born in her, we see this; for “except a man be born again he cannot see the kingdom of God.” How lovely then to walk about her, and tell the towers thereof. The towers of a city constitute its strength; and this city without order, would be destitute of both strength and quietude. How lovely is the order of the house of our God. I was comforted in this at the Baltimore Association. The doctrine and order was perfect; not a discordant note, but peace, love and fellowship abounded. How can two walk together except they be agreed? It is an impossi-

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bility. Then, if any of the Lord's chosen people cannot see "Jerusalem a quiet habitation," and cannot live in her in peace, love and perfect fellowship, they had better live out of her, and be separate, and let those be united who can. When the dear Lord calls and separates a poor soul from the bondage of sin, self and the world, that one comes as a new born babe, dependent upon Jerusalem, as this babe is upon its mother for comfort and blessings, which only a mother can give; as we had it illustrated at our last meeting at Broad Run, when a dear brother came before us, desiring a home with us. He was asked if he had any dependence in himself, in his works or strength, for salvation. He replied that his only hope for salvation was in the blood of Jesus. Then he was asked how he would feel if he should not be received. He replied that the church would do exactly right; and if they saw him as he saw himself, such a vile, helpless sinner, he did not see how they could fellowship him. Thus, dear brother, our hearts were made glad to welcome him, saying, "Come in, thou blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." Think you, brother Beebe, there is any trouble about receiving the Lord's heritage when they are thus prepared of the Lord to go home to their Father's house? It is no more trouble for one to be received than a thousand; but the trouble is, it seems to me, that even the children of God sometimes become over anxious, and try to do what is alone the work of the omnipotent God. How glorious, how sweet beyond expression, when the Lord gathers together his children, and calls them from the North, South, East and West, to sit down in the kingdom of God, with Abraham, Isaac and Jacob. Yes, they see only Jesus then. Jesus is all their theme and their song. Peace flows like a river, to make glad the city of our God. Thus it was, it seemed to me, at those precious meetings. I cannot express what I desire to say, nor tell a tithe of the comfort and power of that truth as heard in those blessed assemblies of the precious saints. "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." Thus we are permitted to go beyond the watchmen. How blessed indeed this is. "The watchmen that go about the city found me, to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth," &c.

There is nothing so profitable and pleasant as "forsaking not the assembling of yourselves together, as the manner of some is." The reward is in keeping the commands, and not for it. After we have done all that is required, we are unprofitable servants. But how sweet it is to run in the commands of our God. "They shall run, and not be weary; they

shall walk, and not faint." "Draw me," says one, "we will run after thee." When led by the Spirit, every duty is a privilege; for, says Jesus, "My yoke is easy, and my burden light."

May grace, mercy and peace be yours, now and ever. Your unworthy sister,

LOUISE HUNTON.

"Our Father which art in heaven."—Matthew vi. 9.

G. BEEBE'S SONS—ESTEEMED BRETHREN:—I have frequently been asked of late, both by letter and verbally, why I do not write oftener for the SIGNS OF THE TIMES, and I will answer such inquiries by saying that it has not been owing to any lack of interest in its prosperity and success, but for other reasons. First, the paper has been invariably filled with more interesting matter than I felt to be able to furnish; secondly, I write in much pain of late from a crippled shoulder; and thirdly, I have many private letters to answer, and four churches to visit monthly, located in four counties, and am now past my three score and ten. To-day I should be at Sangamon Association, but was too unwell on Friday to start a distance of one hundred and twenty miles. I am some better to-day, (Sunday) and shall pen a few of my reflections upon the sacred and endearing words quoted above.

*Our Father.* Jesus is addressing his disciples on the subject of prayer, in this part of his wonderful discourse on the mount, and he tells them to not pray as the hypocrites, on the corners of the streets, and other public places, to be seen of men; and I might call the attention of the reader to the street parades and demonstrations of some of the modern revivalists, who are determined, it seems, to take the kingdom by storm. Neither should they do like the heathen, use vain repetitions; "but thou, when thou prayest, enter into thy closet, and when thou hast shut thy door." Secluded and shut in from the observation, noise and bustle of the world; the thoughts of secular things not to intrude upon us in so sacred a place; the cares and interest of a sinful world to be left out of the sanctuary. "Shut thy door." How often have I found it difficult to shut the door! To shut out vain thoughts and fleshly desires! To lose sight of earthly things, and to have my whole heart engaged in communion with God! We should remember that God is a Spirit, and can be worshiped in spirit only. If we feel the need, and have the spirit of prayer, we will not desire to be seen of men, nor our voice to be heard by mortals who cannot help us; but we would desire to commune with him who seeth in secret, and understandeth our thoughts afar off. How sweet and how sacred is the privilege of prayer! How solemn the engagement, to come into the presence of the great King!

But my intention when I began to write was to speak particularly of the endearing relation brought to view in the words heading this article.

*Our Father which art in heaven.*

What a thought is here presented. For these poor, despised disciples to be allowed to call and to claim the God of the whole earth as their Father. To go to him with all their cares, wants and woes in prayer. To be permitted to meet with him in his audience chamber alone, the world shut out, while they commune together in the secret places of the stairs. And when they go to this mercy-seat and meet him who alone controls the destinies of nations and of worlds, they are to say, "Our Father." They are allowed to claim the sacred relation, the endearing name of Father, though they may feel utterly unworthy to be called his children. But when faith is given, and they by the Spirit are enabled to cry, "Abba, Father," with what confidence and child-like assurance they can ask for all they need. If they ask for bread, they know he is too wise and too good to mock them with a stone. If a natural father knows how and will give the things needed by his children, how much more assurance have the children of God that he, their Father in heaven, will give good things to them that ask him? Our Father in heaven! O, may I say, *My Father, my Lord and my God!* A poor, imperfect, polluted and unworthy wretch as I am! When I say, *My Father,* I claim to be a child of God, one born of God, a partaker of the divine nature, an heir of God, and a joint heir with the Lord Jesus. Truly this is a very exalted relation, and a mighty claim for a worm of the dust! Yet as great as is the weight of glory, and as immense as is the inheritance at the right hand of the Majesty in heaven, they are all mine if I am his child. If my name is registered in the family record, in the Lamb's book of life, as one of the legatees of the incorruptible inheritance, provision is doubtless made in my Father's will securing it to me by the promise and oath of the Testator. Reader, if you are a child of God, your inheritance is safe, being reserved in heaven for you. It cannot be destroyed by thieves, nor moth, nor rust, nor by fire, water nor wind. And if you and I are children we are kept by the power of God for the enjoyment of this glory. As it is not the will of our Father that one of his little ones should perish, and none is able to pluck them out of his hand, there is but one ground of anxiety that need to disturb us. Have we the witness within that we are children of God? Have we the experience of the children as described in the word of God? This should be to us a matter of infinite importance. If I am indeed a child, I know my Father will care for me; and if I am even a little one, a babe in Christ, he is the more careful with the little ones who are helpless. Our Father in heaven! O how the children should love him, and how implicitly should they trust in him and obey him!

These few thoughts are submitted. I remain your brother,

I. N. VANMETER.

MACOMB, Ill., Aug. 23, 1885.

DEAR BROTHER ELGAN:—If one who feels as unworthy as I do may be allowed to call you brother; indeed I frequently ask myself, what could have induced you all at Broad Run ever to have received me? I see nothing in myself but sin and a body of death, which will produce groanings that cannot be uttered. I feel that I am unlike my Master; indeed I am unlike my Master's children. It seems to me I can see the mark in their foreheads, and I have the most perfect confidence in you and all the rest of the brethren. But it is night with me all the time. When will the day come? One reason why, I think, I have so much darkness, and am made to feel so constantly my nothingness and helplessness, is that I have so much of my own works, robbing Christ all the time. And it seems if I learn anything, I soon forget it. So far as my works have anything to do with my salvation, I feel that they would mar and deface it all the time. Indeed if my salvation had not been secure in Christ before I had any consciousness about it, there never would have been any hope for me. But I thank my Master that he does it all. "Of the people there were none with him." "His own arm brought salvation." "In my flesh there dwelleth no good thing." I think you once asked me to write out my christian experience. My brother, it would be impossible to do that. I can only mention a few points in it. From the time of my first recollection I had at times serious thoughts, and would try to pray, and, when alarmed, would promise to be very good. But it would soon be forgotten. I thought after I grew up and got settled in life I would get religion. I thought I could get it at any time; indeed I had no other idea of it but by good works. The doctrine of grace I had no conception of. When I was about eighteen years old I was reading medicine. At that time one came into the office and remarked to me that a certain young man was converted. We had been raised together. He was a relative. Somehow that simple remark completely upset me. I tried to shake it off, and tried to go on with my reading; but it would constantly be ringing in my ears, "Sam is converted." I would say, "What is that to me? If he really is a christian, it is good for him; but what have I got to do with it?" I felt mad. It seemed like some one in my mind answered me, "If a christian, he will be a bright spirit in heaven, and you a lost soul in hell. You have that much to do with it." I threw my book down and went off and tried to pray. I reckon I was trying for fifteen months to make myself good by my works. I would try to pray, I know not how often, during the day. I cut off all known sins, and read the Bible frequently, thinking I would get up a stock of righteousness to pay for a manifestation of the Savior's forgiving love. One day while riding along (I could take you to the very place) I hope

the Lord opened up my heart to me, so that I could see its wicked deformity, and I saw that all those prayers of mine were nothing but sins. I saw I had no reference to God's glory in those works. They showed nothing but my own selfishness, and that I was dead to all that was good. And now what was I to do? I almost despaired. If those good works of mine would not save me, I must be lost. It was a dark time. I was on the dark road. It was the gall and the wormwood. I was dead, and nothing but sin lived in me; and if my best works were nothing but sin, I had nothing else, and the law of God was cursing me. All this time I wanted to be saved, because I wanted to be safe and happy. I had no idea of honoring God in the matter. You see, my brother, I was all the time resisting and fighting against him; but I did not know it. How long I was in this state I do not know. Like the disciples on board their vessel, when a fearful storm arose, all was now dark, and Jesus had not come. In his own good time he came to them, giving peace and safety; and in his own good time, I humbly trust, he came to me. In a perfect state of deadness, I could not see how the Lord could save me. I had signally failed in my best works, my unrighteous mammon, and had nothing with which to buy salvation. But after weeks, or months it may have been, I was walking along, feeling very sad; but unexpectedly (does not the Lord always come to us when we are not expecting him?) all at once I felt lifted up and immersed in an ocean of love. The Master had indeed come, and he called for me. I then saw plainly that salvation was the alone gift of God. It was a new idea to me. I felt then that having his love I had everything that my soul then wanted, or ever should want. And though I had thought him a hard Master, I felt then that I was a poor, ignorant and dead sinner saved by grace alone. And in having his love, I felt that he had loved me all the time, and with everlasting love had drawn me. I often in my dark moments go back to that hour for comfort; and it is a comfort. But the children of Israel had to gather manna every day that God gave it them. We are kept by the power of God alone. But he keeps us traveling from one experience to another, as he kept them traveling from one place to another. The Bible says, "Woe to them that are at ease in Zion." The Master's rod soon follows. We complain of our deadness and darkness. It is, I think, a great mercy when the Lord strips and empties us, makes us see our nakedness, and shows us what he will save us from. If we had any good works to build upon, we would have no need of a Savior. As it is, we are prone to hew out cisterns that will hold no water. But I fear I will tire you. You know these things much better than I do.

Truly and affectionately yours,  
JOHN W. NEWMAN.

PLATTE CITY, Mo., Aug. 8, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I will say to you that I joined the Regular Predestinarian Baptist Church nearly forty years ago; that I have stood identified with that people ever since, and that I am not tired of their doctrine yet. That church denied fellowship for the missionary board, either foreign or home, all temperance societies, Sunday schools and all secret organizations, such as know-nothing lodges, good templars, odd fellows, free masons, &c. That church declaring that all such organizations were of the world, and not authorized in the church; and she declared non-fellowship for a member who would go off after those institutions, and also for any church who would sustain a member in so doing.

Now, brethren Beebe, what I want to know is this: Have the Old School Baptists so softened down that they will fellowship any or all those institutions? If so, please state which of them, and to what extent they will fellowship them. Can a member of the Baptist Church be in good standing in the church after joining any of the above named institutions, without making satisfactory acknowledgments of his wrong doings? Can a Baptist Church be in good standing in her association who will sustain a member who has gone off and joined any of the aforesaid institutions? Please answer the above questions through the SIGNS OF THE TIMES, and oblige your brother in hope of eternal life,

D. BOWEN.

REPLY.—To the extent of our acquaintance, the church of Christ holds no fellowship with any religious or semi-religious institutions. Every secret order whose members are bound by oaths to each other, is generally regarded as unfit for the membership of the professed followers of Christ; since the law of the Lord requires all the good works which they can render, and they are not at liberty to engage in evil works. Certainly, if we prefer the church before all things, we shall not be willing to disturb her peace by holding to an earthly society to the destruction of that peace. On the other hand, those who abhor such institutions should be very careful that they do not mistake willful prejudice for earnest love of gospel order. True charity is the best remedy for all discord.—ED.

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**CIRCULAR LETTERS.**

(Written by Elder E. B. Turner).

DEAR BRETHREN OF THE FIG RIVER ASSOCIATION:—Having learned that I was called on to write a Circular Letter for the association, I will, with the help of the Lord, if he will favor me with his presence, try to comply with the request, though old and infirm, both in body and mind, and feeling altogether incompetent, knowing that my mental as well as physical strength is fast declining. I will try to pen a few thoughts, and hope they may be a comfort to my brethren, as, perhaps, it may be the last they will ever receive from me, as I am now in my eighty-fifth year, and, of course, cannot expect to remain long upon the stage of action. Now, my dear brethren, as I feel there is a great deficiency among the Primitive Baptists upon church discipline, I have made choice of that subject to write upon. The Scriptures of truth, according to the spirit of the New Testament, represent our Lord Jesus Christ as King in Zion and Head of the church; hence we are to hear him, or obey him, as King of saints and King in Zion. We have no other king or head; for we, as Primitive Baptists, should claim him as head over all things to the church. Consequently I conclude that even associations have not the right to lord it over the churches, as none of us have dominion over the faith of another, but are fellow-helpers of each other. We, as Primitive Baptists, do not feel that we have any need for creeds, or church rules, or constitutions, or articles of faith, or man's device, to rule the church or any of its members; for we consider that there is a full sufficiency laid down in the Scriptures of divine truth for our rule and practice. If we will take the eighteenth chapter of Matthew, and adhere to what is there written, perhaps we would not as often go amiss as we do. There we are told in what way we should deal with an offender, or one who has walked disorderly, or transgressed the rules of the church. I think it is the duty of each and every member of the church to endeavor to look to the welfare and prosperity of the church, by strict attendance at their church meetings, and trying to comply with the various duties enjoined on them as followers of the meek and holy Lamb of God; making straight paths for their feet, turning neither to the right nor left, keeping their garment unspotted from the world, and endeavoring to keep the unity of the Spirit in the bond of peace, as the church is the place where God's people delight to go, and where Jesus rules in peace and love. And, dear brethren, if I could impress upon the minds of every church member the importance of good and strict discipline, we would not often have difficulties with each other; but for want of a proper understanding of good discipline, it is often the case that when one becomes wounded in feelings by

another, they will go and relate their troubles to some one else, and sometimes even to the world, which things ought not to be. But the command is to go to thy brother, and tell him his fault, between him and thee alone. And we are commanded to go in meekness and love, praying the Lord to bless our labors, that harmony and peace may be brought about, and love and brotherly feelings restored. 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. And if he shall neglect to hear them, then tell it to the church. I think if this rule was strictly observed and carried out, the church would not so often be troubled and distressed as she is; for my unshaken opinion is, my brethren, that when Christians go astray (as we often do, as we are poor, imperfect creatures, and are often doing wrong), they should go in the proper spirit, willing to confess their faults, and crouch themselves down at the foot of sovereign mercy, and ask pardon of their grieved brother.

It has fallen to my lot to have the care of several churches, and it has ever been my rule that nothing, it mattered not what the case might be, should be brought into the church until gospel steps had been taken. I have ever warned church members against speaking of the faults and imperfections of each other, but they should endeavor to bear each other's burdens, and so fulfill the law of Christ. Now, brethren, if there gets out a rumor about a certain member of the church, as it is impossible to make a private matter of a public rumor, I cannot conceive of a better way than for that member to attend their next church meeting, and acquit themselves, if innocent of the charge against them; and if guilty, that they acknowledge their guilt, and ask pardon of the church. I consider that good healthy discipline is a great thing for the church. We are also commanded to watch over each other for good, esteeming our brethren better than ourselves. And if we love them, we will feel that we have more faults than they. Let each one feel impressed, as far as they can, to comply with duties that rest upon them as church members; that each may feel a brother's care and with him bear a part; that love may abound; and, in the language of David, that they may behold how good and how pleasant it is for brethren to dwell together in unity.

PETER CORN, Mod.

JOHN R. MARTIN, Clerk.

*The Maine Old School Baptist Conference, in session with the church at North Berwick, York County, Maine, September 4th, 5th and 6th, 1885, to the associations and meetings with whom she corresponds, sends greeting in the Lord Jesus.*

DEAR BRETHREN:—Through the tender mercies of our eternal God, we have been brought through

another year, to assemble in this our annual conference. We send you this our annual epistle of love, according to a long-established custom, as was practiced in the apostles' days, when they addressed their epistles to the church, to them who had obtained like precious faith, to stir up their pure minds by way of remembrance; not because they did not know the truth, but because they did; that by grace they were saved, through faith, and that not of themselves; for it is the gift of God, and not of works. The apostle Paul, writing to the Ephesians, says, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." Here boasting is excluded, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Evidently man by nature cannot see the kingdom of God. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not therefore that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—John iii. 5-8. Therefore it is not the work of man. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace." "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it."—Rom. xi. 5-7. "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 sins no more."—Jer. xxxi. 34. Evidently man by nature is fleshly, sinful and corrupt, and knoweth not the things of God, because they are spiritually discerned. "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. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."—1 John

iv. 10-15. O that the love of God may be implanted in us by his eternal grace and mercy, through his Son Christ Jesus, the great High Priest and Savior of his elect, and that our walk may be as becometh the children of grace. "Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb. iv. 14, 15.

"Not all the blood of beasts,  
On Jewish alters slain,  
Could give the guilty conscience peace,  
Or wash away the stains.

But Christ, the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they."

In conclusion we would say that this session of our Conference has been a pleasant and profitable one. The preaching has been all of Christ and him crucified, as the sinner's only hope. While the way of salvation has thus been clearly set forth, the mutual obligations of believers have not been forgotten. The congregations have been most attractive and orderly, and we trust that good may result. The coming of your messages and messengers have made us glad, and we earnestly ask a continuance of correspondence with you. We have appointed our Conference to be held next year on Friday, Saturday and Sunday before the first Monday in September, when we hope to greet your messengers again.

WM. QUINT, Mod.

LEWIS BUTLER, Clerk.

*The Mount Pleasant Association of Regular Baptists, now in session with the Mount Hope Church, Harrison County, Ind., on Friday before the first Saturday in September, 1885, to the churches of which she is composed, sendeth greeting and love.*

DEARLY BELOVED IN THE LORD:—Another year has winged its flight down the stream of time, and according to our old custom we will again address you by our Circular Letter. We should render all thanks to the all-wise God our Savior for this privilege of meeting again in an associate capacity. As it has been our custom to write upon some subject or subjects taken from God's most holy word that will, we trust, benefit us poor worms of the dust, therefore we invite your attention for a few moments to 1 Corinthians xv. 13, which reads thus: "Watch ye, stand fast in the faith, quit you like men, be strong." If these words were beneficial to the Corinthian brethren, to put them upon their guard in the days of the apostles, why not to the brethren of our faith and order at this present age of the world? "Watch ye." These words are not applied alone to the young soldiers of the cross of Christ, but to all, even the old and the young. As Satan tempted our Savior while here on earth, so will he, with all his hostile host, tempt us at this day and

age of the world; therefore we should watch, stand fast in the faith, quit ourselves like men, be strong in the Lord and the power of his might. It becomes us, as followers of our meek and lowly Master, to watch and pray, lest we enter into temptation. Watch ye, yield not to temptation, be not carried about by every wind of false doctrine and the commandments of men whereby they lie in wait to deceive; but put on the whole armor of God, that ye may be faithful watchmen, standing fast in the faith of our God. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation, and the sword of the Spirit, which is the word of God. Servants of Zion, remember that you are standing before the Lord, on the watch-towers of Zion, and that he commands you to cry aloud and spare not. Ever be ready to ward off the darts of the wicked. Jesus is our Captain, our Guide, our bright and morning Star. In this warfare he will be our Guide even unto death. "Stand fast in the faith." The apostle tells us that faith is the substance of things hoped for, the evidence of things not seen. It is therefore not a mere belief that there is a God, but a confiding trust in what God has done for us, to save and comfort us. We look with an eye of faith from this visible world, to the invisible, where we shall repose, after the storms of this life are over. There we shall see Jesus, and be like him, for we shall see him as he is. Then let us run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith. "Quit you like men, be strong." Beloved brethren, let us, God being our helper, in all things quit ourselves like men, and fight the good fight of faith; and when we have come to the end of the time allotted to us, may we hear the welcome plaudit, It is enough; come up higher. "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into, the joy of thy Lord." There we shall see the men of valor that have quitted themselves like men, who have gone before. There we shall see the holy One, who filleth all in all, who is our shield and our strength, and we shall bask in the sunlight of his countenance forever and ever. May this be our happy lot. May our coming together be for our good, may our drooping spirits be revived, may love flow to us as churches of the Mount Pleasant Association, and to all the household of faith, and joy from heart to heart. May this be a refreshing season with us from the Lord. May the Spirit of the Lord God bless and seal these meditations, imparting to them such life and power that many weary hearts may be refreshed, and that the feeble knees of many may be

strengthened. May brotherly love continue, and the grace of our Lord Jesus be with you all. Amen.

N. A. HUMSTON, Mod.

E. F. RANSELL, Clerk.

*The Maine Old School Baptist Association, in session with the Whitefield Church, Lincoln Co., Maine, September 11th, 12th and 13th, 1885, to the several associations with whom we correspond, sends assurance of christian fellowship.*

DEAR BRETHREN IN THE LORD:—Through the infinite mercy of God we have the privilege of addressing you in our annual letter of correspondence, in which we would speak of what great things the dear Redeemer has done for us, the little few that compose this association, through his mercy and compassion. He has kept us from the errors of the religious world. We are dependent on him for a true knowledge of his attributes. Of ourselves we cannot obtain it, by reading the Bible nor from his ministers; and we receive it not when we will, but when he wills. And then, O what a wretched condition we find ourselves to be in! The more clearly we see our depraved nature, the more glorious and lovely his attributes appear to us.

Dear Brethren, we do not speak of these things as though you do not know them, but because we are persuaded you have been taught in the same school, under the same heavenly Teacher, where there is but one language taught, whose substance is, "Salvation is of the Lord." For a number of years we have been expecting (when left to our own reasoning), this association would lose its visibility, and we should thereby be deprived of the privilege of meeting in an associated capacity, of receiving messengers and messages from our kindred in the Lord, which we prize for the truth's sake. But we find that human reason is sure to err in judging God's ways of caring for his children, concerning the eternal salvation of all the spiritual members of the mystical body of the dear Redeemer, of which he is the Head. We trust we are all of one mind. The spiritual life of all the members of Christ was in him when God chose them. Time never was when their life was separate from the Head, nor ever will be. Death could not separate them. When he arose from the grave, the life of all his members arose with him. They having an earthly standing in Adam, brought them on a level with all his posterity, as regards the transgression of the law that was given him in the garden; but the eternal vital unity that always existed between them and the Redeemer, as the Head of the mystical members of his body, never was separated. Death could not hold them. They were with him on the cross, and when he arose from the grave his body was complete, having all its members. Yet, brethren, there is not that perfect union and oneness in some matters that we could wish for. Our prayer is that God will stir up the pure minds of those who have

the temporal watchcare of the churches, that they may feel a necessity laid upon them; that they may consider the admonitions and commands that are left on record by the apostles, and see if there be any who do not walk according to the rule; and if so, to admonish and, if need be, rebuke sharply.

We are looked upon by the religious world as being behind the times in this enlightened day, in not "using the means," as it is termed, that God has provided to save souls. Brethren, as regards our being judged as behind the times, we are content to be judged, in this respect, even more than eighteen hundred years behind, when the apostles and ministers of Jesus went everywhere preaching salvation in the name of the Lord. Brethren, does it not rejoice the saints and melt them down in tears when they see the wonderful work of God in bringing poor sinners to the knowledge of their lost condition, and to hear them beg for mercy? Ask them, What is the matter? and they will say, "I am a wretched sinner; even my thoughts are sin. I never thought of it thus before." Tell them you have seen yourself where they are, and they think it cannot be so; that theirs is an outside case. It is not so much the fear that they will not reach heaven, nor fear that they will be miserable after death. It is because they have been so rebellious, such a sinner against God's holy and righteous law. And, wonderful to say, they love the very law that condemns them. Why? Because it is like its author, perfect. They would not have it changed. It has no regard for prayers; it calls for the life. We say, brethren, is it possible for us to keep back tears of sympathy and love from such an one, when we see such unmistakable evidence of God's mercy and mighty power displayed in bringing a poor sinner to the knowledge of his lost condition? And God has given us love toward each other, which has been clearly manifested in each face and act; and he has given us ears to hear the gospel sound which has flowed from the lips of his ministers that he has sent to us. So sweet was it, that not one word has been spoken by those servants that did not contain Christ and him crucified. We are few in number, but our ears are open to catch every word of truth that God sends; and while his servants proclaim it to us, it is wonderful to note the attention which is paid to it. We earnestly desire the welfare of Zion, and that nothing may interrupt our correspondence.

Your messengers and Minutes were received with pleasure, and, we hope, with thanksgiving to God.

Our next session is appointed to be held with the church at Bowdoinham, on Friday before the second Monday in September, 1886, when we hope again to meet your messengers.

HIRAM CAMPBELL, Mod.  
CHARLES A. CLOUGH, Clerk.

*The Lexington Old School Baptist Association, in session with the Old School Baptist Church of Schoharie, Schoharie Co., N. Y., September 16th and 17th, 1885, to the Elders and messengers composing the same, sendeth christian salutation.*

ACCORDING to our former custom we address you through a Circular Letter, on the all-important subject of the practice of the saints of God. We are admonished by the precious Redeemer to follow him and keep his commandments and observe all the ordinances of the house of God. When Christ called the apostles, the call was effectual; it was with power; for his word is quick and powerful, and accomplishes the thing whereunto he sends it. When he called Saul, the commandment came, and he died to all legal hopes, and to the love of sin, and to his former religion. So it is with all the children of God. Yet how prone we are to wander from the path that is laid down in his word. The poor, feeble child is often afraid to confess him before men, for fear of being deceived, and of deceiving others; yet the admonition is, "Follow thou me." And if we inquire as Peter did, what he will do with this or that disciple, the answer is, "What is that to thee? Follow thou me." "Keep my commandments." One of those commandments is, not to forsake the assembling of ourselves together, but to speak often one to another, in psalms and hymns and spiritual songs, making melody in our hearts; also to bear one another's burdens, and so fulfill the law of Christ. The first command is to follow him in the order of the church, in being buried with him in baptism, and make it manifest that we love him and have a desire for the welfare of the Zion of God. Christ has left on record all the rules that are necessary for the church to be governed by. He has told us how to discipline members, and when his law is carried out it proves to be a blessing to the church; but if we take some other rule, it always proves to be a curse. Now, beloved, let us take the word of God as the man of our counsel and the guide of our lives in all things. Be steadfast in the apostles' doctrine and fellowship. Contending for that will make peace one with another. None are perfect, and the prophet has said that there is none that doeth good, no, not one. Sin and iniquity abound, and the love of many waxes cold, and but few attend the solemn feasts. Death is making its ravages amongst us, many dropping on the right hand and on the left; but it is all for God's honor and glory. Beloved, as we have received Christ Jesus the Lord, so let us walk in him, fulfilling the law of Christ; for we are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. May we have the spirit of meekness, each esteeming others better than ourselves, rather than trying to put down and trample under foot. Let us strengthen the weak, hold up the hands that hang down, and strengthen the feeble

knees. Say to them of a fearful heart, Be strong. For the God of Jacob hath redeemed us, and by his power we are kept; therefore we need not fear. The name of the Lord is a strong tower, into which the righteous flee and are safe; therefore we need not fear. How firm a foundation. It is as solid as the eternal God himself; and we may say with David, "Bless the Lord, O my soul, and all that is within me bless his holy name." Finally, brethren, farewell. Live in peace, and may the God of peace be with you all. Amen.

D. EARL, Mod.

JAMES MILLER, Clerk.

JOHN. A. MORSE, Ass't Clerk.

*The Tygart's Valley River Old School Baptist Association, in session with the Amnon Church, Taylor County, West Virginia, August 28th, 29th and 30th, 1885, to the churches of which she is composed, sends christian greetings.*

DEAR BRETHREN:—Through the goodness and mercy of our heavenly Father we are permitted once more to meet together, and perhaps it is the last time we shall meet on this side of eternity. What manner of persons ought we to be? Your letters are received, and have afforded us much comfort. Let us contend earnestly for the faith once delivered to the saints, and count all things here as nothing, compared with that which is prepared for us in God's glorious kingdom. "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."—1 John iii. 1. Let us consider how the blessed Jesus was reviled and spit upon, having a crown of thorns placed upon his head, and his hands and feet nailed to the cross, because he loved his elect. He has loved them with an everlasting love, and with loving-kindness draws them. He will save them with an everlasting salvation, and will bring them to his glorious kingdom above. Behold what great love he has for his people. Then we, the professed followers of the meek and lowly Jesus, ought to love one another, and bear with one another in love. We know that all things work together for good to them that love God. When Jesus shall come the second time, then we shall meet him in all his glory, and dwell with him forever. O happy thought! O that love may abound with the saints of the living God. May we cease from idolatry, if such a thing be among us. May we count this world's goods as nothing, compared with that glorious kingdom.

Riches immense are in thy hands,  
Thou God in whom we trust.

May the good Lord bless and keep us, and enable us to walk as becometh his saints. May he grant us that peace which is in Jesus alone, who ever liveth to make intercession for us. Amen.

J. S. CORDER, Mod.

J. N. BARTLETT, Clerk.

CORRESPONDING LETTERS.

*The Tygart's Valley River Association of Primitive Baptists, now in session with the Amnon Church, Taylor County, West Virginia, sendeth christian salutation to sister associations with whom she corresponds.*

DEAR BRETHREN:—It is through the mercy and goodness of our God that we are permitted to meet again in an associate capacity. Our churches are all represented by letters and messengers, and accord in one harmonious sound, salvation by grace, all bearing expressions of honor to that God who rules all things after the counsel of his own will. David said, "It is better to trust in the Lord than to put confidence in man." The Redstone Association is not represented by messengers, but we desire a continuance of her correspondence. She has withstood many persecutions since she has been organized, which is one hundred and nine years. May the Lord preserve her in all her persecutions and trials. We are much pleased to have with us your corresponding messenger from the Juniata Association, Elder T. Rose, whom we highly esteem. May the Lord keep him in his declining years, who has stood the burden and heat of the day. Also, we are much pleased to have with us Elder Wm. M. Smoot, your corresponding messenger from the Corresponding Meeting of Virginia. May the Lord keep and sustain him, and prolong his days, that he may blow the silver trumpet, that gives a certain sound to the way-worn pilgrims of our Lord. We wish to continue correspondence with all the above named associations. May our Lord and Savior Jesus Christ be in our midst, and guide us in the way of all truth. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion." Our Minutes set forth where our next association is to be held.

J. S. CORDER, Mod.

J. N. BARTLETT, Clerk.

*The Lexington Old School Baptist Association, convened with the Church at Schoharie, Schoharie Co., N. Y., September 16th and 17th 1885, to the sister associations with whom she corresponds, sends christian salutation.*

DEAR BRETHREN IN CHRIST:—Another year has passed away, and we are met, according to previous appointment, in the capacity of an association, to behold how good and how pleasant it is for brethren to dwell together in unity; with all lowliness and meekness, with long-suffering; forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith,

one baptism. God is a Spirit, and they that worship him must worship him in spirit and in truth. This is the Spirit that moved Jeremiah to proclaim to Israel, "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." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. We are glad for the coming of your messengers and Minutes, and we desire a continuance of the same. Our next association is appointed to be held with the Second Church of Roxbury, on the third Wednesday and Thursday in September, 1886, at ten o'clock a. m.

D. EARL, Mod.

J. MILLER, Clerk.

JOHN A. MORSE, Ass't Clerk.

*The Mount Pleasant Association of Regular Baptists, now in session with the church at Mt. Hope, Harrison County, Ind., on the 4th, 5th and 6th days of September, 1885, to the associations with which she corresponds, greeting.*

DEARLY BELOVED BRETHREN:—According to the goodness and mercy of our covenant-keeping God we have again been permitted to meet our brethren and sisters in an associate capacity, to hear of each other's welfare, and have been made to sit together in heavenly places in Christ. Our hearts have been made glad by the coming of your messengers, bearing your messages of love to us. We assure you, dear brethren, that we appreciate your correspondence, and desire a continuance of the same. The churches composing our body have all been represented by letter or messenger save one, all bearing the good tidings that peace dwells in their midst; some complaining of a dull and feeble state, while others seem to be enjoying a refreshing from the presence of the Lord.

Our next association is appointed to be held with the church at Sulphur Fork, Henry County, Ky., on Friday before the first Saturday in September, 1886, when and where we hope to meet you again by letter and messenger. Our meeting together has been pleasant and harmonious throughout, and no jargon of discord has been sounded. The servants of the most high God have come to us richly laden with the gospel of the grace of God. And now, brethren, farewell. The grace of our Lord Jesus Christ be with you all. Amen.

N. A. HUMSTON, Mod.

E. F. RANSELL, Clerk.

*The second annual meeting of the Little Piney Association of Regular Predestinarian Baptists, in session with Pine Church, in Texas County, Missouri, on the 8th, 9th and 10th days of August, 1885, to kindred relatives with whom we correspond, sendeth christian salutation in this our annual epistle of love.*

WE have been made to rejoice in the inner man by the reception of your letter and messengers. It has pleased the Lord to send a number of his faithful watchmen, 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 with those who love the Lord Jesus Christ, and that peace and fellowship abound and continue with us. The letters from the churches report some increase and some deaths, but give evidence of steadfastness. For further particulars we will refer you to our Minutes, and you will see who we have appointed to meet you as correspondents, and where our next association will be held. We hope when the time rolls around that we will see a goodly number of your body present. Hoping the great Head of the church will be with you and guide you aright in all your deliberations, is the prayer of your sister association.

Done by order of the association.

A. B. PENDLETON, Mod.

S. L. CASE, Clerk.

*The Licking Association, now in session with the church called Elk Lick, Scott Co., Ky., Sept. 11th, 12th and 13th 1885, to her corresponding associations, sendeth greeting.*

VERY DEAR BRETHREN:—Our meeting has been pleasant. We are rejoiced to see so many young brethren and sisters, and especially the bright youthful faces in the ministry. This brings to our mind the false prophecy of our enemies, who said, "As soon as these old ones are gone, that will be the last of the Old Baptists." The old servants are gone, and right here in their places we behold with joy the young ones. As sure as Elisha "took up" Elijah's mantle, when Elijah "went up by a whirlwind into heaven," so sure the Spirit of our God will raise up able ministers of the New Testament as long as time lasts. For the Lord said by Isaiah, "As the rain cometh down, and the snow from heaven, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

Our next association is appointed to be held with Bethel Church, near Clay Village, Shelby Co., Ky., where we hope to meet your messengers and epistles of correspondence.

J. H. WALLINGFORD, Mod.

J. W. ROYSTER, Clerk.

C. E. STUART, Ass't Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1885.

Our subscribers are especially requested to address all letters for us, to the firm name of

G. BEEBE'S SONS.

### JOINT HEIRS WITH CHRIST.

"THE Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans viii. 16, 17.

No language could be stronger than that in the inspired record in which is revealed the inseparable unity of Christ with every member of his body, including all who are subjects of his saving grace in whatever time or place they have their natural existence. This is the eternal principle on which rests the salvation of all the saints, whose redemption from sin and death is secured in Christ Jesus. They were chosen in him before the foundation of the world, and grace was given them in him before the world began. Without his body, the church, there is no revelation of God in Christ; and without Christ in them there is no life nor hope of glory in the members of his body; therefore it is of primary importance that this principle should be understood by the saints, that they may be assured of their ultimate victory, which is already accomplished by the great Captain of their salvation, and must certainly be given to every one of them. The earnest desire for freedom from sin is the witness of our spirit that we hunger and thirst after righteousness; and every one who has this witness within is born of God. The testimony of the Holy Spirit the Comforter is borne with this witness, and confirms our souls in the faith of God's elect. There is need for all this evidence to silence the opposition of unbelief which arises from the blindness of reason. There is perpetual conflict between these two principles in the saints, which can never cease until they are delivered from the body of this death, and satisfied in awaking with the perfect likeness of their Lord. So severe is this warfare that all the provisions of grace are needed to sustain the redeemed subjects of salvation in their trials; and no comfort given by the witness of the Spirit could be spared by them without the loss of that much of the full assurance of faith. During their sojourn in this sin-cursed world they are ever by faith walking in the valley of the shadow of death. Neither sight nor reason can penetrate the thick darkness of this gloomy shadow; but by faith every saint is enabled to endure as seeing him who is invisible, "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."—2 Cor. iv. 17, 18.

The wonderful truth which is so strongly attested is the all-important fact on which depends the whole title to eternal life of the redeemed subjects of salvation. That fact is their vital relationship to God as his children. This is not merely the truth that they are his creatures as formed in Adam. In this they are no more his children than are all the other works of his creative power. It is in a nearer and more indissoluble relationship that they are recognized as the children of God. If it were a natural relation, then reason could comprehend it, and there would be no necessity for the witness of the Spirit to reveal it. But as reason is included in the natural man, the things of the Spirit are hidden from its view. By faith only can this testimony be received; and therefore it is by this fruit of the Spirit that this gracious truth is known. While the carnal mind is still enmity against God, even in the saints, the mind of Christ in them is fed and comforted by this witness of the Spirit. By this infallible testimony they are assured that they are the children of God, and consequently heirs of God and joint heirs with Christ. If there were no other expression in the Scripture declaring the vital unity of every redeemed sinner with Christ as the only begotten Son of God, it is fully expressed in this clause of the text under consideration. They cannot be children of God in any other way but by being identified with and in him who is the only begotten Son. The preciousness of this doctrine consists in the perfect assurance it contains that they must live with their living Head in that eternal life which is in him; and this is in strict accordance with the comforting declaration given by our Lord to his disciples when he was about to leave them and go through death to his own eternal glory, "Because I live, ye shall live also." The tempter does not suggest the question whether Jesus lives; for that would at once expose his wicked malice and show his real character to the tempted one. In his deceitful working he is often transformed as an angel of light; and assuming great regard for the honor and glory of God, he directs the attention of the saints to their own unholiness, and the great contrast between themselves and the divine perfection. On this ground he assails their hope, and while looking to themselves they are unable to present any defense against the despair into which he seeks to sink them. But when the ever present Comforter is pleased to take this strong assurance of eternal truth and show it unto the trembling little one, immediately the tempter is silenced, and the song of triumphant victory succeeds the heartfelt groaning of the poor tried prisoner of hope. Well does Paul ascribe this great deliverance to "God which giveth us the victory through our Lord Jesus



Christ." So mighty and so numerous are our foes that we are not able to resist them at all by our own strength. Hence, there is peculiar fitness in the provision of grace that "when we were yet without strength, in due time Christ died for the ungodly."—Rom. v. 6. By that one offering of himself "he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us."—Heb. x. 14, 15. That which is attested by such perfect and infallible testimony as this can certainly be accepted as unquestionable truth. Therefore the deduction which follows must be correct.

"And if children, then heirs." The relation of heirship is frequently used by inspiration in illustrating the unsearchable riches of Christ in the salvation of his people from their sins. Prominent among the points of truth embodied in the figure of heirship is the vital relation of children to their father. This is particularly specified in this clause of the text. It is not merely by adoption that we are made heirs, but it is a necessary result of our being "the children of God." Evidently the use of the word "if" in this clause is not designed to signify any uncertainty in regard to the fact just asserted on the authority of the Spirit. The meaning is that this fact being established beyond question, then it is the unavoidable consequence of this truth that we are heirs. Peter records the heritage to which this heirship entitles us when he tells the scattered strangers of the abundant mercy of God according to which he hath begotten us again by the resurrection of Jesus Christ from the dead, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 4, 5. Paul declares the same truth, which is hidden from the wisdom of man, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. If reason could see this gracious provision of infinite love, then there could be no conflict in the experience of the saints, for there would be no opposition against the revelation of salvation by grace; but since this essential truth is hidden from the eye of reason, the natural mind has no evidence on which to believe it. Yet the fact is by faith clearly revealed to them who are born of the Spirit, and they have the abiding witness in themselves.—1 John v. 10.

"Heirs of God, and joint heirs with Christ." So Paul testifies again, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. Manifestly he does not say that the Gala-

tian saints are Abraham's seed in their natural relation, for they were Gentiles. But all who are born of the Spirit of God, and are led by that Spirit, are the sons of God, and as such they are Abraham's seed, for he is the father of all them that believe.—Romans iv. 11. By this newly revealed relationship they are children and heirs of God; and since that heirship is inseparable from their unity in Christ, they are really joint heirs with him. Two very important facts are involved in this perfect unity with Christ. First, all their poverty and sin is laid justly upon him as standing identified with them in this inheritance. And secondly, all his holy perfection is theirs upon the same principle. This is the righteousness which exceeds that of the Scribes and Pharisees. Every point in which divine justice condemns them is met by their almighty Redeemer, whose right of redemption is clear and unquestionable, since it is included in this inseparable relationship. There is no uncertainty about this joint inheritance. The title of every heir is one with that of Christ; and if the right of one of them could be destroyed, their Head and Advocate must fall with them. But as he is already ascended far above all principalities and powers, and holds all power in heaven and in earth, it is evident that no power can prevail against him. Therefore, the inheritance is secure to all whose title is in him as joint heirs with him.

Because reason cannot see the purpose of God in giving tribulations in the world to the heirs of salvation, they are tempted to regard these things as evidences against their hope in Christ. But when they are enabled by faith to look unto Jesus as their Example and Leader, they see that without the portion of suffering in the world they could not be joint heirs here with him who was oppressed and afflicted when he bore our griefs and carried our sorrows. Hence it is given to the saints on the behalf of Christ, "not only to believe on him, but also to suffer for his sake." The form of that suffering is directed in infinite wisdom by that wonderful love for which God quickened us together with and in Christ Jesus. Our weak choice would shrink from afflictions, and ask a path of ease in our sojourn in time; but this would not manifest our suffering with Christ, which is the present evidence of our joint heirship with him in eternal glory.

"If so be that we suffer with him, that we may be also glorified together." In the illustration used by Paul, in the epistle to the Galatian churches, he refers to the fact that "the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." This was the case even with our Lord, who "though he were a Son, yet learned he obedience by the things which he suffered."—Heb. v. 8. So must it be with all his followers, since none can follow him

except by going in the way wherein he went. The great condescension of our Lord in thus giving us the example of suffering, must ever remain the wonder of all created intelligence. By faith alone the saints receive the assurance that through humiliation and suffering he achieved the victory over sin and death; and while they are made painfully conscious of their own insufficiency for such a severe conflict, they are taught in their afflictions that victory is always the gift of God through Jesus Christ our Lord. It is not by their own might nor wisdom that they conquer in this warfare. They are glorified only together with their Redeemer. Separate from him they have no glory. Through Christ which strengtheneth them they can do all things; without him they can do nothing. In "casting all your care upon him" you are confirmed, dear child, in the sweet assurance that "he careth for you." So your suffering with him is the witness to yourself now that you shall be glorified together, both in the present victory which he gives, and in the everlasting glory which he had with the Father before the world was. All this is secured to every saint in the joint inheritance with Christ which is their birthright as children of God.

**MUST EXCLUSION BE UNANIMOUS?**

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I want to know what is the practice among Primitive Baptists of your acquaintance in excluding members of the church. Does it take a unanimous vote of the body to exclude, or only a majority? I have always thought that a majority should have the right to exclude any unruly or disorderly member. Your answer privately or through the SIGNS will much oblige. Yours, I hope, in the bond of peace and love.

JULY 27, 1885.

**REPLY.**

WE know of no church in our fellowship where members are received or excluded without the unanimous vote of the members present when such action is taken. Indeed, it would subvert the whole order of the organized church if any other practice were introduced. Without unreserved love and fellowship among the members, there could be no such thing as that "unity of the Spirit in the bond of peace" which the saints are commanded to endeavor to keep.—Eph. iv. 3. In most of the brief summaries on which churches are constituted it is stated substantially that "A majority shall rule in all cases, except where fellowship is involved; in such cases all action must be unanimous." The very principle of fellowship renders this provision necessary, since the profession of church membership without mutual love is mere hypocrisy. That love cannot be enforced by any majority vote; therefore, the rule as left on record by the inspired apostles is unanimity. "Be of the same mind one toward another."—Rom. xii. 16. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—1 Peter iii. 8, 9. It is not the Spirit of Christ which moves any one to seek to govern the church; the rule enjoins, "Yea all of you be subject one to another; and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."—1 Peter v. 5. The kingdom of Christ differs from all earthly governments, in that he reigns in his saints, working in them to will and to do of his good pleasure. As he leads his followers in one way, it must always be some other power which leads them into dissension and strife. When discord is found in the church every member may well tremblingly ask the Lord, "Is it I who have left the way of peace?" If this question honestly arises from the heart of each one involved in the trouble, there will soon be perfect harmony restored; for the officers in this kingdom are peace, and the exactors righteousness.—Isa. lx. 17. The whole code of the law is embodied in "love."—Romans xiii. 8, 10. Discord cannot continue in the presence of these officers armed with this mighty law. But when old Diotrophes (3 John 9) gets into the church he must rule in order to have the pre-eminence. He is always manifested by that prominent mark set on him by John, He receiveth not the apostles. He has a law which claims to be superior to the simplicity that is in Christ. It is of the first importance that we consult the mirror of self-examination by the inspired word to determine what manner of spirit we are of. If we see all others wrong except ourselves, there is reason to fear that the light that is in us is darkness. If the church is not agreed with us, it is our privilege to submit to their judgment, and so we may walk in peace and harmony. If we cannot be thus submissive, the separation already exists, and we cannot walk together. Where there is no agreement there can be no fellowship. It may be that the majority of the members in a church are in error; in such a case of course one who sees the right would not be justifiable in going with them in doing wrong, for in so doing he would be partaker of their sins.—1 Tim. v. 22!

As our brother has frankly given his established thought on the case of an unruly or disorderly member, we are free to say that he is partially correct according to the direction of the law of Christ. Instead of a majority having a right to exclude such a member, all are expressly required to withdraw from him. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count-

him not as an enemy, but admonish him as a brother."—2 Thess. iii. 6, 14, 15. As this direction is given by the authority of our Lord, it must overrule all our opinions. There is no power conferred upon the church to do more in any case than what is here enjoined. Simply to leave the unruly one to his own wayward will, is the most severe discipline she can execute. This is not done as inflicting a penalty, but as needful for the preservation of the church from the transgression which has destroyed the disorderly member. Vengeance is reserved in the hand of that God who is able to judge righteously even the secret thoughts of the heart. The object of every step in dealing with an offending brother is to accomplish his restoration to the approval of the law of Christ; in this way they who successfully labor "shall save a soul from death, and shall hide the multitude of sins."—James v. 20. If the object of the church in dealing with a member is to exclude him when he might have been saved, then they are not led by the Spirit of Christ; in such a case the offense against the object of their persecution is far less than their sin against Christ in contempt of his law; and unless the Lord in his infinite mercy is pleased to grant them the spirit of repentance they will soon lose their standing as a church. May grace be afforded to all the saints to enable them to walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love. So shall they glorify God in their body and in their spirit, which are God's.

### INQUIRIES AFTER TRUTH

INDIAN CREEK, Ark., June 17, 1885.

WILL brother W. J. Purington be so kind as to give his views through the SIGNS OF THE TIMES on the following Scripture? "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"—Song of Solomon v. 3.

Your brother in tribulation,  
G. W. HAMM.

### ORDINATIONS.

ON Saturday before the first Sunday in June, 1885, in response to a call of the Old School Baptist Church at Lake Fork, Logan Co., Illinois, for the ordination of RUSSEL SCROGGIN to the office of Deacon, the following named brethren were present: Elders E. Chorris, W. J. Wheeler, M. Ashbrook, J. H. Ring, J. L. Ludwick, Deacons D. Baldin, D. Squires, P. Stout, J. A. Shurst. A sermon was preached by W. J. Wheeler, after which a council was organized, by choosing Elder Morris Moderator, and J. L. Ludwick Clerk. The church then presented brother Scroggin to the presbytery, and after examination proceeded to the ordination in the following order:

Prayer by Elder W. J. Wheeler, with laying on of hands by the presbytery. Charge by Elder E. Morris. Right hand of fellowship by the church and council. By motion and second, the Clerk was instructed to send a copy of the proceedings to the SIGNS OF THE TIMES for publication. Benediction by J. H. Ring.

E. MORRIS, Mod.  
J. L. LUDWICK, Clerk.

### MARRIAGES.

At the residence of the bride's mother, near Stephenville, Sullivan Co., N. Y., Sept. 9, 1885, by Elder Benton Jenkins, Mr. James W. Edmonds and Miss Emma D. Wheeler, both of Stephenville, N. Y.

By Elder Uriah Trumbo, August 27, 1885, at the residence of the bride's grandparents, near Kalida, Putnam Co., Ohio, Mr. John Sommers and Miss Rosa Clevenger, both of Putnam Co., Ohio.

At North Berwick, Maine, July 11, 1885, by Elder Wm. Quint, Mr. Leonard S. Thing and Miss Myra E. Getchell, both of Sanford, Maine.

### OBITUARY NOTICES.

At the request of many brethren, I undertake the painful duty of preparing a short obituary of our much beloved old brother, **John Clevenger**, who died at his residence in Ray County, Mo., on the 26th day of January, 1885.

Brother Clevenger was born in Shenandoah County, Virginia, July 2, 1798. His parents emigrated to east Tennessee, and settled on the Big Pigeon River, when brother Clevenger was a small boy, and there he grew to manhood. He was married in 1817 to Miss Elizabeth Hensley, of Virginia, and in 1819 came to Missouri, which was then a territory, and stopped for a short time in Saline County. Soon after he came to this state he lost his wife, and was married the second time, in 1823, to Miss Margaret Wills, who still survives him, at the advanced age of eighty-four years. Brother Clevenger came to Ray County, Mo., in 1820. It was about at this time of his life that he professed a hope in Christ; and from the best statistics we can get, he united with the Fishing River Church of Primitive Baptists, which was the first religious organization that was ever organized in Ray County, and is still in existence. From the best information we have at hand, he was baptized by Elder Wm. Turnage. He with fourteen others took letters from this church, and were constituted into a church called New Garden, on the 23d day of April, 1824, where his membership remained as long as he lived.

Brother Clevenger was a Baptist sixty-five years. Hundreds of Baptists will attest the truth of the assertion that they never knew a better man. He possessed a fine mind, was naturally industrious, a good financier, provided plentifully, always ready to lend a helping hand where help was needed; his brethren and sisters were near and dear to him; he loved the doctrine of divine grace, rejoiced and walked in the truth, and was the most charitable man I ever knew.

Brother Clevenger was called to fill various positions of honor as a citizen; he was one of the first sheriffs Ray County ever had. He has been chosen to and represented this county in the state legislature. He was the best disciplinarian I ever knew. We miss his counsel, and his place in the church of Christ will be hard to fill. Truly a great and good man has fallen in Israel. Brother Clevenger received a fall on the ice which paralyzed him so that he could not talk to be understood. His suffering for fourteen days was severe, and on Monday, the 26th of January, he breathed his last, surrounded by many sorrowing relatives and friends; but we sorrow not as those who have no hope, for we are confident that our loss is his eternal gain. He now sleeps near his late residence, his grave inclosed with a substantial stone wall twenty feet square, that he had previously prepared as a last resting place for himself and his dear old companion, to whom he was much attached, and she has our heartfelt sympathy; but he who tempers the wind to the shorn lamb can sustain her in this hour of affliction.

ALLEN SISK.  
SISK, Mo., May 4, 1885.

DIED—In North Berwick, Maine, Feb. 17, 1885, **Ira Jones**, aged about fifty years. He had through life good health until a few

days before he died. He was kind, had a good disposition, but never had the mind and calculation to care for himself; but he fell into good hands, and was well cared for.

ALSO,

DIED—In North Berwick, Maine, March 6, 1885, **Mrs. Mary Johnson**. She was a fine woman. Her husband died one year before. They lived together many years, and raised a large family of good children. She was a kind companion, mother and neighbor. She told me years ago that she had a hope in Christ. A large number of people attended her funeral. She has left eight children to mourn.

ALSO,

DIED—In Sanford, Maine, March 20, 1885, **Mrs. Phebe Farnham**. She was quite aged, but I have not the number of years. She gave good evidence that she was a child of God, and we hope she has gone to rest.

ALSO,

DIED—In Jay, Maine, April 18, 1885, sister **Sarah H. Macomber**, aged sixty years. She was a sister to my wife. Thirty-five years ago I baptized her, and she remained a worthy member of our church until death. I and my wife went to see her a few days before she died, and we found her well reconciled to her fate. We shall miss her, for she was interested for the church and in the meetings of the church. She was well posted in God's word, and had a good gift to talk about the same.

ALSO,

DIED—In North Berwick, Maine, May 21, 1885, **Mrs. Tabitha Littlefield**, aged eighty-six years. She received a hope in Christ in her youthful days, and united with the Baptists before the division, and has ever been an Old School Baptist in belief. In her old age she lived with one of her children, who took good care of her. As I called to see her often she would say, "I am waiting for the time to come to go home, and when it does come I want you to preach at my funeral." She has left three children to mourn.

ALSO,

DIED—In Sanford, Maine, May 23, 1885, brother **Orlando Grant**, aged thirty-nine years. He had been a worthy member of our church eight years. In his natural birth he was one of the best men that ever lived, and after he was born again his mind was led to understand the doctrine of the gospel, that the children of God were all saved by grace and not of works. He would talk well about it. It was hard to give him up. He was sick but a few days. It seems that it would be impossible for any one on their death bed to be more happy in the Lord than he was. While suffering in body he would say that it was but little to what Christ suffered to save his dear children. He said he could see his way clear to eternal rest, and should be there. He bid his sorrowing wife, children, aged mother, brother and sisters, his aged uncle and aunt that he lived with, all good-by, after talking all that he had to say to them. At his funeral about one hundred teams came well loaded with people, and what came on foot made about four hundred people that were there; and all seemed to say that they had met a great loss. May God bless his sorrowing wife, children, mother, brother, sisters, church, and all that mourn.

ALSO,

DIED—In North Berwick, Maine, May 27, 1885, **Mrs. Hannah Johnson**, aged sixty-seven years, five months and some days. She was a fine woman naturally, and we believe that she was a child of God. Her health has been poor for some time, but she was able to keep around and do some work the most of the time, until a short time before she died. She has left two sons, one daughter, a father ninety-two years old, and others, to mourn.

I preached at all the above funerals, except sister Sarah H. Macomber's; brother Hiram Campbell preached at hers.

WM. QUINT.

NORTH BERWICK, Maine.

OUR friend, **John T. Constant**, of Sangamon Co., Ill., died July 5, 1885, at his residence in Buffalo Hart Grove, after a lingering illness of consumption, without an enemy, but with many friends to mourn their loss. He was an especial friend to the poor, as many can

witness, and a man of influence, as he was for many years a member of the county supervisors, and a delegate to the convention of the party politic to which he belonged. He was a son-in-law of brother Robert Burns, having married his only daughter, April 16, 1854. He was born in Sangamon Co., Ill., February 13, 1830. He leaves a loving wife and an aged mother-in-law, both members of the church, with five children, to mourn the loss of a beloved companion and father, though not without hope. Mr. Constant never made a public profession of a hope in Christ, but for a few years past has given ample evidence that he possessed that jewel. In his last sickness he told his family that the Lord was with him, and for them not to grieve. He showed with all that he loved the brethren, which is as good evidence as any one can give.

His funeral was attended by a large concourse of people, and was addressed by the writer, after which he was buried with the honors of Masonry. May he rest in peace, and may the Lord comfort his bereaved family, is our prayer.

ALSO,

BROTHER **Peter Lucas** died Jan. 2, 1882, aged seventy-eight years and ten months. Sister **Amanda Lucas**, his wife, died Aug. 8, 1883, aged seventy-seven years and three months. They were members of the Lebanon Church, Logan Co., Ill., bright examples of those around them, always walking in that meek and christian way that showed the spirit that was in them. I know but little of their history, only since they were members of the church. Brother Lucas came to this country at an early day, and acquired by industry and economy a good estate. Sister Lucas joined the church about the year 1868. They have a number of children by former marriages, but by this union only one, a daughter, who with her kind husband and family took care of her dear mother in her last days. The Lord will reward them.

I tried to preach to a large and attentive audience in a grove near the residence, and I believe the power of the Spirit was there.

Yours in hope,

J. H. RING.

MT. PULASKI, Aug. 20, 1885.

DIED—Near New London, Henry County, Iowa, March 1, 1885, aged sixty-four years and four months, lacking four days, sister **Jane Denny**. She was born in Clark County, Indiana, November 5, 1820. Her parents moved to Putnam County, Indiana, where she grew up to womanhood. She was united in marriage to James Denny, in the year 1839, and in the year 1840 (with her husband) professed a hope of salvation, and united with the Regular Predestinarian Baptists at Deer Creek Church in May, 1840, she and her husband being baptized by Elder Benjamin Parks. In the fall of 1841 she and her husband emigrated to Iowa and settled in Henry County, where she lived until her death. In the year 1842 she and her husband gave in their church letters with the Mt. Pleasant Church of Regular Predestinarian Baptists, where she held her membership until death called her away. Sister Denny has long been a faithful and highly esteemed sister in Christ. I have known the dear sister for many years, and have been cared for very often by her and her dear husband who survives her. I have always found sister Denny ready to assist the needy. She was a loving, faithful wife and mother and a kind neighbor. Sister Denny was an example and a blessing to all who knew her, and with deep, heartfelt grief did the dear husband and children part with one they loved so well. Her faith seemed to be firm in the doctrine of election and salvation by grace. She seemed to be convinced in the beginning of her sickness that the time of her departure was close at hand. She bore her afflictions with much patience. She was confined to her bed about one week, and died of pneumonia. She leaves six children and a husband to mourn their loss; but their loss is her eternal gain. And now may the God of all grace comfort and bless the husband, and children and friends. The writer tried to comfort the bereaved friends from these words, "Let not your heart be troubled," after which the remains were taken to their last resting place, till the resurrection morn.

"My dearest wife is called away,  
And I am left to mourn;  
My earthly all is lost to me,  
But I will not complain."

ISAAC McCARTY.

By request of the church of which he was a member, I write a notice of the death of our dear brother, **Isaac Stone**, who fell asleep in Jesus, as we hope, July 13, 1885, at the residence of his son, James I. Stone.

The subject of this notice was born in Virginia, Sept. 22, 1814. He was joined in marriage with Miss Almedia H. Hodges, May 31, 1838, who yet survives. They raised ten children, six sons and four daughters, nine of whom are yet living, their eldest son having died soon after the close of the late war. Three of their daughters are members of the Old School or Primitive Baptist Church; also the surviving widow. Brother Stone became a member, and was baptized by Elder Melville Jeter, in the fellowship of Salem Church, Smith County, Texas, about April, 1856, his wife having joined about three years before. The writer has been acquainted with the deceased for many years, and he was held in high esteem by all who knew him, both as a citizen and a sound, consistent Baptist. His sufferings, which were somewhat protracted, seemed to be borne with that patience and fortitude characteristic of those who put their trust in the Lord. His place and counsels in the church will be very much missed, though we feel it our duty to bow with humble submission to the will of him who can but do right. While we know that our nature is hard to be reconciled to the will of God, yet we know that we have a desire to be, believing as we do, that death is a blessing to the saints of God. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

The church at Big Spring, of which deceased was a member, being assembled in conference, hereby adopts the above and foregoing, and requests that the same be published in the SIGNS OF THE TIMES, as a token of our love and respect for our departed brother.

F. ODOM, Mod.

D. ODOM, Clerk.

GARDEN VALLEY, Texas, Sept. 5, 1885.

(RESOLUTIONS of respect by Mt. Gilead Association, of Illinois.)

WHEREAS, It has pleased the great Head of the church in his infinite wisdom and kind providential dealings to remove by death from the church militant our dearly beloved and highly esteemed brother, **Elder Jacob Castlebury**, who for so many years was the moderator of Salem, our sister association; and

WHEREAS, The intimate relations existing between the distinguished brother and the members of this association, both ministerial and private, make it fitting that we record our appreciation of him; therefore,

Resolved, That while we recognize and would meekly bow to the mandate or heaven's King, in removing our dear brother from this life of suffering and self-denial, and granting him the full fruition of his hope, we with deep sorrow mourn the loss of him whose faithful counsel and fatherly admonition has been as a guiding hand to us for half a century.

Resolved, That his death leaves with us a vacancy and shadow that will be deeply felt throughout our borders.

Resolved, That, with deep sympathy with the aged companion and relatives of the deceased, we express an earnest hope that even so great a bereavement may be overruled for their highest good, and that we believe our loss is his eternal gain.

Resolved, That in consideration of the long, faithful and efficient services of our old brother, Laris Pulman, as clerk of this association, who, on account of the long and serious illness of our beloved old sister, his faithful companion, has been hindered from appearing among us during the

last two sessions of the same; be it therefore

Resolved, That we spread this upon our minutes, as a faint expression of our love to them, of our gratitude for past favors, and of our heartfelt sympathy with them in their dire affliction.

And further we request that all the above resolutions be sent to the SIGNS OF THE TIMES for publication.

DIED—At her son's residence, in Brunswick, Maine, August 16, 1885, sister **Susan B. Randall**, aged seventy-three years. The subject of this obituary has been a humble, worthy member of the Bowdoinham Old School Baptist Church for some twenty-five years. It can be truly said of her that in her life, walk and conversation she adorned the doctrine of God our Savior. She worshiped God in the Spirit, rejoiced in Jesus Christ, and had no confidence in the flesh. Eight years ago she was afflicted with a shock, which affected her mind and faculties by times, so that she would be much confused, and could not control her thoughts. But in spiritual things her mind would always be bright and clear, enjoying religious conversation, and when the Bible or the SIGNS were read to her, she would manifest a great deal of delight and animation. Her house was a home for the saints for many years. No sacrifice of a worldly nature was too great for her to make, for the sake of the union, fellowship, peace and prosperity of the church. Notwithstanding the severe affliction and suffering through which she was called to pass in her last days, yet she would say with a heavenly smile upon her countenance, "The Lord is good and merciful; let him do what seemeth good in his sight to me and mine." She would seem to rejoice with joy unspeakable, at times, when her son would on Sundays come into her room and read to her from the Bible or the SIGNS. She has left one son and two daughters, one brother and two sisters, the church, and very many friends and acquaintances, to mourn their loss.

The funeral was largely attended on the 18th inst., and remarks were made by Elder F. A. Chick and myself. May God bless and support the afflicted.

H. CAMPBELL.

BRUNSWICK, Maine, Aug. 28, 1885.

OUR dear mother, **Ann T. Boulden**, passed from her earth-life to the better rest of heaven, on the morning of May 1, 1885, aged eighty-one years, five months and three days. She was the daughter of the late Theodore Thomas, and wife of Thomas Boulden, who died in 1860. Four children, thirteen grandchildren and two sisters, besides other relatives, survive her. Our dear mother was baptized in the fellowship of the Welsh Tract Old School Baptist Church nearly thirty years ago, by Elder Thomas Barton, and was a humble follower of the dear Redeemer, unto whose merits she ascribed her salvation. She possessed a gentle disposition, was a tender, loving mother, and a firm friend. She retained her faculties remarkably well, and although much afflicted for a long while, was wonderfully patient and resigned, but often expressed the desire that the Lord would take her home. When not too much prostrated by diseases, it was her delight to read the Bible, hymn-book and SIGNS, and frequently read aloud to those who were with her. Those who have passed through like scenes will understand how sadly we miss our dear sainted mother; but we desire to be submissive to his will who doeth all things well.

HATTIE A. BOULDEN.

BROTHER **W. H. Lyons** departed this life December 29, 1884. He was for several months a great sufferer from a cancer in his face. He bore his afflictions with great patience, until he was relieved by death. Brother Lyons died in the eighty-seventh year of his age. He was born in Patrick County, Virginia. He emigrated from there to Kentucky, and in the year 1820 made a profession of faith in Christ, and united with the Mt. Vernon church of Old School Baptists. In the year 1821 he moved to Indiana.

In the year 1836 he moved to Knox County, Illinois. In the year 1838 he moved to Iowa, and settled in Henry County, near Mt. Pleasant, where he lived until his death. Brother Lyons has been a worthy member of the Baptist Church for sixty-four years. He was in the organization of the Des Moines River Association, which was held with Little Cedar Church, in Van Buren County, Iowa, in the year 1840. He was a firm believer in salvation by grace, and by grace alone. He was a regular attendant at his meetings, always filling his seat if not providentially hindered. He has left a wife and several children to mourn their loss; but their loss is his eternal gain. May the God of all grace be a husband to the bereaved widow, and comfort the children.

ISAAC McCARTY.

NEW LONDON, Iowa.

OUR aged sister, **Mrs. Sarah Emley**, died June 3, 1885, aged eighty-nine years, seven months and twenty-eight days. She was born in New Jersey, October 5, 1795. She was the daughter of John and Nancy Chamberlin, with whom she came to Ohio in the year 1799. She lived in the neighborhood where she died for eighty-six years. She was married to David Emley April 19, 1809, who preceded her in death, he having died June 10, 1863, leaving her a lone widow, her eight children being then married. She leaves one sister, five children, forty-nine grandchildren and forty-six great-grandchildren, to mourn her departure. She was baptized by Elder Jacob Mulford, October 7, 1826, and joined the Old School Baptist Church called Tapscott, and was until her death a consistent and faithful member. For several years she has not been able to attend meetings, on account of her age and infirmities. She had a light paralytic stroke, which kept her confined at home. She was always pleased to see her brethren and friends. Elder John M. Thompson called on her frequently, and prayed with her, and would sing her favorite hymns, and occasionally held services in her room, which services she very much enjoyed. But she has, we trust, gone where there will be no more affliction, nor sorrow, nor parting with friends. Her funeral discourse was preached by Elder Charles Reed, of Indiana, and Mr. Gowdy, of Carlisle Station. May the Lord bless this dispensation of his providence to the bereaved ones, is the prayer of your lonely and unworthy sister, if one.

E. B. MILLER.

FRANKLIN, Ohio.

DIED—At his residence in Vanzandt County, Texas, our beloved brother, **David Dean**. Brother Dean was born in Lawrence County, Ga., in 1816. He married Miss Mary Underwood, and moved to Muscovy or Muscoga Co., Ga., and from there to Alabama, in 1854; thence to Panola Co., Texas, in 1871, and from there to Vanzandt Co., Texas, in 1879, and remained in said county until his death, which took place April 9, 1885. He joined the Primitive Baptist Church at Cool Spring, at her April meeting, in 1882, and was baptized by Elder John Martin. His walk and conversation was unexceptionable. He was a kind husband, a loving father, a good neighbor, and was respected by all who knew him. He leaves a wife, one son, five daughters, and many grandchildren and other relatives and friends to mourn their loss; but they are not without hope that he is far better off.

By order of the church, July 25, 1885.

F. LADEN, Mod.

M. V. BURNS, Clerk.

OUR precious brother, **Elder William S. Montgomery**, quietly fell asleep in Jesus today, about one o'clock p. m., after an illness of several days, although he has been in declining health for some months. Elder Eubanks and myself are expected to speak at his funeral to-morrow. A good man has passed away.

Yours in love,

WILLIAM ADAMS.

COVINGTON, Ga., Sept. 11, 1885.

ASSOCIATIONAL.

THE Regular Juniata Baptist Association is to be held with the Providence Church, in Friend's Cove, Bedford Co., Pa., commencing on Friday before the first Sunday in October. A general invitation is extended to our brethren, especially to our brethren in the ministry. Those coming from the east on the Pennsylvania road will arrive in Bedford on Thursday at eleven o'clock. Those coming by way of Cumberland will arrive in Bedford on the same day at four o'clock. There will be conveyance to carry all to the meeting: P. M. McCLELLAN.

THE First Regular or Old School Baptist Association called Kansas, will be held, the Lord willing, two miles north of Williams-town, Jefferson Co., Kansas (which is a station between Topeka and Lawrence), to commence at ten o'clock a. m., on Friday before the last Saturday in September, 1885.

Brethren and friends will be met on Thursday, and also on Friday morning. All will inquire for brother G. G. Wood, two miles north of Williams-town, at the place of meeting. All lovers of truth are invited. W. F. JONES.

THE Western Corresponding Association of Old School Predestinarian Baptists will meet, the Lord permitting, with Otter Creek Church, four miles south of Woodburn, Clark Co., Iowa, to begin on Friday before the first Saturday in October, 1885, and continue three days. Those coming by railroad will come on the C., B. & Q. R. R. to Woodburn, on Thursday, from the east or west, where they will be met and conveyed to the meeting ground, where they will be cared for. A cordial invitation is given to all lovers of the truth, and especially brethren in the ministry. WM. MORPHEW.

THE Pilgrims' Rest Association will convene with the Big Blue Church, on Friday before the second Saturday in October. Brethren will come to Kansas City and there take the Fort Scott & Gulf R. R., to Lenea, which is fourteen miles, where they will be met and cared for. All the little children are invited. R. FLOURNOY, Mod.

YEARLY MEETINGS.

OUR yearly meeting is appointed to be held at Welsh Tract this year, to commence on Saturday before the third Sunday in October, at two o'clock p. m., and continue until twelve or one o'clock on Monday. We hope that a good many brethren and friends will come and see us. Those that contemplate going to the Salisbury Association will remember that it convenes on Wednesday after, at Broad Creek, Sussex County, Del. It will be a continuous trip. Those coming through Philadelphia will take the train at Broad Street Station, either at nine or twelve o'clock on Saturday. Both trains will be met at Newark, Del. Those coming by way of Baltimore will take the train leaving Baltimore a little before ten o'clock, arriving at Newark at 11:27. Those coming up the Delaware R. R. should come early Saturday morning, to connect with the Delaware City R. R., or on Friday afternoon. If any one should think of coming that needs further instructions, please write to me at Newark, Delaware. The brethren in the ministry are especially invited to come, and we hope many of them will have it in their hearts to do so. JOSEPH L. STATON.

THE Old School Baptist Church of Gilboa, N. Y., will hold their yearly meeting, if the Lord will, on the 10th and 11th days of October, 1885. A general invitation is extended to our brethren in the ministry, as well as to all who love the assemblage of the saints. D. S. ELLIOTT, Clerk.

THE Old School Baptist Church of Lexington, N. Y., have appointed their yearly meeting to be held on the first Saturday and Sunday in November, 1885. A general invitation is extended to our brethren and friends. WM. P. KIRK, Clerk.

OUR yearly meeting will be held on the 14th and 15th of October, being Wednesday and Thursday after the second Sunday. Brethren and friends who love the truth are cordially invited to meet with us. The friends will be met at the depot on Tuesday, on the arrival of trains from east and west, and cared for by the friends.

G. M. FRENCH, Clerk.  
OTEGO, N. Y.

THE Old School Baptist Church of Columbia will hold a yearly meeting at their meeting house at Kelly's Corners, Mich., on the county line between Jackson and Lenawee Counties Michigan, commencing on the first Saturday in October. All coming from the east and south will come to Toledo, and there take the Michigan Southern R. R., and take a ticket to Napoleon. Those from the north and west will also come to Napoleon.

WM. S. CARPENTER, Clerk.

THE Olive and Hurley Church have appointed their annual or two days meeting to be held on the twenty-first and twenty-second of October, 1885, at their meeting house, where they hope to meet as many brethren and friends as can come; also ministers and brethren from abroad are especially requested to attend. Those coming from the east on the Ulster & Delaware R. R. will stop at Olive Branch, and those from the west on the same road will stop at Shokan and Brown's Station, the day before the meeting, where they will be met and cared for by brethren and friends.

A. BOGART, 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.

### 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. 53.

MIDDLETOWN, N. Y., OCTOBER 15, 1885.

NO. 20.

## CORRESPONDENCE.

CLARK'S FACTORY, N. Y., Aug. 5, 1885.

DEAR BRETHREN OF LIKE PRECIOUS FAITH:—I hope and trust you will pardon me for trespassing on your time and patience. I do not wish to exalt myself, nor to appear conspicuous in the eyes of my brethren and sisters. My heart has been so awakened in the truth of the everlasting gospel during the past two years, in reading the SIGNS, that I have felt as if I could not resist the expression of my approbation of the truth it has contained. Your salutation was so excellent for the new year, so encouraging to the weak lambs of Christ's flock, as well as to the strong, on their heavenly journey, that I felt as if I wanted to respond. Immediately afterwards I commenced writing, but laid it away, thinking I was presumptuous to entertain such a thought, when there are so many able correspondents to communicate. After a little space of time Elder Chick filled the vacancy for me to the letter. Your expositions of sacred truth, as well as those of other dear brethren, discriminating between truth and error, in this day of delusion and controversy, have caused me to rejoice. I thought, when I read brother Keene's reply to sister Sarah A. Blake, of the words of inspiration, "Who hath believed our report? and to whom is the arm of the Lord revealed?" The apostle said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then, to confirm the truth, he said, "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." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "The law was given by Moses, but grace and truth came by Jesus Christ." But there are some who would do away with the fundamental principles of the gospel, change the truth into a lie, pervert the gospel, and remove the old landmarks, eternal vital unity of Christ and the church, election, God's eternal choice in saving sinners, foreordination, the predestination of all things, and the final perseverance of the saints. The apostle called it damnable heresies, when some were departing from the faith, giving heed to seducing spirits and doctrines of devils. Yes, there are many doctrines, lords and gods, and many who are at work in the means system, hoping by their agency to save

sinners. O how absurd the theory. There is but one Lord and God, who made heaven and the earth and the seas, and all that are contained therein, and has set the bounds of their habitation, and is blessed forevermore. "Vain is the help of man." "Cursed is man that trusteth in man, and maketh flesh his arm." Is salvation of the Lord alone, or is it of man? It cannot be of both. I believe the religion of Jesus Christ is a direct revelation from God, who is the author and the finisher of eternal salvation. It is revealed unto babes, for so it seemed good in his sight. It is hid from the wise and prudent. None will be lost but the son of perdition. I have felt for some time past, in reading the excellent experiences of brethren and sisters in the SIGNS, to give a brief sketch or outline of my hope. My mind has been so stirred up by way of remembrance, and so vividly, that I have felt as if I must speak to my brethren and sisters. When I was but a little child, at five years old, or at my earliest recollection, an irresistible power came over me, which I could not control. I began to fear God, who made the heavens, the earth and the seas, and all contained therein. Then I began to call on God for mercy. The very breathing of my soul was to God, asking his mercy on me, by day and night. I could sleep only at intervals, and often my trouble would take my appetite away. I went to work, trying to live up to perfection. I would make good promises, but I could not watch one hour; then all my religion would be gone. Then I would weep and mourn, and go to some lonely spot and pour out my grief. Then I would renew my promise to try to live without sin, and by my efforts to live up to perfection, that God might save me. As often as I made promises I broke them. Wherever I was, I was mourning over my sad condition, seeking rest and finding none, but calling on God for mercy. I often would resort to a secret chamber and read the Bible, but it was a sealed book. Then I would read the hymn-book. There was one hymn that I thought suited my case, which I committed to memory. It was the first poetry that I ever learned. It commences thus:

"O God of mercy, hear my call," &c.

There is something that always looks good to me in that hymn. The death of Christ shall still remain sufficient and alone to save sinners. I lived on with my burden of guilt till I was in my eighteenth year. One beautiful morning I got up,

after a weary night, and went a short distance from the house, and sat down on a log. I verily thought I was going to die with the load of my guilt. It seemed as if my heart was heavier than a rock. As I sat there, meditating, all at once my burden was gone. Then I thought, Have I experienced religion, or what is it? I felt calm for a few moments; then I began to doubt, and thought I would give all the world, if I had it, if I could get my burden of guilt back again. I was left without any further witness for ten years, sometimes hoping, sometimes despairing of any evidence that my guilt was washed away. About that time (I cannot tell exactly the year) Elder Gabriel Conkling attended the association at Lexington. When he was preaching I thought he looked like an angel of heaven, there was such a gentle and loving smile on his countenance. He preached three discourses, and it seemed as if they were directed to me. He told all the travel of my soul in those three sermons. The first text was in the third chapter of Malachi, the second and third verses. The next was Psalm xxiv. 34. The third was Mark xvi. 3. He told who it was that rolled away the stone from the sepulchre. A little hope sprang up in my heart for a time, but I was so doubtful that I wanted many witnesses. I was like Gideon and Thomas. I lived along for ten years, mourning again. But O how gently the Lord led me along, instructing me in the wilderness. In the commencement of the year 1853 my mind was called up; it seemed as if I must tell somebody my exercises. Sometimes I would think of one, sometimes another; but I was afraid to reveal the secret, lest they would tell it and make it public. I feared after all it was nothing but fancy or imagination. In the spring, Elder More's sister came forward to the church, related her experience, and was baptized by Elder I. Hewitt. As they went down into the water, I felt as if I wanted to go with them. It seemed as if the bridge and the trees and everything were clothed with majesty and power from on high. Soon after this Elder Gass and his wife joined the church. O how I longed for somebody to speak to me on the subject; and it was so ordered that old brother Peck came to father's and stayed all night. My father and mother remained up to visit with him till about one o'clock at night. About eleven o'clock I got up and dressed myself, thinking I would tell him all my troubles; but my heart

failed me, and I went back to bed. Then I felt awful, because I did not tell him. Then I made a promise that if the Lord would send him again, I would not let the opportunity pass. Just one week later I looked up and saw him and old brother Haviland coming. Then I wept aloud and thought of my promise. My sister, who was with me in the room, asked me if I was getting good. My heart failed me again. Then all summer I felt as if my heart was more than full. I thought I had lied to God. How can I describe the agony I was in? I felt as if I wanted to hide in the clefts of the rocks of the mountain, away from the wrath of God. In October Elder Daniel Harding and his wife were in Lexington on a visit, and came to father's with Elder Gass and his wife. My mother requested to have them sing the hymn, "Jesus, my all, to heaven is gone." I could not sing the verse,

"The more I strove against its power,  
I sinned and stumbled but the more."

I could not help weeping. That opened the way. I was baptized the next Sunday by Elder I. Hewitt. Then came another struggle. After I was baptized the words came to my mind, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I told my father and mother that I did not think I should ever commune with the church. They told me that perhaps I would think different when I came to go to meeting. When our covenant meeting came, I thought I would stay away; but my parents urged me to go, and said I would feel better. When I got there, how little and humble I felt; I felt as if I wanted to hide away from sight. It was always the practice of the Lexington Church and of sister churches to call on every member to speak in their covenant meetings, and tell of the leading of their minds if they wished. Then there was another trouble. I felt as if I had nothing to say, and they would expect to hear me talk. We read that the Lord has a set time to favor Zion. Old brother Peck was moderator that day, as we had no minister with us. When the brethren and sisters had got partly done speaking, brother Peck spoke and said, "Go on in the Lord. How good it is to feel your unworthiness. Go on in the Lord." O what loud preaching that was to me. It seemed as if the cloud had bursted which hung over me. O what love went out from my heart towards them as they spoke of the mercy and goodness of

the Lord to them as poor, vile sinners. It seemed to me as if every face looked heavenly and divine. There was a glow of love on every face. How my heart did burn within me as they talked by the way of Jesus, and of his love for his chosen people, that he died for them and rose for their justification, that they might have life in and through his name; and that life is eternal. It was very dark that night, but my heart was awake. My heart was drawn out all night in prayer and praise for the Lord's goodness and mercy to the children of men. It looked to me all night as if the room was lit up with a candle. I felt as if the fountains of the great deep were broken up in my soul, and the windows of heaven were opened. All my enemies were drowned. It appeared to me as if God was going to pour his Spirit upon the children of men. In the morning I told my parents all about it, as they were both members. I was not mistaken in my exercises. For two weeks I could sleep but little. My mind was directed to my brother-in-law, Eliakim Peck, and his wife. My mind was so oppressed respecting their welfare that I could not rest. I finally told my mother, and she wanted to know why I did not go up there and see them, as my mind was directed. I went, and when I got there they had been telling their exercises to Elder Gass, who was a witness to the same. After I got there they related their experiences. It was truly a heavenly place in Christ Jesus. They said they had longed for me to come and see them. I was the first one they wished to tell of the dealings of the Lord with them. My brother-in-law was in the tanning business, and kept some boarders. At the time his mind was delivered he prayed, and then he and his wife sang praises to God, telling each other of the dealings of the Lord with them. One of the Irishmen cried aloud, so that they heard him, although he slept up stairs. He got up and dressed himself, and was going down stairs to talk with them, but was hushed by the rest of them after a time. He told my brother-in-law afterwards that that was the trouble that night. I also had the conviction that the Lord was going to pour out his Spirit and add many to the church. I was not mistaken, for in the space of three years there were added to the church between thirty and forty. The most of them, like myself, had been waiting to get a better evidence. The next winter after I was baptized, Elder Joseph L. Purington came to Lexington to preach for us. I almost thought I had never heard the gospel preached before. He told me just what a Pharisee I had been, clinging to the law for justification, by trying to live up to perfection. He said, in what he called his rough way of speaking, that some would go for years, looking for a better evidence; they would work till they would work up all their goods and all their tools to work with; then they would acknowledge that salvation is of the

Lord. Then they would come weeping and confessing their sins to the church. I thought that was just my case. How good and how excellent he did preach for us about three years, preaching none other than Jesus Christ and him crucified, a stumbling-block to the Jews, and to the Greeks foolishness; but to them that are saved and called, the power of God and the wisdom of God. Though dead, yet he speaketh. He truly was an ensample worthy to be admired by the flock over which the Holy Ghost had made him overseer. Always so gentle, so meek and mild, yet he did not shun to declare the whole counsel of God, warning, reproving, admonishing and correcting against all unrighteousness and ungodliness; also comforting and confirming the disciples in the faith, that through much tribulation they must enter the kingdom. I often think of bygone days, or when I first united with the church. What love, peace and joy filled my soul. Peace was extended unto me like a river. There was a continual flowing of promises to my mind. O how sweet they were to my taste. Tongue cannot express the sweet comfort of peace. Only they know it who have tasted that the Lord is gracious to forgive sins and iniquities. I had read the Bible but very little before this. It seemed like a sealed book to me, consequently I did not know where to find the Scriptures that were applied to my mind. Then my father and mother would tell me where I could find them. All this time there was an abundance of Scripture applied to my mind, showing me that I must suffer reproach and persecution, and have my name cast out as evil, for the word of God and the testimony of Jesus. I was confirmed in the faith when the Scriptures came to my mind in copious showers, such as the text, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." I have found the word of God to be true. But I chose rather to have my name cast out as evil, and to suffer reproach, affliction and persecution with the people of God, than to fall down and worship the great goddess Diana. Since I united, I have been encompassed about with many doubts, fears and sorrows, fearing that after all I may be deceived. I often wonder how the church came to have any fellowship for me, or took me in with them. I was so overwhelmed with grief and sorrow that I do not know what I said to the church. Nevertheless quite a number of the members told me afterwards that they had had a good hope for me for years, that my speech betrayed me, so that they thought there would be a manifestation in time. I thought all the time I was very careful to keep the secret hid in my heart. I often think what manner of person one ought to be in all honesty and godliness, to be a child of God. Sometimes I think I lack all the virtues that adorn the child of God, there is such a struggle

and warfare within my breast. If I am what I profess to be, it is all of grace from first to last. The mercy of my God is the theme of my song.

"Twas the same love that spread the feast  
That sweetly forced me in,  
Else I had still refused to taste,  
And perished in my sin."

I have written in a rambling manner, but what I have tried to relate is but a drop from the bucket of what I have realized in the dealings of the Lord with me. Tongue cannot express it. I was highly edified by your reply to brethren Cayce and Myatt. It is hoped that the truth of God's word may find a lodging place in each and every heart of his dear people.

Also I was much edified by the comments of brother H. Cox on the second coming of Christ; also yours and brother Wm. J. Purington's views on the resurrection. The truth cannot hurt any one. How well sister Mary Parker and brother W. R. Welborn write, and how interesting. It is enough to melt a stony heart in contrition and deep humility, to read such tidings. It leaves no room for boasting by the flesh. It seems as though all but love is done away. I also wish to acknowledge that I received much instruction in reading brother H. Cox's reply to Elder J. Taylor Moore. In the little message of brother Brees to God's poor and afflicted people, I felt as though I was addressed. I wish Mount Zion well.

Yours in tribulation,  
LUCY C. WHITCOMB.

BUTLER, Md., Sept. 24, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—My mind this morning seems directed to the grand and comforting subject of Election and Predestination, upon which I will write for your perusal and disposal.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. Grace unto you, and peace, be multiplied."—1 Peter i. 2. The apostles describe election as the sovereign act of God the Father, according to his foreknowledge. The apostle Paul in the ninth chapter of Romans, tells us that the most high God has absolute dominion over all the works of his hands, and the right to do with them as seems good to himself. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" He thus divides the race of Adam into two classes. "That he might show his wrath and make his power known," and "that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." We find the two classes fitted and prepared by God the Father for their respective places, the one as vessels of dishonor, the other as vessels of honor. On the latter he has mercy, because he wills to be merciful to their unrighteousness, and will remember their sins and their iniquities no more. This is that law which he

puts in the mind and writes in the heart of his redeemed; "The law of the Spirit of life in Christ Jesus," which makes them "free from the law of sin and death." "All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men."—John i. 5, 6. And yet the world knew him not, though he was in the world, and it was made by him. But blessed be God, the Holy Ghost has written this truth on the fleshly tables of the heart of some in this day, as witnesses of him. This almighty power, which raised the Son of God from the dead, has also raised to spiritual life the election of grace, who were dead in trespasses and sins. "Wherein in time past ye walked, according to the course of this world." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved."—Eph. ii. 4, 5. They have life communicated from him by the Holy Spirit. "For by one Spirit are we all baptized into one body." "Now ye are the body of Christ, and members in particular."—1 Cor. xii. 27. "Even so then at this present time also there is a remnant according to the election of grace."—Rom. xi. 5. There was a certain, definite number, seven thousand, in the day of Elias, according to the election of grace; there was a certain elect number at the time the apostle wrote this epistle "to all that be in Rome, beloved of God, called to be saints;" and there is to-day a certain elect number who know the gospel's joyful sound; and they are not those who chose grace, but are those whom grace has chosen. A definite number of individuals hath God chosen to eternal life, from the sinful race of Adam, just as dead in sins as are the vessels of wrath fitted to destruction, until it pleases God to give them light, by revealing his Son in them, and causes their cold hearts to burn with love, as he talks with them, through the medium of the one Spirit, of the full, perfect and everlasting salvation. It is the sovereign act of God, entirely of his own good pleasure. Now, as the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned, it therefore requires a new and spiritual birth. And as nothing can be born without a prior existence, we have to look to the head of the body, the church, the second Adam, to find the life that is spiritual and everlasting. This calls our mind to the figure presented by the creation of Adam and Eve. "Male and female created he them, and called their name Adam." "But for Adam there was not found an help meet for him," &c. "And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man." We notice that the life of the woman was in Adam, and that after the rib was made woman she did not require any additional life, but only that which she had re-

ceived in Adam, her head and husband. So the church, or body of Christ, in its individual members, by being born again, as each and every individual member must be, to see the kingdom of God, only have the life in Christ manifested, and are by it enabled to hold sweet communion with him, and with all the members composing the body of Christ, and to live upon the broken body and shed blood of him who loved them and gave himself for their ransom. The new birth gives us all the faculties of receiving and enjoying spiritual things, just as our natural birth does for temporal things. How blessed are those who have this spiritual desire, and eyes to "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." The great professing worldly religionists of this day know nothing about the necessity of being born into the kingdom of God, nor of the life with Christ in God, of its existence from the beginning, or ever the earth was. When on our part we see nothing but guilt, misery and vileness, and see God the Father in all the grandeur of majesty, justice, purity and holiness, it behooves us to consider the method or manner in which this marvelous love has been communicated. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Therefore we give the anthem of praise from grateful hearts, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." This anointing is the precious oil of salvation by grace, called the doctrine of Christ, with the blessed assurance that "He that abideth in the doctrine of Christ, hath both the Father and Son."—2 John 9. And this enables the poor sinner to draw sweet consolation out of every trial and affliction he may be called to encounter in this time state, however bitter and painful they may be to the flesh; for the doctrine of Christ is the great healing cordial for every trial and affliction, which only prepares us for the inheritance of the saints in light. The attainment of this was the determinate purpose of God the Father, and the doctrine is the revealed will of his Son, who came not to do his own will, but the will of the Father who sent him. He is the only begotten of the Father, and is the Head of all the family of God. "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?" "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." As this is the determinate purpose and foreknowledge of God respecting his chosen, so all the intermediate steps were equally predestinated, and all things that might prevent its accomplishment are also predestinated and controlled by his eternal purpose, so that they cannot interfere in the least with the saints' enjoyment of their salvation in Christ. But this predestination compels all things to "work together" for his called and chosen people's good. Christ and his church ever were and ever shall be one. The same infinite power and unchangeable love that foreknew and predestinated his chosen people to be conformed to the image of his Son, has also bound them in the life of the Son, and made them joint heirs with him, who ever liveth at the right hand of God, and "who also maketh intercession for us." We find, dear brethren, that the doctrine of Christ is the doctrine of election and predestination, beginning with our life hid with Christ in God; and the development of this spiritual life, in our being born again, enables us to see and enjoy the glories of the kingdom of God, and to realize that we are not under the law, or Sinai covenant, but are under and embraced in the new and everlasting covenant, which is yea and amen in Christ, being his by covenant. Having rebelled and trespassed against his law and commands, being guilty of capital sins, we were purchased by his life. Our life that we inherited from Adam being forfeited before our natural birth, and coming into this world a corrupt tree, required our being grafted contrary to nature into Christ, the good Tree. This grafting or transplanting is effected by the Seed of faithful Abraham. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "In thee shall all nations be blessed." "Christ hath redeemed us from the curse of the law, being made a curse for us." He was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Here is the connecting link that makes the sinner cursed by the law and dead by the fall, and one with and alive in Christ. And in this we see the doctrine of election and predestination shining in all its glory. For we were chosen in Christ before the foundation of the world, "that we should be holy and without blame before him in love." In meditating upon the doctrine of Christ, we have found it like the river whose streams make glad the city of God. We have found a life in Christ that is made manifest in the new birth, and by which we are capacitated to know and enjoy the things of God and holiness. We have also found that life which he has taken through faithful Abraham, and the channel by which we became one with him in the

flesh. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." And by this oneness his life was our life, and so we can understand how one dying for all, that all died in him; who gave himself a ransom for many, making his sacrifice ours, redeeming us with his life, and cleansing us with his precious blood. Our mind is enabled to grasp and to hold by faith the covenant relationship of being chosen in Christ before the foundation of the world. And this covenant was confirmed of God in Christ then, which the law of sin and death could not disannul or break. Therefore sin and its sting are concluded in the all things that work together for good, because they keep us at the feet of Jesus, and we look continually to the obedience and the sprinkling of the blood of Jesus Christ, being now sanctified by the Spirit, or called and set apart to give honor and glory to God in the work and merits of our Lord and Savior Jesus Christ, which, without a life or oneness with Christ in God, manifested in us by the new birth, we never could do. This birth is by virtue of union with the Seed to whom the promises were made, which is Christ. "For ye are all the children of God by faith in Christ Jesus." That is, faith manifests or shows that we are the children of God; for the apostle declares, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "Because ye are sons," or the vessels made unto honor. God never gives this precious faith to any of the vessels made unto dishonor; not to the many seeds of Abraham, but to one Seed, which is Christ. "As in Adam all die, [all the seed of Adam] even so in Christ shall all be made alive." That is, all the seed of Christ. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We find the doctrine of Christ a solid chain. Every link of this glorious doctrine is joined with the eternal purpose of God the Father, according to his foreknowledge, beginning with life or oneness in Christ, and ending with life or oneness with Christ, secured to all the election of grace by the immutable wisdom, power, faithfulness and love of God; for God is love.

Dear brethren, I leave the grand and God-exalting subject with you, knowing that it is written in weakness, and is full of imperfection. The love I bear you and the able correspondents and readers of the SIGNS, who know the doctrine of Christ, will not be lessened in the least by your giving to the flames this poor attempt to honor and magnify God the Father.

I remain yours in sweet fellowship,  
THOMAS H. SCOTT.

STATE ROAD, N. C., Sept. 14, 1885.

ELDER G. BEEBE'S SONS—DEARLY BELOVED BROTHERN:—I am once more highly favored through divine providence to take my pen in hand, though in much weakness and with unworthy feelings, to try to continue to write for publication on the sub-

ject which I have before written to you upon. My last letter ended in speaking of my having purchased or got in possession of a Bible, and how familiar I was with the Scriptures; for when I would read, it seemed as though I had for many years been perfectly acquainted with the Scriptures. They were plain and familiar to me, especially the New Testament, though I had read the Scriptures but very little, neither had I heard but little said about the Bible, except what has already been stated in my past writings. The truth of my familiarity with the Scriptures is fully told in the closing part of my last letter in the SIGNS for September first, 1885, so I will pass on.

I loved my Bible above everything I had ever seen on earth. As I traveled on in this wilderness world I found numberless dangers on every hand, ravenous beasts and howling wolves, upon the right and upon the left; and briars and thorns filled the way, and darkness often shrouded my way, insomuch that I would often, while down in the dark dungeon of doubts and fears, fear to take my Bible in my sinful and polluted hands, though my love was the same for it. O how I love to read it. But I am such a great sinner, or I feel so unworthy, how can I take the holy book of God in my polluted hands, let alone open it and read the words of God almighty. My desire was so great to read my much-loved book, while under the chastening rod and deep humility, that I would stand over my Bible and try to pray in these words, "O Lord, make me worthy to take this heavenly book in my hands and read it." And when I could take courage, or when it would be God's purpose for me to take the book in my hands and open it and try to read it, my prayer would then be, "O Lord, help me to read, and make me to understand when I do read." Thus time passed on. Poverty, both spiritual and literal, prevailed with me to its full extent, or it seemed that way to me. My anxiety to go to meeting had not ceased all this time. Finally my father brought the news to my ears that Elder B. E. Caudill was to preach at old Rock Spring Church house, and I began to beg my father to let me go and hear him preach. The time appointed came to hand, which was the thirtieth of July, 1877, when my father consented for me to go to meeting for the first time. My father lent me some of his clothes, and we went to meeting and heard Elder Caudill preach, which was the first sermon I ever recollect hearing. The text he preached from is still fresh in my mind to-day, and reads thus, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Elder Caudill was a Primitive Baptist, or professed that faith, and I think he preached Primitive doctrine, though he did not preach on election that day, but preached an experimental sermon, which made that scene a

most happy one to me; for when that man of God began to preach Jesus Christ and him crucified, and in so doing began to tell my experience better than I could tell it myself, it filled my soul with great rejoicing; for he seemed to pass through everything that my poor soul ever had attained to, and that with great power, as if it had been the power of God in visions upon my soul. It so powerfully affected my poor soul, and kindled up such a flame of love in my heart, that it has ever since endeared that blessed man of God to me, though we live at so great a distance from each other; one is in Kentucky and the other in North Carolina. But the most striking feature of my meeting with Elder Caudill was that though I had never seen him before, when I saw him coming up into the congregation, amidst several that were coming in, I knew him, or it seemed that there was a spirit testified in me that he was a man of God. The countenance of that man of God, as he came walking through the congregation and entered the old pine slab stand, I never shall forget; nor shall I forget to thank my heavenly Father for the comfort afforded me in the above named sermon. I went home greatly rejoicing, my feeble hope being greatly revived, and my mind centered on my Bible. My anxiety to read the Bible was, if possible, increased. When I would read, I would find the witness, especially when I could read with pleasure and ease, and this was only when my understanding was enlightened. This was not every time the case, for sometimes the Bible all seemed to be sealed up from me. When this was the case, doubts and fears would cover me, for I would say within myself, If I were a saint, the Bible would not be sealed up from me; for when I would be under the cloud, after reading a whole chapter through, it would seem as though I had not read it. Then of all beings I would feel the worst, and would begin to say, O Lord, if I am deceived, undeceive me; and if I am not one of thy chosen ones, manifest it to me in some way. If I am not a chosen vessel, hinder me not from loving thee and thy word; but make me to serve thee, and to love the way of truth above everything else. But God would send the glorious Comforter again and again, which would revive my drooping feelings, and thus comfort me beyond description. Then I could go in humbleness and read with great pleasure, and find it recorded concerning my blessed Savior all along just as I had before experienced it. Shortly after I heard the above named minister preach I began to inquire of my father if that was all the people of God did when they met; for the church was not called together on that day, and therefore I was not satisfied, for I had not seen all that I had expected to see. He said it was not, and that he had told me before, and I should have known better; but my anxiety was so great to perform some duty, I hardly knew what, and to be baptized, that I could not help inquiring.

I ran on in much trouble, greatly desiring to be baptized, insomuch that my father became more uneasy than ever, and asked me to tell him what was the matter. I told him, while trembling, that I wanted to be baptized like Jesus was, and that I wanted Elder Caudill to baptize me. This irritated my father very much, for he did not like the doctrine he preached; therefore his answer was very rough. He said, "Ransom, I do not know what I shall do with you. What do you want old Ben. Caudill to baptize you for? He is a devil, and can't preach. But I will take you to Ebenezer next Sunday, where you can hear some good men preach." He was speaking of a New School and a Methodist preacher. So time passed on, in much anxiety with me, to the Sunday above named, when my father put some of his clothing upon me, and we all went to meeting. Soon after we arrived a man arose (a Methodist) and began to address a very large congregation. His language was very strange to me, though he talked a long time, and, I thought, about nothing. When he closed he announced an intermission, for the people to eat dinner. He said that a brother Missionary Baptist would address them after the intermission. As myself, two little brothers, one little sister and my father left the congregation to eat our cold corn bread, my father said to me, "That was good preaching, was it not? It was not like old Caudill's preaching." "No," said I, "for Caudill preached the truth, and that man preached lies from the time he began until he closed." "Well, well," said father, "you will just have to go your road, but you will come to some bad end; for if that man [the Methodist] did not preach the truth, I do not know what the truth is." Then I spoke again and said, "If he [the Methodist] preached one word of the truth, I did not hear it." We passed the time until we heard them singing, and soon after we reached the place of worship the Missionary or New School Baptist arose and began to address the people. This was the third person I ever heard deliver a public address. His language was another strange language to me, and therefore gave a very uncertain sound to me. When the New School minister closed we set out for home, and after we had left the meeting ground my father asked me how I liked the last preacher. "Well," said I, "he was just like the old serpent that beguiled our mother Eve, for he told part truth and part lie, and that made him worse than the Methodist, if there is any worst in the matter." Then my father answered and said, "Go your road." We reached home, and my days passed on in much perplexity of mind, for my desire was still increased for Elder Caudill to baptize me, and knowing my father to be so bitterly opposed to it. This was one thing that gave me much trouble, knowing it was with my father whether I would be allowed to be baptized or not, and knowing he would not be willing for Elder Cau-

dill to baptize me. This gave me much trouble, for I was not willing for any one else to baptize me at that time. My mind became greatly torn up, insomuch that my days were filled with horror and despair, almost despairing of all hope; for said I, If I had been a saint God would have made a way for my escape. My days passed swiftly in horrible darkness, and I wandered for months in great excess of trifling, (for I had almost given up all hope); and there was scarcely a minute passed over my sinful head during this dark time that I considered myself, for my mind was filled up with all manner of foolishness, feeding, as it were, on vanity. Yet notwithstanding the vanities of these months, God had me in the hollow of his hand, and his mercy overshadowed me, and he took care of me, and brought me to this end, to greatly fear his name. As soon as these months had passed, times of great fear would come upon me, with thousands of doubts, insomuch that I lamented I had ever been born. O, said I, that my mother's womb had been my grave. O, my soul, it is better to die than to live. O my poverty! my poverty! This was my language for some time; for my trouble was so great and my anguish so bitter that I even contemplated my destruction, how I might put myself out of time. During all this time I had entirely quit reading my Bible, for my mind was not contented long enough to read to any extent; and my mind and feelings, when I would take up my Bible or spelling book (for these were all the books I had) to read, would be so drowsy that I could not read. So time passed on, and I was taken with a severe cold. I suppose it passed into pneumonia, for it took such a violent hold upon me that death seemed to be approaching, which brought me to a deep consideration; and with the eyes of my understanding I could see the Lord Jesus looking down upon me with disdain, as being greatly displeased with me, and as if he did greatly threaten me with some grievous and severe punishment (probably death) for my backsliding practices. No sooner had I conceived in my mind than suddenly this conclusion rushed into my mind, that surely so great a sinner as I was could never have had his sins remitted; for surely, said I, if my sins had ever been forgiven, or swallowed up in the victory of the Lamb, I would live a more quiet life than I do, and more free from sin than I do. But O, why is it that I have been a beggar, and sought after righteousness so long, and the Lord passed me by? Thus did great murmurings arise in this wicked mind, saying, O God, why hast thou brought me here into this wilderness to die? Why hast thou deceived me thus, in letting Satan or imaginations bring me into this wilderness to be despised by all people? Why hast thou taken me from Egypt (or from loving my sins), and brought me here to perish of thirst and hunger after righteousness? For thou didst say, Behold, there are pleasures in the house of

mourning; but I have found none. Were there not graves enough in the neighborhood of the house of laughter to bury me in? Behold, thou hast brought me here into this wilderness to die in miserable doubts and fears. But while in bitter agony I thought I saw Jesus smile, and away went all my anguish and murmurings, and my soul rested in him. I soon recovered from my sickness.

I will close, hoping to find grace in your sight. As ever, your humble brother,

WM. R. WELBORN.

FAIRFAX STATION, Va., Sept. 5, 1885.

DEAR BRETHREN BEEBE:—Inclosed you will find a letter which I think too good to enjoy alone. The writer is a stranger to me in the flesh, but not in the Spirit, and the dear Lord has been pleased to send me, through her, many words of comfort and encouragement; and while it may not be to others just what it has been to me, yet I feel assured it will be read with interest by others, and find a responsive chord in the heart of every heaven-taught child of God. Please give it a place in the SIGNS and confer a favor on your unworthy sister in hope,

SALLIE FENWICK.

AUGUST 9, 1885.

MY PRECIOUS SISTER IN CHRIST:—Your precious and most welcome letter was duly received, bringing comfort and joy to my poor, weary and lonely heart. Your precious words of love and fellowship are to my poor heart like the refreshing dew of heaven upon the dry and parched grass. O how precious is the love and fellowship of the tried and weary children of our God, and how cheering are their words of love and sympathy along the way. "They that feared the Lord spake often one to another," in olden times, "and the Lord hearkened and heard," and today their words are as precious to him and them as in those days, for he is the same unchangeable God, and his people are just as dear to him and to each other, having the same joys and sorrows, hopes and fears, now as then.

August 16.—Dear sister, I commenced this letter one week ago today, but was called away at this point, and have not been able to finish it, having had so many cares and anxieties during the past week that writing has been out of the question. You say truly, "The Lord does not suffer us to rest on our lees." No, dear sister, not long, for if it is not one thing it is another to worry and annoy and make us feel our weakness and sinfulness, and our entire dependence upon him for strength, patience and every needed grace, and to know that in him is only rest and peace. One moment I can say, "Though he slay me, yet will I trust in him," and feel that his name is a strong tower into which I can run and be safe; and then almost the next moment I find myself filled with cares and anxieties, murmuring at God's dealings with me, and feeling that all things are against me. Then



again, I am careless and unconcerned, filled with the things of this world, so dull and stupid, I do not think I have any love for God, or ever knew anything spiritually, and then, perhaps the next moment, I am filled with groanings and pleadings for help and mercy. Sometimes I catch a glimpse of the great love of Jesus for his people, that drew him from the realms of bliss to this sin smitten earth to suffer and die for them that he might present them to the Father pure and undefiled; clothed, not in their own filthy rags of their own good works and righteousness, but in the perfect robe of his righteousness which he hath wrought out by his own might and power, when there was no eye to pity nor arm to save. Then is my poor heart made to rejoice with joy that is unspeakable, and I can rejoice that the foundation standeth sure having this seal, "The Lord knoweth them that are his." Thus I live from day to day, shut up alone, with none to speak to of these things but my God. I cannot tell you the comfort I received this morning while reading the letter of brother Myers in the last SIGNS. He describes my own daily experience so much better than I can, and then he says, "There are none other people but the remnant according to the election of grace, that have these changes." O, my dear sister, I can never tell you how much comfort these words gave me. Am I indeed one of these people? If so can I not suffer and endure all things? Yes, dear sister, could I but know that I was one of that number, that my name was written in that book of life, O then could I not welcome trial and endure all things through Christ, who strengthens his people? But I so often feel that it is presumption in me to hope for such a thing. For "By their fruits ye shall know them," and O wherein do I show the fruit of a real christian? I often cry, Lord, decide this doubtful case, "Am I his or am I not?" Of this thing I am assured, that all my help must come from him; for I am perfectly helpless, even to believe, as I am so frequently told I must do. There is the trouble; how can I believe unless he whispers I am his? I am so glad we can read of a doubting Thomas and a denying Peter. O the love and compassion of a loving Savior in those two instances. And have we not, dear sister, often seen the same love in our own experience? I am often made to wonder and adore the love and mercy and tender forbearance of a merciful God with one so ungrateful, selfish and altogether sinful as I am. He deals not with us according to our sins, nor rewards us according to our iniquities, but according to his own rich purpose and grace. O, my sister, when I read of your meeting with your dear brethren, and hearing the dear lambs tell of God's dealings with them, and mingling your own joys and sorrows with theirs, my heart was filled almost to bursting; for O how vividly it brought to mind

the days that are past and gone, when the candle of the Lord shined about my tabernacle, and I could witness his goings out and comings in with his dear people. O I could understand so well the joy and peace of your own heart, dear sister, and the strength you could derive therefrom for future trial, for surely trials will come. "In the world ye shall have tribulation; but be of good cheer, [not that I will help you to overcome the world if you will obey me, but] I have overcome the world," says our blessed Savior. Yes, it is enough that he is conqueror over sin, death and all things, for he is our hope and our only hope. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Dear sister, what a sure foundation he has laid in Zion for the hope of the guilty.

Again I have been interrupted, and I guess you will think it is no wonder this letter is so long; but forgive me, dear sister; you know I have no one to talk to, and when I commence I do not know when to stop. This morning when my son brought the mail he gave me your paper, that number of the SIGNS containing your precious and very interesting letter, so long looked for; and O, my sister, how can I thank you enough for sending to me such precious words? They caused my eyes to overflow with tears of joy and sympathy. I thought I loved you before, but as I read word after word of your trials, I could feel almost every word, and so many things were the same experience I knew so well. All your troubles with New School Baptists, thinking you would stay with them and believe what you pleased, all the darkness, fear and conflict that followed, O, my precious sister, how well do I know it all. Indescribable and unspeakable I well know it is; but I know it; I have been there. And then the rest and peace in being received into the fellowship of God's dear people, finding a home and place of rest with them, a peace that cannot be described or known only by those who have experienced the same in their own hearts. From reading your letter, I feel drawn to you stronger, nearer and dearer than ever before. O could I only see your dear face, in how many things we could comfort one another.

I thank you so much for that paper, and will return it after reading it all. As I look at it I think, O how much I lost while wandering by the cold steams of Babylon. I did not see the SIGNS for many years. Now, dear sister, will you ever get through with this long, dull letter. If I could only write as I can think while at my work, as I have written you so many letters in my mind; but when I write I have to say so many words to say so little, and then I do not say what I want to. Now forgive me for this long scribble, and please write again soon. May God bless and comfort you, my dear sister.

Your unworthy sister,

M. J. C.

NORTHPORT, Ala., Aug. 15, 1885.

DEAR BROTHER BEEBE:—I hope you will see fit in your judgment to publish the inclosed letter from brother W. E. Freeman, as it appears to me that its publication would be comforting to those of the Lord's poor and afflicted people who are suffering afflictions and persecutions, and coming through "great tribulations." This letter of dear brother Freeman's was a sweet solace to me in my present affliction, and after reading it I felt to "thank God and take courage." Since reading brother Freeman's letter the language of the prophet has often been upon my mind with comfort, "And in that day shall the great trumpet be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." The blessed Savior was betrayed and murdered by his own people. "He came unto his own, and his own received him not." All the promises of God are to the outcasts, the poor and disconsolate, the friendless, the persecuted and despised.

Yours as ever in love.

H. J. REDD.

OLUSTEE CREEK, Ala., Aug. 4, 1885.

ELDER H. J. REDD—BELOAED BROTHER IN JESUS CHRIST OUR LORD:—The SIGNS OF THE TIMES for August first, current volume, is just at hand, and, my brother, excuse a poor, old sinner for thus imposing on your time to scan a few words or lines from one so unworthy. Though I am almost blind, yet when my paper comes I will look over first the names of writers, and give some writers the preference to my attention. This course may be wrong in me, nevertheless it is true, and we should be willing and ready at all times to confess our faults one to another; and this is perhaps one of my faults among many. Your name stands close up to the top of my list. How your name came to stand so high, or so near the top of the list, it would take many strokes of the pen to tell. I hope the Lord put it up there, and if so it is right to be there. The first time I saw your name, informing Elder Beebe how you had been misled in reference to his teaching, and a full declaration of your faith in God and his Son Jesus Christ, it made me love you and thank the Lord. I am willing to tell the truth and say so. I love all God's dear children. I love those that love the Lord, whether I am a child of his or not, or whether his children love me or not. I fain would hate no one on earth; but I hate those who deny the Lord and persecute his people. I cannot help it. I hate those that make great pretensions to godliness, and then slander a poor little child of God, by misrepresenting him to the household of faith. Such conduct is so horrid, I do not know that I do the subject justice when I say I hate such characters with a perfect hatred. We are conscious of the fact that they that

live godly must suffer persecution; but I fail to love the persecutor, and my love will run out to the persecuted; but it will not or cannot run to both. This makes me fear sometimes that I have not the Spirit of Christ. The struggles that I would fain call industry and economy I sometimes fear are nothing but avarice in me. The love I have for the people of God I fear is idolatry. The delight I feel in meeting the dear saints I fear is nothing but vanity in me, and prompted by a vainglorious spirit. O Lord, what a burden to carry are these gloomy doubts. But ere we are aware, we are singing,

"I know that my Redeemer lives;  
What joy this sweet assurance gives."

Dear brother, as I commenced reading your letter to sister McDaniel in the SIGNS, it appeared to me that brother Redd needed a comforter in his sore afflictions. I had scarcely read one column when, wonder of wonders! you broke forth in the identical strain of thought, as your never-failing consolation, which has comforted me in all my sore trials and afflictions for the last three years. It seemed to me you took my thoughts and worded them so beautifully, and referred to the same Scripture which had comforted this poor old sinner in silent watches of the night, when sweet slumber refreshed the weary millions of the earth. My affliction is great in the loss of my right arm, blindness of natural vision, financial wreck, loss of my earthly goods, forsaken of friends, deceived and betrayed by pretended brethren, and slandered by a grand imposter on the Baptist people. Sweet, O how sweet to know that death and hell can do no more than what my Father please; that he it is that rules and governs all things according to the counsel of his own will, and that, too, for the good of them that love him, to them who are the called according to his purpose. Having these blessed assurances, we can say, Thy will be done, O God; and amid the flames of persecution we can shout defiance to the vile persecutors. "If God be for us, who can be against us?"

Dear brother Redd, my last three years' experience has fully convinced me that the martyred followers of the Lord, in days of old, died a death that felt good to die; yea, sweet, and the pangs amounted to no death at all. We notice with peculiar emotion the earthly end of John the Baptist. The blessed Lord testified that no greater than John had been born of woman; yet Jesus did not deliver him from temporal death. The same can be said of righteous Abel, together with hundreds of ancient worthies. Then be not surprised or astonished, my brother, if you and I should suffer to the same extent as did our beloved Lord, or as have God's dear children in ages past. But, glory to God, let come what will, we can shed those laughing tears of joy you spoke of. O wonder of wonders! the more abuse and persecution is heaped upon us, the more

heavenly joy we feel in our soul. You understand that man did not give us this great joy: you cannot take it from us. Then rejoice that you are counted worthy to suffer; be exceedingly glad; for great is your reward in heaven. I would be glad to meet you face to face. It would require days, perhaps weeks, to relate my sufferings of late; but, dear brother, I can also say that eternity will be too short to relate all my joys of even three short years just passed. I could fill pages with my weakness, but lest I worry you I will close. Do with this as seems good to thee, and believe me a dear lover of the children of God.

Yours in many tears.

W. E. FREEMAN.

OZARK, Ala., Sept. 20, 1885.

DEAR BROTHERS BEEBE:—I received a letter not long since from a brother in Texas, objecting to my article of June first. He says the Adam family has no part in salvation or damnation, or he says that in substance. He takes the position that the devil's children are a kind of abstract spirits, and God's children are likewise abstract spirits. He says, "I do not believe the elect to be of the Adamic family."

Well, if the elect are not of the Adamic family, I would like to know where the elect came from. He says they are eternal spirits, that come and dwell in the sinner awhile, and then go back to heaven; but if that be true there could be no election at all, for you cannot have an election if you take the whole. If the elect eternally dwelt in heaven there was nothing to choose them from; and where is any salvation for such characters if they were already holy? What was the use of Jesus coming? They were not sinners, and consequently they needed no redemption. I would like to know where our brother's hope is based, if the Adam sinner is not saved. When our brother was under conviction I wonder what it was that sought secret places to pray, and was in trouble. I would also like to know what rejoiced, if he was not the one. That little "holy child," as they call it, is already perfect, and it cannot mourn nor suffer, because it has never sinned. According to our brother's theory, if the Adam man gets into disorder, the church cannot exclude him; for if he is not connected with salvation there is no Scripture for him, and he is entirely left out. But, bless the Lord, he has not left our salvation upon such a flimsy foundation; for he could not, according to the foregoing theory, save his people from sin, because they were not sinners. He could not save them from death, because they are not dead. We will notice what Paul says: "According as he hath chosen us [sinners of Adam's race] in him before the foundation of the world, that we should be holy [not that we were holy already] and without blame before him in love." These same chosen sinners of Adam's race were dead in

sins. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Now, were angelic spirits, or those "eternal children," dead in sins, walking after the lusts of the flesh, children of wrath, &c.? Of course it is plain enough to every child of grace that the subjects under consideration are sinners of Adam's race. See Ephesians ii. 19. Were eternal spirits ever foreigners and strangers? If so, when? See also Romans iii. 9-20. Are these eternal children all without understanding, no fear of God before their eyes, their throat an open sepulchre, with their tongues using deceit, the poison of asps under their lips, their mouths full of cursing and bitterness, and with destruction and misery in their ways, &c.? Are the hearts of those eternal children desperately wicked above all things? "As many as are led by the Spirit of God, they are the sons of God." Is that the Spirit of God that is led by the Spirit of God? We think not; but it is sinners of Adam's race who are thus led. His name shall be called Jesus; "for he shall save his people [elect sinners of Adam's race] from their sins." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners [not holy spirits]; of whom I am chief." Those chosen sons and daughters of Adam's race will every one be brought in at the appointed time.

"He sends his Spirit from above  
To call the objects of his love.

Not one shall perish or be lost;  
His blood has bought them, dear they cost."

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." "The creature [of Adam's race] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Yes, dear brethren, that is where the hope of the feeble writer is based, that I, Lee Hancks, was chosen in Christ in eternity, given to Christ in the covenant of grace, redeemed by Christ; and that eternal life has been given to me, and has shown me my miserable condition as a poor, lost, ruined sinner of Adam's race. I was the one that tried to pray; I was the one that mourned; and I was the one that I hope was enabled to rejoice when I hope my sins were forgiven. Since then I have been looking forward with a little hope to the time when Jesus will come and deliver me from this thorny maze; for while in this we groan, being burdened. We have

trials and conflicts and temptations to encounter here; but Jesus will come ere long, and these vile bodies of ours shall be changed. They are sown natural bodies, but raised spiritual bodies. They are sown in weakness, but raised by the power of God. Mortality then shall put on immortality, and corruption shall put on incorruption.—1 Cor. xv; Romans viii. 11. Then we can say, in the language of one of old, "My flesh shall rest in hope." "I shall be satisfied, when I awake, with thy likeness." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job xix. 25-27. Then the same power that took Enoch and Elijah to heaven will take the whole sinner to heaven in the resurrection, body, soul and spirit.—1 Thess. v. 23. It will all be immortalized, and the whole three measures of meal will be leavened, or made spiritual.

I hope what I have written will be sufficient on this point to satisfy our dear brother; and if we are not the ones saved I cannot see any use in all the harrassing and checkered scenes of this life. Jesus has done nothing in vain. Then may it be the happy lot of our brother, together with the feeble writer, to meet around the portals of eternal bliss, to sing the praises of a blessed Redeemer through the endless ages of eternity.

Brethren Beebe, from this time on my address will be Ozark, Dale Co., Alabama, instead of Norcross, Ga.

Yours in affliction,

LEE HANCKS.

CARROLLTON, Ky., Sept. 20, 1885.

ELDER G. BEEBE'S SONS—DEAR BROTHERS IN HOPE:—It has been two years since I wrote to our beloved family paper, the SIGNS OF THE TIMES. I have often read letters from the brethren that were so good that I felt like answering; and in the last number I find a letter that is so much to the point, that I must let the writer know how I feasted. I refer to brother E. S. Culy's letter to brother W. N. Cory, and sent by the latter to you for publication.

The subject is one that is intimately connected with what christian experience I have. From my earliest impressions I was impressed with the importance of the "truth as it was in Christ, for the sake of the truth." I have prayed earnestly to know the truth, even if it should leave me a castaway, without any hope. I lost all confidence in the teachings of mortal men, as they differed so widely from each other; and I made the above prayer in tears, sincerely; and I now believe the Lord led me to a knowledge of the truth. And now, dear brethren, readers of the SIGNS, I will endeavor to tell what seems to me to be the duty of all Baptists. We should never hesitate to "contend earnestly for the faith once delivered to the saints," but should boldly speak, in

the pulpit especially, as well as in private conversation. There are bleating lambs, hungering and thirsting after the very truth that some fear to speak, lest it drive some away. Now what matters it if the world does leave what the lambs are hungering and thirsting for? For I assure you that if any of the latter are carried away, the Master will lead them back in his own good time and way, to hear and receive the truth as it is in Jesus. Yes, brother Culy, we have noticed such a disposition frequently, and openly expressed by some of the children of the kingdom; and O how sad it has made us feel whenever we have heard it. It is the truth that makes us free; and when we shun to proclaim it, we shall be visited with the rod. I have often thought that if the Lord had called me to wait upon his church I should desire that one good gift, namely, to proclaim the truth as it was done by our own beloved Paul, who would not suffer error, although he was to receive the fruit of the error by receiving the glory that belonged to the Lord; but he threw off his raiment, and ran in among the vain worshipers, saying, "Sirs, ye must not do these things." God is a Spirit, and they that worship him must worship him in spirit and in truth. If we shun to declare the truth, we worship in vain, and we cannot hope to receive a blessing for our labor. It seems to me that our coolness and want of christian affection is brought upon ourselves by failing to do our duty in not contending earnestly for "the faith once delivered to the saints." Dear brethren Beebe, if I am wrong in my views please correct me. If not, please publish this, and let brethren Culy and Cory know that I appreciate their letters, which I think are timely, and I hope others will write more fully upon the subject.

With a superior love, I hope, to the household of faith, I am your weak brother, yet strong in the faith.

ISAAC CRAIG.

GENEVA COUNTY, Ala., Feb. 19, 1885.

ELDER G. BEEBE'S SONS—Inclosed you will find five dollars for two volumes of "Editorials" and for the SIGNS another year. I hope you will excuse my seeming delay in not sending the money sooner. As I told you before, I live eighteen miles from the office, and have to get my mail to and from the office just as chance affords an opportunity. I am well pleased with the "Editorials;" would not take twice that sum for them. They are well filled with a feast for the hungry, tempted and tried children of the Most High. How ably the dear departed editor has held up to view the errors of the present day, and what an able expounder of the Scriptures he was. How thankful we should be for such great gifts to the church. His writings are so plain that it seems to me that none but the blind can fail to understand them. But Paul was blind, and a persecutor of the true church; and there are many ten thousands of the

same kind in this our day of darkness and delusion; and they will continue thus until arrested by the same mighty power that spoke to him on his mission of persecution to Damascus. And when God spoke, Paul heard, as do all dead sinners, if I know anything about it. How fearful I am that I do not hear. Can one so full of imperfections know anything experimentally of the great Jehovah? But there is one thing I do know, and that is, that I am a poor, helpless sinner, destitute of means to save myself. I trust I have been made to see long since that I have nothing to depend on for my future happiness but the goodness and mercy of the good Lord. I used to think that I could live in a way that I would be satisfied with my daily walk and conversation; but alas for me! when I would do good, evil is present. I will close, hoping that you, dear editors, may be spared long to wield your pens in defense of the faith once delivered to the saints.

N. A. MEEKS.

**MEMORIALS.**

(By the Lexington Association.)

SINCE the last session of our Association it has been the pleasure of our heavenly Father to remove from his earthly labors our beloved brother, ELDER LOREN P. COLE, who was for about thirty years a minister in this Association, and who has often served the body as Moderator. We unite in this tribute of love to the memory of our dear brother, and of sympathy with the bereaved family and the churches of his pastoral care. In his death we have lost a faithful minister of the gospel, and sincerely mourn his departure. But we know that all things work together for good to the people of God, and that the purpose of God is accomplished in their life and death. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

**APPOINTMENTS.**

26 N. MAIN ST., PATERSON, N. J.

PLEASE give notice through the SIGNS that Elder Benton Jenkins is expected to preach at Rutherford, N. J., on the third Saturday in October (17th), at three o'clock p. m. Friends can leave, via Erie Road, either Paterson or Jersey City at 2:05 p. m.

M. HELLINGS.

**"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.

**CIRCULAR LETTERS.**

*The Licking Association of Particular Baptists, now in session with the church at Elk Lick, Scott County, Ky., to the churches composing her body, sends love and greeting.*

VERY DEAR BRETHREN:—We desire, in sending you this our annual Circular, not to depart from a long established custom among us, of endeavoring to stir up your pure mind by way of remembrance, for a steadfastness in the liberty where-with Christ has made us free; also to provoke unto love and good works. An inspired apostle has enjoined upon us to "Stand fast in one Spirit, with one mind, striving together for the faith of the gospel." It is this oneness of Spirit and mind, together with our steadfastness, that has been especially fruitful to us as an association for so long a time, in that it has yielded an almost unparalleled peace and harmony that has truly signalized us and our correspondents who are in fellowship with us, as a peculiar people to all other religious organizations. And we think it profitable on occasions like the present to reiterate and recapitulate some of those points of doctrine that have so signalized us, and by which we so gracefully wear the cognomen, Old School or Particular Baptists. Old School, because taught of him "Whose goings forth have been from of old, from everlasting," or, as in the margin, "eternity." Particular, because in the face of all opposition we have not shunned to declare all the counsel of God, and have kept back nothing that was profitable unto you. In calling your attention to these things, dear brethren, there is one point to which we desire to call special attention, and that point has branded us a sect, everywhere spoken against. Nevertheless, after the way which they call heresy, so worship we the God of our fathers, and do constantly affirm, as they did, that the Lord's people in their origin and nature, spiritually, are not of this world, even as Jesus, their Head, Husband and Redeemer, was not and is not of this world. And we thus desire to call your mind to these things, because we feel that the signs of the times are portentous of evil; and especially do we feel so when we hear some whom we have esteemed as brethren say, "Those old, controverted points of doctrine had just as well be let alone; that a compromise may be effected with those who differ with us on those points." Let alone, and compromise God's truth! for what? That "also of yourselves men shall arise, speaking perverse things, to draw away disciples after them?" God forbid, dear brethren; for this could only end in confusion, and we would be turned upon, as in other days of our history, and denounced as the worst kind of heretics. How any subject of grace can deny the complex being of the christian, we cannot understand; for to deny this is to deny that there are any born of the Spirit, or that there

were ever any born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And now, brethren, to use all plainness, does not a birth imply relationship? And if it be spiritual, is it not vital and eternal? And now, because of the want of a better form of expression we speak of it as an eternal vital union with him who is the same yesterday, to-day and forever, we are proscribed by some claiming to be Baptists, because they say that it is not a Bible expression; and at the same time those very persons will use expressions that are entirely foreign to the plain teaching of holy writ. Can those persons show in all the Bible such an expression as, Except a sinner be born again, he cannot see the kingdom of God? or, Except the soul be born again it cannot enter into the kingdom of heaven? And yet they are as constantly used as if they were Bible expressions. Such language and expressions cannot be reconciled with the language of the apostle John, "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." We are told that Jesus came to his own, and his own received him not; but as many as received him, to them gave he power to become (or declared their right or relationship) the sons of God; which were antecedently born, not of blood, nor the will of the flesh, but of God. And to Nicodemus (whose name signifies, Victory of the people) the conquering King of kings and Lord of lords proclaimed the necessity, "Except a man [not sinner, nor soul, but a man,] be born again, he cannot see the kingdom of God." To our mind the blessed Master here introduces a subject embracing a seed generated in him before time began, regenerated when he had invaded the territory of death, robbed it of its sting, coming forth a triumphant conqueror, leading captivity captive, ascending up on high, yes, where he was before. The accomplishment of this sets before us the work of regeneration; and regeneration has no more to do with originating eternal life, than generation has to do with originating natural life. Here now is the fulfillment of the prophecy, "A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness to a people that shall be born, that he hath done this." In the regeneration, here they are, born again, not of a corruptible seed, but of seed incorruptible, by the word of God, which liveth and abideth forever. *The Word of God.* "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." Here

now are children, partakers of flesh and blood; not flesh and blood children, but partakers of flesh and blood. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise [in like manner] took part of the same." Here now are children, compound beings, delighting in the law of God after the inward man; but they see another law in their members, warring against the law of their minds, and bringing them into captivity to the law of sin which is in their members. How beautifully the inspired apostle unfolds this deep mystery in the fifteenth chapter of First Corinthians, and how our hearts and mind are ravished with delight and hope as the language is confirmed in our experience. Note his language, "And so it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit. Howbeit, that is not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." Now this is what we constantly affirm, in the development of the purpose and work of God in the manifestation of his children, that the first man is not the second man, that the old man is not the new man, that the earthy man is not the heavenly man, that the outward man is not the inward man, that the natural man is not the spiritual man, that the children of the flesh are not the children of God; for that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. In view of all this, brethren, we think it perfectly absurd for men to talk of only a time relation, a time union, or unity, and to talk of only a fleshly relation or union. All nature forbids the idea that the germ or stock of one seed of a kind can be grafted into the seed or stock of another kind, and be made to bear the fruit of the kind into which it is grafted; but it will produce the very same branches, leaves and fruit of its parent seed or stock. Hence the Savior asked the question, "Do men gather grapes of thorns, or figs of thistles?" And so, also, the apostle asks a similar question: "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." So then, dear brethren, in presenting these glorious things with regard to the complex character of the christian, we must present the temple with the officiating priest; we must present the altar with the acceptable offering; present also the treasure in an earthen vessel; the treasure hid in a field; the purchased possession. This truth of God may be caviled at and disputed, but never overthrown or controverted. The power of this truth saps the very foundation of every Arminian system; yea, and every theory and system that only assimilates Old

School Baptist doctrine and order. The form may be with such, but the power is denied. Then "Let the inhabitants of the Rock sing; let them shout from the top of the mountains." For, "Lord, thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting, thou God." This confirms our hope, insures the final preservation of the saint, establishes the resurrection from the dead, the fashioning of our vile body like unto his own glorious body, and the bringing in of all the purchased possession.

"Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken  
Formed thee for his own abode;  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayest smile at all thy foes."

Dear brethren, with this glorious hope, let us press on toward the mark of the prize of the high calling of God our Savior, confirming the expression of Job, "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger." "For though our *outward man* perish, the *inward man* is renewed day by day." And as we pass through the afflictions, persecutions and trials of this our mortal pilgrimage, let us remember that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." And the apostle goes on in the connection and says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And he further says, "Now he that hath wrought us for this selfsame thing is God, who hath also given unto us the earnest of the Spirit," or a part of the inheritance, which is love, joy, peace, long-suffering, gentleness, meekness, faith. Then let us, as admonished by the apostle Peter, "Account the long-suffering of our Lord [whom we know no longer after the flesh,] salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

And now, in conclusion, dear brethren, let us commend you to God and the Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him. Wherefore comfort yourselves together, and edify one another, even

as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. And the very God of peace sanctify you wholly, is the prayer of your Elders and messengers composing the Licking Association.

J. H. WALLINGFORD, Mod.

J. W. ROYSTER, Clerk.

C. E. STUART, Ass't Clerk.

*To the churches composing the Old School Predestinarian Baptist Association called Mad River.*

DEARLY BELOVED PARTAKERS OF THE HOLY CALLING OF GOD:—

According to a long established custom you will expect a letter in the form of a Circular. We will call your attention to the relationship existing between Christ and his people, or church. It is held by some that the relationship does not exist until the individual is born of the Spirit. If so, it must be a time relationship, and will end in time. Israel represents the church in a figure. Jeremiah (xxxi 3) in speaking of him says, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore [because of] with loving-kindness have I drawn thee." If there ever was a time that God did not love his people, he must change if he ever does love them. But it is said, "I am God, and change not: therefore ye sons of Jacob are not consumed."—Mal. iii. 6. Now if God's love was everlasting in the type, how much more in the antitype. Again, were it not for the vital union or relationship with Christ, there could be no justice in the Father sending his only begotten Son into the world to redeem; for under the types and shadows, the nearest of kin had the right to redeem: so also in the antitype. If Christ was not spiritually related to his bride when he offered himself on calvary for her sins, there could be no efficacy in the atonement; for it would be illegal for one not having a former right in the possession involved, to pay the redemption price. And if the rightful owner should ever find his possession, he could take it, in spite of all the pain and suffering and agony of an illegal purchaser. But Christ was slain, and has redeemed us to God by his blood, out of every kindred and tongue and people and nation.—Rev. v. 9. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David."—Luke i. 68, 69. Again, "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13. Many other texts might be quoted to the point. Now, when an offering or sacrifice is made, and the offering is accepted, those for whom the sacrifice was made are also accepted. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Abel's offering prefigured the offering that God had prepared from the foundation of the

world, and as God accepted Abel's offering in the figure, he also accepted the body of Christ as an atonement for his people; for this he did once, when he offered up himself.—Heb. vii. 27. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God."—Heb. ix. 14. It is a consolation to us to know that the old, tried servants who have lived and are gone before us, entertained the same views. The poet says,

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

In covenant from of old,  
The sons of God they were;  
The feeblest lamb in Jesus' fold  
Was bless'd in Jesus there."

David must have had a wonderfully sublime view of the glorious doctrine when in his praise to God he uttered the words, "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Again, Christ is represented as the Head of the church, or the Head over all things to the church, which is his body.—Eph. i. 22, 23. "Now ye are the body of Christ, and members in particular."—1 Cor. xii. 27. Now it is reasonable that the body stood in vital relationship or union with the Head, as long as the Head existed; otherwise the body of Christ always has been and will be incomplete until the last earthen vessel is brought in. Now may the Lord bless us and keep us, and all who are united in love to him in this world, from all iniquity, and finally bring us into his presence in that world that shall never end. Amen.

J. G. FORD, Mod.

URIAH TRUMBO, Clerk.

(Written by Elder Wootson Welton.)

DEARLY BELOVED BRETHREN IN CHRIST JESUS:—As it has been a custom of long standing to have a Circular Letter accompanying our Minutes, and as I was appointed by the Association last year to write one, I present you with the following: "And thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 21. The mission of Jesus into this world is expressed by his name. We will first notice some things in connection with his people. When were they his? We answer, From eternity. He is the same yesterday, to-day and forever. He tells us that he was ever with the Father, and his delights were with the sons of men. What has he done for his people? He has saved them; not saved them in, but from their sins, as the text declares. When did he save them? When they repented? No. He saved them when he gave his life a ransom for them; and it only remains for that blood to be applied to

them, in order to their knowledge of eternal life: as he says, "I give unto them eternal life, and they shall never perish." This application of the blood to them is here in time when they are quickened into divine life by the Spirit. They are quickened from dead works, to serve the true and living God. A living principle, called faith, is implanted within them, which is said to be the gift of God, of which Jesus is the author and finisher. This principle produces a godly sorrow, which worketh repentance, not to be repented of. We find that they were created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. These works are the fruit of faith which is from God, and not faith as a fruit of the works of the creature. Well has the apostle said, "By grace ye are saved, through faith." Faith is the medium through which this salvation reaches the creature and saves them from their sins. This is a salvation wrought out by and complete in Jesus, and is applied to his people in his own appointed way, as demonstrated in the gospel.

Dear brethren, we have only glanced at the subject under consideration. Farewell.

WM. A. MELTON, Mod.

JEHU BYRNSIDE, Clerk.

#### CORRESPONDING LETTERS.

*The Mad River Old School Predestinarian Baptist Association, while in session with the Jennings Creek Church, Van Wert Co., Ohio, sendeth christian salutation to the Greenville Association, with whom we correspond.*

DEAR BRETHREN IN CHRIST:—

We are truly glad of your letter and messengers, which came in the fullness of the gospel, trusting in God alone, and renouncing all agencies and instrumentalities of man as idolatry. We also, with you, try to advocate the sovereignty of God, our only Savior, the Lord Jesus Christ, and him crucified, as the Head of the body, to wit, the church, who were chosen in him before the foundation of the world. And because of that eternal oneness of Christ and the church, the broken law of God was perfectly satisfied with the sacrifice found in the person of Jesus Christ, not as a substitute, but as the Head. We desire a continuation of your correspondence.

J. G. FORD, Mod.

URIAH TRUMBO, Clerk.

*The Regular Baptist Association called Pocatalico sendeth greeting to the associations with whom she corresponds.*

DEAR BRETHREN IN CHRIST:—

We feel thankful to the God of all grace that we are spared through another year, and that we have been permitted to meet again in an association. We have been comforted by the counsel of your messengers and ministering brethren, and do earnestly hope that our love and fellowship may continue. We desire that you continue your correspondence with us. Farewell.

WM. A. MELTON, Mod.

JEHU BYRNSIDE, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1885.

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

## DUTY OF DEACONS.

"For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Timothy iii. 13.

In compliance with several requests we submit the following thoughts on this subject, claiming for them no authority beyond what results from their being found in accordance with the law of the King of saints as recorded by his inspired apostles. One general characteristic of those who are qualified of God for using this important office well is their deep and sincere feeling of personal unworthiness. Without this qualification it is impossible that they should be prepared to render any service to the church, which is the body of Christ Jesus, the fullness of him that filleth all in all.

In the kingdoms of this world those who hold official positions are regarded as exalted above their fellows; as the Lord said to his disciples, when there was a strife among them which of them should be accounted greatest, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve."—Luke xxii. 25, 26. This precept is enforced by his own example, so that its observance is only obedience to his command, "Follow me." Whether it be as an evangelist, prophet, pastor, teacher or deacon that one of the saints is called to serve in the church, it is not that he is exalted above those whom he serves; but in fulfilling the work to which he is called by the King in Zion he is himself highly honored. This is one peculiarity in the kingdom of Christ. Whether in enduring affliction, or in laboring in obedience to his commandment for the benefit of the members of his kingdom, all the service rendered is itself the richest reward to which the humble child of God can possibly aspire. In the experience of the saints this truth is attested. When the love of Christ has moved one of his children to serve another, either by ministering comfort mentally or by relieving temporal needs, why does the one who has rendered the service feel melted down in adoration to God for the privilege of serving his saints? That feeling of unworthiness is itself the seal of divine approval, and causes the favored saint to adore the riches of that grace by which he has been honored to serve one of the dear subjects of the redeeming love of God. In this way the obedient followers of the Lamb say, "Not unto us, O Lord, not unto us, but unto thy

name give glory, for thy mercy, and for thy truth's sake." It is not merely from a sense of duty that they thus ascribe glory to God. They are led by the Spirit to see their own vileness and unworthiness, and this causes them to confess that it is all of the grace of God that they are enabled to enjoy the privilege of serving the Lord Jesus in rendering service to those little ones which believe in him.—Matt. x. 42; xviii. 5, 6; xxv. 40.

It may seem incredible that the disciples of Jesus, whose hope is in the unspeakable riches of divine grace, should need the instruction given by our Lord, "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. Such is the vanity of man that even this instruction is indispensable for the perfecting of the saints. Even Paul confessed that he had become a fool in glorying, although he expressly disclaimed all credit in himself, saying, "I labored more abundantly than they all; yet not I, but the grace of God which was with me."—1 Cor. xv. 10; 2 Cor. xii. 11. So that it cannot be that the most careful diligence in using the office of a deacon well can authorize one to glory in himself, or exempt him from the confession that he is an unprofitable servant to the Lord.

The duty of every saint is neither more nor less than the full enjoyment of the liberty wherewith Christ has made us free; "for, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. v. 13. As this mutual service is to be rendered only "by love," it must be that willing obedience which results from the Spirit of Christ in them working both to will and to do of his good pleasure; this is just as the psalmist was inspired to sing, "Thy people shall be willing in the day of thy power." "And where the Spirit of the Lord is there is liberty." While it is enjoined upon the disciples of Christ that they should by keeping his commandments manifest their love to him, that injunction imposes no obligation to render any unwilling service; for without that charity which is the love of God, no literal observance of any command is obedience to our Lord. Such service can amount at best only to a hollow mimicry of the willing obedience of those who are led by the Spirit of God, and it is but "as sounding brass, or a tinkling cymbal." The law of a carnal commandment might be obeyed in literal conformity to its injunctions, without any love to God in the heart; so that no charge could be brought against an obedient Jew so long as he fulfilled the letter of that law. In this sense Saul of Tarsus was "blameless."—Phil. iii. 6. But the law of the Spirit of life in Christ Jesus is only fulfilled by that righteousness which exceeds that of the Scribes and Pharisees, as it is

written, "Behold, thou desirest truth in the inward parts."—Psalm li. 6. Without this no works are acceptable in the sight of God. All the works of the saints which are prompted by love to God are acceptable; for "love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. xiii. 10. The only sense in which the saints may be said to have any duty to perform, consists in their being bound by love to God to yield obedience to this perfect law of liberty which is written in their new heart by the Spirit of Christ; and in this duty they glorify God, because their love to him and to one another in him is the effect of his great love which is shed abroad in their hearts by the Holy Ghost which is given unto them. Their love is the "much fruit" which they bear, whereby the Father is glorified.—John xv. 8. No higher duty than this can rest upon the saints, and they know no sweeter privilege than the cheerful fulfillment of its utmost requirement.

In considering the peculiar character of the kingdom of Christ it is clear that it is indeed "not of this world." Its law is not adapted to an earthly people, and its blessings are not such as the carnal heart can desire. The mark which identifies the living subjects of this glorious King is set upon them by the holy Spirit of God, and is shown by the effect which it produces in causing them to hunger and thirst after righteousness. In this they are distinguished from all others. For the comfort of this peculiar people in their earthly sojourn our heavenly King has ordained the visible organization of his church. He has given the perfect law for her order and discipline; and the gifts requisite to her perfect development are all reserved in his own keeping, and bestowed as seems good in his sight. In the distribution of these gifts the wisdom of men and even the natural reason of the saints finds much to murmur against; but they all are set in the body, the church, as it has pleased him by whom they are given. Unquestionably God has given to each of his redeemed people just that measure of strength which is suited for the benefit of the church and for his own declarative glory. Yet to our limited sight it often seems that all is wrong, and we complain bitterly of our own insufficiency for the things to which we are called. In having no confidence in the flesh this complaint is consistent with truth; but in calling in question the faithfulness of God, in whom is all our sufficiency, we are yielding to unbelief. Whether it is the ground of our hope concerning which we are tried, or the particular gift committed to us to profit with all the church, we are not wise in measuring our evidences by what reason can see. The first point to which each saint should look in examining himself as to the gift within him, is to see that he is subject to the church; "yea, all of you be subject one to another, and be clothed

with humility; for God resisteth the proud, and giveth grace to the humble."—1 Peter v. 5. It is very likely to be the carnal mind which leads one to disregard the judgment of the church in relation to his gift by persisting in opposition to the church either in claiming the gift, or in mistaken modesty refusing to serve the church in the position to which the mind of Christ in his saints has called him. It may be possible, but it is hardly probable, that the whole church is mistaken in regard to the place in which a member is fitted to serve. At least, one should carefully try the spirit which leads him to take a position against the decision of the church.

From the foregoing considerations it will be understood that we very much doubt whether the church will be likely to mistake the gift of a member whom she calls to serve as a deacon. It would certainly be more probable that the one member should err. The principal qualifications of a deacon are the characteristic marks which are becoming in every saint. The name is itself indicative of the duties involved in the office; for the original word from which the word *deacon* is translated and derived is seven times in the New Testament translated *servant*, and once it is applied to "Phebe our sister."—Rom. xvi. 1. The duty of a deacon then is to serve the church in any way which may be required, and in all things to be subject to the directions of the church so far as they may be consistent with the supreme law of Christ. Only three times is the same word (*diakonos*) translated by the word *deacon*. The corresponding verb (*diakoneo*) is used twice 1 Timothy iii. 10, 13, where it is rendered by the phrase, "use the office of a deacon." Neither of these passages imply any other meaning than that which is expressed in those passages where the word is translated *servant*. As there is no special instruction given in the Scriptures as to the particular duties devolving on deacons, many have supposed that the seven men chosen to attend to the daily ministration were deacons.—See Acts vi. 1-6. But while it is true that they were servants of the church, they are nowhere in the inspired record called "deacons." The compilers of the Bible have given them that title, but it is without the shadow of inspired authority. Those men of honest report were subject to the church, and in serving with the ability given them they presented an example worthy of imitation by all the saints in whatever position they may be. In the light of the Scriptures it is plain that deacons are required to be possessed of qualifications which are never found in the natural man. These requisite characteristics are specified by inspiration, 1 Timothy iii. 8-13.

While a brother who has been chosen to serve as a deacon is trembling under a sense of his unworthiness and insufficiency, there is no danger of his falling into condemna-

tion. That distrust of self must be forgotten before he can be so vainly puffed up in his fleshly mind as to require that severe discipline by which Peter was converted from self-confidence and enabled to strengthen his brethren.—Luke xxii. 31, 32. The law of Christ reigning in his people causes each in lowliness of mind to esteem other better than himself.—Phil. ii. 3. While under the control of this spirit of humility there is safety for the deacon or any saint; but when the tempter has deceived them, and they are betrayed into being proud of their humility, then they can do nothing that is in obedience to the law of Christ until they are first redeemed with judgment and purged from their confidence in the flesh. May the abundant grace of our Lord Jesus ever keep the deacons and all the saints in the valley of humble trust in his salvation, and to his name be glory evermore. Amen.

#### JOHN XXI. 15-17.

DID the word "these," in John xxi. 15, refer to the fishes or to the other disciples? Please answer through the SIGNS OF THE TIMES.

Yours truly, ELIJAH HOLEMAN.

BELFAST, July 10, 1885.

#### REPLY.

"SO WHEN they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

We can give only our own understanding of this record; and while our inquiring friend is welcome to such thoughts as we have, it is not claimed that we are infallible. In examining the subject it will be observed that when the Lord told his disciples that he was about to go where they could not come, Peter had professed to be willing to lay down his life for Jesus' sake.—See John xiii. 36-38. The commandments of Jesus were to be kept by those who loved him.—Chapter xiv. 15. He had directed them to tarry in Jerusalem until they were endued with power from on high.—Luke xxiv. 49; John xiv. 26; xvi. 7. Now, Peter had left the city when he was directed to tarry, and gone back to the business from which the Lord had called him, and in so doing his action declared that he loved the fishes more than he loved the Lord. The thrice repeated question, "Lovest thou me?" might well bring grief to him in view of his present occupation when the Lord came to him. It implied that Peter's love did not appear in his disobedience. We have never found that the Spirit of Christ sought invidious comparisons among his disciples, as if one could be loved in spirit more than another. Paul reproveth that strife when it arose among the primitive saints.—1 Cor. i. 10, 11. The refer-

ence to the fishes might well recall to the mind of Peter his professed devotion to his Lord, and bring him to that repentance which the risen Jesus is exalted to give to Israel with the forgiveness of sins.

The question is not, "Lovest thou me more than these love me?" But the clear meaning of the inquiry is, "Do you love me more than you love these?" It is plain to our understanding that the question conveyed a reproof of the disobedience of Peter, and the repeated injunction, "Feed my lambs," and "Feed my sheep," is in accordance with this view.

The lesson taught to all the followers of Jesus in this record is also consistent with this construction of the question. We are not called to mourn that we in truth love any saint too much, nor is that love ever separated from the love of Christ. There can be no degrees of comparison in that perfect love which is the fruit of that Spirit of which every child of God is born. Nor is any caution given the saints to guard against loving one another too fervently. On the other hand there are many admonitions given them, such as, "Love not the world, neither the things that are in the world."—1 John ii. 15. "Set your affection on things above, not on things on the earth."—Col. iii. 2. All these directions forbid that the saints should love worldly gain or comfort (as represented by the fishes in the text) more than the approval of the law of Christ. By sore experience we have learned the grief of being found guilty of the same unfaithfulness to our Redeemer, of which Peter and those with him were convicted by the searching question of our Lord. Our grief was not that we had loved the brethren too well; but the bitterness of our sorrow was and is that the love of the world and of selfish enjoyment, like evil weeds in a garden, choke the development of the love of Christ in our everyday walk and experience.

With this understanding of the lesson which our exalted Savior so impressed upon his disciples, it is of the utmost importance that every saint should in every word and act heed the admonition so gravely written by Paul, "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 20. Profession of love to Christ is vain while in works we refuse to obey him; therefore every one who calls Jesus Lord should examine himself whether his love is manifested in the way which is enjoined by the King in Zion, that is, by implicit obedience to his commandments as he has said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." If our earthly interests receive our first consideration and service, the ques-

tion must bring on us the conviction that we do not love Jesus more than we love those interests. May the power of divine grace ever enable all who love him to answer this searching inquiry by an obedient walk, to the declarative glory of God and to their own comfort and peace. Does our unknown inquirer say by his walk that he loves Jesus more than earthly things?

#### MARRIAGES.

At the residence of the bride's mother, Mrs. William Hallock, in Middletown, N. Y., Sept. 30, 1885, by Elder Benton Jenkins, Mr. Melvin J. Edwards and Miss Frona Horton Humphrey, both of Middletown, Orange Co., N. Y.

#### OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—By request I write a notice of the death of our dear sister, **L. Catharine Williams**, who died March 5, 1885. Her disease was said to be pneumonia and asthma. She suffered a great deal of pain during the time of her sickness, but said it was all right, if it was the Lord's will. The subject of this notice was a daughter of William and Gertrude Laws, deceased. She leaves two brothers, one sister and nine children to mourn for her, besides the church and other relatives, who feel that her loss to them cannot be filled. She was baptized by Elder Durand, April 16, 1877, in fellowship with the church at Salisbury, and was an exemplary member up to the time of her death. Her seat was always filled, unless prevented by sickness in her family, and she was always ready to help her church when there was need for it; also the poor and afflicted ones she did not forget, as many can testify. Her house was a home for the Old School Baptists at all times. They were sure to find a welcome reception. Everything was done for her that skillful physicians could do, and her children were kindness itself. They nursed and waited on her with much patience and tender care, and thought that they could not give her up; and when the end came they were crushed to the earth with grief. I witnessed her death; it was the most calm and peaceful departure that I ever saw. She was unconscious most of the day on which she died, but did recognize her brother James that morning; but as the end approached she fell into a slumber and lay as one in a sweet sleep, and thus passed away, without a struggle to mar the deep solemnity with which we were surrounded, as we gazed upon that form we loved so well. In the first part of her sickness she had a very severe attack, and when she recovered somewhat she said to Maggie, "If I have another bad spell, I want you to send for sister Lowe and sister Clarisa Adkins. In a few days she was worse again, and they were sent for. She told them when she was better, "O I did not want to die with none of my people around me, or those I hope are my people." She said she wanted to live awhile longer, if it was the will of the Lord; if not, it was all right. She told sister Lowe that her Savior was precious to her. She was buried on the seventh of March, at her home place, and was followed to her last resting place by a large number of her friends and neighbors. Elder Poulson preached a very comforting sermon from the words, "For I am now ready to be offered, and the time of my departure is at hand."—2 Timothy iv. 6. Also, he read the fifteenth hymn of Beebe's Collection,

"Keep silence, all created things,  
And wait your Maker's nod;  
My soul stands trembling while she sings  
The honors of her God."

It did not seem possible for me to keep silence. One was taken that I loved so well, as a sister in the church, as well as in the flesh. I had learned to look to her for counsel, and to go to her in confidence. The more I saw of her, the more I loved her. The trials she passed through were many and severe, but her trust was in him who is a father to the widow and orphan. Her hus-

band was taken from her about seven years ago; since then she has had many cares and anxieties upon her mind. She was a thorough business woman, carried out every wish of her husband, settled up his affairs satisfactorily to every one, and left quite a large estate to be divided among her children. She had the pleasure of seeing her oldest daughter a member of the Old School Baptist Church, which gave her great satisfaction. More of them love the cause which she espoused; they love it in secret, but it is known to the great I Am, the God she loved. In his own appointed time he will bring them out to bloom as lilies in his garden. The lilies of God's planting are taken from us by his own almighty arm, to bloom in his paradise above. So we believe it to be with our sister, that she was taken from the evil to come. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Sons of God by blest adoption,  
View the dead with fearless eye;  
What is thus sown in corruption,  
Shall in incorruption rise."

CORNELIA LAWS.

It is with a heart of bitter grief and sorrow that I attempt to write for publication the death of my dear husband, **Noah Meeks**, who died at his residence in Geneva County, Ala., April 15, 1884, with hemorrhage of the kidneys, aged fifty-three years, one month and fifteen days. He was born in Emanuel County, Georgia, moved with his parents when a boy to Sumter County, Georgia, and there grew up to manhood, and married N. A. Rivers; moved to Alabama in 1869, where he resided up to his death; joined the Missionaries in his twenty-third year, but became so much dissatisfied with them that he did not call for his letter when he moved. He was truly a Predestinarian Baptist in faith, but never attached himself to the church of his choice, but would have done so, I think, had he been spared to live. He was truly a good man, a devoted husband, a kind neighbor and friend, as many can testify, upright in all his dealings with his fellow-man, and had the confidence and good will of all. How calm and peaceful he looked as he lay in the cold arms of death. He passed away without a struggle. Just as the last flicker of life was going out, his whole countenance lit up with a radiant expression. My sister said that she had never witnessed such an expression on a dying countenance, and said it seemed to her that if she could die in that way she would not mind to die. So went out my dearest friend and bosom companion. There is none that knows how bitter is the cup but those who have had it pressed to their unwilling lips. I desire to be reconciled in this my great bereavement, but find it hard from the heart to say, Thy will, O God, be done. I am left with two adopted boys, together with our friends and relatives, to mourn his departure, but not without hope.

ALSO,

My dear sister, **Mrs. Rebecca H. Felts**, departed this life November 7, 1884, aged fifty years, eight months and four days. She had been afflicted in both legs about thirty-one years with that painful disease, milkleg. They had been ulcerated, running sores for over twelve years. But the immediate cause of her death was paralysis. She was stricken in her right side soon after the death of my husband, but was able to be up and about as usual. At times she could scarcely talk, and complained of numb feeling in her whole side. When stricken in her left side, she was stricken speechless and helpless in one day after the second stroke, and lay in that condition eleven days lacking a few hours, without taking anything only in a fluid state. If she recognized any of us, we never knew it by sign or gesture. She joined the Primitive Baptist Church in July, 1834, and was baptized by Elder S. Kilpatrick. She was truly a good woman, patient in her great and tedious affliction. I never heard her murmur or complain. She said she was willing to suffer all the will of the Lord in this world, and felt thankful for all the blessings that she received at his hands, even for her affliction. She said to me during the evening that she was taken speechless, (for her speech held out one day after she was stricken), "I

thought my time had come." I said, "Were you afraid to die?" She said, "I was not afraid to die." I replied that it would be midnight darkness to the one left. She said, "I do not want you to grieve after me, for you ought to rejoice when I lay this old afflicted body down; and all I can say is, that I hope the good Lord may take care of you as you have of others." She had been with us about fourteen years, her husband having died during the late war. She was left with plenty to live on, but was defrauded out of it by unfair dealing. It was her chief delight to talk of the mercy and goodness of God. She said she had been dealt with as a petted child; that the good Lord had given her many sweet morsels. He had given her faith to hope in his mercy, and amid her great suffering he had given moments of rest and strength to bear all that he was calling on her to pass through. Truly she had waded through deep and trying afflictions, but the Lord strengthened her and made her bed in all the long weary years of her affliction. In the death of my husband and sister, I have lost my dearest earthly friends, and am left alone with two adopted boys, together with our friends and relatives, to mourn, but not without hope; for both their lives were living epistles of the pure in heart. O my friends, pray for me in this my double bereavement, that I may be reconciled to God's will. I try to be, but O how hard, when death tears our loved ones from us, to be resigned. The Spirit of reconciliation comes, like every other blessing, in the appointed time. How I miss their cheerful words and pleasant smiles; but it is God that has bereft me. "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."

N. A. MEEKS.

**Elder William Anderson Thompsen** was born in Pittsylvania County, Va., Oct. 12, 1803. He was married to Mary E. Burger, Oct. 12, 1819; moved to Henry County, Indiana, in 1831. In 1833 he moved to Wayne County, Ind. In 1835 he moved back to Henry County. In 1841 he moved to Madison County, and in 1866 to Sullivan County, and in 1880 to Vigo County. His first wife died May 2, 1864, and he was again married, to Sarah Richards, Oct. 29, 1864. By his first wife there were fifteen children—ten boys and five girls; also two children were born to him by the last wife, both of which died in infancy. He was licensed to preach in 1833, and in 1841 was ordained. He had the care of four churches during the greater part of his life after his ordination. He was twice a member of the State Legislature, and twice he served as County Commissioner. He was also appointed marshal of the 11th congressional district by Gov. Wright, in 1856. He died May 21, 1885, of consumption, after a confinement of five months. He was well established in the doctrine of salvation by grace, and was much loved by the brethren. He belonged to the Hartford Church, when he died, which he had the care of from its constitution till his death. He was highly esteemed by this church. We remember him as a good brother, who loved God's precious cause. I visited him during his last sickness. He spoke hopefully of his prospects of eternal rest. He exhorted me to stand firm for truth. He often said to me, "I am just waiting the Lord's time, when I shall be at rest, and done with sin and trouble." His last words were addressed to his wife: "Mother, I shall soon leave you, to go where I shall have none to praise but Jesus;" and so ended his earthly career, and he joined the hosts above. We miss him much. He was a pleasant ministerial companion, and had a blessed gift in exhortation, which will be much missed; but we hope the Lord will supply his place.

His remains were buried in the cemetery at Anderson, Madison County, Ind., by the side of his first wife. He leaves a great many grandchildren and great-grandchildren, as well as his children and wife, to mourn their loss. We can only point them to the Lord, as the only one who can care for them all. The widow has our sympathies. May the Lord be a husband and a friend to

her, to guide her along the stream of life. None can fall whom the Lord upholds. Let us all trust him, especially in the hour of trial.

J. H. OLIPHANT.

BUENA VISTA, Ind., Sept. 2, 1885.

It becomes my mournful duty to write for publication the obituary of my dear father, **Caleb Van Velsan**, who departed this life June 18, 1885, aged seventy-one years, two months and six days. Father was born in Olive, Ulster Co., N. Y., where he resided most of the time until the fall of 1880, when with mother and myself he came to Kansas to live, that he might spend the remainder of his days with or near his children, several of them having preceded us here. Father united with the Old School Baptist Church of Olive and Hurley, in Olive, N. Y., in the fall of 1868, and was baptized by Elder John A. Badger, of Maine, and remained a worthy and consistent member of the same until he was released by death to join the church triumphant. He was a man of more than ordinary mental activity. The Bible was his reading book, and salvation by grace the theme he always delighted to dwell upon. He always expressed himself as willing to depart, and as waiting the summons to go home. He had been failing in mind for some time, but remained well physically until about four weeks previous to his death, when he broke down entirely in mind and body. The doctors called his disease softening of the brain. It would have been a great comfort to us if he could have kept his mind, so that we could have talked to him of his departure; but the all-wise God willed it otherwise, and we desire to bow in humble submission to his will, knowing that he doeth all things well. Father has left a wife and eight children, a dear aged sister, besides the church and friends, to mourn their loss; but we sorrow not as those who have no hope, for we believe that our loss is his eternal gain.

Your afflicted and sorrowful little sister,

SARAH A. VAN VELSAN.

GARNETT, Kansas.

**DIED**—Near Longwood, Fayette Co., Indiana, September 31, 1885, **Mrs. Nancy L. Benedict**, wife of John Benedict, in the sixty-fourth year of her age. She was born in Kentucky, November 22, 1821, moved to Fayette County, Indiana, with her parents, when about four years old. When twelve years old her mother died, leaving the entire care of the family on her. She was married to John Benedict May 28, 1844. She joined a Baptist Church when quite young, but the church soon after dissolved, and at her death she was not a member of any church. She leaves a husband and six children to mourn their loss. The link in the chain that encircled the family tie is broken. With grief and tears we must bow submissively and say, Thy will, O Lord, be done. She expressed herself to a member of the family some time before her death, that she did not want to get well; that she would rather depart and be at rest. Her afflictions, troubles and trials were many, but the Lord has delivered her out of them all. Her husband has lost a kind, affectionate wife, and her children a loving, indulgent mother. She was very fond of reading the SIGNS OF THE TIMES, which was furnished her by kind relatives and friends. May the saving grace of God reconcile and comfort us all in this sad afflicting bereavement. A very affecting and appropriate discourse was delivered by Elder H. D. Conner, at Wiley Chapel, near her late home, on the fourth instant, and her body laid in the tomb to await the resurrection morn. The text used was 1 Peter i. 23-25.

"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 our wrongs shall 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."

"Submissive to thy will, O God,  
We all to thee resign,  
And now before thy chastening rod  
We mourn, but not repine."

R. M. B.

**DIED**—Feb. 11, 1885, at her residence near Pennington, Mercer Co., N. J., **Mrs. Mary Phillips**, wife of David Phillips, in the seventy-first year of her age. She was the daughter of Deacon Henry and Rebecca Blackwell, who were extensively known among the Old School Baptists. Sister Phillips was baptized by Elder C. Suydam, in the year 1844, in the fellowship of the Second Hopewell Church. She was a very amiable person and adorned her profession by a well ordered walk and devotedness to the cause she had espoused. Her ornaments were a meek and quiet spirit. She always showed her faith by her works, always willing to assist liberally in the temporal wants of the church, and felt it her duty and privilege to help support her pastor yearly without fail. For many years she always filled her seat, and enjoyed meeting with the church and hearing the gospel; but on account of her poor health she has been deprived of such privileges generally for several years. She was able to be about the most of the time until two or three days before her death, when she was taken with pneumonia and died quite unexpectedly to us all. She leaves a husband, four brothers and numerous relatives and friends.

Her funeral was attended by a large circle of acquaintances. May this bereavement be sanctified to the church of which she was a member, is the prayer of your brother,

JAMES H. HILL.

SEPTEMBER 20, 1885.

At the request of the bereaved friends I send a notice of the death of **Mary E. Dickerson**, daughter of Burton and Hetty A. West. The subject of this notice was born September 10, 1866, and died August 22, 1885, aged eighteen years, eleven months and nineteen days. I was personally acquainted with the deceased. She never made an open profession of religion, but seemed very much interested in the conversation of Old School Baptists. I visited her father's house considerably, and always when her mother and I would be talking she would seem to listen with intense interest; and if there was singing to be done, she was always ready to help, and would often name certain hymns, and seemed to be interested in them. She seemed to have no faith in any other than the doctrine of the Old School Baptists. The deceased was sick but a short time. A few hours before she died she commenced singing to her mother the hymn,  
"O how happy are they  
Who their Savior obey."

She would sing a little, and then stop and say, "O, I could sing it, but I am so weak." She seemed conscious to the last, told her mother that she was going to die, and tried in her last moments to show her mother the New Jerusalem and the pearly gates. She wanted her mother to take her by the hand, and said, "O mother, do not go too fast: I am weak. We will be there directly." She would clap her hands and tell her mother, "O, I feel so good." We feel that it is our loss and her gain, and do not feel to mourn as those that have no hope. May the God of all grace be with and support the bereaved ones and reconcile them to his will, that they may say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Yes, it is the Lord; let him do what seemeth him good.

Yours in hope of eternal life,

DANIEL J. STATON.

Our brother, **Jacob Hauger**, died at his home near Shepherdstown, West Virginia, December 28, 1884, in the ninetieth year of his age. Brother Hauger was a member of the Mill Creek Old School Baptist Church, of Berkley County, Va. He was always ready and willing to give a reason of his hope of an interest in that finished work of Christ for all of them that the Father had given him, feeling assured that unless he was one of that number he had no where to rest that little hope; it was in that finished and com-

plete work of Christ Jesus, the Savior of sinners. The nearer our brother approached to the grave, his hope seemed to be more firmly established in the doctrine of salvation by grace, and that the Lord our God has all power in heaven and on earth to do with his creatures as he sees fit and proper. So our brother quietly and peacefully passed away, and, we hope, from a land of sickness and death, in the hope that when the graves shall be called to give up their dead he would arise from a mortal to an immortal state, to dwell and be forever with the Lord.

Yours in hope,

THOMAS H. CRAMPTON.

My husband, **William Beauchamp**, departed this life after a painful illness of long standing, July 9, 1885. He had chronic diarrhea since the late war, and something like paralysis for the last two years. His sufferings were terrible at times, which he bore patiently. The Lord saw fit to reveal himself in the forgiveness of his sins, the fairest among ten thousand, and altogether lovely. He often said, when he was suffering so much, "My Master will not send more than I can bear." He was a friend to the Baptist people. Although my loss is great, I have a hope of meeting him in a better land. He was fifty years old last Christmas. He leaves a lonely companion, one son and one daughter, with brothers, sisters and many friends, to mourn their loss.

Your sister in much sorrow,

CLARA BEAUCHAMP.

### ASSOCIATIONAL.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Broad Creek, Sussex Co., Del., commencing Wednesday after the third Sunday in October, 1885.

T. M. POULSON, Mod.

P. W. HALL, Clerk.

### YEARLY MEETINGS.

OUR yearly meeting is appointed to be held at Welsh Tract this year, to commence on Saturday before the third Sunday in October, at two o'clock p. m., and continue until twelve or one o'clock on Monday. We hope that a good many brethren and friends will come and see us. Those that contemplate going to the Salisbury Association will remember that it convenes on Wednesday after, at Broad Creek, Sussex County, Del. It will be a continuous trip. Those coming through Philadelphia will take the train at Broad Street Station, either at nine or twelve o'clock on Saturday. Both trains will be met at Newark, Del. Those coming by way of Baltimore will take the train leaving Baltimore a little before ten o'clock, arriving at Newark at 11:27. Those coming up the Delaware R. R. should come early Saturday morning, to connect with the Delaware City R. R., or on Friday afternoon. If any one should think of coming that needs further instructions, please write to me at Newark, Delaware. The brethren in the ministry are especially invited to come, and we hope many of them will have it in their hearts to do so.

JOSEPH L. STATON.

THE Old School Baptist Church of Lexington, N. Y., have appointed their yearly meeting to be held on the first Saturday and Sunday in November, 1885. A general invitation is extended to our brethren and friends.

WM. P. KIRK, Clerk.

### TWO DAYS MEETINGS.

THE Mount Zion Church have appointed a meeting to be held in their meeting house in Loudoun County, Va., on Wednesday and Thursday, October 21 and 22, 1885. Brethren coming from a distance will come to Leesburg by R. R. via Washington or Alexandria, on Tuesday before the meeting, and will be met by conveyances to take them to the meeting. An invitation is extended to all who may desire to meet with us.

J. N. BADGER.

OUR yearly meeting will be held on the 14th and 15th of October, being Wednesday and Thursday after the second Sunday. Brethren and friends who love the truth are cordially invited to meet with us. The friends will be met at the depot on Tuesday, on the arrival of trains from east and west, and cared for by the friends.

G. M. FRENCH, Clerk.

OTEGO, N. Y.

THE Old School Baptist Church of Columbia will hold a yearly meeting at their meeting house at Kelly's Corners, Mich., on the county line between Jackson and Lenawee Counties Michigan, commencing on the first Saturday in October. All coming from the east and south will come to Toledo, and there take the Michigan Southern R. R., and take a ticket to Napoleon. Those from the north and west will also come to Napoleon.

WM. S. CARPENTER, Clerk.

THE Olive and Hurley Church have appointed their annual or two days meeting to be held on the twenty-first and twenty-second of October, 1885, at their meeting house, where they hope to meet as many brethren and friends as can come; also ministers and brethren from abroad are especially requested to attend. Those coming from the east on the Ulster & Delaware R. R. will stop at Olive Branch, and those from the west on the same road will stop at Shokan and Brown's Station, the day before the meeting, where they will be met and cared for by brethren and friends.

A. BOGART, 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.

**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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Address J. B. HARDY, Dowell, Edwards Co., Kan., or this office.

**THE EVERLASTING TASK FOR ARMINIANS,**

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address,

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

LOOK TO YOUR DATES.

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

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

**AGENTS**

FOR THE

**"SIGNS OF THE TIMES."**

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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## POETRY.

### THE SAINT'S DEATH SONG.

O DEATH, where is thy sting? O grave,  
where is thy victory?—1 Cor. xv. 55.

EARTH with its vanities no more  
Shall pain my weary eyes;  
I leave my prison for my home,  
A mansion in the-skies.

Though death extends his icy hands,  
No terror does he bring;  
O grave, where is thy victory?  
O death, where is thy sting?

All that the world calls good or great,  
Recedes before my view;  
Its honors, riches, pleasures, joys,  
Its pomps and splendors too.

All these I leave without regret;  
I go to meet my King;  
O grave, where is thy victory?  
O death, where is thy sting?

Weep not, dear friends, nor mourn for me;  
O stay the falling tear;  
The righteous in his death hath hope;  
Nothing have they to fear.

List, and my feeble death-bed song  
Shall make my chamber ring;  
O grave, where is thy victory?  
O death, where is thy sting?

My resting place, the lonely grave,  
No terror has for me;  
'Tis but the passage to the skies  
To immortality.

Entranced with thoughts of Jesus' death,  
I can with rapture sing,  
O grave, where is thy victory?  
O death, where is thy sting?

Through fields of light and joy and love,  
Untiring I shall roam,  
When I have pass'd the pearly gates,  
To my eternal home.

Angels shall roll the portals back,  
And I in glory sing,  
O grave, where is thy victory?  
O death, where is thy sting?

L. A.

### LORD, MEET ME IN THE VALLEY.

WHEN trembling nature fill'd with dread,  
And death's stern rod shall smite my head,  
When my last foe tempts to despair,  
Then in the valley meet me there.

O meet me in the vale of death,  
When thy decree demands my breath;  
May thy sweet Spirit me supply  
When nature sinks and flesh must die.

Lord, meet me in the valley's gloom;  
How blest the place! how bright the room!  
How sweet to languish and to die  
If Christ says, Fear not! It is I!

Thy mansion is prepared above,  
Builded in mercy, stored with love;  
His throne and glory you must share;  
A few more sighs ere you are there.

My hopes are fix'd. Amen, I say.  
Christ is my life, and Christ my way;  
In him all grace and bliss are stored;  
Then meet me in the valley, Lord.

My soul, though toss'd, would not despair;  
My foes must fail if thou art there.  
Without thee to supply my need,  
The valley would be dark indeed.

A. B.

## CORRESPONDENCE.

HOOPER, Neb., Oct. 7, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I have to write you to ask you to send my paper to Fremont, Nebraska, instead of Hooper, as you have been doing, I will, the Lord giving me liberty, add a few words; and as these words, "Be ready always to give the reason of the hope that is within you," have been on my mind much lately, I will try and give the reason of the hope of my calling, if indeed I have any. I received a letter some time ago from a sister, a member of the New Vernon Church, in reply to my letter to that church in May, which you saw fit to publish. It has been my intention to answer her personally; but I hope she will accept this as a reply from me. Her letter contained many comforting words, and was gladly received by me. In it she complains of many shortcomings, and of the crooked paths she has made. But in it I find the breathings of a meek and quiet spirit, one that is in submission to the will of God, and which in his sight is of great value. Precious gift indeed. O that I might claim the priceless jewel. I think if there is one thing to be desired above another, it is the meek, quiet spirit. How I should prize such a precious ornament, could I but claim it as mine, that I might be found with Mary at the feet of Jesus, listening to his blessed words. Why is it that I carry about in my body a disposition that is so unsettled, a wretched wandering mind that needs so often to be rebuked? "Martha, Martha, thou art troubled about many things," has so often to be applied in my case. What a blessed, faithful Savior, who will not entirely cut us off; for he has promised not to leave nor forsake his children, those that put their trust in him. He says they may forget him, but he will not forget them. What more can he say? In sister Manning's letter to me she says, "Please write to the church as often as you feel inclined, and rest assured it will always be gladly received by us." This was a comforting assurance to me. But in her closing remarks she uses the words of the beloved John, "These things write I unto you, that you may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." This was indeed meat and drink to my hungry, thirsty soul, and I wondered if she considered when using those words where they would lead, when taken

in their full meaning. In fellowship with the Father and his Son Jesus Christ. Of what importance. Hail sacred union, firm and strong. We hear the poet inquire, "From whence doth this union arise?" And another answers, very much to my satisfaction,

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

And as this is a subject that has been on my mind much of late, I will try and write a little about it. If we attempt to trace the important subject we find we are lost in eternity; for Paul in writing to the Colossian brethren says, that Christ is the image of the invisible God, the first-born of every creature. "For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence: for it pleased the Father that in him should all fullness dwell." If we should attempt to set in array before you our own good works, with which to justify ourselves before the holy God, I think you would soon, very soon, lose all fellowship for us. But we think we have not so learned Christ. But rather let him that glorieth glory in the Lord. In reading God's word we find that in all his doings there is a purpose. Every thing is planned with the utmost exactness of wisdom, to the accomplishment of a predetermined end. And knowing all things from the beginning, he is wise; he makes no mistakes. He wastes no effort. All things work together for good. And because he is the unchangeable God, is why the sons of Jacob are not consumed. This is the believer's only hope of salvation. Other foundation can no man build. In view of this, well may we exclaim 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!" I do not expect to be able in this letter to give you the full understanding as it has appeared to me. But to my mind the things declared by the prophets concerning the kingdom of God and the name of Jesus Christ are the same that were proclaimed by the apostles, in fulfillment of prophecy. And I also think it is important to

understand this fact, so that the position of the saints, as the descendants of Abraham, may be clearly understood, that we may see the harmony and completeness of God's plans as commenced in the days of Abraham, typified in the law, and unfolded through the prophets, and proclaimed by Jesus and the apostles. "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." The promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void and the promise is of no effect. But God gave it to Abraham by promise. If there had been a law given which could have given life, verily righteousness would have been by the law. Wherefore then serveth the law? It was added because of transgression, till the seed should come, which was Christ, the promised child. As I have already said, I think it is important to understand this, the harmony existing between prophecy and the types and shadows under the old dispensation or covenant, and of their fulfillment under the new. We see the most striking feature of the covenant made with David shine forth in Jesus, who was both the Son of God and Son of David. Jesus said to the Pharisees, "What think ye of Christ? whose son is he?" They answered, "The son of David." "Jesus saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" This was a question the Pharisees could not answer, because they supposed he was only to be a natural son of David. They could not with their understanding solve the question of Christ being the son of David by the flesh of Mary, and yet David's Lord by a higher parentage. We read that Jesus was born in Bethlehem, the city of David, of Mary, a virgin, descended in the line of David, and espoused to a man named Joseph, who was of the house and lineage of David. He was born without human paternity. His conception was due to the Holy Spirit overshadowing Mary. Therefore he is the Son of God. We cannot believe him to be Christ, if we deny he is the Son of God, who has said, "I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore. His seed also

will I make to endure forever, and his throne as the days of heaven." Now we see Jesus, as we believe him to be the Son of God, yet the very God also. For Jesus says, "He that receiveth me, receiveth him that sent me," and he certainly was sent of God. This leads us to inquire, For what purpose did he come? He says, "Lo, I come: in the volume of the book it is written of me, to do thy will, O God." And when his soul was troubled, he said, "Father, save me from this hour: but for this cause came I unto this hour." And also, "This is the will of him that sent me, that of all that he hath given me I should lose nothing, but should raise it up at the last day." He says, "I pray not for the world, but for them thou hast given me out of the world." "I am come that they might have life;" that eternal life which is hid with Christ in God. But for us to say that he came to make salvation possible, or on conditions, as some contend, is but to trifle with God's word, and would make God the author of confusion. What a parody of words to say that for all he died should live, and then to say he died for all mankind, or every man, and then admit that all do not live. Then certainly Christ must have died in vain for some. How could it have been raised a perfect body? What a monster or dwarf they would make of that body which was raised in such perfection, under this idea, with one member added to, or perhaps several lacking. May God save us from such delusion. Now we have seen the heirs of God as they stand related to Christ their living Head, and in the light of Scripture let us look at man as he is by nature, as he was created. We find that he is composed of body and soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here we find the thing that was formed of the dust of the ground was what was called man. But some will say, That was only his body. But we find no difference between man and his body. It is true it was without life, yet it was man. The life that was breathed into his nostrils was not the man. But God breathed into his nostrils, and man (the dust-formed being) became a living soul. We say a living soul; but that does not warrant us to say an immortal soul. We hear so much in these days among the popular religionists about man, the great immortal creature, that has a never-dying soul. But Solomon tells us, "That which befalleth the sons of men befalleth beasts: as the one dieth, so dieth the other. Yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place: all are of the dust, and all turn to dust again." And Paul adds his testimony, saying, "I know that in me, that is, in my flesh, dwells no good thing." Now we see man as he was created, only on an equal with the beasts that perish. Some perhaps may be terribly shocked at this idea

of man. I do not pretend to be wise, but I think it is generally admitted that Solomon was the wisest of men, and this is his conclusion. It is true that man was created upright and pronounced good; but he was not created under law, for God had not yet placed him under restraint. We see Adam and Eve in the garden, in a state of innocence; but in course of time Adam is forbidden to touch a certain tree. Not that the tree was bad, nor was there any sin in itself; but because of the prohibition it was unlawful to touch it. But before this there was no law, therefore there was no transgression, says Paul. But when the woman saw that the tree was good for food, and a tree to be desired to make one wise, she did eat, and did give to her husband, and he did eat. And it has occurred to my mind that it is here that man received the understanding that is above the beast. Then follows the consequences. Adam fell, and all his posterity fell with him; for in Adam all die. And now lest Adam should put forth his hand and take also of the tree of life, and live forever, God sent him out of the garden. If Adam had been created with an immortal soul, where would have been the necessity of sending him out of the garden, lest he eat and live forever, if he were already immortal? But it was a merciful precaution that he was excluded from the tree of life-giving virtue, and continued mortal, otherwise the world would have been peopled with undying men and women. Then what confusion and misery would have followed. Now again we see man, which is Adam only multiplied, a sinful, dying creature, driven out from the presence of God, without hope and without God in the world. But I think the saints never question the wisdom of him who knew what was in man when he created him, in providing a way that his chosen may return unto him. I have endeavored to give you what is my understanding of this way; but what does this profit one if it is only the understanding? Paul says, "Though I have the gift of prophecy, and understand all mysteries, and have not charity, [Christ] I am nothing." But the question with us is, Are we interested in this plan of salvation? Are we willing to contend earnestly for the faith once delivered to the saints, to the exclusion of all our worldly interests? If we cannot, we are not worthy to be called the disciples of Christ. And in conclusion, do I love this new and living way?

"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?

"If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly, sure, can they be worse  
Who have never heard his name.

Yet I mourn my stubborn will,  
Find my sin a grief and thrall;  
Should I grieve for what I feel,  
If I did not love at all?

Could I joy with saints to meet,  
Choose the way I once abhor'd,  
Find at times the promise sweet,  
If I did not love the Lord?"

Perhaps I have been somewhat superfluous in the use of words, and have made this too lengthy; but I hope you will bear with me, as I have not the ability to condense language and say much with few words. I trust you will not publish this to the exclusion of better matter. And now may Israel's God keep us and guide us in the right way, and save us from the delusions that are in the world, is my prayer.

Your sister, I hope,  
ABBIE CODDINGTON.

DEAR BRETHREN BEEBE:—The inclosed letter is send to you for publication, if in your judgment you think best. The writer of the letter very reluctantly gave his consent to have it published, as he had no thoughts of such a thing when he wrote it, but desired me to burn it after I had read it. Hoping it may be a comfort to some of the tried ones of God's kingdom, I desired to get his consent to have it published in the SIGNS.

Yours unworthily,  
CHARLES BOGARDUS.

JUSTUS, Pa., July 19, 1885.

ELDER CHARLES BOGARDUS—  
DEAR FRIEND:—I told you I would write a little to you if my mind did not change; but it has changed several times. Sometimes I thought I would write, and then I thought it would not interest you; but I have commenced, and I may give it up yet. One week ago to-day I felt like letting you know how I have felt for the past twenty-five years; but my learning is so poor that I may fail to make you understand me. I will try, however, to tell you a few of the dark spots in my life, and also a few of my times of rejoicing, although not daring to claim to be a child of God. Previous to the time I am going to give you a short history of my life, I had many serious thoughts; but I will not go back of my twenty-second year. I never was a profane boy or man, but I will tell you when I swore the worst a man ever did. When I was in my twenty-third year I gave my playing cards to a friend to be burned. I put a Testament in my pocket and read it at every opportunity I had, in the woods, on the mountain and sitting on the plow-beam while my team rested. I read many times with tears, so that I was obliged to stop until my tears dried before I could again see to read farther. I kept this up till a lonesome, disagreeable feeling came over me, so much so that I felt that I had not a friend on earth nor in heaven. Such a loathsome feeling took possession of me that I knew not what to do; and often I thought I could not live in that way. It came into my mind to ask Jesus to be my friend, for all others had forsaken me. So in the evening, when all was dark, I started for the woods, sighing and saying in my heart, "O that I knew where I might find him." I went into the woods until I thought no one could hear me, as I wanted to pray. I looked for a good spot to kneel,

but I found none for some time. But finally I got down by a log. When I opened my mouth and said a few words, my voice did not sound right. I was ashamed. I sighed and groaned. Everything that had happened in my life seemed to crowd my mind. All at once my mind seemed absent. I felt that I was put where I could never again see a living person. It did not seem to me that I was on earth, unless I was cast on some island, and there to remain forever. I felt it to be right, and I would praise the Lord there alone. It is difficult for me to describe my feelings so that you can realize them. Soon after this I seemed to come to myself, and found I was lying on the ground, and not banished from friends and neighbors. I went home feeling that I had friends on every hand, and my dark feelings were all gone. So months and years passed. Sometimes in meetings, when I took an interest, I had to hold myself to the seat, so that those sitting near me would not see me tremble. Thus I lived for years, until the Mt. Bethel Church seemed to be awakened, and had, as I thought, some good meetings. Those who wished to be remembered in prayer were invited to rise. After others had risen, I arose and spoke a few words, but hardly knew what I had said. Every few years some were added to the church. I was urged to join, but I told them I was not fit. It seemed to me if I was fit to be classed among christians, my mind would not be filled with the foolishness of this world. But I wished and longed that it might be right. I did not want to make a mock of religion for the world. At such times O how I wished I could see myself the worst of sinners, and feel that I would surely go to hell if not rescued by Jesus himself; for then I should know when and where the change took place. I cannot tell you how earnest I was to feel my lost condition. The time I went into the woods to pray that Jesus would be my friend, would always be present to my mind when in the meetings. I said in my mind that a great many years had passed since that night, and why should that trouble me? But it did. I tried to drive it from my mind. It troubled me so much that I began to swear in my mind. Some of the worst swearing I ever heard passed through my mind, because I could not get that time out of my mind. I wished I never had gone to the woods that night. With an oath I said, Why should that always bother me? I could not believe that at that time in the woods I had met with a change, because I did not feel myself to be such a sinner as I wished I had after I had this swearing mind. I was so burdened at this time that it seemed to me that something awful must happen to me. One night, after a good meeting, I was questioned by one of the members of the church as to how I felt; but I could not answer much, because my first visit to the woods still held to my mind. I fell behind the rest and kept alone till I got to the same

woods, when I turned into them and thought I would stay there till I felt better. I got back out of hearing and kneeled to pray. I asked Jesus to remove the thoughts that troubled me, and that I might find the Savior precious. My words did not sound right, and it seemed I could get no satisfaction. Yet it seemed that I had another mind that gave me a little evidence of the working of the Holy Spirit in my heart; then all of a sudden I cried for joy. I could not help it. In an instant these words came to my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." My next thought was, "Go on your way rejoicing; and the next, "Alas! and did my Savior bleed?" It is strange how fast these words in succession came to my mind, as plainly as if they had been spoken. I arose and went out of the woods, singing and making melody in my heart. Then I was glad that I went into the woods years before, and I did not curse or swear to get it from my mind; but I looked back to the time with comfort. When I look back to the time I had such dreadful feelings of profanity and cursing, I wonder that I was not left to myself and never had feeling again. But something which I cannot explain brought me to this same place again. Sometimes I would go into the woods to try to pray. At times I would get a little comfort, and at other times no satisfaction. When at my work, thinking of my bright spots, I would cry for joy. At other times I would feel so dark and bad that I wished some one might come and talk with me. I would look all around me to see if some one was not coming, to whom I might tell my feelings. I wanted to see some good minister or church member. O how earnest I was to get some evidence that I had a spiritual birth. It seemed to me that it was not the Lord's will, for if it was why was I so sinful, so undeserving, and so prone to sin? So I began to doubt, and to think my feelings had been for naught. I had again almost given up in despair, when on returning from a meeting the Comforter again visited me. I was returning alone, and turned from the road, and tried to pray. It was little I could say, but I greatly desired to feel as I had sometimes felt before, when suddenly the Comforter came like a flash, and I cried aloud for joy. I was filled with a satisfaction I cannot describe. I laid with my face to the ground and cried, when suddenly I seemed to see a ladder reaching from earth to heaven. On the top, it seemed to me, the Savior was on the cross, although the top of the ladder was in a thin cloud, and partially hid from my view. I rejoiced, feeling that God had not forgotten me. Again the Lord manifested himself to me, and gave me comfort. I was talking, with others, of one who touched the hem of Christ's garment, and I wished that I might have been

there and touched his garment also. In the corner of the fence I dropped down and cried to the Lord. It seemed to me I had really touched the hem of his garment and been healed. I cried for joy.

Now I have written a few of the singular experiences of my life, in as brief a way as I could, and I ask myself, What does all this mean? How often I wish I was a true follower of him who died on the cross for sinners. I think sometimes I should be the happiest one on earth if I knew I was born of God. I would not write this, but for the reason that I like to have my friends know how I feel. Please remember me.

Your friend,  
LOREN AKERLY.

ASHLEY, Ohio, Oct. 1, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Your reply to an inquirer after truth has opened up to my mind some new revelations in regard to church fellowship. It has been my belief in former days that a majority could exclude a member, but reading your reply has opened up an investigation of things pertaining to the welfare of the church of Christ; and while in reflection of the same I thought I would pen down some of my thoughts, calling your attention to write more on the subject. It is essential that we as the people of God should take heed to the order of the house of God, as well as to the doctrine. The admonition of the apostle to his son was, "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." Again, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." The apostle laid down the things to be observed, not for Timothy's sake alone, but for us also; that is, if we be followers of Christ.

I know of no better way for me to come at the subject of church order than to bring up a case that transpired a number of years ago under my observation. A member of a church stated openly and publicly before the church, at her regular session, that there were things transpiring in the church (stating what those things were) which he could not and would not fellowship. The church thought otherwise. But there must be something done, and that something we should all study, so that when we are brought to experience a similar case we will know what to do. A motion was made to exclude him, but that would not work. The members wanted time for reflection. Some thought that the brother was hasty, and would repent. The thing was left until the next meeting. At the next meeting the brother absented himself from the church. A committee was appointed to visit the brother. Now, the query is, Was the appointing of this committee a right move? We think not. The church should have investigated

the charges; and if the charges were found to be false, then and there they should have excluded the brother. But and if the charges have the shadow of coloring in them, then we might have ground for a committee. But who shall the committee be? "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church."—1 Cor. vi. 4. Then it is not the fathers and mothers in Israel; that is, if it be things pertaining to this life. But and if it be the doctrine of God our Savior, we need no committee. If thine eye, hand or foot offend thee, cut it off. It is better to enter into life halt or maimed, than to have the whole body cast into confusion.—Matt. v. 29. If a bone be broken, it may be healed; but if the break originated from disease, there can be no healing. The outer parts may appear healed, the wound closed up, but corruption is within. So with the church of God. If the wound is a doctrinal wound, it will be hard to heal, but it must be done before disorder has set in.

But to our subject. The committee visited this man, and found him set in his way. He said if the church believed so and so, he was no more of her. This goes to show that there was inward fever, and the whole body became affected. If the member had been cut off in the start, the infection would not have been so great. The committee reported back to the church, and the member was cut off, as I supposed. But, brother Beebe, according to your conclusion he was not excluded, and my reflections are that you are right; for out of sixty members, seven voted for the exclusion and four voted contrary. The man thought he was excluded. But suppose that man had taken your view of the matter, and mine as I now see it, where would it have ended? For the man had friends in the church. One brother voting for his exclusion said that he would have voted otherwise had the brother come forward and defended himself. The truth is mighty, and we cannot bury it by majorities. If we do, it will rise like an adder and bite, and woe to that man that is bitten. Trouble will get into the church. It is one of God's means in proving his people, or trying them; but when they are tried they shall come forth as gold that has passed through the fire. Trouble, more or less, has the doctrine of God our Savior connected with it. Though one may be a Diotrephe, seeking the ascendancy, he will most assuredly be denying some important point of doctrine, or mystifying the same, and thereby blinding the minds of some of the brethren and leading them astray. In a case of this kind, if a church, like a neat woman, has her house in order, a place for everything, and everything in its place, there is but little to do to maintain order; but if everything is left at loose ends, without order, from garret to cellar, when these men come along they must have the best room until the rest of the house is righted, and the result is that they

take the house with them. If there are one or two that say a word against it, they are either turned out or taken along for servants. Hence, if the majority rule is right in excluding members, the church of God would not have a showing to-day upon the face of the earth. But it is not right; it is not the law of Christ. We do not wish to be understood as saying that all minorities are right; but the church has been in the minority in all ages of the world, except where the house has been kept in order, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. So then we see the necessity of keeping the house in order, observing well the rules our Lord and Master has laid down for the government of the church. If members desire to unite with us, let us receive them upon confession of their faith, but not to doubtful disputation. See that they are legally baptized. If thy brother trespass against thee, go to him; not to the nearest and dearest friend you may have, but to the trespasser, and to him alone; for otherwise you become a transgressor, and should be dealt with by the church. If thy brother neglect to hear thee, then take with you one or two more and visit the trespasser again; and if he neglect to hear them, lay the matter before the church. Brethren, it is a straight rule. Let the brethren take a firm stand against all evil reports concerning their brethren. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." But and if a man is a drunkard, if he is an immoral man, he has no place in the house of God; but each member should be living righteously, soberly and godly in this present world, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Herein are our good works made manifest, by our orderly walk and godly conversation; and, I have thought, our faith also. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." So then, according to the teaching of the apostle James, a man's works are in accordance with his faith; and faith without works is dead, being alone. I have long ago learned that you cannot tell a man's faith by the words that he utters or speaks forth; but note the man's company that he keeps, and then you have a better opportunity to know of his faith, for some men say and do not. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." There must be something to distinguish between a true believer and the devil. Both believe in one God, both may attend the house of worship, and to all outward appearance look very much sancti-

fed; but we must follow them a little further. The one is a lover of good men, and will seek their company. He will be kind, tender-hearted, honest in his daily deportment, and will shun every appearance of evil. The other will frequent dens of vice and immorality, and will seek to wrong his neighbor; and, if he be inclined to be religious, he will speak loud swelling words, and for a pretence make long prayers, to be heard of men. Why? That he may draw men after him. But, says one, such an one is an outsider, and cannot hurt the church. Hear what the apostle Paul says about it, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works."—2 Cor. xi. 14, 15. Then he must get into the church, creep in by his cunning craftiness, whereby he lies in wait to deceive. But will he go out empty? No; he will fleece the flock. Therefore the admonition of the apostle is appropriate to us, more particularly in the ministry, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock."

Your brother in tribulation,

B. MARTIN.

HOPEWELL, N. J., Oct. 13, 1885.

DEAR BROTHERN BEEBE:—I inclose to you a letter from brother G. M. Fetter, and one from sister L. J. Dawson, which we would be gratified if you will publish in the SIGNS. So many of brother Fetter's friends are desirous to hear of him in his far off western trip, that we cannot gratify them in any way except through the medium of your valuable paper.

Very truly your sister in hope,

E. H. BOGGS.

VERMEJO, New Mexico, Oct. 5, 1885.

MY DEAR SISTERS AND FRIENDS:—I know when you received my letter written and mailed on Saturday, you will be anxious to know about the meeting on Saturday and Sunday. I sat nearly all day Saturday writing some seven or eight letters, until about three or four o'clock a lady arrived who had ridden about twenty miles, and that on horseback, passing no house for nearly fifteen miles. She is the widow of a preacher, but not a member of the church. Her name is Dean. I need not tell you she wanted to be fed. I was surprised, for I had not been thinking of word going so far, and I said to myself, "Behold an Israelite indeed, in whom is no guile." In a few minutes a two horse heavy wagon drew up, with old sister Lizzie Scott, a sister of Lulu's grandma, and her daughter, a sister Wilburn, who had driven about thirty miles. They were just so full that they could not hold any longer. I wondered what would

come next. It seemed like the dead being raised, for the old lady cried for joy. She had wrought her mind into such a pitch of excitement that she talked and could not stop talking. I had never seen any one so hungry, and you cannot imagine my astonishment. I was dumb, and could not open my mouth. I do not think you can imagine such a burst of joy. After supper you may know they could not wait any longer, and I was laid hold on to speak; and I must say I was ready and burning to speak, but no text was on my mind. I had determined with myself not to look for a text, but to wait and see what my whole trip had been for. I opened the book, and the Scripture appeared as though it were especially meant for the purpose, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The history of his coming, his yearnings and burnings, and his hiring his own house, that it might be known that it was them and not theirs he sought. I cannot tell you any more, but I tell you a great burden of anxiety was unloaded, and I felt if I should not be permitted to speak again it was enough. Like Simeon, "Mine eyes have seen thy salvation." It seems that if I never have another evidence that the word was declared by my poor, stammering tongue, it will be a stone of testimony.

But I know I should rest, as I have been busy all day, and it is now bedtime. I must say one thing that grandma said, "You have hired this house, for you have worked all the time since you have been here."

G. M. F.

VERMEJO, New Mexico, Oct. 5, 1885.

DEAR SISTER LIZZIE:—I seize the first opportunity to write you a few lines. I truly feel that the Lord has visited us. One week ago brother Fetter came to us, and it seemed as manna from heaven indeed. Last Saturday there came in a few of our dear kindred, and we all feasted on the fat things of the kingdom of God. Brother Fetter spoke to us in the evening, and his words fell like drops of water on a parched tongue, so enlivening were they to poor, hungry souls, who had so longed to hear the sound of the gospel in their own land. On Sunday there assembled some twenty persons, and brother Fetter spoke to us again. The people all are pleased with him; how he is pleased with them I will leave him to say. As for us at home here, we feel as though we have a treasure from the Lord, and we believe the Lord has sent him to us. Our cries have gone up to him, that if he had a sheep here, to send a shepherd to it to protect it from the cold; and he has indeed sent one. I think there are some lambs bleating around who will be gathered in. I feel that you all have sent him, as we have received him, as a servant of the most high God, to proclaim the glad tidings to

them that were afar off. I feel that his mouth will be filled and his tongue loosed, that he may proclaim the salvation of our Lord Jesus Christ to those who are at Rome also. Tell his mother and friends that he is at our house, that we expect him to remain with us and make his home with us while in this section, and that we will do all in our power to make him comfortable, and to make him feel at home with us while here among us. Tell them that I feel I know without doubt that God has sent him here for a purpose, and that he will sustain him, and bless his coming to our good and to God's honor and glory.

I am sitting by the bedside of our dear old aunt writing. She came on Saturday nearly thirty miles to hear brother Fetter preach. The wind was right cool and gave her cold. Whether she will live or not I know not; but she is willing to go if it is God's will. Mother Dawson sends her love, for she says she loves you all for brother Fetter's sake. I must close. Write soon, and remember me in love to all.

As ever, yours in hope,

LAVINIA J. DAWSON.

MT. STERLING, Ohio, Oct. 8, 1885.

DEAR BROTHERN BEEBE:—Inclosed please find a letter from our much esteemed sister, Cordie Yeoman, to sister Lydia Hughes. I send it to you, not knowing her address; and if you think proper, and that it would be of any comfort to any of our Lord's little tried ones, you can send it to her through the SIGNS.

Our beloved sister is one of great trial and affliction; but our God reveals to her his tender care and keeping power. Surely how true are the words of the apostle Peter, "For he careth for you." If he spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? "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." What wonderful declarations these are; yet we can only get a little sight of them through a glass darkly, now and then. But our God gives us the hope that when that which is in part is done away, then shall we know even as we are known. When our heavenly Husband shall present the church to himself a glorious church, not having spot, or wrinkle, or any such thing,

"Then shall we hear, and see, and know, All we desired or wished below, And every power find sweet employ In that eternal world of joy."

As ever, your brother in fellowship,  
L. BAVIS.

WASHINGTON C. H., Ohio, July 19, 1885.

MRS. LYDIA HUGHES—DEAR SISTER IN CHRIST:—Just think! it has been two years since my letter was published in the SIGNS, to which you responded in kind and comforting words, reminding me that my story had been understood by one at least. Many others wrote to sister Mary Parker that they had been comforted

in reading it, while to me it looked so scattering that I have never had courage to try again. I do not say I have not felt like trying again; I cannot get rid of that impression, and a cloud hangs over me—may I say a frown? I thought I would try to say something last June, as it was time to send a remittance for my paper; but I did not do it. I kept putting it off, that I might feel more like I had something to say. But here I am, empty and guilty, feeling useless to myself and to everybody else. I do sincerely beg your forgiveness for a seeming neglect. I have never forgotten you, and have had a desire all this time to write you. I sent the paper containing your letter to me to sister Mary, and did not get it again, so I lost trace of you. I did not remember your address. You do not know how glad I was to find your name in a late number of our paper, which was received last evening; and while reading the precious letters written by those who seem so near and dear to me, I think, Can it be that my scribbling would be to them what theirs is to me? Then surely I do wrong in keeping silence. I have lately received letters from brother Cox, sister Swartout and brother Chick. How these strengthen and cheer me in my dark and thorny pathway. They seem to think that I should write for publication. I do feel, and have for six or seven years, that my time is not my own, to devote to worldly pursuits, although if my whole time were put in I could not accomplish what seems to be required of me. I struggle along, trying to take care of my six children; but a time comes that my hand becomes weak, my mind wanders away, and all my labor is in vain. I am lonely and distressed beyond description. My mind goes out in intense desire to commune with my Father and his children. I cry for light and strength to aid me in my sore trouble. O what a poor, weak, writhing worm of the dust I am, who dares not lift her head in the presence of the King, the Judge of all the earth. I can cry, but only for help; for I do not know my need. Then how can I ask? I feel hungry, naked and distressed, and can but cry unto God. What a blessed word it is to me that "Your Father knoweth what things ye have need of, before ye ask him." I fear to choose, lest my choice would not be for my good. These are the times when I write my letters, such as they are. I always fear they may be found amiss by the dear ones whom I am led to address. But the Lord brings the increase, for I generally receive answers promptly, and such precious words for my comfort and edification that my poor heart is as much melted down in love, joy and peace as it was before in sorrow, oppression and shame; thus proving that "He careth for me."

Now, dear sister, I feel that what I am writing is only my own sad story of weakness and rebellion; but I find relief in communicating with my brethren. I have but little enjoyment except when mingling with

them. When we are permitted to meet and mingle in worship, and then have to part, it is like leaving heaven to return to earth. My earthly cup is very bitter indeed, which makes my church privileges the sweeter. But I will tire you. What has become of sister Mattie Derr? She perhaps wrote me last, but I have not heard from her, only through sister Mary, since her babe was born; but I know how hard it is to find opportunity to write in her circumstances. I wish I could tell you how poor Mary is; but I have been unable to get to see her for two or three months. I hope to go soon. You can have no idea of her situation, only by seeing her. No wonder she longs for release. I am glad to see her letters where we can all enjoy them. It is very pleasant indeed to meet her; she is very affectionate, and a child in simplicity. We are very dear to each other; perfect freedom exists, so that when we meet it is to sit in heavenly places in Christ Jesus our Lord. You perhaps expected a response to yours through the SIGNS; if so, I am sorry you were disappointed, but perhaps it would have been worse had you seen it. I have always been averse to being in public, and my writings do not appear to me to be worthy of publication; but I am not alone in this. If I could but pen many precious things that I feel sure the Lord my Savior has been pleased to show me in dark and lonely ways, causing me to gaze in wonder and astonishment, and to exclaim, "Surely the Lord is in this place, and I knew it not;" or, as the queen of Sheba did; but when I try to write, it seems I never tell what I should. But if indeed my Master has a message for me to deliver, I must and will deliver it, though a child, or one of unclean lips, prostrate in the dust I lay. This has been my feeling to-day, and I can only cry for mercy. At other times I am carried away in spirit, until I almost lose sight of earth. Elder John H. Biggs often comes to visit our churches, Paint Creek and Deer Creek, and he generally spends a day or two with me. A brother to me indeed. We all love him dearly. Elder Levi Bavis is pastor of our church, or Deer Creek. We belong to Indian Creek Association.

I must close, lest I tire you. You will accept this as a token of remembrance in christian love and fellowship. Try to pass over faults, mistakes and long delay in writing. If you can have a word for me, either publicly or privately, I would be glad to hear.

Yours in love,  
**CORDIE A. YEOMAN.**

ALBANY, Mo., Sept. 10, 1885.

DEAR BROTHERN BEEBE:—By your permission I will write through the SIGNS an answer to a letter of inquiry received in June last from brother S. F. Cayce of Kentucky. The dear, strange brother asks for my views, as to whether the preaching of the gospel is an ordained means in the hands of God in quick-

ening sinners. You, brethren Beebe, have written to those deeply troubled brethren on the same subject of "means," in the SIGNS of July fifteenth. I believe the truth therein set forth to be unanswerable. I heartily indorse the entire said article, and refer dear brother Cayce to it, as the position that Primitive Baptists of our knowledge indorse, and the foundation upon which we stand. Our Association (Siloam) unanimously said at her last session, in her minutes, "We hold that the Spirit must in all cases first give the seeing eye, the hearing ear and the understanding heart, before the word will ever be gladly received." And none would be received among us who did not bring this gospel. There is not a member, brother or sister, in our churches, that I know of, but what indorses the above. This much I say in answer to brother Cayce's inquiry, asking if the Baptists in my country are a unit upon this question. The apostle 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."—1 Tim. i. 15. The ministration of righteousness through Jesus Christ, and the gift of eternal life, certainly does not depend upon agencies of doubtful ultimatum, or means possessing doubtful qualities of efficiency, affecting the design and purpose of God. That Jesus Christ came into the world, all professed christians teach and profess to believe. No question here. But that he came into the world to save sinners, and that he through the eternal Spirit offered himself without spot to God, to purge the conscience from dead works, to serve the living God (Heb. ix. 14), many in all ages have been found to question; and thus arises a multitude of objections against the doctrine of grace. Christ, through the eternal Spirit, offered himself without spot to God, and not to the world, as many vainly imagine; and in that one offering he hath forever perfected them that are sanctified, set apart, or chosen. Therefore the salvation of the chief of sinners depends upon and was embraced in the eternal purpose which he (God) purposed in Christ Jesus our Lord.—Eph. iii. 11. Hence Paul says, "You hath he [God] quickened." This work was wrought in Christ; even when we were dead in sins, he quickened us together with Christ.—Eph. ii. 6. This is experimentally manifested to poor sinners, who believe according to the working of God's mighty power, and whose eyes are enlightened to behold the riches of his grace. To such the gospel comes, not in word only, but in power and full assurance of the Holy Ghost. The good ground receives the seed, or the word preached, and bears fruit. The tender plant of grace, unobserved and hidden from nature's eye, receives strength and grows upon the gospel, which is meat indeed and drink indeed, and thus becomes strong in the Lord, exclaiming, "Salvation is of the Lord." God has been well pleased through "the foolishness of

preaching to save them that believe." For the purpose of perfecting (feeding) the saints, God has given some apostles, prophets, pastors and teachers.—Eph. iv. 11. Under their ministrations to the flock, some poor sinners, dead in trespasses and sins, may be brought by the Spirit, first, to see the need of salvation. Likewise, in connection, under the preaching of the gospel, the fruit of the Spirit may be joy and peace in the Holy Ghost. But it is all of the Spirit. In all cases the sinner is awakened, or quickened, by the direct and immediate operation of the Holy Spirit, independent of any means or instrumentality. In the consummation of the glorious work of salvation, all boasting is excluded. Jesus Christ will reign until he has put all enemies under his feet. O that the dear saints could lay aside the ifs and ands of uncertainties that so easily beset them. O that we could look less to the flesh and our carnal nature, and more to him who reigns in righteousness, and strive to keep the unity of the faith. O let us not fall out by the way, but be humble, and with holy boldness contend earnestly for the faith once delivered to the saints. If any man lack wisdom, let him ask of God. Do all things with charity. Prove all things, and hold fast that which is good. And may the great Head of the church, even Jesus, keep you, dear brethren, steadfast and unmovable, enabling you to always abound in the work of the Lord, and to witness that

"From the dregs of sin and woe  
 Shall grace her trophies wave;  
 And each to glory safe shall go,  
 Whom God ordained to save."

In hope of immortality, I am your weak brother and servant in the gospel.

ISAIAH J. CLABAUGH.

CLINTONVILLE, Ky., Oct. 6, 1885.

GILBERT BEEBE'S SONS—DEAR BROTHERN:—Inclosed please find two dollars, for which you will please send the SIGNS for another year. I cannot do without it this winter, as I am too old and feeble to go so far to the church, and must content myself with hearing from the brethren and sisters through the SIGNS OF THE TIMES. I am the same Old Baptist I was last year, and hope to remain firm in the faith as long as I live, though I be the only one left. I am now on "borrowed time," and have been for five years; but he by whom I live is able to continue my life, although he may end it at any time. I am wholly in his hands, to do as he pleases with me. Sometimes I feel reconciled to his will with me, and then again death and the grave have a gloom to me which make me shudder to contemplate lying in the grave, which is owing to the weakness of the flesh, and causes many groanings. If I could know I was a christian (as some say they know), I would not fear death. I often fear that I know nothing about Christ, and have no part in him, although I have had a name with the Old Bap-

tists for fifty years. When I first united with them, I thought I would grow in grace and in the knowledge of the truth; but after all those years I find I know but little, and am still learning that there is no confidence to be placed in the flesh; for in my flesh dwells no good thing. My greatest desire is to live a holy life in this world, and at its end to die the death of the righteous, which I will do if Christ is in me the hope of glory. There is but one life, and that life is Christ Jesus, and extends to every heir of glory; and if I am of that number, I shall pass over the river Jordan and fear no evil. But, my dear brethren, I often doubt my being of that number; yet the time draws near when I shall know the reality of my hope. I have hoped for fifty years, which has been the only anchor of my soul. I had the extreme pleasure of attending the Licking Association, where I heard the glorious truth proclaimed by many of Christ's faithful soldiers. Not a discordant note was heard. There was quite a number of ministers of the word from distant States, and many of the hearers were from a long distance; but all dwelt together in sweet communion, feeling that we were brought to the "banqueting house, and his banner over us was love." Christ and his salvation came in power and demonstration of the Spirit, and the word was received with joy and gladness. We expected to see you, brother William, but were disappointed. We had pleasant weather on Friday and Saturday. On Sunday it rained, which made it unpleasant, as the stand could not be occupied. The house was crowded, and then not half of the people could get in. We had three very interesting sermons on Sunday. Elders Gold, Biggs and Durand all seemed to be inspired by the Spirit of God. It was one certain sound of the great trumpet that should be blown in Zion, and was listened to and appreciated by her inhabitants. I never saw more interest taken in the preaching. All seemed to have ears to hear and hearts to understand. We felt that it was good to be there. We were well entertained by the brethren and sisters. About forty took the train at Lexington on Thursday afternoon, and arrived at Sardisville at half past three o'clock. We were met there with conveyances, and conveyed to places of entertainment, and were well cared for, for which I feel to thank dear old sister Reid and brother and sister Mulberry. I visited the grave of our dear brother Theobald, which is near the church where he once so faithfully proclaimed the glorious gospel of Christ. On Monday I arrived at home, feeling much better in health than when I left four days before.

Your sister in hope of eternal life,  
 CAROLINE ASHBURN.

CRAWFORDSVILLE, Ind., Oct. 20, 1885.

DEAR BROTHERN BEEBE:—Having just returned from a laborious but blessed tour of sixty-five days in west and middle Tennessee, and western

Kentucky, and being requested to give an account of it in the SIGNS, I will do so, with your leave. It was by urgent request that I consented to visit and labor among the churches of Bethel Association, of west Tennessee and Kentucky, a large body of churches, they being seriously threatened with a distressing division on the doctrine of Means. I went, feeling it a duty, and trusting the Lord would bless my labors. After my arrival there, I learned that it is the association about which brother Cayce wrote to you, asking you to write upon the question of Means. It was arranged for me to preach two days each for nearly all the churches of the association, which I did. And it gives me gratitude to say that, when I finished the tour of the churches, they were reconciled and peace restored among them. It was the Lord's doing, and his holy name have all the praise. And when the association convened the first Saturday and two following days in this month, peace not only abounded, but love, joy and praise, and it was the most happy and joyful association it has ever been my privilege to attend. And when dear Elder Boaz said to me on the stand on Sunday with tearful eyes, "This is a heavenly place," I felt it so. That your readers may see that this happy reconciliation was effected upon gospel principles, I will here copy the doctrinal part of the letter which the churches mutually and with great unanimity accepted, and so made peace. "We believe that the God and Father of our Lord Jesus Christ appointed his chosen people to obtain salvation, and predestinated them to be conformed to the image of his dear Son; that the holy Son of God, in his holy office of High Priest, atoned for all their sins, and redeemed them from all iniquity; and that the Holy Spirit, in his office-work, quickens them into spiritual and eternal life, at the time appointed of the Father, who sends forth the Spirit of his Son into their hearts, crying, Abba, Father." We do not believe that gospel preaching quickens the dead in sin, but ministers to those only whom the Spirit quickeneth: and that the Son of God, by his resurrection from the dead, 'brought life and immortality to light through the gospel;' and that the gospel gives knowledge of salvation unto believers, and 'shall be preached in all the world, for a witness unto all nations.' We believe that 'salvation is of the Lord,' and by grace, which reigns 'through righteousness unto eternal life, by Jesus Christ our Lord.' This will show that none of the brethren of the association were affected with Arminian principles, but are truly sound in the truth of salvation. Indeed, I found them a good and worthy body of churches, greatly rejoicing in the preaching of the gospel of Christ, and giving good evidence that they have been taught of the Lord. Now that the strife about words is happily ended in peace, it is not necessary to mention the causes and consequences of it,

more than to say there was great sorrow and distress. But the Lord turned the dreaded storm-clouds aside, and the Sun of righteousness arose with healing in his wings, and the blessing of the Lord is making them rich; and several of the churches were being revived, and numbers of believers were being baptized and added to them, in all twenty-five or thirty, perhaps more. I visited about twenty-five churches, attended five associations, all interesting and good, heard many good preachers of the gospel, several of them quite young men, met with many hundreds of God's dear children, and tried to preach seventy-five times. All those churches hold feet washing as a gospel ordinance, and practice it just after eating the Lord's supper, and they think it strange that we cannot all see it as they do; but they do not wish to make it a test of fellowship. On my return I was thankful to find all the dear ones well; and though in declining health myself, I am still able to go.

In love and hope, yours,  
D. BARTLEY.

GLENDON, Iowa, Oct. 21, 1885.

TO THE BRETHREN GENERALLY:—We wish to say that Sharon Church of Predestinarian Baptists, in Guthrie County, Iowa, have been greatly rejoiced since our July meeting. At that time we agreed to call a council to ordain brother John Cline, if the said council thought proper. The council was to meet in October, but on the second Sunday in September, Saturday before and Monday after, Western Association met with us, and we had a glorious meeting, plenty of good preaching, and were greatly revived. But now I must go on to October seventeenth, our regular meeting, when the said council met and proceeded as follows:

From Ebenezer Church, Mahaska Co., Iowa, Elder Aaron Wood. From Council Bluffs Church, Pottawattamie Co., Iowa, Elder Isaac Skelton. From North Coon River Church, Greene Co., Iowa, Elders E. M. Moore and J. S. Marlan. From Middle River Church, Madison Co., Iowa, brother Oliver Osborne. From Little Flock Church, Marion Co., Iowa, brethren Thomas Clark and Henry Watkins. From Harrison Co., Iowa, brother Bates Bronson. Of our own members, brethren J. F. Bronson and M. P. Stockwell. The council organized by choosing Elder Aaron Wood Moderator, and brother M. P. Stockwell Clerk. Brother Cline was called on to relate his experience and call from nature to grace, and also his calling to the gospel ministry. His relation of both was to the entire satisfaction of all, whereupon the council proceeded to the ordination. Prayer by Elder Isaac Skelton. Laying on of hands by the presbytery, viz., Elders Aaron Wood, Isaac Skelton, E. M. Moore, J. S. Marlan, Deacons Thomas Clark and Oliver Osborne. Charge by Elder Aaron Wood. The hand of fellowship was given by the council and church. The business over, dismissed in order.

We had meeting at night and on Sunday, the eighteenth, and on Sunday night sister Wilson joined by letter. After the meeting all went home feeling that they had been well entertained.

F. M. COLEMAN.

#### CIRCULAR LETTERS.

*The Salisbury Association, in session with the Broad Creek Church, in Sussex Co., Delaware, to the several churches represented, addresses this Circular Letter.*

BRETHREN BELOVED:—We meet together for our mutual profit and furtherance in the divine life. The churches are represented, but it is by a few individuals, and sometimes only by letter. The churches as such are not here, and their church business and discipline are not here, and cannot be here. In the multitude of counsellors there is good counsel without doubt; but where good counsel is most needed is where the business is transacted and where the ordinances are administered. If the lessons of age and the results of experience can be so collated and compiled as to be in proper form of a legacy to the several churches, to be treasured up and digested at home, that by the light thereof they may be guided in times of doubt and trial, a blessing would no doubt result, and in some instances things would be set in order that had been much out of the way. Among the subjects which identify and distinguish the church of Christ on earth is that of the public ordinance of breaking bread, or the communion of saints. We propose to present some reflections upon the observance of this ordinance.

Baptism is identified with the profession of repentance and faith in Christ, both of which are prerequisites to it. The right to it belongs to believers only. Once observed, it is not repeated. It does not continue in the church, only in regard to incoming believers. Its obligations, those acknowledged in its observance, continue, and remain binding through life. The other ordinance is perpetual. It lives and abides through all the church's life. Both are emblematical, and designed to set forth the same things; this latter one particularly to perpetuate the remembrance of them. We remember things only that have occurred, and of which we have knowledge. We cannot be said to remember, neither are we required to remember, anything of which we are entirely ignorant. We are admonished to "do this in remembrance of him," in remembrance of Christ. Not merely to remember what we have read about him in the Testament, but to remember what he has done for us and bestowed upon us. All we can really know of him is what is made known to us in our experience of his salvation. And in this we have something to remember for our own profit and comfort; and as we are raised up to sit together with him in heavenly places, we are put in remembrance of our obligations. We are naturally forgetful creatures, and often forget our most cherished worldly interests; but we should not be forgetful of our heavenly Benefactor, and what great things he has done for us. Those who are sincere believers, in their earliest love, and when admitted to

the ordinance of baptism and the fellowship of the church, are perhaps fully conscious at the time of their obligations. In this they show fruits meet for repentance. But we are prone to forget. So ere a single generation had passed the primitive saints were admonished to "Remember therefore how thou hast received and heard, and hold fast, and repent." "Thou hast left thy first love." "Remember therefore from whence thou art fallen, and repent, and do the first works." They have not only to remember what the Lord has done for them, but to remember the vows that they had taken upon themselves; remember the intensity of their early love, and the consecration of their hearts and lives to their Redeemer. It will not do for us to question the wisdom and propriety of this ordinance. That we are prone to forgetfulness of even those things that it is to our interest to remember, will not be questioned. That this institution is provided in compassion for us, and adapted to the accomplishment of the original design of refreshing our memories, we might know from an observance of the ordinance, without depending alone upon the Scripture testimony. There is a great deal to be remembered of him, both of what he has done and what he has taught. As oft as ye do it, ye do show the Lord's death till he come. We show that his death was not in vain, that it has not been without its effect, and that we have been made conformable to his death, in that we too have died unto sin and unto all hope in ourselves, being in this sense crucified with him. What we show then might with propriety be said to be our own death unto sin and life unto him. In the preservation and observance of this memorial in the churches they show that they still keep these things in remembrance. The several members, by their faithful attendance and their zeal and perseverance in regard to always being present, show from time to time that they have not forgotten, that they have those things still in fond and cherished remembrance. While the ordinance thus becomes an aid to our remembrance and a faithful witness in our behalf, it also bears witness of our neglect and forgetfulness. The church is sometimes made to remember with pain and sorrow that she has members who not only are not present, but who seem quite indifferent about being present. It is a sad thing, when we have voluntarily taken the vows of God upon us, instead of being "to the praise of the glory of his grace," we give evidence again and again by our indifference and neglect, both to the church and to the world, that we have forgotten that we were purged from our old sins. If we have known these things, it is for our comfort and profit that we have them in continual remembrance; and the faithful and continued observance of the ordinance by the churches is a continual reminder to those who are inclined to forget, and to leave their first love. Should there be at any time in the

churches any who are destitute of an experimental knowledge of these things, having nothing to remember, they would not be brought to remembrance though Jesus Christ should be evidently set forth crucified among them.

One thing more. How often should it be observed? The churches seem to have been left to their own judgment somewhat about that, as circumstances vary at different times and in different places. When it becomes apparent to any church that more or less of her members, perhaps nearly half sometimes, are absent from communion, there is evidently something wrong. It was without doubt designed to be attended to by all the disciples who were able to be present. "Drink ye all of it," is the word of the Master. There has been a remissness and thoughtlessness in regard to this matter, both on the part of the churches as well as individual members. The solemnity of its observance is lessened by the indifference or neglect of those whose appointment it is, and their respect for it and for the church observing it will be consequently diminished. It is the way that the Master has directed for the expression of our fellowship one with another. If we have fellowship, it is of enough value to be often expressed. The fellowship which we have in the truth and with those who walk in the truth is said to be the same fellowship which is with the Father and with his Son Jesus Christ. We can make manifest that fellowship only by showing it to and with the Lord's people.

In accordance with this view of the importance of the attendance and participation of all the members, there will in many churches be opportunity for those members who have means of conveyance to show their appreciation of their privileges by assisting others who have not, and seeing that they are not left destitute of any possible way to attend. Sometimes we find churches whose members are much scattered, with some located a long distance away from the place of meeting. In such cases their zeal and love may be shown by the sacrifices that they are willing to make. The solicitude of more favored members in their behalf may also be shown. In connection with the appointment to celebrate the communion, and as a prerequisite to it, we would respectfully suggest the authorizing of the deacons or other suitable committee to look after such members as are located at a disadvantage, or whose circumstances are not satisfactorily known. Some who are not sick are sometimes sickly in another sense, and stand in need of healing medicines. If churches continue to tolerate for a long time the absence of members from their communion without explanation or excuse, they will find after awhile that there is no place to commence. Their requirements and their authority have ceased to command respect. If these things are all right and worthy of all acceptation, it may follow that in some instances the careful observance

of all of them might seem too heavy to be as frequently borne as once in two or in three months. If so, let it be less frequent, and let each church judge for herself about the frequency of its observance. But as oft as ye do it, let it not be in neglect and forgetfulness, but in remembrance of him, and of our obligations to him.

T. M. POULSON, Mod.

JOHN H. TRUITT, Clerk.

*The Oconee Old School Baptist Association, in session, 1885, to the churches of which she is composed, sendeth christian salutation.*

DEAR BRETHREN AND SISTERS IN THE LORD:—Through the kindness of our kind heavenly Father we have again met, for which we desire to be very grateful; and as is our custom, we again address you by this our Circular Letter, and for a foundation of our remarks we will call your attention to the following Scripture, which may be found in the epistle of Jude, third verse: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The apostle here assigns a just reason for so doing, which is that there are certain men crept in unawares, and turned the grace of our God into lasciviousness, and denied the only Lord God and our Lord Jesus Christ. Now if such men crept in in the apostle's day, it is to be expected that such will also creep in in this day. Therefore the apostle Paul says, "Examine yourselves, whether ye be in the faith."—2 Cor. xiii. 5. The inquiry arises in the heart of every child of God, Lord, is it I? Am I one of those who shall bring disgrace and shame to the church? They feel, or desire to feel, submissive to their brethren and to the Lord. They are not found at war with the great God and his decrees, but rather desire to contend for the faith of God's elect. These are they whom the apostle addresses. Our space does not admit at present to enter into minute delineations of the faith, but we wish to show more particularly by Scripture testimony and christian experience what faith is delivered to the saints. The apostle speaks of the faith—some particular faith. And the apostle Paul tells the saints that "If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 9. Again, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." And, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."—2 John 9, 10. We see then that there was no room for error to creep into the apostles' fellowship. All must have the faith, or doctrine, or no fellowship. Neither is there fellowship for erroneous doctrine in the hearts of any of God's dear children, who have been made to differ from the world, and have once received the faith. These men "creep." Mark that. They do not come with quick step, but slowly, denying a little at a time, and bring

in heresy by littles, and endeavor to darken counsel as much as possible, in order to keep the saints from detecting them. Brethren, try the spirits.

We will now try to notice the subject more particularly, and try to show by the Scriptures and christian experience what the faith is. The saints have all found this faith delivered to them once, when all their strength had failed to bring them hope, and in this extremity yielded up themselves to the Lord, and found hope only in the merits of Jesus; and they were enabled to feast on the doctrine of God's everlasting love, his immutability and firm decrees, his working all things after the counsel of his own will. O how they by faith could trust in their Lord, feeling and realizing by faith that their lives were in God's hand. Indeed they enjoyed rest, a rest that the world knows not of. To have told you then, brethren, that there were events and circumstances which God knew not of and did not control, would have weakened your confidence. But you found a rich feast in the preaching, which declared Jehovah to be the supreme Ruler, yea, the "only Lord God," and beside him there was none else; who created all things, both visible and invisible, and changes not. Then you could sing, with the psalmist, "Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord." "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."—Psalm cxxxv. 1-6. This you felt and experienced. But the flesh never understood nor kept it; for it was deposited as a precious jewel, only to be stirred up as a pure mind by way of remembrance. Hence you may have followed the flesh and false teachers, and may have united with those who teach for doctrine the commandments of men, and you may, by the wisdom of men, have framed opinions and developed theories that would seemingly agree in some measure with certain Scriptures; yet you never could realize that refreshing rest and comfort which you enjoyed when the faith was preached, which was once delivered to you, which is the substance of things hoped for, the evidence of things not seen. Therefore the apostle exhorts you to earnestly contend for the faith which was once delivered to the saints. The apostle Paul asks the question, "Received ye the Spirit by the works of the law, or by the hearing of faith?"—Gal. iii. 2. It is by the hearing of that faith which was once delivered, that your pure mind is stirred up by way of remembrance; and then all those theories and opinions which you may have formed fall into insignificance, and you find that the witness is in yourself, and not in the wisdom of the world. Though you may endeavor by vain theories to disprove the great God's absolute sovereignty

over all things, yet if you are the children of God your rest, your food, your hope, are revived only by that gospel which corresponds with that faith which is in you. Therefore, since the children of God are thus liable to be led by the flesh, the apostle's exhortation reaches them in all time. We therefore draw, from what has been said, that the faith which was once delivered to the saints embraces Jesus Christ as the only way of salvation; that he is God, our righteousness, sanctification and redemption, and consequently has all power in heaven and in earth; that he and the Father are one, and is without the shadow of turning. Therefore he hath loved his people with an everlasting love, and therefore with loving-kindness he draws them. This faith, when in exercise, assures the children of God that they are safe in their Lord's hands, for there is no power higher than his; and that if he justifies them, there cannot be anything laid to their charge. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." It further assures them that all things work together for good to them that love God, to them who are the called according to his purpose; for it declares the great God to be omnipotent, and that all things are held and controlled by him, and that he hath appointed the bounds of the habitation of all things. Here then is liberty indeed; and the apostle Paul says to the saints at Galatia, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1. Not, however, liberty to sin and violate our Lord's commands, but because his laws are written in our hearts we feel desirous to do those things he has commanded us; and we are made to groan often at our shortcomings and failures to do those things that we would. But notwithstanding our failures, the faith which was once delivered to the saints assures us that if we sin we have an Advocate with the Father, Jesus Christ the righteous. In view of these glorious truths, dear brethren, 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, who is the author and finisher of our faith, being assured that he that hath begun a good work in us will perform it until the day of Jesus Christ. Let us walk in love, esteeming others better than ourselves, striving to keep the unity of the Spirit in the bond of peace, and exhorting one another to love and to good works. Let us not forsake the assembling of ourselves together, as the manner of some is. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect 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."

F. M. MCCLEROY, Mod.

J. J. MANLY, Clerk.

*The Redstone Old School Baptist Association, convened with the Redstone Church, Fayette Co., Pa., September 4th, 5th and 6th, 1885, to the churches composing the same.*

VERY DEAR BRETHREN:—Again we have had the privilege of meeting together, to hear from one another, and to see one another face to face, for our encouragement and enjoyment as we pass over our thorny road, which is marked out for us by our heavenly Father; and certainly we have great reason to thank the "God and Father of our Lord Jesus Christ" for his goodness and mercy in preserving us as an association through the many years that are passed since he permitted our fathers in the faith to meet and organize this association, and who has permitted his people in this country to meet every year since. During all this time it has witnessed many changing scenes, many innovations and many trials; but he who rules all things, has overruled all for our good and his glory. Dear brethren, we wish to remind you of the great importance of our profession, and in the words of inspiration "Let every one that nameth the name of Christ depart from iniquity." May these words take not downward and bear fruit upward, and may your strife be not for vain glory, but strive to enter the straight gate and narrow way. Do not covet carnal things, but covet the best gift. Seek those things which are above, where Christ reigneth. Contend earnestly for the faith of God's elect. Be not entangled with false professors, nor unequally yoked with unbelievers. We as an association have passed through many trials, and have had our liberties of the gospel endangered, as it were, by those that would prevent the way of truth in the doctrine and order of the church of the living God; and we have been set at liberty, so that peace, union and love abound in all of our borders. Therefore, let us "Stand fast in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage." Brethren, just see how the love and mercy of God are manifested unto us, fully verifying the truth of inspiration before our wondering eyes in these last days, when men ascribe salvation to the power of science and art, and look upon revelation as being past, or fictitious, or at best foolishness. Not many wise are called, not many noble; but God hath chosen the weak things of this world to confound the mighty, and foolish things to bring to naught the wisdom of the world. He hath hidden spiritual things from the wise and prudent of this world, and revealed them and himself unto babes and sucklings, because it seemeth good unto him. And out of the mouth of babes and sucklings hath he perfected praise. And as it is enjoined upon us to show forth the praises of him who hath called us out of darkness and translated us into the kingdom of God's dear Son, let us depart from iniquity. See to it, brethren, that we keep ourselves unspotted from the world. "Be ye

separate," is another command. It is essentially necessary for us, as obedient children, to stand aloof from all worldly organizations, and to have no part in their so-called religious service; for we are taught better things, and are taught to look upon all such performances as idolatry and hypocrisy in the highest degree. For in turning to the weak and beggarly elements of the world, we partake of their evil deeds. And it is set forth as a gross sin for a follower of the meek and lowly Lamb of God to follow after cunningly devised fables, which are often presented to the unwary, by false professors, in a smooth and enticing manner; such as, "We are all trying to do right;" "We are all trying to go to heaven;" "Come, help us, though we do not believe the same doctrine, for it makes little difference what we believe, so that we make some kind of profession; for we must have charity." These and other like expressions are given by the followers of Satan to induce the Lord's people to fall into their pernicious ways; for destruction and misery are in their ways, and the way of peace they have not known. They go about to establish their own righteousness, and have not submitted themselves unto the righteousness of God. They have the form of godliness, but deny the power of godliness, ascribing power to the creature, and not to the Creator. They are lovers of themselves, holding men in great honor, instead of honoring God. For all the honor they can concede to God is half in salvation; for say they, "We are co-workers with God." "Meet God half way." We would warn you, brethren, of these things. Not that you are led away by them, but that you may shun them, and have your pure minds stirred up by way of remembrance, that you may not sleep while it is day, but be as lively stones, awake to the welfare of Zion and to your best interests in the kingdom of Jesus. The plea of false professors, that it does not make any difference what we believe, so long as we are trying to do right, is as false as Satan. For in all ages the Lord's people have been known by the doctrine they have advocated; and nowhere in the Scriptures can we find any authority for saying that any believe unto salvation according to the spirit of man, or according to the natural mind. None can come unto Jesus without the power of God to bring him, and he that cometh to Jesus shall not be cast out, but shall be a king and priest unto God. What wonders are done in the name of Jesus. The most favored saints that ever lived could not bring the blind by a way they knew not, nor make darkness light; but the holy One can do it. And he will not forsake his saints, but will finally bring them off more than conquerors through his powerful manner; and in their journey he will cause them to sing the holy song of redeeming grace. And often in the midst of sore affliction that holy song is in their hearts, even praises unto God. They wonder when

they think of his wonderful deliverances, matchless grace, and the exalted language of the Beloved. May the Captain of our salvation keep you from every evil way and every appearance of evil, and present you before the Father's face blameless and spotless, and as precious jewels in his sight, for Jesus' sake. Amen.

J. BEEMAN, Mod.

F. K. COOPER, Clerk.

#### CORRESPONDING LETTERS.

*The Oconee Old School Baptist Association, in session with the church at Shoal Creek, Walton Co., Georgia, October 14th, 15th and 16th, 1885, to the associations with which she corresponds, sendeth christian salutation.*

DEAR BRETHREN:—It is again through the amazing mercy of our blessed Lord that we have been permitted to meet in another association, and hope we have realized and shared with each other that sweet fellowship and communion which is the fruit of the Spirit of God our Savior, for which we feel to return our sincere thanks. Your ministers, messengers and letters of love were received, and we hope were highly appreciated, for they came laden with love and the joyful news of salvation by grace, which greatly cheered our drooping hearts; and we are made to exclaim, with one of old, Truly the Lord is gracious to Zion. While we cannot boast of any great increase in our churches, yet we feel that the Lord will take care of and add to Zion such as he will have to be saved. We feel therefore to ask you again to visit us, and to continue your correspondence in the future.

The next session of our body will convene with the church at Union, Madison County, Georgia, on Friday before the second Sunday in October, 1886, when and where we hope to again receive your Minutes and messengers.

F. M. McCLEROY, Mod.

J. J. MANLY, Clerk.

*The Redstone Old School Baptist Association, now in session with the Redstone Church, Fayette Co., Pa., to the sister associations with whom we correspond.*

DEAR BRETHREN:—Again we have been permitted to meet as an association, this being our one hundred and ninth annual session since the first meeting, when this association was organized. We feel grateful to our heavenly Father for the privilege of meeting as an association, and of receiving your messengers that have come to us laden with gospel tidings, which have confirmed our hope, strengthened our faith, and assured us that we are not all alone in the belief of free and sovereign grace. We hope that you will continue correspondence with us, and may the rich blessing of God abound to you and us.

Our next session will be held with the Indian Creek Church, Monongalia Co., W. Va., to begin on Friday before the first Sunday in September, 1886, at 11 o'clock a. m.

J. BEEMAN, Mod.

F. K. COOPER, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1885.

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

#### THE WORLD SAVED.

"FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16, 17.

Opposers of the doctrine of the particular and personal election of the subjects of divine grace, sometimes refer to this expression of our Lord as authorizing the conclusion that God has endeavored to save all the world of mankind; some claiming that this effort of the Almighty has made it possible for all sinners to save themselves by complying with conditions, while others hold that the will of God is fulfilled in the universal salvation of all the children of men. This latter theory is in itself more consistent than the conditional system, since it does not involve the gross absurdity of the omnipotent God being unable to accomplish his will. But the falsehood of this doctrine appears from the direct testimony of the inspired record, wherein the final and everlasting destruction of the ungodly world is definitely stated. "The wicked shall be turned into hell, and all the nations that forget God."—Psalm ix. 17. See also 2 Peter ii. 6; Jude 7, 13. And John the Baptist testifies of the two opposite characters in the close of the chapter in which our text is written: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

It is not necessary to argue as to the truth of the words of Jesus under consideration, for we are not writing for the purpose of convincing infidels; believers of the inspired Scriptures accept the truth of all that our Lord taught, however it may be beyond the power of their finite minds to comprehend the mystery of his doctrine. In the text the Lord assigns the reason for his declaration immediately preceding these words. He must be lifted up, as Moses lifted up the serpent in the wilderness, "that whosoever believeth in him should not perish, but have eternal life." In the illustration to which he refers there is the pattern of the manner in which the love of God is displayed in the lifting up of the Son of man. By considering the type we may find something of the doctrine here taught. The literal circumstance is recorded in Numbers xxi. 4-9. There is no account of any except Israelites being bitten by those fiery serpents which the Lord sent among the people; and not even an Israelite was in a condition to be relieved by looking upon the brazen serpent unless he had been bitten by



those venomous flying serpents which the Lord had sent among the murmuring people. It was not a remedy which Moses had devised by the wisdom he had learned in Egypt, but it was by the express command of God that the serpent of brass was lifted up; "and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." This was precisely what the Lord had said unto Moses should "come to pass," when he directed that the serpent should be lifted up. Now, let it be remembered in the antitype that it is just "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." If there was nothing left to the discretion of Moses in the type, then in the antitype all is settled by the inflexible purpose of God; as he said to his disciples after his resurrection, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 46, 47. The object for the accomplishment of which this suffering behooved our Redeemer, who is here called the Son of man, was that the objects of the election of grace might be ransomed from the power of the grave; and there is no reason given for this provision of grace but that stated in the text. This is also by Paul assigned as the consideration for which the saints are saved. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."—Eph. ii. 4, 5. This declaration of the perfect work of God in the saints, whose life is in Christ, is true of all them on whom his love is fixed. If he loved every sinner with that same love, then they are all saved by grace. So Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

The love of God was fixed upon the world which is mentioned in our text in such a way that the eternal purpose of that love is accomplished in the salvation of all that world. The artful device of the tempter would mislead the saints by caviling over the word "world," as if it must mean that all the family of Adam were loved of God. In thus wresting the Scriptures we know of no reason for limiting the word to the race of man, for in some cases the same word includes all things animate and inanimate. But it is not our wish to contend against those who dare to wrest the language of Scripture so as to change the truth of God into a lie; if we could even succeed in convincing them of the truth, it is not possible that they should do more than "be-

lieve and tremble," for they could not love the truth of God without the Spirit of Christ in them to produce that divine fruit. If the Lord will give grace to enable us to expose the sophistry by which some little child of God is robbed of his rest in the sweet assurance of the gospel, it is all we wish to accomplish. In order to show the saints that our Lord did not seek to convert them who were not of his sheep, it is only necessary to refer to his own declarations: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 35-37, 44. "But ye believe not, because ye are not of my sheep, as I said unto you."—John x. 26. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John xvii. 9. It is clear from these expressions of Jesus that they who believed not the truth were not included in the world which God loved. Of that world Paul says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Romans v. 8, 9. It will be seen that there was no condition for us to fulfill in order that the love of God might embrace us; but it was the everlasting love of God which prompted the gift of his only begotten Son for the salvation of all his people, that is, "whosoever believeth in him." As all believers in Jesus have everlasting life, so all who have everlasting life believe in him. Well might John call attention to this wonderful revelation of divine favor, saying, "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."—1 John iii. 1. It needs no argument to show that this world which knew not God, and knows not his sons, is not the same world for whose salvation God sent his Son into the world. It is easily seen by the plain record of the Scriptures that the love of God does not embrace that whole world which lieth in wickedness, (1 John v. 19,) and which hates the saints as it hated their Lord.—John xv. 18. The world which God loved is that world to which he giveth life, which cometh down from heaven as the bread of God.—John vi. 33.

The sending of the Son of God into the world, as we understand it, is not merely the manifestation of Christ in a body of flesh as the son of Mary, although this is included in that work for which he was made flesh and

dwelt among us. In every member of his body, the church, he is come in the flesh, and he dwells in them and walks in them.—2 Cor. vi. 16. In this unity with the members of his body he is the very life which inflexible justice demands of them as sinners; and he came in compliance with that demand, not to offer a substitute for the life of the sinner, but to give himself as that life which was justly forfeited by the sin of his body. He had power to lay down his life and to take it again.—John x. 18. It was by this power that he was qualified to finish the work which by the commandment of the Father was given him to do.—John xiv. 31; xvii. 4. No other being in earth or heaven could satisfy the requirement of divine justice; therefore, his own arm brought salvation unto himself.—Isa. lxiii. 5. It is very significant that the Deliverer says that this salvation was brought to himself exclusively. This accords perfectly with the inspired judgment of Paul, "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. Since all whose sins were borne by our Redeemer were included in his body, the justice of this judgment is evident, so far as the death of all the members is necessarily involved in the death of the Head. But the glorious display of life and immortality which was brought to light through the gospel of his resurrection, is too wonderful for reason to comprehend. This crowning glory of the work of Christ Jesus can never be received in any other way but by the revelation which is given by the Spirit to them who are born of the Spirit.

To the finite judgment of man it would seem right that the Son should come to condemn the world whose transgressions had brought on him the awful load of suffering by which he satisfied the demand of justice which was against his members, who are the world saved through him. But he was not sent to condemn. Divine justice poured forth just condemnation in the law of sin and death. This is found in the experience of the saints. Before they see Jesus as their Redeemer they have painful knowledge of sin by the revelation of justice in the law. "Grace and truth came by Jesus Christ." Every believer is qualified to bear witness to this truth; having experienced the knowledge of sin by the law when the commandment came and sin revived, and death reigned by sin, until Christ was revealed as the end of the law for righteousness to every one that believes. This revelation always carries such conviction in itself that every one to whom it is given is a believer. So all the unbelief of Thomas vanished at the appearing of the risen Jesus. It is not said in the text that the gift of the Son of God was that whoever will believe in him should not perish. Observe the definite character specified, "Whosoever believeth in him." Words could not be more definite in describing the people whose salvation

shows how God loved the world. Every one who has ever felt the burden of sin, knows how utterly destitute of this belief he was until Christ was revealed in him the hope of glory. Without the evidence of living faith he could no more believe in the Son of God as his Savior than he could see the natural sun at midnight. When he believed in Jesus as his Savior he already had everlasting life in his own personal experience. So Jesus says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 27, 28. There is as much difference between one who believeth in Jesus and one who believeth not, as there is between light and darkness; and there is as much consistency in trying to persuade the darkness to glow with the radiance of noonday as in urging an unbeliever to believe in Jesus. On the other hand, the believer can as easily blot out the noonday sun as cease to believe. This assertion may startle some dear doubting child; but without belief there can be no doubt. The hypocrite does not doubt; for he knows that he is willfully pretending to be what he is not. They who are deceived are not tempted to doubt, for their deceiver would not thus expose his own devices. It is necessary for the followers of Jesus to be tried by doubts, that they may learn the strength of that faith on which their comfort rests. As our Lord was tempted by the suggestion of doubts when the devil presented those fearful proposals in the wilderness, so all his disciples must meet the same in that measure which God gives to each one. Thus their very doubts attest the genuineness of their hope in Christ Jesus. Herein the believer has the witness in himself; and indwelling darkness gives assurance to the saints that they are "the children of light and the children of the day." Having experienced the power of faith in delivering them out of all their trials, they can testify from personal knowledge that "Salvation is of the Lord."

There was no need that the Son of God should come into the natural world to condemn it, since that world was already under the curse for the sake of sinful man. Paul says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." If it remained for condemnation to be brought upon this natural world by the coming of the Son of God in his being born in Bethlehem, then death had reigned thousands of years before that condemnation came. But it was to save that which was lost that the Son of man came. He finished the work which was given him to do; and therefore the world for whose salvation he was sent, was saved when he gave up the ghost on the cross of Calvary. The purpose of God in sending his Son into the world was not to give

the world the opportunity of choosing whether to be saved or lost. If that world is not saved, then the design of God is defeated. But if in one case the will of God is not done, then there can be no certainty that it may not fail in all his designs. This would utterly destroy the hope of salvation, since no assurance can remain that God is able to save. Such awful blasphemy against the perfection of God is not worthy of a place in the thoughts of a redeemed sinner. As it was the design of God in sending his Son into the world that the world might be saved, that design must have been fulfilled. His truth requires it, for he says, "My counsel shall stand, and I will do all my pleasure."—Isa. xli. 10. "Whatever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."—Psalm cxxxv. 6.

If it had been the will of God that the wise and prudent of this world should see the things of Jesus, then they would have been qualified to receive them; but they are and ever will be hidden from the wisdom of men, and revealed unto babes. So, doubtlessly God is able to have given the testimony of truth in words which could not be perverted; but he has been pleased to confound the wisdom of man by showing his truth to babes, while they who would by searching find out God are held under everlasting chains of darkness; and to them the plainest statement of divine truth is unsearchably concealed, for so it seemed good in the sight of God. Like all other points of revealed truth, this word discriminates between those who are led by the Spirit of God and such as have not that Spirit. The believer in Jesus shall not perish, but has everlasting life. The verse following our text says, "He that believeth not is condemned already." It is not for failing to believe that he shall be condemned; but his unbelief proves that he is already condemned, and therefore it is evident that he is not included in that world which is saved through the Son of God.

The world which is saved through the Redeemer is that world which John includes with himself when he says, "We know that we are of God," in distinction from that "whole world" which "lieth in wickedness."—1 John v. 19. It is very essential to a correct understanding of the letter of the Scriptures that the distinction be observed between natural and spiritual things. Otherwise the Bible will seem to present a mass of irreconcilable contradictions. But when the light of revelation shines in those who read, the sacred pages glow with celestial radiance, while every ray of their heavenly light is bright with the testimony of justification through the blood of Jesus, by the sovereign grace of God, secured to all the world of his redeemed, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

#### ELDER WM. S. MONTGOMERY.

ALTHOUGH much has been published from other pens in honoring the memory of this dear brother and humble servant of our Lord, we feel that gratitude as well as fraternal love demands a particular expression from us. Having enjoyed intimate acquaintance with him for more than thirty years of uninterrupted and devoted affection, we had known him but to love him; and his removal to eternal rest severs another cord which bound our heart to earth. While desiring to be reconciled to God in this dispensation of his providence, we cannot repress the sorrow caused by the sundering of that tie which had made our hearts as one in the sweet association of christian fellowship. Few such men have given us their love. As a man he was above reproach; as a husband none can tell the anguish of her to whose happiness his heart was given; as a brother he was ever faithful and true; in his official relations to the church his conduct was exemplary. Long will he be lamented by the needy, the widow and the orphan. Well may we pray, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

#### APPOINTMENTS.

If the Lord will, I will be with the church at Burdett, N. Y., on Thursday and Friday, November 12th and 13th, meeting to begin each day at 10:30 a. m. and 1:30 p. m. Also, with the church at Grover, Pennsylvania, on Saturday and Sunday following.

SILAS H. DURAND.

#### 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.

#### MARRIAGES.

By Elder T. M. Poulson, Oct. 13, 1885, at the house of the bride's parents, in Pittsville, Wicomico Co., Md., Mr. John H. Williams and Miss Ida G. Laws, both of said county.

At the residence of Richard Dunn, in Mercer County, Ky., October 15, 1885, by Elder Smith Hawkins, Mr. John Hawkins, of Missouri, and Miss Bettie Paxton, of Mercer County, Ky.

OCT. 11, 1885, by Elder Wm. M. Smoot, at the residence of the bride, Prince William Co., Va., Mr. Joseph L. Garner and Miss Anne Milstred, both of Prince William Co., Va.

By the same, Oct. 15, 1885, at the residence of the bride, in Stafford Co., Va., Mr. H. M. Tolson and Miss Jennie P. Johnson, both of Stafford Co., Va.

By Elder John W. Timmons, April 1, 1885, at his residence near Pittsville, Mr. Earnest Parsons and Miss Mary E. Hamblen, both of Wicomico County, Md.

By the same, at his residence, July 1, 1885, Mr. George W. Moore and Miss Ella Bridle, both of Wicomico County, Md.

By the same, at his residence, August 2, 1885, Mr. George R. Parsons and Miss Cordelia Elliott, both of Wicomico County, Md.

By the same, at his residence, September 23, 1885, Mr. Noble Baker and Miss Ellen Collins, both of Wicomico County, Md.

#### OBITUARY NOTICES.

DIED—At his home, on the evening of Sept. 14, 1885, after a few days of painful suffering, Elder Wm. S. Montgomery, in the sixty-eighth year of his age. It is difficult, where so many traits of human character meet and blend so harmoniously, to do justice to the sweet memory of this good and faithful brother, in the space usually allotted to an obituary notice. Gently and peacefully as an infant upon its mother's bosom did he fall asleep, asleep in Jesus. So tranquil was his departure that the loved ones who stood and watched scarcely knew when the machinery of life stood still. This our beloved Elder was the eldest son of Elder James H. Montgomery, a man noted for his many christian virtues, and was born Oct. 28, 1817. In the morning of young manhood he realized that he was a sinner and utterly helpless, but through the rich abounding goodness and mercy of God he was made to rejoice in the free pardon of his love, and in three days thereafter united with the Primitive Baptist Church at Liberty, in Jasper County, Georgia, near the place of his birth. When he presented himself to the church the pastor, Elder John Almond, asked if he wished to talk. He said, "I want to tell how precious Jesus has been to me, and how he saves sinners." He was joyfully received, and on the next day was baptized, and ever adorned the profession he made. Very soon afterwards the division of the Baptists took place, and he with other faithful ones constituted the church at Shoal Creek, in Newton County, Ga. He purchased a home near by, and with the wife of his youth, who was Miss Ann E. Goolsby, of Jasper County, he settled at the place where his long useful christian life was spent. His brethren soon called for his ordination as a deacon, which he filled so acceptably, purchasing to himself a good degree in that sacred office. He was wise, prudent, active, liberal, untiring in his efforts to promote the interest and prosperity of his church, entering cheerfully into the discharge of each and every duty assigned to him, ever ready for every good word and work. He went about visiting the sick, relieving the poor, speaking words of consolation to the bereaved, consoling the erring and encouraging the despondent. He loved his church as if it were his home, and above all things he loved the peace and unity of his brethren. Whatever trouble might arise, this dear brother was ever in the interest of peace and brotherly love, and in more than one instance has he settled difficulties between brethren where ministers older than himself had failed. Through life he made everything subordinate to his religious duties. In a period of more than forty years he

never missed more than one conference, and that on account of failing health just before his death. As a Baptist he was sound in faith and practice, strong in his convictions, and did much to establish wavering brethren. Nearly the whole of his christian life he was the efficient clerk of the Ocmulgee Association. Gifted with a pleasing address, being a fluent speaker, possessed of excellent memory and a mind of uncommon vigor, a man of fine judgment and sound views, with a heart tender and affectionate, whenever he arose on any occasion his brethren listened with marked attention. Were his brethren called upon to-day to mention the most predominating character, they would say, Love to his brethren, faithfulness, promptness, with a great and constant desire for the perfect harmony of all the churches composing the associations. He had often been urged upon to submit to ordination to the ministry, and while he felt so deeply impressed to speak to the people of God, yet he would beg his church and his brethren not to mention it, preferring to labor for his immediate church; all the while leading a spotless christian life, eminent for usefulness and efficiency. Thus time passed until November, 1879. God in his wisdom removed from him by death his amiable wife, who had shared equally with him all his joys and sorrow. The future then seemed one dark, unbroken solitude; but the same blessed Jesus who had bereft him, upheld and supported, and in the year following directed his mind to sister Elizabeth Martin, widow of Elijah Martin, of Cowetta County, a good and noble man, who was for many years a consistent and faithful deacon of his church, and a very prominent citizen, having represented his county in the halls of the Legislature. In April, 1880, he was united in marriage to her, and never was there a more happy union, so congenial. Both pious and cultured, they walked together in love and duty through a sunny life of a little more than five years, she going down with him, clasped hand in hand, as far as it was permitted of human life, until we believe Jesus enfolded him in his arms and bore him safely to rest. It was ever the custom of this precious brother to visit extensively among the associations in Georgia, and the various churches in this and adjoining counties, and wherever he went he was gladly welcomed and insisted upon to speak. This he did, and it was ever a touching sight to hear him exhorting his brethren to duty. His own tearful eye and tremulous voice emphasized his words with a power and pathos which subdued many hearts. His labors were so blessed that many churches urgently appealed for his ordination to the ministry; and although deeply impressed himself, yet he hoped it would be deferred, as his health was failing. However two churches in Walton County sent committees to his own church, calling for his ordination, and in the providence of God it seemed wrong for him to longer ask them to put it off, and in submission and humility he yielded. Thus it was in the evening of his life, on July 31, 1883, he was regularly set apart to the work of the gospel ministry. At once he was called to the care of three churches, one in Atlanta, Georgia, and two in Walton County. He entered upon his duties with a melting heart, proclaimed the pure and simple doctrine which the apostles preached, and his sermons abounded in love for Jesus and his blessed cause, and made his discourses feelingly impressive. He yearned over the people of his charge, and they in return loved him most dearly, and feel their loss to be irreparable. By a life of consistent devotion to the cause of truth and of stainless purity he commended himself to every man's conscience in the sight of God. He often said, since his ordination to the ministry, that he had enjoyed more sweet peace of mind and more of the presence of his blessed Savior than during all his former christian life. In social life he relished and sometimes indulged the pleasures of wit and humor, yet in his sermons he was never known to excite levity or mirth. He felt too deeply the responsibility of his calling. His aim was to present the beauties of holiness and to show the love of God manifest in the gospel. Then his soul seemed to

be a fount of feeling. Grace abounding to the chief of sinners always melted him to tears, and drew from him the tenderest words, and stirred in his bosom those chords of sensibility of his nature, and caused him to pour forth in streams of eloquence that never failed to comfort his brethren and interest his audience. Few men have ever lived and passed away more universally beloved and more sadly missed. As citizen, neighbor, friend, brother and husband he had no superiors; and his dying testimony was that no man was ever blessed in his last days with a more fond and faithful wife, and to her the blow falls with crushing weight. He was a man of fine native talent, coupled with a liberal education, and to this he added cheerfulness of heart and a most genial disposition, which endeared him to all and rendered him a most agreeable companion. The attachment felt for him by the young was peculiarly strong, he was so purely unselfish, kind and forbearing, gentle in manners, affable and courteous. In all the relations of life he was a prince among men, and measured up to the obligations which rested upon him. More than once he was chosen by the people of his county to serve them in the halls of the State, and he has held various offices of public trust. The people felt that the interest of the county was ever safe in his honest hands. He was a model and successful farmer, and his opportunities for doing good were many and varied, and well did he improve them. He was indeed a friend to the widow and orphan of his community, many of whom now live to testify to his gentle ministrations. The poor and distressed he never turned away empty. The early years of his life were devoted to the school-room, and hundreds now throughout this and other states have received instructions at his hands, and mingle tears of sorrow at his death. He had when young devoted much time to the study of medicine, and could have been a fine physician, but he only entered into that profession to relieve the necessities of his immediate vicinity, saving them a great deal, especially the destitute, to whom he administered medicine and nursed free of charge. Truly a good man has fallen. The psalmist David bids us "Mark the perfect man, and behold the upright; for the end of that man is peace." And it is now of the peaceful end of his useful life we would speak. Afflictions severe and frequent warned him of the approaching end, and often he would say, "All is well." For ten days previous to his death he was confined to his bed, attended by the best medical aid and faithful friends, who watched him tenderly, and did all in their power to relieve his sufferings. For several days he was standing consciously on the brink of the dark river, patiently awaiting the joyful summons to cross over, in the complete possession of all his mental faculties, his faith unclouded, and thankful that he was permitted to approach the end without doubt, cloud or shadow. Jesus and the atonement was the grand central thought, the rock on which his soul was stayed, as the billows of the dark river gathered about him. We bow in humble submission to the wisdom of our God in thus depriving us of the labors, the presence and the influence of this dear, devoted brother and Elder.

The writer preached at his funeral from his beautiful country home, on the day following his death, to the largest sorrowing crowd of relatives and friends I ever witnessed in this country. The people who loved him so well in life vied with each other in paying honor to his memory. In his death the Old School Baptists have lost a bright and shining light, and his church its strongest pillar.

Your brother in bonds of love,  
JOHN G. EUBANKS.

THE Primitive Church of Christ at Shoal Creek desires to give expressions as to our loss in the death of our beloved brother, Elder W. S. Montgomery. We feel that our aged and much loved brother's death calls for the deepest sorrow from every lover of truth in all the land. None living, and but few dead, have made so lasting an impression among the Primitive Baptists in Georgia and elsewhere for good as our dear brother has.

None were more firm and steadfast in contending for the faith once delivered to the saints, the doctrine of the apostles and prophets; none more open and fearless in contending with the hosts of antichrist in whatever name or numbers they might come. Still there were none more tender or lamb-like to the feeblest of the household of God. His doctrinal views were strong and forcible to our minds, and in the main irresistible. His life was spent for good in the church of which he was a member in its constitution from December, 1837, until the day of his death, which was the fourteenth day of September, 1885. He was for thirty-six years a true and faithful deacon of this church, and we can truthfully say that there were none who excelled him in this. He had every qualification requisite to the office. He was truly a peace-maker in the church and out of it. No man could so easily settle difficulties which so naturally arise in churches and communities, as this much loved and highly esteemed brother could. Perhaps no man in the country had more clear ideas of truth and right than this brother, none more sincere in convictions of right; in fact, there were few his equals. As a man, he was noble, far from base and sordid motives, and in sympathy did embrace the sufferer wherever found. To his wife, our beloved sister, fit consort of such an illustrious husband, we tender in this her hour of sorrow and sadness our heartfelt sympathy; and our most fervent prayer is that our heavenly Father, who so tenderly and gently took to dwell in his bosom evermore the dear wearied and aged husband, will in mercy and tenderest love console and comfort the dear grief-stricken wife. May God give strength and reconciliation to his will in this her greatest trial, for we feel that our loss is his eternal gain. With the relatives of the deceased we deeply sympathize in their great loss. We feel as a church to mingle our tears with theirs in this hour of common bereavement. May his worthy and spotless life, his devotion to duty and right, his unflinching courage, his desire for peace and unity in the brotherhood, be the guide of the Primitive Baptists here and elsewhere. His last days were spent in usefulness to the several churches whom he served as pastor. As a disciplinarian there were few his equals, and none could surpass him. In fact this could be truthfully said of him in every position in life; as a citizen, as a gentleman and as a christian. This is the verdict of all who knew him. May his life be long remembered and imitated by all the young, and his high attainments in county, state and church never be forgotten by all who knew him.

This is ordered spread on the minutes of the church, and to be sent to the SIGNS OF THE TIMES for publication. Done by the church in conference, September 26, 1885.

JOHN G. EUBANKS, Mod.

G. D. CARTER, Clerk.

**Permelia Catharine Thornton**, youngest daughter of Jephtha and Martha R. Thornton, of Douglas County, Oregon, departed this life August 15, 1885, at the age of twenty-five years, seven months and twenty-seven days. Deceased was born in Dekalb County, Mo., December 15, 1859. She had been in poor health for several years with asthma and dyspepsia. We traveled with her in hopes of regaining her health, and last spring placed her under medical treatment, which seemed to help her for the time, but she gradually grew weaker, and we called another doctor, with the same result. We took a short trip with her which seemed to help her, but on our return home she was taken worse, and in spite of the best medical skill she continued to grow worse, and neuralgia of the bowels set in, which gave her the most excruciating pain. This was finally stopped, but left her partially paralyzed. The last thirty-six hours she lay in a stupor and seemingly suffered no pain, and at twelve o'clock on Saturday, the fifteenth of August, 1885, she breathed her last without a struggle. A few days before her death she stated that two years ago she had received a hope in Christ. She said she had been troubled a great deal, and had tried to seek and obtain religion at a Missionary meeting, but failed. But afterward she

said she dreamed that she saw a beautiful house, and all within was beautiful, and she was admitted in. She thought she had been fleeing from her enemies, but was now safe in the beautiful house. She was troubled very much for nearly six months, and thought she would die, until one day she was walking from the house and about the gate, and saw a light and that beautiful house just as she had seen it in her dream, and something seemed to say, Praise God, for he is all powerful; and she felt so rejoiced that she began to praise God and to sing, "Praise God, from whom all blessings flow," which words she said had given her great comfort. She called her brother Josiah to her a few days before her death, and told how she was studying about God's elect, that God was good, all-wise and just, and will do all things right. She said, "Mother, don't you hear that beautiful singing?" She was told that she was mistaken, there was no singing. But she said, "Yes, there is; they are singing,

"Jesus, lover of my soul."

They told her she was mistaken, but she said, "No, they are now singing,

"Amazing grace, how sweet the sound."

These evidences of christian faith leave us without a doubt that she is now with Jesus, singing those beautiful songs of redemption. O happy thought! O when will the time come that we too shall lay this mortal, sinful body down in the dust, and our spirits fly away to realms of endless bliss, there to rest together with all the redeemed of the Lord until the resurrection, when our bodies shall come forth and, united with the spirit, be perfected forevermore. Dear brethren and sisters, before whom this may come, we desire your petitions at the throne of grace in behalf of the parents, brothers and sisters of the deceased, that we may be reconciled to the will of God in all things.

JEPHTHA THORNTON.

**BRETHREN BEEBE:**—By request I send you for publication in the SIGNS the obituary of our highly esteemed friend and (as we hope) sister in Christ, **Frances V. Collins**. She was born in Yazoo County, Miss., Nov. 12, 1857, and departed this life July 18, 1885. Her maiden name was Gary. She was married in December, 1878, to Mr. Perkins, by whom she had one child. He dying, she lived a widow until 1884, when she was married to Mr. Joseph Collins, who survives her. The writer of this notice has been acquainted with her for a little more than twenty years, and can truly say that I never saw a more gentle and peaceable lady in all my life. She was beloved by all who knew her. She was a member of the Methodist order, but was never satisfied, telling them that she wanted to go with those Old, despised Baptists. The writer is informed that she was making preparations to be baptized at the time she died, it being our meeting day at Little Hope Church. On Sunday morning she told her husband that she was going to die, that she had known it for some time, and now felt it her duty to tell him. After advising him as to her children and his, she told him not to grieve for her, as she was going home. Brother W. A. Stricklin was sent for. He went to her bedside and talked with her. She told him her way was clear, and there was nothing between her and her Maker. I arrived a few minutes after, and she knew me, and talked some. At twelve o'clock she folded her arms and quietly passed away, with a smile on her face, such as I have seldom seen. She leaves her husband, two children and several step-children, with relatives and friends, to mourn their loss; but we believe that our loss is her eternal gain. On Monday her remains were laid in the family grave-yard, near the place where she was born. A discourse was delivered by W. A. Stricklin, from Psalm lxxxviii. 10, to a large congregation of relatives and friends. May the Lord sanctify this bereavement to the good of her husband and relatives, and may they, if in harmony with the will of our heavenly Father, be brought to a knowledge of the truth, and that their last days may be like hers, in the prayer of the unworthy writer.

J. H. CHILDERS.

YAZOO CITY, Miss.

**DIED**—At the residence of brother Solomon Gregg, of Rock Springs, our esteemed brother, **Samuel Weeks**, in the seventy-ninth year of his age. Brother Weeks was baptized August 6, 1831, by Elder Thomas Barton, in fellowship with the church at Rock Springs, of which Elder Barton was pastor. He was chosen by that church to serve as deacon, March 20, 1841, in which office he continued until released by death. Brother Weeks was possessed of more than ordinary discernment in spiritual things, was possessed of a calm and peaceful frame, generally cheerful, but very decided and firm in the belief that salvation is alone through grace, and loved to converse on the subject of God's love to sinners, manifested through the sufferings of Christ, to save them from their sins. The doctrine could not be preached too strong or contended for too earnestly, realizing his need of just such a Deliverer as is revealed in the gospel. He continued in the confidence and fellowship of his brethren unto the end, and lived to see his family, consisting of three sons and three daughters, all comfortably situated in life. His wife was called away some years ago, which seemed to be the breaking up of his earthly satisfaction. He lived until fully ripe, and quietly passed away. His funeral was largely attended, and some imperfect remarks were made by the writer of this notice. He is gathered unto his people at Rock Springs, in hope of immortality beyond the grave. "Who shall change our vile body, that it may be fashioned like unto his glorious body."

WM. GRAFTON.

FOREST HILL, Md.

OUR dear sister, **Angeline C. Hill**, died at her home in Lawyersville, Schoharie Co., N. Y., June 14, 1885. Our dear sister had been frail in body for many years, but the last few months of her life she said that her departure was drawing near. Cancer of the stomach and liver troubled her, and at last ended her mortal pilgrimage. She suffered a great deal, but was able to walk to her room the evening before she died, which took place quite unexpectedly to her dear sisters and niece, who so kindly cared for her. She was buried near her home, by her friends. Sister Hill was baptized by Elder S. H. Durand, March 3, 1872, and for fourteen years stood a worthy member of the church at Otego. Being quite a distance from her home to the church, she could seldom meet with us; still she never forgot the appointments of the church, and desired very much to meet with her dear brethren and sisters once more. She was sound in the faith of God's elect, heeding not lo heres or lo theres, turning neither to the right nor the left. Thus she passed peacefully away from all earthly scenes, and in spirit leaned her head on Jesus' breast, and breathed her life out sweetly there. The Lord has taken two of our beloved ones since the first of June, which brings sadness in our hearts. Still we would bow submissively to God's holy will, for he does all things well.

C. L. FRENCH.

My wife, **Mary Emily Davis**, daughter of Stephen and Elizabeth Jones, was born in Jones County, Georgia, October 28, 1818, and wedded to me in Wilcox County, Alabama, September 24, 1835, and departed this life at our home in Hempstead County, Arkansas, on September 29, 1885, being sixty-eight years of age lacking twenty-nine days. She has been the mother of thirteen children eight of which are yet living to mourn the loss of their dear departed mother; for she has been a kind and dutiful wife and an affectionate mother, and was loved by all that knew her. She has been an orderly member of the Primitive Baptist Church over forty years, and was an unwavering believer in, and a strong defender of, the doctrine of predestination and election. She was prostrated with heart disease on the 16th of April last, was treated by three different physicians; but they all failed except to give temporary relief. Her suffering was intense; she said it was more than all put together during her past life. During the first of her sickness she was not so well reconciled to die as she wished to be, but finally

became willing, and would frequently say that death would be a sweet relief. A few nights before her death she told me an angel had visited her that night and the night before, and made known to her that she would be relieved of her suffering. I asked her what was the form. She said it was a glimmer, and she thought she talked with it. From that time on she was more than anxious to depart, and when her desired moment came she breathed her last without a struggle. She is now enjoying that sweet rest, in company with her heavenly visitor, where she will know sorrow and pain no more, while I and poor Ida are left alone in solitude. Myself and deceased wife commenced together poor children, and by our industry and perseverance accumulated a little fortune, which was taken from us by the result of the late war. We then strove hard in old age to make another rise, which we accomplished, since which time designing men have taken advantage and stripped us of our hard earnings, which brought my wife to grief, and she said on her death-bed that she thought it was the cause of her sickness; yet she said if the Lord would forgive them, she could thank the Lord for his grace given to my dying wife.

WILLIAM DAVIS.

**DIED**—At his residence in Middletown, Orange Co., N. Y., Oct. 12, 1885, after a lingering illness, **Dea. John Calvin Harding**, in the eighty-second year of his age. The deceased was a son of Elder Amos Harding, deceased, and a brother of the late Elder Daniel L. Harding. He experienced a hope in the Redeemer and united with the church at New Vernon, N. Y., thirty-three years ago, being baptized by the late Elder Gilbert Beebe. He was chosen a deacon of said church, which office he held up to the time of his death. He was a humble follower of his Lord, and enjoyed the confidence, christian love and fellowship of all his brethren who knew him. He endured his long and painful illness with remarkable patience, and without a murmuring word. We sorrow not without hope, for we feel confident that for him to die was gain. He leaves his aged companion, four children, with many relatives and friends, to mourn his departure.

The funeral services were conducted by Elder Wm. J. Purington, who spoke words of comfort to the bereaved, using as a text 1 Cor. xv. 56-58. Interment at New Vernon.

"O happy soul, who safely pass'd  
Thy weary warfare here;  
Arrived at Jesus' feet at last,  
And ended all thy care."

**BRETHREN EDITORS**:—Please publish in the SIGNS OF THE TIMES the death of my dear mother, **Mrs. Ruth Hill**, who departed this life April 20, 1885, aged ninety-four years, eight months and fourteen days. She was a member of the Old School Baptist Church over fifty years, and was baptized by Elder David Mead. My father, Enos Hill, preceded her to the grave nineteen years. Both were members of the First Church of Roxbury.

ALSO,

**DIED**—July 25, 1885, our little grandson, **Hewitt Avery**, aged seven months and five days. Only child of James and Jennie E. Avery.

MARY A. HEWITT.

KELLY'S CORNERS, N. Y.

**SISTER Mary W. Ellmore** was born Sept. 11, 1811, and died July 22, 1885. She was baptized in 1846, by Elder S. Trott, and joined the Frying Pan Church. In about 1869 she moved her membership to the New Valley Church, in the fellowship of which she died, beloved by all. She was of a quiet and peaceful disposition, happy and cheerful even under embarrassing and distressing circumstances. She lived and walked in the Spirit. She was a kind and devoted mother, and received every attention until death. I tried to preach at her funeral.

E. V. WHITE.

LEESBURG, Va.

## The "Signs of the Times,"

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NEBRASKA—Isaiah Stratton, W Taylor

WASH. TER.—I A Bullock, A Gregg, J P Allison, Thos G Flanary, J M Anderson, A H Hagan, I N Newkirk, Dr R Cummins

NEW MEXICO—Mrs C Miller

ARIZONA—M W Cassada, J S Williamson,

OREGON—John Stipp, Henry Watkins,

T S Woodfin, John Darnall, H T Nave, H J Hale, Joel Sanford, A Shanks, W M Townsend, John T Crooks, Wm B Martin

IOWA—S P Moshier, Angeline Currier, S Chaddburn, I Dunham, Isaac McCarty, Wm Morphey, Joseph Gard, Wm J Reeves.

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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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### 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.

# 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. 53. MIDDLETOWN, N. Y., NOVEMBER 15, 1885. NO. 22.

## POETRY.

### WHAT IS BEST.

We do not know. Thou knowest.  
As children in the dark  
We lift our hearts, our hands, to thee,  
And find a rest, an ark.  
We trust thee in our ignorance,  
O wise, O good, O strong!  
And though the shades encompass us,  
We find thee with our song.

We think we know. Thou knowest.  
We dream, and hope and plan,  
And make mistakes, and sigh to know  
How frail and weak is man.  
But thou, from the beginning,  
Canst see the end of all.  
We rest upon thy knowledge,  
Father, on whom we call.

We do not know the best for us,  
And so we strive in vain,  
And for our sowing often reap  
A harvest dire of pain;  
We fail and fail, and then at last  
We cry to thee for aid,  
And only rest when thou dost say,  
"Tis I, be not afraid."

O God, we would be wiser yet,  
And only pray, "Choose thou!"  
Lead as one leads the little ones;  
We are thy children now.  
And day by day, and step by step  
We need the guiding hand.  
O let us cling to thee until  
We reach the safe home-land.

And then, let days be fair or dark,  
The journey short or long.  
Our hearts will rest in comfort,  
And we will sing our song.  
Since thou dost know, our ignorance  
And weakness matters not;  
We trust to thy great love, O God,  
And thou dost choose our lot.

### PSALM LXI. 2.

DEAR Lord, when trials round me press,  
And tribulation's path I tread,  
Be thou my spotless righteousness,  
My tower and shield to guard my head.

My inward lusts, Lord, put to flight;  
Make me a temple fit for thee;  
My midnight darkness will be light,  
With only one sweet glimpse of thee.

Is this the path thy children go?  
If so, let not thy worm repine;  
But keep me passive, humble, low,  
With faith to say that thou art mine.

When I can say that thou art mine,  
Then I by faith can venture nigh;  
But when the sun forbears to shine,  
I feel so cold, and dead, and dry.

S. MARSHALL.

### MY PRAYER.

What is my prayer to-night? A meek, sub-  
missive heart is what I crave;  
A heart from pride set free, from passion  
clean;

A life true, constant, brave, wherein is seen  
Likeness to him who came our lives to save.  
But dare I ask? Obedience' price is suffering,  
And I have joys and treasures which I can-  
not lose.

My heart so closely holds them. Can I bid  
thee choose

For me, and wait thy will unflinching?  
And I would see the shining of thy face;  
But shall I find it in a servant's place?  
My bride rebels, my human heart is weak  
To take upon itself the life I seek.  
One only thing I ask, for this alone I pray,  
Lord, make me willing to be holy, willing to  
obey.

## CORRESPONDENCE.

SOUTHAMPTON, Bucks Co., Pa., Oct. 28, 1885.

DEAR BRETHREN BEEBE:—I believe the Lord has made me realize that a day in his courts is better than a thousand. But I cannot always enter his courts when I go to a meeting of the dear saints of God. Sometimes I sit with them, and hear them talk and sing and pray, when I cannot enter with them into the feeling of the power of heavenly things, but feel that while they are sweetly taken into the secret of God's presence, I am left without. Yet even then I have to acknowledge that it is a far pleasanter place than to be with people of the world. It has generally been the case that when I cannot enjoy spiritual things I cannot enjoy anything else. But when the Lord is pleased to bless our meeting together with a manifestation of his presence, and say, as he did when to their surprise he stood in the midst of the eleven disciples, "Peace be unto you," then how sweet, how joyful is the place, and how pleasant all things appear to our rejoicing eyes! Then with a full heart we can say, "How amiable are thy tabernacles, O Lord of hosts." It has been my privilege for some time past to enjoy the meetings of the Lord's people, both in the church here and in the places where I have visited them. It has been otherwise so often that I feel like speaking of this great blessing of God bestowed upon one who feels so unworthy of any favor at his hands, and whose unworthiness seems to increase daily, and to thank his dear name for it.

In September I attended the Licking Association, and was permitted to enjoy the meeting much. At my last visit, in 1882, our dear brother Theobald was still with them. How greatly I missed him. He thought then he should soon be discharged from his warfare, and it was not long before he was taken home. He was a man greatly beloved. His last letter to me, but a little before his departure, breathed a spirit of meekness and love in a remarkable degree, yet characteristic of him. The meeting this year was pleasant to me for the good preaching I heard, and for the spiritual conversation of dear brethren with whom I met. I thought there was rather more of a stirring up in the minds of brethren than common, a searching after the power of things, a striving to let brotherly love continue, but a desire to be sure that it continued, as it only can, upon the foundation of the truth. Brother

Gold, of North Carolina, was there for the first time, and at once in his preaching and conversation he went directly into the hearts of the dear brethren. Elders Lester, Demaree, Biggs, Bavis and Thomas were also there as messengers, not for the first time. They all preached the truth clearly. Elders Wallingford, Moore, Newkirk, Hawkins and Greathouse, the ministers of the association, were all present. They feel deeply the loss of their aged brethren in the ministry whose labors on earth have ceased. Elder Thomas P. Dudley still remains, but is unable to go from home. I visited him, and enjoyed the opportunity with him very much. He spoke readily, and quoted the Scriptures freely and with his usual accuracy. His age the day I was at his house was ninety-three years, four months and fifteen days. He has been a faithful soldier of the cross, richly experimental in his preaching and conversation, and favored to live a pure christian life, enjoying the unbroken fellowship of his brethren, and bearing with patience the assaults and persecutions to which he has been subjected; and now stands, near the close of a long and useful life, dearly loved and revered by his kindred in Christ, and having the high esteem of all who know him whose esteem is valuable.

I attended a two days meeting with the church called Little Flock, in company with brethren Gold and Lester, which was very pleasant. There was preaching each night to a large company at brother Farmer's. There was certainly much comfort enjoyed in the social intercourse of the company of the Lord's people that were entertained at this one of the many hospitable homes of dear brethren in the bounds of that association. Speaking of pleasant hospitable homes, where the Lord's dear children are more than welcome, how many there are all over the land,—as many as there are children of God who have houses, whether large or small, so far as my acquaintance extends. What a spirit of hospitality and liberality grace puts into the heart, so different from that which many have by nature, because this is for the love of God and for the truth's sake. When Peter says, "Use hospitality one to another, without grudging," he says only what grace has already said in the hearts of those whom he thus lovingly exhorts, and what is to them, when they are spiritually minded, a source of true and abiding comfort.

I went from Kentucky to Indiana,

and spent seven days with brethren at Crawfordsville, Pleasant Grove, Waveland, and other places, speaking twice each day, and receiving some encouraging evidences that the Lord was pleased to bless my poor labors to the comfort of some of his children. I found the brethren whom I visited quite separated from those who advocate the various unscriptural and injurious theories known by the general name, the Parker two seed doctrine, which at the time of my visits in 1877 and 1878 had such a prevalence in the churches as to be very harrassing and burdensome to the spiritually minded. I have reason to believe that before long others who do not receive those doctrines of men will be separated from all connection with them, and that dear brethren who have been led away by specious reasoning on those subjects will see the grievous error of those things and turn from them. They have been peculiarly destructive of spiritual comfort, peace and prosperity in churches, and in the hearts of brethren, where they have gained a foothold. Wherever error prevails there is an absence of spirituality. When a speculative tendency gets among the Lord's people it causes them to become dry and hard and cold, although apparently fired with zeal for the cause. When they come together in that spirit, instead of talking of the dealings of the Lord with them, of their trials and deliverances, of the rich grace and love of God which they have experienced, which have drawn out their hearts in praise to his dear and holy name, they are apt to spend their time in heated discussions of abstract theories which have no place in their experience nor in the word of God, and the preaching of which causes the ministers to become as dry breasts to those who desire the sincere milk of the word, that they may grow thereby. The Lord's people when hungry are not satisfied with that preaching or conversation which is in word only. They realize that the kingdom of God is not in word, but in power. They must feel the power of things spoken, or they have to turn from them. When the Scriptures are truly expounded by the direction of the Holy Spirit, it will be in accordance with the experience of the saints, and will be witnessed to in the heart of the believer, its power being felt there; although sometimes a false tradition fixed in the mind will prevail for a long time to prevent an open acknowledgment of that power. No experience of a poor sinner witnesses to the specu-

lative theories I have referred to, nor does the Scripture give them any support, nor have they any place in a heart exercised by the love of God and made tender in the fear of the Lord, although they may at the same time tenaciously hold, or try to hold, a place in the carnal mind.

The church at Crawfordsville has stood very firmly in the truth, and has been brought by the sustaining and directing grace of God through great trials. Their pastor, Elder VanCleve, has been a faithful servant of God to them, as has also Elder Southard, who meets with them and occasionally preaches. Both are now old in years and in the service. May the Lord be manifestly with them in their declining years. I enjoyed very pleasant interviews with all these dear brethren, with the faithful flock at Pleasant Grove, and with the scattered ones it was my privilege to visit there. I found some in churches of other denominations who gave good evidence of a spiritual birth, and of having felt the power of the command to come out of Babylon, and many others who manifested much interest, and a desire to follow the dear Savior. I regretted not being privileged to meet brother and sister Bartley, whose home is in Crawfordsville, but they were absent.

There have been times of late when I could feel a peculiar power in the Savior's words, "My meat is to do the will of him that sent me." But having said this much, I do not now feel at liberty to go on and try to express what these words are to me. I feel so very poor in spirit, so very unworthy, so vile by nature, that I am ready to say that such words, uttered by the Son of God, can in no sense belong to me. Yet I know that they do express the feeling of all his sent servants when under the power of his own holy Spirit. I know that at such times the servants of God feel a separation of mind from the world and worldly interests, and are made to forget hunger and weariness in their devotion of spirit to the work whereunto he has sent them; and to experience that it is their meat, their highest gratification and comfort, to do that work, to minister the word to hungry souls, to declare the unsearchable riches of Christ to the poor in spirit, and to witness the wonderful power of God's grace and love upon the hearts of poor sinners. When left to themselves they can see only their own unfitness for the work, and it is then a time of inexpressible distress with them. But when the hand of the Lord is upon them, and they are carried away in the spirit to the heavenly places in Christ Jesus, then the work is indeed full of spiritual joy and delight.

I visited the home of our dear departed brother, Elder Danks, where there have been formerly so many spiritual meetings of dear brethren, enjoyed a pleasant interview with the dear bereaved family, and had a pleasant meeting at Mill Creek, one of the churches he served. His sudden death was a great shock to our dear sister and the family of children,

but the Lord has been pleased to sustain and comfort them. Brother Danks was one whom I highly esteemed for his faithfulness as a Christian and a minister of the gospel. He adhered unwaveringly to what he understood to be the cause of truth and right, without any reference to the effect of that adherence upon himself or his worldly interests. In his last letter to me, written not long before his death, he said, "Since my hurt I cannot sing a tune through, and yet God is so good as to allow my heart to sing to the praise of the glory of that grace that has saved me, a vile sinner, from hell, and I am waiting for the final call from earth. I have had what I regard as a few rather close calls of late. The final call will probably be sudden, and I have nothing to rest my hope of eternal safety upon but the blood and righteousness of Jesus Christ."

Affectionately your brother in hope,  
SILAS H. DURAND.

STATE ROAD, N. C., Oct. 25, 1885.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN IN THE FAITH OF OUR LORD JESUS CHRIST:—I again take my pen to, as I am compelled to believe, satisfy the divine command, or demanded duty, and also to fulfill a humble desire to comply with the continual request of brethren and sisters, both by letter and face to face, to write more of my little experience. I will just say to those who are strangers to me in the flesh, Your letters to me are very encouraging. Do not stop writing to me, neither think hard because I do not write to you, for my state of poverty is such that I cannot by any means write to you all, though my desire be ever so great. I would say to that dear saint at Dallas, Miss., T. J. Huckaby, I received your most welcome and encouraging letter in due time, and was delighted and encouraged very much by reading it.

Now I will, if it be God's will, commence with the closing words of my last published article, in the SIGNS of October fifteenth last, and give a few more hints of God's dealings with me in this wilderness land. After having a spell of sickness, and coming through many severe trials, when Jesus smiled upon me all my doubts and fears left me, and all my murmurings and anguish fled away. I then rested in Jesus, and soon recovered from my sickness. I can never express the joy of that heavenly season. But it soon passed off and I became in a thoughtless and unconcerned state, which lasted for some time. And when I was first aroused to thought, I was as though I had just awakened from a long sleep, and my thought was, Where have I been? Down in the mud-sill of sin. For how contrary to the way of righteousness do I travel. Then I would say in my heart, Sure enough, I am a deceived wretch. For it seemed that I could see to the very end of every part of my soul, body and spirit, and all was a mass of sin and corruption. Then I felt, "O wretched man that I am! Who shall deliver me

from the body of this death?" I said, O what a terrible being I am! What a dreadful condition I am in! And having been taught that God is the disposer of all beings, all events and all worlds, and I being of Adam's rebellious race, began to murmur against God; for this wicked heart of mine would be filled with such thoughts as these, O God, why didst thou ever suffer Satan to deceive me? I have told my father of my hope, and now must I give it up? For surely if I were a servant of God I would serve him more perfectly, and would not slumber so much in the sluggishness of sin. So I concluded that I would surrender to the spirit of vanity; and having no part, as I thought, in heaven and immortal glory, I thought I would spend the remainder of my days in the pleasures of sin and vanity. And as along the desert so many fears and troubles would beset me, I would want to drive them away by some delightful discourse of the works of vanity. But while in this wilderness of sinful murmurings and strivings in vanity, my spirit would be overthrown by the quaking of my conscience, or the powerful operation of the Holy Spirit upon my soul, inasmuch that I would think, Surely my time is at hand, and God will make a display of his justice in vengeance upon me, and sweep my body into the cold grave, and my soul into an awful hell. Then would I find myself at many times and various places lying on my face, for great was the suffering of my tender soul. And when I could have courage enough, I would rise up on my knees and cry to Jesus for the intercession of the Holy Spirit, for I could not keep it. When I would think that I would turn back and surrender all my hope and drown out all my troubles, they would close in upon me, inasmuch that my knees would smite together. Then I was compelled to cry to Jesus. One night while I was on my way out to pray, the moon shone very brightly, I felt very solemn, and a deep sense of dreadfulness of spirit came upon me. Just before I got down upon my knees, behold, there shone around about me three or four flashes of light, brighter than the sun, and a voice seemed to be sounding in my spirit, saying, Many things shalt thou suffer for my name's sake. But fear not, for behold, I am with thee alway, even to the end. Then was my soul filled with light, and my joy was inexpressible. I was filled with glorifyings unto God for the unspeakable gift of his dear Son. All my fears, troubles, strivings and anguish were gone, and I could not tell where they went. I felt as though I had never had any of those qualities, I felt so free from sin and pollution. This renewed my desire to be baptized by Elder B. E. Caudell. All things passed on in perfect newness until these pleasant refreshing showers of divine grace wore away. Then I seemed to grow careless again. I passed along on the swift wheels of time, in ups and downs, and all the way along my desire was to perform

some duty that I felt God required of me in his organized church here below, and to be baptized. These words seemed to follow me, sounding in my soul, Thou shalt suffer many things for my name's sake. Yet I did not understand the meaning thereof. Then I had a great desire to learn more correctly how to read. In the winter of 1878 a free school was taught at Rock Springs meeting house, and I persuaded my father to get my two brothers and my little sister spelling books and send us all to school. I passed through my spelling book so quickly that my teacher said I had a very good knowledge of it; and as I was about grown up, and probably never would have the opportunity of another free school, he said I had better get me an arithmetic and obtain a knowledge of that, which would be a great benefit to me through the course of my life. My father got me a "Davies' Arithmetic," and at the close of our two months of free school I was nearly half-way through my arithmetic. This was the last schooling I ever had. During the time of that school there came an appointment to the above named meeting house for Elder Caudell to preach. When the time of appointment (January 8, 1878) rolled around I attended, and he preached from Romans i. 16, "For I am not ashamed of the gospel of Christ; for it is the power of God," &c. In the midst of that sermon my soul was filled with sweet peace, melody and praise unto God for the heavenly manna, and O how I feasted upon the great fountain of living water; for Jesus was preached as our only living head and our all-sufficient Redeemer, inasmuch that the fountain of reverential love for Jesus burst forth from my eyes in trickling tears. O how glorious is the preached word, which is Jesus and him crucified, the power of God unto salvation to every one that has been brought to believe by the quickening power of the Holy Ghost. I passed on for several days in the joy of the hope of eternal life, my mind being greatly revived again with the desire to be baptized. It was at this meeting that Elder Caudell took notice of me, and being interested in me he inquired about me at a house near by, where he had tarried all night. The next morning he had to pass the same meeting house on his way to his next appointment. The earth was adorned with a white robe of snow. I had reached the old church house, and was out in the yard with some others of the school children, gathering wood for a fire, when Elder Caudell and some others passed by. The Elder turned to some of his company and pointed at me, saying, "There is my boy," which sank deep into my heart. I thought, From whence has this man this knowledge of distinction? The word seemed to bind me closer in a bond of love and union. Thus I passed several days at school and nights at home, wondering why that blessed man of God knew me, or made such a distinction between me and the other boys. I

continued, as I have already said, in joy and peace, with an increased desire for baptism, for several days. But the desires of the flesh began to get the advantage of my godly desires; for the desires of the flesh had been bound for a time, but were soon let loose upon my soul again with great rage; and this great rage of carnality produced great and violent murmurings against God. But when I would feel myself to be a poor, deceived and sinful wretch, then I would be filled with anguish and great grief, until the Comforter would come again to my relief, to revive my drooping spirit, and enable me to tune my harp and sing,

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

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

Through many dangers, toils, and snares,  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home."

As time passed on I was made to rejoice in many of God's providences toward me, and one was that he had never suffered me to go to a church house until I was made to fear his adorable name. When I would come in sight of the church house the solemn thought would fall into my mind that yonder was a place set apart for the service of God; and when I would enter the yard I would feel most solemn, as though I were upon holy ground. Thus time passed on with me until the third Saturday in March, 1878, when I went to old Rock Springs Church on their meeting day. Here I heard their pastor, Elder M. G. Harbour, preach. He was the fourth person I ever heard deliver a public address, and this was the first time I saw the church of Christ in her militant organization, which was a thing I had longed to see. My soul was much rejoiced. When the invitation was given I had a great desire to go forward and join the little few; but I was afraid I was not fit to live with such good people as I thought they were; and besides this, I was afraid I might do something wrong, never having seen any one go to the church. I left the house in much grief, and while going toward my home with some of my neighbors, with whom I had just formed an acquaintance, I could not hold my peace any longer. I related to them my desire, and on arriving at home related the same to my father. But I met with great opposition on all sides. I passed the night in much restlessness, and then set out to meeting again. On my approach to the house my feelings were greatly changed. Seeing the people going so unconcerned, and in so reproachful a manner, and in the very height of pride, chilled my feelings and awakened my love toward God and his exalted character. Thus in deep solemnity I desired to rebuke the pride of poor, sin-defiled man. On reaching the house I heard Elder Harbour preach again. But when there at meeting,

the third Sunday in March, 1878, the news reached me that my father was taken violently sick. I ran home as quickly as I could and found it to be true. The next day the doctor arrived and found him out of his mind. Now it seemed that my trouble was more than I could bear. But it was my custom every night to retire and try to pray, first for myself, as I felt so unworthy, and then for my father, both for his recovery from sickness and for his soul, knowing how desperately wicked he was. One night while I was out trying to pray, my father heard my voice, and when I came in he said he wanted me to get down by his bedside and pray for him, which I did, with the most solemn feelings that ever passed through this heart of mine; yes, more solemn than death can possibly be. Thus I traveled on, and my mind seemed to be on things above all the time. Sometimes, while in the house waiting upon my father, and all the other children would be out of the house, I would be in a standing position, ready to speak, for my mind seemed to be running so strongly, and was wrought upon so powerfully from above, that I could hardly keep from crying out. And furthermore, it seemed as though some one was speaking to me, saying, You must learn to write. Now I had an old pen, so I fastened it to a small stick, got my spelling book, turned to the script, and began to run my pen around in the letters. But I did not have much time to try to learn to write. I soon got the form of every letter in my mind, and then began to practice. When I commenced, I could not help writing of the wonderful works of God, for the Holy Ghost filled my soul and mind with the mysteries of the kingdom, and words came into my mind which I had never thought of, neither had I heard of them. Thus I employed every spare moment in writing, and continued to write from the last of March to the first of May. The writings are entitled, "The justification of a sinner before God by the imputed righteousness of Jesus Christ." I will just say that the above mentioned time was a most glorious season with me, for it was a time of God's revelation with me. For some time after the above named writing was revealed to me, I went and took the manuscript in hand and began to read it. But the language I could not understand. It was all dark to me, for it surpassed my natural language and understanding. And after I passed this heavenly season, and my father began to improve, darkness began to close in round about me, and the first thing I knew I was going out into great rioting, satisfying the desires of the flesh, until one evening a word came rushing into my mind, saying, "Woe to the backslider," and I seemed just like a man awakened from sleep. I awoke in great trouble, inasmuch that I wept in a very lamenting manner. Then I began, as it were, to gird on my sackcloth and to wallow in dust and ashes. I groaned and

lamented in great pain. Every night I would go away in midnight hours to pray, for fear that some one might hear me, crying with many tears, "O Lord, if I am deceived, undeceive me." But no relief came until many days had passed. But one evening, being alone, all at once my soul was filled with light, and I felt as light as the smallest atom that floats in open space. I felt as harmless as a dove, and my soul was filled with great love for God, his cause and his people. This was not like natural love or natural affection, but was a supernatural love, and my soul was filled with songs that I had never heard of before, nor since, until I broke forth in singing those praises to God in the full strains of glory to his matchless name, having held my peace as long as I could. Now my desire waxed stronger and stronger to tell the people of the love, goodness and mercy of God. But I could not be reconciled to such a thought as this, for I said, How can I ever stand up and face the people, such a poor, sin-polluted and worthless being as I am, to attempt to speak as a mouth for the great Jehovah? And besides all this, the people would make sport and laugh at my awkwardness and stammering speech. So away with such flimsy notions as these. Thus time kept moving with me, and my desire to be baptized increased. Finally I concluded that if I did not get baptized I would become deranged; and almost all the people who knew me thought the same. Yet I doubted whether I could give satisfaction to the church, in order to receive baptism, having learned that the church required fruit that would be meet for repentance. It was my desire to bring forth fruit meet for repentance, and to be baptized, yet there would be many times when my doubts would be exceedingly great as to whether I was a fit subject to be received by God's people and to be laid in the liquid grave of Christ. Never having heard any one relate a christian experience, I did not know what would be an acceptable one. In the midst of these fears I desired that God would let me off from so great an undertaking. But all my prayers were in vain. On hearing that Elder Caudell was going to preach at Mitchell's River Church house, about sixteen miles from where my father lived, I was led by the Holy Ghost, as I believe, to go, with the desire to tell him that I wanted him to come and baptize me in the fellowship of old Rock Springs Church. So I set out on Saturday morning, inquiring for the way as I went. On my arrival there I found that Elder Caudell had not come, but that Elder Taylor was there. That was the first time I ever saw Elder Taylor. After he had preached an able sermon I went to the stand and shook hands with him. He asked me who I was; and when I had told him, he said that he had heard Elder Caudell speak about me. He then asked me what I thought of him, and if Elder Caudell was one of

God's anointed. I answered and said that I thought they were brothers. Now it was here that I met my old grandmother, whom I had not seen since I was a child, and I made myself acquainted with her.

I will now come to a close, hoping I am yours in bonds,  
WM. R. WELBORN.

HERRICK, Bradford Co., Pa., Oct. 13, 1885.

DEARLY BELOVED IN THE CRUCIFIED AND GLORIOUSLY RISEN SAVIOR:—The SIGNS for October fifteenth came last evening, and as I listened to my nephew while he read the letter of brother Welborn, my heart was stirred within me, and I thought, How wonderful is this great salvation that "lifts the beggar from the dust and sets him among princes." And more wonderful when there are no creature works to mar the beauties of grace. And when I retired to my room I read the experience of sister Whitcomb, and I thought, How powerfully the Lord is going on with his work. Silently, but surely, he is calling in the outcasts of Israel, and causing them to inherit a throne of glory. I did not wonder that her heart rejoiced to hear that blessed servant of God, Elder Joseph L. Purington. It seemed almost that I could hear his voice again while he preached that truth which is a stumbling-block to the Jews, and to the Greeks foolishness. And I can realize truly how she felt that what she had written was "but a drop in the bucket;" for surely it can be expressed only as heart speaks to heart. As I read on I felt that wonderful things are spoken of thee, O Zion, city of the living God. How beautiful is this city, this holy mountain, unto which the nations are flowing, and to whom it is spoken, "Hearken unto me, my people; and give ear unto me O my nation." "For the Lord shall comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." This morning I finished reading our messenger of truth, and really I feel that the Lord speaks also in the death of his saints. In reading the obituary of sister Laws I could not keep the tears back when it spake of the dear orphan children as having the same blessed cause that she espoused, though they love it in secret. Dear children, your beloved mother is not dead, but gone on a little before to that "better country," where the inhabitants shall no more say, I am sick, and where the beautiful no more die, and the glory never fades. Then the widow speaks of her bitter and double grief, which is softened at last by the radiance of heaven flowing into the soul of the departing spirit. And the aged saints are taken from all their labors and sufferings, into full fruition of the hope which has for years been an anchor of their souls. And those who mourn for them can only look upward to the time of their release, when all mourning will be

done away. But how marvelous when the young, who have just begun to taste the joys of this life, turn away from fading scenes, and look with longing eyes to the pearly gates of the new Jerusalem, and go singing into heaven. While I read of these things and rejoice that "the Lord God omnipotent reigneth," and that in our sorrows as well as our joy he is glorified, I remember that thousands scattered over the earth are reading the same things. And are we not sitting together in heavenly places in Christ Jesus, rejoicing with those who rejoice, and weeping with those who weep? What harmony exists in this united household, all speaking the same things. And what humility, each striving for the lowest place, feeling to be the least among the family. And meekness also is seen, each esteeming others better than themselves; and greatest of all, charity, covering like a mantle the faults of those we love. Surely this can be none other than the house of God and the very gate of heaven. When the mind attempts to trace the power and majesty of the Most High, how that power expands in our view, and we find our language too weak even to speak of his mysterious works in nature, or trace his path in the mighty deep and among the children of men. But how far more unspeakable are the wonders of grace. Who can ever understand how the lost is found, the blind made to see, and the broken heart healed? Yet we know it is so, for we feel it in our own experience. How glorious is that invisible power that searcheth all things, and trieth the reins of men, turning their hearts as the rivers of water are turned. It was this same power that wrote the sacred word in brother Welborn's heart when he could not read and had never heard of a Bible. It was surely none other than the heavenly Teacher that revealed to him the truth as it is in Jesus, that gave him the blessing to "know the joyful sound" the first time it fell upon his ear, and that caused him to contend for the precious faith that is everywhere spoken against. O how anxiously do we look for the sequel, to know more of the Lord's dealings with this dear brother, who most certainly is abiding under the shadow of the Almighty, and to whom the Lord has given the pen of a ready writer. How the earth recedes in view of these things, and heaven draws nigh; and how vain appears the pomp and show and formality of the world, when compared with eternal realities. I was yesterday conversing with a friend and neighbor whose head is white with pain, though not old in years; and she said she had never professed a hope in Christ, though she had many times been solicited to go forward. But she desired to feel the impression in her own heart; for, said she, "there is so much that is not real in the churches." Before our conversation closed I felt that the Lord was writing the truth in her heart, though she did not realize it, and

does not hear it preached. And how many there are among worldly churches and societies who are wandering about, searching for food and finding none. But the great Shepherd is gathering them one by one into the fold. And how they do rejoice when they are brought into the banqueting house, where the banner over them is love. They indeed love to feed beside the shepherds' tents. These under-shepherds, what a rich work the Lord has given them to do, to feed his sheep and lambs, giving each a portion in due season, and to say unto Zion, "Thy God reigneth." How the Lord's power is manifested in these, his servants. Often in poverty and ignorance they feel it laid upon their souls to go forth and proclaim the unsearchable riches of Christ. And some of these dear men of God have never known what it was to be in health, but are going in weakness, to speak in his name. The Lord has been their strength, their riches and their wisdom, and with power from on high they have given the trumpet that "certain sound," causing the household to say, "The Lord is great in Zion, and how excellent is his name in all the earth."

Dear brethren, I will leave these few scattered thoughts at your disposal. I have been spending some weeks at our old homestead, among the trees, which are now dazzling with the beauty of autumn. In a few days I expect to return to our new home at Southampton, where the stately steppings of our God are seen among his people, and he is pouring upon them a refreshing from his glorious presence. Last Saturday I attended our covenant meeting at Vaughan Hill; and although the church is small in number it seemed that the Lord's presence filled the house, as each member spoke of the Lord's dealings with them. And on Sunday Elder Bogardus preached with much liberty from the words, "Show me thy faith without thy works, and I will show thee my faith by my works." It was a feast to those who had ears to hear. Since the last meeting of this church one of our number, dear brother Schoonover, has been taken from a life of affliction to a home of peace that will not be marred by sorrow or pain, and where joy is unspeakable. This has been a pleasant peaceful Sunday, and to me it has seemed that Jesus was near, even looking through the lattice. With love to all who hope in his blessed name, I remain

Your unworthy sister,

BESSIE DURAND.

HERNDON, Va., Sept. 14, 1885.

DEAR CHRISTIAN FRIENDS—BELOVED IN THE LORD:—I feel it solemnly impressed on my mind to try to give you a relation of what I hope are the dealings of the Lord with me. It is with great fear and trembling I do so, and feel that without the aid of the Holy Spirit I cannot do it. But I have promised I would try, and have broken my vow. Now the words of the prophet Jonah appear

to encourage me, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed, Salvation is of the Lord." I hope my eyes were opened in years gone by to see some of the depravity of my heart, which made me think I ought to pray to the great Ruler of all things to keep me from sinning myself into everlasting torment. But I tell you honestly that I loved the world and its vanities too well to keep in mind my danger, although I thought I could do good if I would. As time rolled on I began to think seriously that I must begin. I left off, as I thought, many of my vain notions, and was getting quite pious, and was ready to die, or nearly so, when lo, I forgot it all, and was rolling sin under my tongue as a sweet morsel. When I would stop and reflect, I would try to pray, knowing I was sinning against the just and holy God. And sometimes I would think I saw away off the bleeding Savior condemning me; yet I went on in sin. O the depravity of my sinful heart! At length I began to take a view of myself. Ah, thought I, not one can be found with a heart so hard as mine. I am lost eternally. O my good deeds, what were they? O what shame they filled me with. There was nothing in my life that looked to me so mean. I felt that I was surely lost, and that justly. I gave up, but determined never again to do or say anything that would cause any one to think I had thought of religion. Really my self-righteousness appeared worse than my lost condition. I did not ask the Lord to save me. I thought I had sinned away my day of grace, and there was no hope for me. After this I went about my household affairs with a feeling I cannot describe; it was neither misery nor contentment. I felt the justice of God so plainly that I could ask nothing of him. These words came to my mind, "Hope thou in God." I felt easy. I was happy. Nothing could have given me trouble then, as I thought. But, dear friends, strange to say, I did not see wherein was my hope. I kept this all to myself, for this happiness did not last long. I thought, This, perhaps, is a delusion; and if not, then I shall have something given me which I can relate—something I will know is a hope. I went on for two years after this without anything more to base my hope upon. But this little hope did not entirely leave me. Sometimes it appears to me like a little star almost obscured by mist and fog. I had a very impressive dream which set me to meditating. I felt to hope that Jesus Christ was my Savior and my protection through all my life, and that I was wandering from him just as far as I could get. It was in this meditation that I was filled with a love for him which I never can describe. Previous to this I had seen a solemn beauty in baptism; but after this I desired it, though I was not drawn to the church, but felt like I ought to tell some good people of my feelings, but would not. I shuddered at the idea. I began to

shun the company of Old Baptists, and quit going to the meeting whenever I could frame an excuse that I could feel justifiable in making. Thus I went back instead of forward.

Dear saints, I do not wish to be tedious, but am aiming to be concise. In the year 1876 or 1877 I attended the Kettocton Association. I think I must have been very much interested in the preaching, or what I shall relate would not have drawn the attention of the old ministers to poor little I. One Elder asked for the reason of my hope. I informed him as well as I could of what I had felt. He was satisfied it was the Spirit's work, and asked if I did not desire baptism. I told him I did, if I was a fit subject. He then asked me if I would not tell the brethren of this hope. He said it would rejoice them. I thought I ought, and tried; but I think it must have been but a poor story, for I felt so weak, helpless and poor. They received me, and I was baptized the next morning. Now, I thought, I can go on my way rejoicing. I verily thought my troubles were over. How ignorant I was. Some trouble arose in the church soon after I became a member. It worried me very much, but I hoped it would soon blow over, and that peace would reign; but it got worse. I would try to get my own consent to ask for a dismissal, but it was very hard to do so. My husband was there. The dear man who was pastor, I would almost have died for. I found I could not leave while he was pastor, and I loved some of the members very dearly. I felt, too, that it was altogether wrong for any one to remain in a church while feeling thus. For several years I lived in that way, and finally the pastor gave up the charge. Then I thought I would leave at all hazards, or the flesh and Satan would overcome me for acting a liar's part. During the last two years I was greatly drawn to another church, which belonged to another branch of the Baptists. My heart became so irresistibly drawn there that I went before that church and asked for a home with them. The church received me, but some of my friends objected to my rebaptism. I truly was in a dark and trying place, and all I could do was to try to trust in the Lord, feeling it was good to wait on him. O how often have I prostrated myself in prayer, and as often arose feeling that the Lord had forgotten to be gracious, or that his mercies were clean gone forever.

But let me tell of something that is more lovely. On August 18th, 1885, my whole being was engrossed in heavenly raptures, and in that sweet place my dear Redeemer was presented to me with open hands, showing me the bloody nail prints and blood-stained side, and I cried out, "My Jesus." Instantly he was raised to my view in his glorious beauty. The first I knew of myself I was reaching for him, saying, "My Savior and my King. O! I can confidently say now that I believe on him. I have heard of him, but now



mine eyes have seen him." Two weeks since my soul got into utter darkness, and I felt that I must give up all for lost; but I was gradually and sweetly delivered, and I feel thankful to know that he makes darkness as well as light. O help me, all ye saints, to bless and praise his holy name. Now, my dear friends, I wish to say to you that I more earnestly believe than I ever did before that this is the work of the Holy Spirit in my poor heart. Yet I feel that I am not a fit subject for baptism, neither was I when I talked to the other church, for I had not received the Son of God as all in all. I could not feel that I was a true believer, as I can now; and none but true believers have any right to that holy ordinance. If I am deceived in any of this, then it must all be a delusion, and the gospel is hid to me, because I am one of the lost. Pray for the poorest and weakest.

M. A. BOWIE.

MANORHILL, N. Y., Aug. 15, 1885.

DEAR BRETHREN BEEBE:—If I may be permitted to call you so. In reading your editorial in the SIGNS of August first, I said to myself, "Bless the Lord, O my soul, and forget not all his benefits." And I felt like talking to you about the wonderful works of God that he has treasured up in Christ, our great High Priest, to bestow upon the vessels of mercy which he hath afore prepared to reign with him in his kingdom. But notwithstanding I feel thus, yet how can I talk with those upon whom God has bestowed such precious gifts, while I am so illiterate in natural and spiritual things? But, dear brethren and sisters, you who write for, and you who read our dear messenger, the SIGNS, I want to let you know how much I esteem you for the truth's sake. I felt, brother Beebe, that I was comforted by reading your editorial, especially the part, "Support the weak." I felt that it was so good in God to care for the weak. "And to them that have no might, he increaseth strength." He opens rivers in the desert for his people. The weak are made to rejoice in Christ their Savior, and for a moment feel to say with the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." We are made to feast upon the rich things of the kingdom, and to say,

"For good is the Lord, exceedingly good,  
And we are the work of his hand;  
His mercy and truth from eternity stood,  
And shall to eternity stand."

Then how our heart wells up to God, to feel that we have such blessings treasured up in Christ, our Head, and sent down to us, poor, weak sinners, just when we need them most, to cheer us on our way. Then we are made to feel so comfortable by the messages we receive, that we say,

"In such society as this  
My willing soul would rest,  
And sit and sing herself away  
To everlasting bliss."

So I am made to feel like Paul, to thank God and take courage. Yes,

"His love in time past forbids me to think He'll leave me at last in trouble to sink." We feel that God has wiped away all tears from our eyes, and can use the words of Joel, "Let the weak say, I am strong." O how delightful to feel that Jesus has been with us all the while, and we knew it not, and he manifests himself to us in every time of need. Peter did not feel the need of the Savior's supporting hand until he began to sink. How consoling it is that he who keeps Zion neither slumbers nor sleeps. And I also want to exhort you and all the dear brethren to continue in the good work, for I have been highly edified by reading your epistles of love. We are made to look upon Zion, the city of our solemnities, with delight, and our hearts are made glad when we recall to mind the sermons we have been permitted to listen to from your dear father, and other faithful servants who are gone. And those who are still living, we hope, will not faint or tire in the service of their Master; for God has said, "As thy days, so shall thy strength be." My soul went out in sympathy toward that afflicted sister, Mary Parker, while reading her letter in the SIGNS of August 1, 1885. I was led in my mind to say, "Many daughters have done virtuously, but thou excellest them all." And being afflicted myself from youth up, I feel to sympathize with the afflicted, and also have practiced some self-denial in furnishing means to care for an afflicted sister and an aged mother, who are gone to rest in the bosom of Jesus, I trust. I thought I had done well; but when I read sister Parker's history, it called to my mind the case of the poor widow who cast in only two mites; and yet she cast in more than all the rich, for she cast in all her living. So with sister Parker; she cast in or gave all for her parents. May God reward her, and be with her all her journey through, is my prayer. May all the dear children of God be faithful to the cause, send on their mites to the editors, and not become weary in well doing, but stay up the hands of God's servants. May all march on their way, and not thrust at one another, but walk in paths of righteousness.

Brethren Beebe, I wish you good cheer. May God be with you. I am like the one who wrote a certain piece of poetry, and after telling of his wants, closed with the words, "I do not know what I want." I want wisdom to direct and mercy to sustain me while in this body; for I feel that I am a poor sinner. If saved, I am saved by grace.

D. S. ELLIOTT.

REISTERSTOWN, Md., Nov. 5, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—The name of sister Edna A. Ferguson used to be familiar to the readers of the SIGNS, and when she was called to her final home there were many who felt that their loss was great. From January, 1874, to March, 1880, I kept up a regular correspondence with her, and now have twenty-five letters which in that time I received from her. In looking them

over of late it has seemed to me that many things in them would tend to the glory of God and the good of his people if given a wider publicity, and so I feel like making some extracts from them for publication in the SIGNS. The reason that I make extracts is that in all her letters there are personal expressions which would not be of general interest. She writes under date of January 28th, 1874, as follows:

"Dear brother Chick:—Another year has passed away. I am still a living monument of mercy, enjoying my usual health and daily comforts, for which I do desire to praise and adore the Giver of every good and perfect gift. How shall I, a poor worm of the dust, render thanks to the Most High? It is not in me to speak his praise or pen my feelings as I ought and desire to do. \* \* \* I can say, with Elder Durand, that the SIGNS for January fifteenth has come full of good things, rich and sweet to the taste of those who love the truth. Having a hope that I do love the truth, I desire to hear something between the feasts that we have in the SIGNS. But perhaps you will say, 'Why write to me? The Scriptures inform us, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."' I answer that while we know this to be true, my brother, and we do so much need the teaching of our God, and none can teach us the way of life but himself, yet the gospel has been committed to the earthen vessels, that the excellency of the power may be of God, and not of them, for the purpose of feeding the sheep and lambs over which the Holy Ghost has made them overseers; and through them we are comforted, edified and built up in the faith of the gospel, after we are made alive and brought to understand and love the gospel of the Son of God. This brings fellowship to such as love the Father and his Son Jesus Christ. \* \* \* But, my brother, it is said that all are not Israel that are of Israel. I often fear that I am one of that number. I am so full of unbelief and sin, which makes me to doubt and fear my interest in the Redeemer. Then I am in great heaviness through manifold temptations. O how much conflict do we have in our minds! My daily experience is that I am a poor, helpless, rebellious sinner, prone to evil. I am compelled to mourn over my shortcomings in all things. \* \* \* The longer I live the more I see and feel the deep depravity and rebellion of my nature, so that I can but say the words of the dear Redeemer are most true, 'Without me ye can do nothing.' My brother, is it not a precious consideration to meditate upon the words of the beloved apostle? 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father; Jesus Christ the righteous.' 'All our righteousnesses are as filthy rags.' What could be our hope were it not for this Days-man? Why, we would be of all most miserable. We are

made to exclaim, with the apostle, '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!'

'Thy way, O God, is in the sea,  
Thy paths we cannot trace.'

"I go down to Ebenezer to hear the gospel preached, and to meet the brethren and sisters, and find them enjoying a good degree of spiritual comfort. Elder Purington comes laden with the good things of the kingdom. The precious food comes to us through the earthen vessel, bearing no marks of the flesh to mar the peace of Zion, but to establish and build up the poor of the flock, causing their hearts to rejoice in Christ Jesus, having no confidence in the flesh, as we hope; and we feel it an inestimable privilege to meet with the saints and partake in their joys and sorrows. 'The poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me,' is the language of the Redeemer. I do feel to hope that instead of being offended, I am made to rejoice in the doctrine of God our Savior with joy that is unspeakable at times. But perhaps before I get half-way home from Ebenezer a thick cloud intervenes, and I begin to say, Where is the blessedness I knew and the light I was in possession of a few moments ago? All is dark, and I am sad. On my way I begin to meditate upon his word. 'He openeth, and no man shutteth.' 'He commands, and it stands fast.' He has only to say, 'Let there be light,' and there is light. 'He is in one mind, and none can turn him.' He has said, 'For a small moment have I forsaken thee; but with great mercies will I gather thee.' 'All things work together for good to them that love God, to them who are the called according to his purpose.' In view of all these precious things, my brother, I begin to hope that I am one of those to whom the promises are spoken, unworthy of the least of God's mercies as I am; and I am strengthened and raised up again for a short time, feeling that this hope is an anchor to the soul, both sure and steadfast. I am now in my sixty-fifth year. I have been traveling in this way to these many years, having joys and sorrows, and am no better yet, but prone to evil as the sparks to fly upward; and I conclude, my brother, that I shall never be better until this poor, sinful tabernacle shall be laid down, and then awake in the likeness of Christ. O may this be my happy lot, with all the dear people of God."

To this letter I replied, and under date of March 7th, 1874, sister Ferguson writes again:

"Now in reference to the doctrine being preached, as you spoke of, merely as a system, without being led into it by experience, it is no better than husks to the hungry soul. I believe every word of it as you expressed it. There is such a thing as learning the doctrine. In my early experience that thought troubled me a great deal, and was a hindrance to my uniting with the people of God."

I was afraid I had learned it, and not been led into it by experience. My father and mother, brothers and sisters, were Old School Baptists. The Arminians told me it was nothing but family religion, and I partly believed it for a time, my temptation was so great. But the appointed time came, as I hope, when I was delivered from this temptation, and made to realize that I loved the doctrine of the cross, and no other could save the chief of sinners. But to this day this temptation often springs up to mar my peace. I wonder if there is one other poor creature so much perplexed as I. Your greatest trouble seems to be a want of intense, earnest zeal. Well, my brother, though I am a poor little one, a mere speck in creation, not worthy to be numbered among the saints, I have this and much more to mourn over. \* \* \* May those young members of whom you speak continue steadfastly in the apostles' doctrine, that the salvation of God may continue to be their theme. How good and how pleasant it is for brethren to dwell together in unity, all minding and speaking the same things according to the same rule. If they walk not according to this rule it is because there is no light in them. This is our meeting day at Ebenezer. I greatly lament my absence. I do consider it a high privilege to meet in the assembly of the saints, and with them partake of the good things of the kingdom which I believe will be bountifully spread before them to-day. At the same time I know that both the speaker and the hearer are alike dependent for speaking and hearing; but I love to be among them. We do not know which shall prosper, this or that. As 'Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' The cause of my not meeting with the church to-day is the rainy weather, the distance being fifteen miles. \* \* \* I desire to be reconciled to the dispensations of providence and grace, but my dreadfully rebellious nature troubles me so much. I know what the Lord appoints is best, yet murmur at it still. So when my designs are crossed I feel the evils of my heart, and am left to mourn over my shortcomings. In all things I believe that I can truly say there dwells no good thing in the flesh. My past and present experience teaches me this truth. O that I could walk, talk and act more like a christian!

'What strange perplexities arise!  
What anxious fears and jealousies!  
What crowds in doubtful light appear,  
How few, alas! approv'd and clear.'  
'Searcher of hearts, O search me still;  
The secrets of my soul reveal.'

"In reference to our dear sister Towles' death, I had received two or three letters informing me of her death before I received yours, but no one gave me the particulars as you did. I was glad that you and others of her dear brethren and sisters were present to witness the sad scene; yet it was mixed with joy to see and feel that she could set to her seal that God was true. O how comforting to see one of our dear kindred in Christ

depart in peace! Jesus can make a dying bed feel soft as downy pillows are. His presence calms every fear, and they breathe their life out sweetly on the Beloved. Natural ties are strong, and it is painful to part with those we love; but when we think of sister Towles we feel sure that faith is changed to sight, and she is enjoying the fullness of immortal joys which awaits all the redeemed of the Lord. She was a much beloved sister, and she will be greatly missed; but she has, as we hope and believe, been delivered from this poor, sinful body which caused her so much trouble, so that she could not do the things that she would. Precious in the sight of the Lord is the death of his saints. I often think of that moment when I too shall be called from earth, and the inquiry is, Shall I be found at God's right hand? Solemn inquiry! I love to meet among them now, but what if my name should be left out at the last? O piercing thought!"

The next letter bears date July 4th, 1875, and was written at Hannibal, Missouri.

"Dear brother in hope:—At our Corresponding Meeting last August you gave me the privilege of writing to you whenever I felt like it, and my mind is inclined this morning to accept the liberty given. \* \* \* I am now in Missouri, at the home of my dear brother, Wm. F. Kercheval, and his family. It seems strange to me that one of my age should be so far from my temporal home. One month before I left I had no more idea of coming here than I had of going to any other place; but my lot has been cast here, the cause unknown to me. How mysterious are the providences of him who controls all things. I feel in regard to this that my lot has been cast in pleasant places this winter. On our regular meeting day last November I was at Ebenezer, and started for here on Wednesday after, which was the eleventh instant. Then and there I parted with our dear pastor, Elder J. L. Purington, in good health, as far as we could discern. I was much grieved to part with him and all the dear kindred in Christ. When I bade him farewell I felt that if I were spared to return I should see him again in the flesh. I asked his advice about going. He said, 'I encourage you to go. You cannot attend our meetings in the winter, living so far off, and I think you will spend a pleasant time with your brother.' Thus I parted with him, with the request that I should write to him. 'Then,' said he, 'I will have something to write to you.' I did not hasten to write, because I wished to see something of the Baptists of this state first. On the morning of the same day that we heard the sad news of his death I sent a letter to the office, in fulfillment of my promise. About noon a card came to brother William from brother Francis, announcing his death. Truly, my brother, it was a great shock to me. I do feel deeply his loss. We have abundant testimony that he is better

off, realizing that blessed inheritance of which he had a foretaste here, and for which he often sighed. He was a faithful pastor and friend, and a much beloved brother for the truth's sake. We mourn our loss; it seems I cannot help it. But, my dear brother, what can we say? We must adopt the language of brother Durand in the last SIGNS, where he speaks so beautifully and appropriately of Elder Purington's death. 'His work was done. The Lord reigns. O may he reconcile us to his holy will, and bid us be still and know that he is God, who doeth wonders. Our poor finite minds cannot comprehend infinite wisdom. Who can by searching find it out?'

'All things in earth, and all in heaven,  
On thy eternal will depend;  
And all for greater good were given,  
And all shall in thy glory end.'

My brother, while I do hope that I believe this sentiment, which is according to divine testimony, I am afraid I do not feel it to be so. I have a carnal will, which troubles me so much, leading me into captivity to the law of sin, which causes me to mourn over my shortcomings in all things. I am in great heaviness through manifold temptations. But when I am permitted to have a glimpse of the Lord our righteousness, as I hope I do sometimes, I can then feel that this is sufficient to cover all my unrighteousness, and to present all his church spotless before his throne. O may it be my happy lot to be found one with his church. I hope I do feel that there is truly nothing here that affords any real comfort but the fellowship of the dear children of God. The great trials through which we are called to pass only bind us together the more closely. \* \* \* I have been hesitating whether I shall send this or not. After reading it over it seems to be such a poor thing that I fear to send it; but I have at last concluded to do so, with all its imperfections, believing my motive good, and that you as a faithful brother will make allowances for the infirmities of an old sister who loves the truth, even if I cannot speak or write it as intelligibly as many others. It will serve to show you that I hold you in kind remembrance, if no more, and also of my whereabouts. I wish to say that when I began this letter I had a train of thought which I thought I could pen, but was made to realize the words of the apostle, 'I cannot do the things that I would.' How forcible the words of the Redeemer, 'Without me ye can do nothing.' May it ever be ours to feel and know our dependence upon him, who alone can teach us to know what poor sinners we are, and that in him all fullness dwells."

If these extracts from sister Ferguson's deeply spiritual letters are acceptable, I will ere long send on some more.

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

SALT CITY, Kansas, Feb., 1885.

DEAR BRETHREN BEEBE:—By your consent I will try to relate

through the SIGNS OF THE TIMES, at least some of my travels from nature's darkness to the marvelous light and liberty of the gospel, for the comfort and consolation of God's dear people, and especially my aged mother, S. W. Boatright, who resides in Gentry County, Missouri, and has been a constant reader of the SIGNS OF THE TIMES for a number of years. I was raised in the State of Kentucky, and my parents belonged to the Old School Predestinarian Baptists before I could remember. I was allowed to go and hear all denominations preach, and I will here say that from my boyhood I always intended to become religious at some time. But as I grew up to manhood I indulged more and more in sin, until some time in the winter of 1861 or 1862. I then lived in Taylor County, Iowa. I went to hear Elder Benjamin Cobb preach at my neighbor's, old uncle Davy Baker. I remember his subject was Election and Predestination. He was an able speaker, and there and then for the first time in my life I felt to realize that I was a condemned sinner. But I kept these feelings to myself, although I asked brother J. A. Bullack, who was then a preacher, if he did not believe that all who desired to be saved would be saved. He gave me, as I thought, a very careless answer, so I said no more. Our country was involved in a civil war, and everything was uproar and confusion. I kept my feelings to myself. I was an able-bodied man, so I enlisted in the army. I drove away my feelings the best I could, and indulged in vice and immorality with my soldier comrades. But I must tell the truth and say that I always felt condemned in every act of vice or immorality. My conscience lashed me for every oath I swore. Yet God in his wisdom suffered me to live and continue in that state for seven long years. I say long, because they seemed long to me. I was about thirty-four years old, and would sometimes go to meeting. On one occasion I was at a meeting held in a grove, in De Kalb County, Missouri, in the summer of 1869, when it pleased God in his wisdom to make me, stubborn as I was, divulge my desires to a large assembly of people, by simply standing on my feet. I never uttered a word, but burst into tears, and took my seat. It seemed that the whole assembly were astonished, and all eyes were looking at me. This was more than nature could stand. So I made up my mind to go to a well close by, and wash my face, and let things go no further in that direction. I went home determined not even to let my wife know what I had done. But things grew worse and worse with me. I had no rest day or night. I felt that God could not be just in saving one so wicked as I was. I tried to pray, but it seemed to avail nothing in my case. I finally, while in this state of mind, thought I would die, and then I knew I would be lost. I not only tried to pray, but I would read the Bible. I could find nothing there that seemed to do me

any good. But while in this state of condemnation it pleased the good Lord to show me my nothingness and inability to perform any righteous act; but had to surrender all to him who said on the cross, "It is finished." When I was brought to this point, it seemed all of a sudden that all my trouble was gone. Then I could realize, indeed, that old things had passed away, and all things had become new. I really thought I would have no more trouble. But alas! how different from what I expected. I then had a desire to obey my Savior in all things. About this time my wife professed to have a hope, and we both united with the Missionary Baptists, and were baptized at the same time, in the month of December, 1869. Things seemed to go on all right. Some time during the year 1871 our two eldest daughters united with the same people that we had joined. I felt to rejoice because the Lord was doing so much for us. I thought there were many things I could do to build up his cause and kingdom, and the first thing I undertook was to superintend a Sunday school. At the same time I began to study the Scriptures, for I had read the words of Christ, where he said to the people, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." So I went at it in earnest; but I failed to find any authority on which to base the organization of a Sunday school. But I must hasten, lest I weary your patience. Suffice it to say, I soon quit the Sunday school business.

In the meantime, notwithstanding a feeling sense of my ignorance and inability, I felt it my duty to preach the gospel, and the church granted me license to do so. In my weak and feeble way I a few times tried to tell the people that salvation is by grace, and not by any works of righteousness which we have done or can do; that it is without money and without price; that it is by the righteousness of Christ, and unconditional on our part. Dear brethren and sisters in Christ, I must say to you that I had to tell what I thought was the truth. The result was that the Missionary Baptists turned their backs upon me. The doctrine I taught they would not hear. I lived, or rather stayed, with them about six years, and then quit attending their meetings. They finally excluded me for nonattendance. I was at a loss what to do. I continued to read, believing that God would direct my steps in the way he would have me go. By this time I had moved to Hopkins, Nodaway County, Mo., where I became acquainted with Elder R. M. Simmons, an Old School Predestinarian preacher, and had several pleasant interviews with him on the subject of the christian religion. I also heard him preach several times. He was then preaching for the church called Three Forks of Nodaway. I finally made up my mind to join that body, provided they would receive me. By this time a younger daughter had

professed a hope in Christ, and in July, 1883, myself, daughter and wife offered ourselves for membership, were received, and baptized by Elder R. M. Simmons, on the third Sunday in August of the same year.

In conclusion let me say to you, Remember that all God's people have many trials, temptations, troubles and besetments to encounter while here in the flesh. But be not discouraged; for God, who is rich in mercy, has promised to bring us off conquerors, yea, more than conquerors, through him that loved us and gave himself for us. Again, it is said that he will never leave nor forsake his people, but in every temptation will make a way for their escape. I must close for the present.

Brethren Beebe, if you think this worthy a place in your paper, please publish; if not, throw it aside.

Your unworthy brother in Christ,  
JACOB BOATRIGHT.

LA CYGNE, Kansas, October, 1885.

ELDER G. BEEBE'S SONS—DEAR SIR:—I am not a member of any visible church, yet with gratitude I thought I would like to write a few lines. It does seem that if I know anything, I do know that I have a feeling that I cannot give up, and that no person on earth gave it me, and no person can take it away. I do not know how long I have had that feeling, but it seems to grow stronger and stronger all the time. God worketh in us both to will and to do his own good pleasure, and according to the purpose of him who worketh all things after the counsel of his own will. Neither can men aid or in any way advance the enduring kingdom of Christ, nor can they know the things of this spiritual kingdom by worldly wisdom, study or research. Neither do I think that we can understand the Scriptures, only as they are revealed to us from God our Father. The first that I remember thinking anything about it was in the year 1873, the night after one of my sisters died. My grandmother and Mrs. Nancy Roberts were talking in the room where my sister was, and I was standing by them, listening to them, when Mrs. Roberts took me up in her lap and commenced talking to me. She told me just what I had been troubled about all day, that I would have to do without my sister now, and that I would have to be alone, &c., until she got me to crying. Then she turned the subject so that I could see the other side, and told me how it was all for the best; that she was better off. It seemed that I had not seen the bright side before, that she was happier and better off, and that it was all for the best. I had not thought thus before. It seemed that I could but see that God doeth all things well. I had nothing in the world just then to worry me. We all then went into another room to sing. I helped them sing some. It seemed that I never had sang with the same feeling before that I did then. They only sang five songs. I thought I could not see why they

wanted to quit so soon, for I could have sung the whole night. "O give thanks unto the Lord," says the psalmist, "for he is good; for his mercy endureth forever." "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." And, "Lo, I am with you alway."

"Then give all the glory to his holy name,  
To whom all the glory belongs;  
Be yours the high joy still to sound forth his fame,  
And crown him in each of your songs."

How comforting are the words of Jesus to me, "This is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And, "None is able to pluck them out of my Father's hand." Jesus says, "I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "They that are in the flesh cannot please God." "They that worship him must worship him in spirit and in truth." "As many as are led by the Spirit of God, they are the sons of God." I had often committed verses to memory, but would not remember them very long; but I never have forgotten these verses since I read them over a few years ago, and they are very frequently on my mind. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Yes, every one that the Father gave unto Jesus will come unto him, and there are none that can stay away; no, not one.

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

It seemed to me that I had never noticed these Scriptures before, for they seemed to read differently from what they ever had before. I never have found any portion of Scripture that conflicts with these two verses, to my understanding. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." A few years ago we took a Cincinnati paper, and one of the correspondents wanted to know whether or not God would save a man against his will. The editor answered, "No. God works according to the man's will, and God would not save a man against his will." I could not help saying, Not God according to man's will, but man according to God's will. What faith makes a man to be, is not only what he would not be, but what he cannot be. Jesus says, "All power is given unto me in heaven and in earth." Though I may be a castaway, I do rejoice that there are a people who are saved with an everlasting salva-

tion, and "shall not come into condemnation, but are passed from death unto life." "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." "Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." "That ye should be holy and without blame before him in love." For them the sacrifice was made, the law's demand was satisfied, and all that he died for will be saved; not one of them will be lost, for Jesus' precious blood was never shed in vain. If I am saved at all, it is alone through his goodness and mercy, for without him I can do nothing. In him is all strength.

A FRIEND.

HOLTON, Kansas.

G. BEEBE'S SONS:—I have not been through Kansas much, so as to be acquainted with the different churches of Old School Baptists in this State, but I attended the association called First Kansas, in the northeast part of the State, which convened on Friday before the last Sunday in September, and found them to be of the same faith and order as in the more eastern States, preaching Christ and him crucified, and him only, as being a full and complete Savior, having no confidence in the flesh, or man-made institutions; preaching the doctrine 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;" for they realize that they are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. The correspondence and preaching was all the same, believing and holding the doctrine of election, predestination, and the perseverance of the saints through grace to glory; not by man's own righteousness or good works, but by the grace of God. I became acquainted with many precious and dear brethren and sisters, and it appeared like the day of pentecost; for they were from nearly all parts of the United States. One of the preaching brethren was from North Carolina, one from Illinois, some from Missouri, and some from other parts; but all preached in the same language the wonderful works of God, which the world cannot understand, but ask, "What meaneth this?" having no works or means of men mixed with saving grace. The Moderator, William F. Jones, is getting to be quite an old man, and has been Moderator for twenty-eight annual associations in succession. He feels that his time is growing short, and that he has nearly finished his course; exhorting the brethren to be steadfast, immovable, in the doctrine of Christ and his apostles, and so much the more as they see the day of antichrist approaching, and not follow after the Lo heres and Lo theres.

I have written this hoping that brethren living at a distance may know how it is in the far west.

JOHN YOUNG.

TYRONE, Ky., Sept. 11, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—As I could not get to the Licking Association on account of sickness, my mind seems to be drawn out to write a few lines to the saints that are scattered from east to west, and from north to south. No matter what portion of this green earth they are in, they are all of one family. God is their Father, and Jerusalem which is above is the mother of them all. They are heirs of God, and joint heirs with Jesus Christ. Then they have an interest in that inheritance which is undefiled, and that fadeth not away, reserved in heaven and kept for them who are the called according to his purpose. The apostle says they are first saved and then called, when he breaks forth in this glorious language, "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 of works, lest any man should boast." Boasting then is excluded. By what law? by the law of works? Nay, but by the law of faith; and it is by that faith which is the gift of God to us. Brethren, if we are in possession of that faith, we need have no fear of the wild roaring ocean of sin. Though our bark may be tossed to and fro, the Captain of our salvation is at the helm, and will land us safely in port. Then let antichrist howl; he will never be able to pluck one of them, for Jesus says, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

J. J. WATERFILL.

ALVINGTON, Ontario, Nov. 8, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I would be pleased to write you a few lines on the way and plan of salvation, but as I feel I cannot do so with either interest or profit, so I think it best not to multiply words without knowledge. I often wish I had the ability to write like some of the brethren and sisters for the comfort and edification of God's dear children, but I feel there is a reason why that gift is withheld, as I am so prone to pride and vanity that I would be making a parade of my abilities; and yet I know the Lord, if it was his holy will, could also keep me humble and meek while bestowing the gift upon me, though it would be entirely opposed to the inclinations of my nature. At some future time, if the Lord wills, I may write a few lines for publication, as there are times when I hope that no wish to be noticed or admired mingles with the desire to talk with my pen to those of like precious faith that are scattered through the length and breadth of the land; and as the testimony comes from all parts, and all agree that salvation is of the Lord, our hearts are strengthened and our hope confirmed, and we rejoice together in hope of the glory of God.

As ever, your brother in tribulation,  
R. SCATES.

### CIRCULAR LETTERS.

*To the Elders and brethren composing the First Regular or Old School Baptist Association called Kansas, now in session with Little Flock Church, near Williamstown, Jefferson Co., Kansas, September 25th, 26th and 27th, 1885.*

DEARLY BELOVED BRETHREN IN THE LORD:—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied." While we again enjoy the precious privilege of addressing you with a Circular Letter, for a foundation upon which we may place a few thoughts we will use the following Scripture: "I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 14. Paul again says, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. xii. 1-3. But what is the manifestation of that movement toward the mark which the beloved apostle speaks of in this text? Was it not in manifesting his faithfulness in watching in all things, enduring afflictions, doing the work of an evangelist, making full proof of his ministry, fighting the good fight of faith, laying hold of eternal life, enduring all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory? He says, "Therefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; 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 our mortal flesh."—2 Cor. iv. 1-11. Dearly beloved brethren, we find that the apostle Paul in his walk before God manifested the desire to be found in Christ Jesus, not having his own righteousness, which was of the law. He says, in the same chapter in which our text is found, regarding his former life, "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. 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." He says in his second epistle to Timothy, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. i. Thus was the way pointed out toward the mark for the prize of the high calling of God in Christ Jesus, to Paul, who was called to be an apostle of the Lord Jesus Christ. And it was found of him to be the way of holiness; "the way, the truth and the life." No man cometh to the Father but by this way. It is a high calling of God to every one that is called to walk therein. Jesus says to every one that is thus called, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14. And he also warns them,

saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This will, we believe, was done by the apostle Paul, when a full knowledge of it was given unto him through that grace which was bestowed upon him; for he says, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Therefore he could cry out for the same righteousness, administer the same judgment, and warn them to beware of the same things, knowing that he was set for a pattern to them which should believe on Jesus to life everlasting. Therefore he admonishes the brethren, saying, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 17-21. This change we believe to be the prize which the apostle sought. And it was a high calling of God in Christ Jesus for him to preach it, and he held it as glad tidings of great joy. And to every one that believes it he says, "Rejoice in the Lord always; and again I say, Rejoice." We believe that the end of the pilgrimage here of all the saints of the most high God is to be with joy, and not with grief; that they will be enabled in spirit to exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Now, dear brethren, we pray "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling,

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1885.

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

**THE RICH MAN AND LAZARUS.**

"I WOULD like to read your views on Luke xvi. 19-31.

M. C. AWTRY.

REPLY.

"THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In this as in every parable spoken by our Lord there is a fullness and depth of meaning which is hidden from the wisdom of the natural man. No parable is designed simply to be understood as a literal record of facts, even though the very incidents stated may be literally true. The use of the parable is to conceal the wisdom taught, so that it can be known only by revelation. Hence, even the correct application of any parable cannot be demonstrated to the comprehension of natural reason.

Doubtlessly the primary application of this parable illustrates the contrast between the self-righteous Pharisees, who were rich in their legal works, and the afflicted and poor people of God, who were like Lazarus, not only poor, but full of wounds or sores. The definition of the name of this beggar accords with this application, as the word means, "Without help; helped of God." This name applies to none but the saints, who are saved by divine grace. "For when we were yet without strength, in due time Christ died for the ungodly."—Rom. v. 6. The self-righteous character, who trusts in what he has done or can do, is well described as faring sumptuously every day. He has all the righteousness he desires; and if he is ever troubled it is not on account of his own sin, but because he cannot compel others to be as righteous as he claims to be.

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." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

CORRESPONDING LETTERS.

*The Salisbury Association, in session with the church at Broad Creek, Sussex Co., Delaware, to the several associations with whom she corresponds, greeting.*

DEAR BRETHREN:—Another opportunity in the good providence of our God is presented to us, which we gladly embrace, of addressing a letter of love and fellowship to the circle of associations with whom we have so long enjoyed such pleasant intercourse. We have reason for gratitude to God that we are kept together as an association, in the enjoyment of the most complete fellowship between the several churches, and perfect agreement in the doctrine. We as churches and as an association are still contending for those things upon which the correspondence was first begun, and we desire a continuance upon the same principles; that is, a continuance by you and us in the apostles' doctrine and fellowship. But if you have any of you discovered a better way than the "good old way," while we may be grieved at our parting, yet part we must; for two cannot walk together except they be agreed. However, our prayer to God is that we may all be kept by him steadfast and immovable, always abounding in the work of the Lord. There have ever been restless and disorderly spirits, who get a foothold in the church and produce disturbance, so that there is need of constant watchfulness, that we be not beguiled of our reward in a voluntary humility, &c. It becomes us to watch and be sober, in order to preserve that liberty in which Christ has made us free. There has been a goodly attendance upon our meetings, which have been interesting and instructive, and we trust will prove profitable. Our churches are in a healthy condition, and though not many have been added within the past year, yet those have been such as we believe are led by the Spirit of God.

Our next meeting is appointed to be held with the church at Little Creek, Sussex Co., Del., to commence on Wednesday before the fourth Sunday in October, 1886.

T. M. POULSON, Mod.

JOHN H. TRUITT, Clerk.

*The First Regular or Old School Baptist Association called Kansas, now in session with the Little Flock Church, near Williamstown, Jefferson County, Kansas, Sept. 25th, 26th and 27th, 1885, to the Associations with whom we correspond, sends greeting.*

DEARLY BELOVED IN THE LORD:—

Through the tender mercies of our covenant-keeping God we have again been blessed with the great and happy privilege of meeting with dear children of our God in an associate capacity, and to hear from you by letter and messengers, which is still an evidence of the continuation of fellowship and correspondence with us, which enables us to rejoice in our King, even our Lord and Savior Jesus Christ, who hath raised us up together and made us sit together in heavenly places, and hath done great things for us; and one of these is peace. We are happy to say unto you that we are in peace, not only with ourselves, but with all of whom we correspond; and for this we feel to thank the Lord and say, Praise ye the Lord also: bless and praise his holy name. Dearly beloved, we desire a continuance of your correspondence and fellowship. You will see by our Minutes where in God's providence we expect to meet next year, and also whom we have chosen to bear to you this token of love and fellowship, and to sit with you in council. And may the God of all grace be with you and them, is the prayer of the Kansas Association. Now let us look unto him who is able to do exceedingly and abundantly better for us than we are able to ask, or are in any wise worthy to receive; and unto him be all power and glory both now and forevermore. Finally, brethren, farewell.

In bonds of love we part,  
And this from God is given,  
Till we shall meet on earth again,  
Or else to meet in heaven.

Our next association is appointed to be held with Big Walnut Creek Church, near Winchester, Jefferson County, Kansas, on Friday, 10 o'clock a. m., before the last Saturday in September, 1886, and continue three days.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

*The Juniata Association, in session with Providence Church, Bedford Co., Pa., to the associations with whom we correspond, sendeth christian salutation.*

DEAR BRETHREN:—Through the tender care of our heavenly Father we are permitted to meet again in an associational gathering, where we are made to rejoice in meeting with so many of your messengers, coming to us in the love and fellowship of the gospel, and giving evidence of a

mutual interest and enjoyment in our correspondence. We hope that you will continue thus to remember us, surrounded as we are by so many enemies, and by such careless indifference to the truth. Our reliance is in the God of Israel, upon whose promise we rely, knowing that he will do all things well, and that he has said regarding Zion, "God is in the midst of her; she shall not be moved. God shall help her, and that right early." Reiterating an expression of our continued love and fellowship for you, and expressing the fervent hope that our correspondence may continue in the same holy enjoyment, and that we may be kept by the holy power of our God, "earnestly contending for the faith which was once delivered unto the saints."

Our next association is appointed to be held with the Fairview Church, Fulton Co., Pa., to begin, by divine permission, Friday before the first Sunday in October, 1886, when and where we hope to meet your messengers again.

THOMAS ROSE, Mod.

M. STARR, 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.

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:

G. M. Campbell, formerly of Cayce, Kentucky.

Susan Chamblin, formerly of Slater, Missouri.

Samuel Pearson, formerly of Marcy, Ohio.

"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.

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So the psalmist says of those whom he designates as the wicked, "Their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth."—Psalm lxxiii. 5-9. The certain rich man in this parable well represents these whose prosperity had provoked the envy of the psalmist, and the same effect is still experienced by the saints while they look at the things which are seen; but while they look at the unseen eternal things they have no occasion to be envious at the foolish, for by faith they go into the sanctuary of God, and there they see the end of all this temporal prosperity of the self-righteous, and there also they see the joy of suffering the loss of all things in the fellowship of their Lord. "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. Well may the afflicted saints glory in that tribulation which attests their unity with their gracious Redeemer, "If so be that we suffer with him, that we may be also glorified together." Resting in the sweet assurance of living faith, wherein we read the gracious testimony of divine love in every sorrow and affliction, we may well count it all joy when we fall into divers temptations, as it is written, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James v. 11.

The raiment of this rich man is very significant of the self-righteous character. The purple is indicative of royalty, while the fine linen signifies the righteousness in which he trusts. In his exaltation he has no desire for the fellowship of the miserable outcast beggar "which was laid at his gate, full of sores." Here is a mark which will always discriminate between the hypocrite and the true child of God. The hypocrite may pray with Balaam, "Let me die the death of the righteous, and let my last end be like his;" but it is only as led by the Spirit of God that any one can with Moses refuse temporal joys and comforts, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Hebrews xi. 25, 26. The beggar in whose heart God has wrought the love which makes this choice, is indeed the helpless one who is helped of God, that is, the Lazarus in the parable. This mark was set

upon the afflicted and poor people whom God left in the midst of the nation of Israel. Their conscious destitution of merit in themselves compelled them to trust in the name of the Lord.—Zeph. iii. 12. In their utter poverty and extreme hunger and thirst after righteousness these beggars desire not to feast with the rich man in his revelry, but to be fed, (for they are not able to go to the table and feed themselves,) "to be fed with the crumbs which fell from the rich man's table." Perhaps these crumbs may represent real obedience to the law of God, for which these beggars have a great longing; but the self-righteous one has no care for it, as the rich glutton has no care for the crumbs which fall from the table of his feasting.

In the dogs coming and licking the sores of Lazarus may be shown the unfeeling cruelty of the false religion represented by the rich man, who was unmoved by the suffering which excited the pity of the despised dogs. The Samaritans and Gentiles were regarded as dogs by the Jews, yet even they were not so bitter against the destitute even of the Jews as were their own proud kindred. So it is even now; the world who do not claim to be religious are not they who reproach and afflict the conscious sinner. They are self-satisfied religionists who bind upon him burdens which add to his distress. The smooth tongues of the dogs would temporarily soothe, even though they could not heal the sores. So the world might seek to console the suffering sinner with the suggestion that his case is not after all so very desperate. Whatever further may be implied in this clause does not now appear clearly to our view.

In the statement of the death of Lazarus we do not understand the Lord to lift the veil which hides the awful reality of eternity. The parable is presenting the condemnation of the self-righteous Jews in contrast with the justification of them that are conscious of their own sinfulness. In the case of Lazarus it is not said that he was with the Lord in heaven, but "in Abraham's bosom." This would signify that he was blessed with the justification which was given by divine grace to faithful Abraham, and thus resting in the fellowship of Christ in the bosom (that is, in the love) of Abraham. Into this blessed rest he was carried by the angels. All the testimony of those inspired servants or angels who spake as they were moved by the Holy Ghost, harmonizes in carrying this helpless beggar into the embrace of Abraham as the father of all them that believe; and only such as are brought through much tribulation can ever know that sweet fellowship which makes the saints of one heart in all ages and in every place. This is the witness of faith which is experienced by the saints while they sojourn in this valley of the shadow of death. The unavailing appeal of the rich man to Abraham as his natural father, fitly

represents the vain trust of all who depend upon their own works for acceptance with God. We do not understand that there was a time when Abraham suspended his enjoyment of eternal bliss in praising his Redeemer, to hold a conversation with one of the objects of divine wrath; but the testimony of his obedience to the faith of the gospel makes this answer to all will-worshippers who would look to their natural relationship to commend them to divine favor. Thus like Abel, by faith Abraham also "being dead, yet speaketh." His voice is still heard by those who are led by the Spirit of God; but as the natural man receiveth not the things of the Spirit of God, so he that is not of God heareth not the testimony of the truth in the faith of Abraham. This difference between natural and spiritual existence is the "great gulf fixed." Until *hatred can love*, there is no possibility that the natural man can receive spiritual truth. No created power can ever pass or bridge this fixed gulf. He alone who has the keys of hell and of death can give that knowledge of God which is eternal life. The dead shall live when he commands. There is no other source of life. Without life all the argument which can be presented is manifestly vain. Only the words which Jesus speaks are spiritual life; therefore he alone has power to give life to the dead. It is not taught in the parable that the rich man might have exchanged places with Lazarus even in his lifetime, nor that others might secure future bliss by imitating the sufferings of the beggar.

There is no intimation in the text that the rich man had any other design but to secure the favor of Abraham. God is not mentioned at all in his prayer. So with all those who trust in their own righteousness for justification. They have no higher standard than the legal covenant to which they look for righteousness. There can no flesh be justified by the works of that law. Hence all who look to Abraham for mercy are doomed to disappointment, for the law knows no mercy. The wrath of God is revealed as abiding upon every one who believeth not on the Son.—John iii. 36. The conclusion of this parable declares the impossibility of unbelievers being persuaded even "though one rose from the dead." Instead of belief of the truth being the voluntary act of the sinner, it is only according to the working of the mighty power of God which he wrought in Christ when he raised him from the dead.—See Eph. i. 15-23. So our Lord himself says, "This is the work of God, that ye believe on him whom he hath sent."—John vi. 29. This should forever silence all the claims of those who think they have been the means of bringing any dead sinner to believe in Jesus. Since it is the work of God, it cannot be the work of man. The same truth appears in the personal experience of every one who has been brought to

know the exceeding sinfulness of sin. Gladly indeed would the despairing sinner believe in Jesus as his Savior, but he cannot believe before the voice of his Redeemer is heard speaking peace to his troubled soul. Then he needs no other testimony to enable him to believe, but with Thomas he joyfully exclaims, "My Lord and my God!"

The conversation between this rich man in torment and his natural father Abraham, as already stated, we do not understand to authorize the conclusion that saints in the bliss of heaven are called upon to hold argument with those whose abode is in that everlasting fire prepared for the devil and his angels. This is not consistent with the plainly revealed truth that the saints shall be with the Lord in all the fullness of his eternal glory; while they who know not God "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. i. 9. So, the Lord rebuked the Sadducees by declaring that "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." In this declaration the end of earthly relationship is taught to be in this world; so that these ties are not carried into eternity, whether in bliss or in torment. The deep despair of eternal death can leave no hope of relief by the aid of Abraham or any other helper. The bliss of those who dwell in the fullness of joy in the presence of God cannot require the addition of earthly relationship to render it perfect. The saints have experienced the pains of hell when they felt the just condemnation of God resting upon them. In their deliverance by the word of their Lord they have known the bliss of heaven. It is but in part indeed that they can know anything now; but it is the same knowledge in the measure given now which shall be bestowed in its fullness when they awake with the likeness of their Lord. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. Those who have this glorious assurance may well endure the transient trials and afflictions of time. The apostle summed up all as "our light affliction, which is but for a moment." And even that he says "worketh for us;" our weak reason says it works against us, but faith rests upon the inspired testimony, and believing we find joy even in tribulation.

We have candidly submitted to our esteemed brother such thoughts as we have upon this parable, by no means claiming that we have given all that is taught in the sacred words of our Lord. If anything here written is contrary to the inspired word it is erroneous, and must be consumed by that fire which shall try every man's work. If it bears the test of the revealed witness it is truth and will stand forever, whether men will

hear or whether they reject it. Let us be careful that our judgment be according to this rule, lest we condemn ourselves in speaking against the truth of God. We should be gratified to hear from brother Awtrey, giving his own thoughts on this text, as it is probable that he may have been given further light than we have been able to present; and it is not the privilege of any to hide the talent they have received, but to let it profit with all the household of faith.

MARRIAGES.

NOVEMBER 12, 1885, at the residence of the bride's mother, Mrs. Nancy Robertson, in Middletown, N. Y., by Elder Benton Jenkins, Mr. La Motte Blanchard, of Binghamton, N. Y., and Miss Emma J. Robertson, of the former place.

OBITUARY NOTICES.

My beloved mother, **Mary Cary**, was born in Ulster County, N. Y., in the year 1793, and departed this mortal life August 13, 1885, in Jackson County, Michigan. She was married to Stephen Cary in 1817, and in 1837 they came to the then wilderness state of Michigan and settled in Lenawee County. In 1856, I believe, my father left us all, singing the song of Moses and the Lamb. He was sensible to the very last, calling on the blessed Jesus to receive his spirit. He was a Baptist. In early life our mother saw herself a condemned sinner, and after many days of great anguish of soul these beautiful words caused her to rejoice in God her Savior, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." She lived many years in disobedience, mourning, and doubting whether she was truly born of God, being far from church privileges. For a number of years she lived where there were only Methodist meetings. Sometimes she said she seemed to enjoy them in a measure, and then again they would nearly kill her. Finally there was a way opened for her, and she always said it was the Lord's way. But as she had long lived with Methodist neighbors, they felt grieved to have her baptized. They came and talked with her, which caused her great searching of heart. This she told me a few days before she left me. Afterwards, in one of our prayer meetings, our pastor being absent, she spoke, saying that the night before she was baptized was a sleepless one to her; but finally she fell asleep and dreamed that she had been traveling a great while, when all of a sudden she came to a beautiful stream of water. It seemed so grand that she stood in amazement. Then she beheld a man, and he beckoned to her and said, "This is the Jordan where the blessed Jesus was baptized." When she looked again she saw the heavenly dove, and was so happy she awoke. She said she was satisfied that is the way believers should follow their Lord and Master. She had no more trouble with her neighbors about baptism. She was baptized by Elder Burdock, in the year 1829, I think, near Oswego, N. Y. After she came to Michigan she experienced trials and privations. I remember hearing her and father talk, and wishing they could hear such preachers as Elder Warren and others of the eastern brethren. Father died before the division in the church. When that took place mother stood firm in the doctrine of salvation by grace only. She went with the Old Baptists. Mother was always in her place unless sickness hindered. She always felt her unworthiness, and often said in church meetings that she could not express her mind as she would like to; but she said the earth and all the world had lost their charms to her, and that she was only waiting for Jesus to call her home. She said, "Soon you will see my face no more; but if I can have my blessed Jesus, it is all I want." She has been with me many times during the past spring, and was very smart; but about two weeks after she began to fail she told

her children that she was going to leave them. The day before she died she came down stairs, and I saw that she was going fast, although her mind was firm. She arose from the supper table and began to talk to me and her son Stephen. Clapping us both, she said, "My dear children, I am going to leave you. I am going to my blessed Jesus. I will soon be with him in glory, praising his holy name." She said much more than I can write. She died without a struggle, after passing a very restless night. She was the mother of nine children. One son died many years ago, and also one daughter. One daughter lives in Kansas, one son in Missouri and one in Kansas. Two sons and two daughters stood by her in her last moments. It has been some twenty-five years since I made a profession of faith in Christ, and ever since then my dear mother and I have walked together to the sanctuary, our hearts being one. As I stood by her lifeless clay, so beautiful in death, looking like taking sweet and blessed rest, I thought, O that my end may be as peaceful as hers. She lived with her son Stephen, and had plenty of this world's good to make her last days her best days. She visited her children, going wherever she was minded to go. May God resign us to his will and comfort us.

A very able discourse was preached at her funeral by our beloved Elder Swartout, from Rev. xiv. 13, and hymns 806, 1257 and 1246, Beebe's Collection, were used.

Yours in sorrow and affliction,

MARY P. LEWIS.

KELLY'S CORNERS, Mich.

DEAR BRETHREN BEEBE:—By request I send you the obituary notice of **Mary W. Fenton**, who departed this life Feb. 26, aged ten years, three months and twenty-six days. The circumstances I will give in the language of her father, brother John Fenton. She was at the baptism of two sisters on the second Sunday in February, and was taken with scarlet fever that night. During the first of her sickness she often spoke of the baptism, and how beautiful it looked to her. One day during the first week of her sickness she awoke from sleep and said to her mother, "I crossed the river, but could not get Purington across." He, her younger brother, was apparently as sick as she with the same disease, but recovered. At another time when she awoke she said to her sister that she had been in the woods gathering violets. On Monday morning before her departure, her brothers and sister were by her bedside weeping. She looked at them awhile, and turning to her father asked what they were crying for. He said, "Because little Mary is sick, and they feel sorry." She answered so resigned and peacefully, "O you must not cry," and that peaceful, beautiful smile showed that underneath were the everlasting arms, making a dying bed feel soft as downy pillows are, while on his breast she leaned her head, and breathed her life out sweetly there. The day of her departure in the morning she asked her father for a glass of water, and when it was handed her she reached out her little hands and played them about in it, and then said; "That will do." When asked how she was, she would always say, "A little better." During her sickness not a murmur escaped her lips, nor a tear fell from her eye. She wanted the curtains of her window raised both at sunrise and sunset. On the morning of the 16th she said she would be well on the 26th. One day she said to her mother, "You are all so kind to me. You get me everything I want." She only wanted her medicine and a little water, for she ate no food during her sickness. Her mother said, "Little Mary was so good to us when she was well; now she is sick, we must be good to her." Then in her sweet voice she said, "Do unto others as you would have them do unto you." On the morning of the 26th her father asked her if she would take her medicine. She looked composed and peaceful, and smiling said, "Papa, if you or the doctor want me to take it I will, but it will do me no good. It is no use. I will be better. I will be well." That afternoon, as her mother approached her with something to give her, she turned her eyes beaming with a heavenly light toward her and upward, and reaching

out her arms she passed away without a struggle. The light in her eyes and upon her face was wonderful, as though she were beholding some indescribable vision of beauty and glory. She was greatly beloved by all. At school as well as at home among her brothers and sisters she could well be called a peacemaker, and her schoolmates testified their love for her by making her a pillow of flowers with the initials of her name in violets in the centre.

I spoke at her funeral from the words, "Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The Lord has comforted our dear brother and sister with the sweet assurance that their darling child is singing the song of redeeming grace and love in glory.

SILAS H. DURAND.

SOUTHAMPTON, Bucks Co., Pa., Oct. 18, 1885.

ELDER G. BEEBE'S SONS:—At the request of our dear brother, J. N. Hartman, I send you a notice of the death of his wife, **Mary E. Hartman**. The subject of this notice was born Feb. 16, 1845, and died Sept. 28, 1885, aged forty years, seven months and twelve days. She and brother Hartman were married Sept. 18, 1866. Sister Hartman received a hope in Christ some time in the year 1869. She never felt that any other people were hers save the Primitive Baptists. She and brother Hartman were baptized and received into the fellowship of the Van Buren Church, Hancock Co., Ohio, May 4, 1876. She dearly loved the people of God above everything else. She never missed church meetings unless providentially hindered. I never knew any person that realized more comfort under preaching than she did. Her home was a home for the Baptists. How many times she has ministered to me when I came to her house downcast and weary. I was acquainted with her from the time I united with the church. She always had some word or act of kindness. She had no fellowship for the lo heres and lo theres. She always strove for peace and unity. She loved to hear of Christ and him crucified, both in public and private talk. We do not sorrow for her, but for ourselves. She leaves parents, a brother and sister, besides her kind husband and six affectionate children, to mourn. The church will miss her. But surrounded with all these, she had no desire to stay longer on earth. The conflict is now ended with her, and she sees Jesus as he is. But O how we miss her. Can it be that she is gone? Yes, we gazed upon her cold, pale face, and know that the sting of death is past. But to her it is only passing from a life of pain and darkness to one of life and light and peace. We desire to bow in humble submission to the Lord's will, and say, All is right.

The writer of this notice talked to a large concourse of sorrowing friends, from the words, "I will not leave you comfortless; I will come unto you. Because I live, ye shall live also." Her remains were then taken to the cemetery one mile east of Van Buren and conveyed to the silent tomb.

GEORGE A. BRETZ.

MILTON CENTRE, Ohio, Oct. 11, 1885.

GILBERT BEEBE'S SONS—SIRS:—It is with profound regret that I now write you of the death of our much beloved friend, **Mrs. Mahala Spurgin**. Her kindness, affection and generous spirit to her fellow-creatures endeared her greatly to all who knew her, and especially my household, where she spent the last few years of her life. Indeed we feel truly that one of the family is missing, and the vacant chair cannot be filled. You doubtless were aware of her gradual failure in health each year. The sands of time slowly sifted, till she attained the ripe old age of eighty years, seven months and ten days. She was a subscriber and contributor to your paper for some years, and I think that her many friends would like to know concerning her death; therefore I request you to write and publish in your paper her obituary, such as you deem appropriate. Her ill health prevented her writing her biography for me, which she intended doing. I am therefore ignorant as to her relatives,

save that she claimed to be a second cousin to Charles Spurgeon, of England, by marriage to her last husband. Her devotion to her Bible was unprecedented, which guarded her daily walk and controlled her till the close of time here, and she approached the grim monster, death, without a quiver, on the morning of October 20, 1885. On the following day her remains were interred in the Shreveport City Cemetery, the funeral services being conducted by Elder W. S. Penick, pastor of the First Baptist Church. Her departure was mourned by many friends and acquaintances.

I am, very respectfully,

H. T. DILLARD.

SHREVEPORT, La., Oct. 24, 1885.

I SEND for publication in the SIGNS OF THE TIMES a notice of the death of my father, **Ebenezer Alden Watson**, who died very suddenly of heart trouble, on the morning of September 5, at his late residence, Newark, Delaware, aged fifty-two years, four months and ten days. He was the son of Silas H. and Ruth Ann Watson, and grandson of Ebenezer Alden, who was a deacon of London Tract Church for a number of years. Shortly after his marriage he united with the Presbyterians, but was always favorable to the Old School Baptist doctrine, and attended the meetings whenever opportunity afforded. He retired on Friday night in his usual health, and when called on Saturday morning was found dead. The physicians say he had been dead several hours. Death came to him as a thief in the night. We were greatly afflicted by this very sudden and unexpected shock, for in him we have lost a loving and indulgent father. He was of a kind and loving disposition, and always met his friends with a smile and kind word. He was always punctual in his attendance on public worship, trying to do his duty. He leaves a faithful and loving companion, one daughter, a mother, several brothers and sisters, with a large number of relatives and friends, to mourn their loss. He buried a daughter last October, to whose death he had not become reconciled. We sorrow not as those without hope that we may all meet him in that upper and better world, where sorrow and sighing are not known, and the weary are at rest.

ANNIE E. WATSON.

AFTER so long a time, by request I send the obituary of our dear old mother in Israel, who died at her home in Deerfield, Lenawee Co., Mich. Sister **Hannah Bragg** was born in Orleans Co., N. Y., November 23, 1807, and died July 14, 1884. Sister Bragg was an Old School Baptist, having united with them a good many years ago. She loved the doctrine of salvation by grace. She was a great reader of the Bible and her hymn book. She was truly a kind mother, and was loved by all who knew her. All the neighbors and friends of her acquaintance, and especially her children and grandchildren, have lost a true and devoted friend and mother, and who was always ready to give a word of comfort to the afflicted, and to lend a helping hand to the poor. Truly she adorned her profession with a godly walk and conversation. We have faith to believe that she died in the triumph of faith, and that she will live in that upper and better kingdom, where there are pleasures forevermore. She survived her husband, Joel Bragg, twenty-eight years. He was a deacon of the church until his death. He was very able and gifted, both in exhortation and prayer. The writer was called on to preach at the funeral of sister Bragg, which took place in Deerfield village.

THOMAS J. WYMAN.

DIED—At his home, of the 2d of April, in Anderson Co., Ky., **Jesiah Martin**, has been a member of the Baptist Church nearly fifty years. He was married to Lucy E. Herdoin March, 1839, by whom they raised a large family; but the Lord has seen fit to take one son and the wife of our dear brother's bosom to a better world, as we hope, when sickness and death never enter. Brother Martin was baptized by Elder J. H. Walker, into the Little Flock Church, where he has lived many years as a faithful and

worthy member, his walk manifesting that he had a good hope through grace, reaching to that within the veil, whither the Fore-runner hath for us entered. He was a kind companion, an affectionate father and a good neighbor; but the Lord called him home, and we should bow in submission to his divine will.

Elder S. Hawkins delivered a discourse on the occasion from 2 Corinthians v. 14, 15, after which his remains were deposited at his home burying ground, there to await the final resurrection.

As ever, your brother in the bonds of the gospel,

A. J. BICKERS.

ANDERSON COUNTY, Ky., Oct. 29, 1885.

WHEREAS it has pleased almighty God to remove from a time state to an eternal habitation of rest, our beloved and aged brother, **Deacon Jonathan Jones**, who filled that office and purchased to himself a good report in the church of God called Three Forks of Nodaway, and whereas we feel willing to bow ourselves as a church to the King of kings and Lord of lords, and at all times say, Thy will be done in all things, and mourn for him as seeing him who is invisible, we therefore extend our condolence to our dear old sister, Nancy Jones, and her family, who are now bereft of one dear unto them. He had been dismissed from us by letter, and died in Sumner County, Kansas, still holding his letter, having not joined any other church. Therefore we send this memorial to his memory. He died as he had lived, an uncompromising advocate of salvation by grace, in the eighty-third year of his age, like a full ripe shock of wheat, the Lord gathering him home to go no more out forever.

Done by order of the church at her meeting of business, Saturday before the third Sunday in September, 1885, and signed,

R. M. SIMMONS, Mod.

THOMAS SHEARER, Clerk.

DIED—At State Road, New Castle Co., Del., Oct. 20, 1885, sister **Harriet Rittenhouse**, wife of Elder E. Rittenhouse, in the fifty-fifth year of her age. She was baptized in fellowship of the Kingwood Church, New Jersey, Nov. 7, 1847, by Elder G. Conklin. Some time afterward she came to Delaware and was received first into membership with the Bethel Church, and afterward into Welsh Tract Church, of which she remained a faithful and devoted member until death, ever filling her place unless providentially hindered. She and those around her were blessed above some others in her remarkably quiet, peaceable, lovely disposition. But she is gone, and the friends and relatives are left to mourn the loss of one of the excellent of the earth. We do hope that the grace of our Lord and Savior may be fully realized by all the relatives, especially our dear brother, who must feel keenly the tender cord of love broken which held them together in the best of feeling so long upon earth. We all feel confident that her gain is unspeakable in the change.

J. L. STATON.

NEWARK, Del.

DIED—In August, 1885, near Strickersville, Pa., brother **John Brady**, aged about seventy-six years. He was baptized by Elder Thomas Barton, but I do not know the date. His membership was with the London Tract Church, and he was a devoted, worthy member through life. Almost all the ministers who have visited the Tract Churches will remember him and his kindness and accommodation. I hope his sisters will write a more full obituary notice.

J. L. STATON.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 53. MIDDLETOWN, N. Y., DECEMBER 1, 1885. NO. 23.

## CORRESPONDENCE.

FREMONT, Neb., Nov. 6, 1885.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As you have so kindly published my last letter, which I have so recently written you, and which strengthens my hope, I would again ask you to bear a little further with me, while I attempt in my blundering way to speak of a few things that have borne very heavily upon my mind of late. I am forced to acknowledge that I speak not with words of worldly wisdom, as all who know me personally will admit that nature never did great things for me. But I count this no loss, if I may be kept humble, so that I may finish my course with joy, and run with patience the race that is set before me, looking unto Jesus, who is the author and finisher of our faith. For what is our life? It is even a vapor, that appeareth for a little time, and then vanishes away. I do not wish to appear troublesome to you, nor to trespass upon the privilege that is given us through your paper, nor like Job's unprofitable friends, to darken counsel by words without knowledge. I am well aware that by searching no man can find out God; yet to me it is a comforting thought that by prayerful and diligent searching of the Scriptures they are able to make us wise unto salvation.

The subject of the resurrection of the dead has been on my mind very much of late, so much so at times as to be almost insupportable. In fact, it was a subject of much meditation when I last wrote; but I dared not touch upon it at that time, knowing it would occupy too much space in our valuable paper, through which we are permitted to speak often one to another. What a blessed medium of correspondence to one like myself, isolated as I am, often cast down through the adversary, yet not forsaken of him who is able to subdue all things unto himself. It is a convincing proof that we are remembered of God, though he afflicts; for whom he loves he chastens. We may suffer in the flesh, but all the world has this; but our Savior was grieved in spirit. We trust we can say that the God of our fathers still upholds us, unworthy though we be. Like Jacob of old, we are led about and instructed, so that we can venture to say, Whereas we once were blind, now we see; and the things we once hated, now we love.

But I am wandering from the subject on which I intended to write. My mind has become somewhat settled on the words to be found in Job xiv. 14, and of Paul to the Corinthi-

ans, first Corinthians xv. 35. The words of Job are, "If a man die, shall he live again?" The words of Paul to which I refer are, "How are the dead raised up? and with what body do they come?" I think I see a smile come across the face of some of the old brethren, or perhaps their countenance is sad, to see a woman, a weak, frail creature, attempt to write upon this subject, which for ages has been one of contention. It is the Spirit that helps our infirmities; the flesh profits nothing. This is all the plea we have, and how far it will assist me you can judge when I am through. I have quoted words both from the Old and New Testaments, and in them I think I see a connecting point, so to speak, binding Adam and Christ together with a graceful bow. The first man Adam is of the earth, earthy; the last Adam is the Lord from heaven. We will first notice the words of Job, "If a man die, shall he live again?" It was the peculiar and soul-cheering mission of the last Adam, that because he lives we shall live also; but it is not of this man that Job is speaking. We suppose him to be speaking of man that is born of a woman, as he has previously referred to. He says, "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." But he is evidently looking for a change, for he adds, "All the days of my appointed time will I wait till my change come." In nature we deposit a seed in the ground, it renews its existence, and brings forth fruit; but Job does not seem to entertain this idea of man. He says, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" And when bewailing his calamity he cursed the day of his birth, and wished he had died, and had been as one that never saw light. "For now I should have lain still and been quiet." "O that I had given up the ghost, and no eye had seen me! I should have been as though I had not been." But we do not have to take Job's words alone for this, but by the mouth of two or three witnesses the truth may be established. Hezekiah, in Isaiah xxxviii. 18, says, "For the grave cannot praise thee, death cannot celebrate thee: they that go down

into the pit cannot hope for thy truth." And Solomon (Prov. x. 25) says, "As the whirlwind passeth, so is the wicked no more." "When a wicked man dieth, his expectation shall perish."—Proverbs xi. 7. So, seeing we are compassed about with so great a cloud of witnesses, let us endeavor to hold fast their words. From a hasty reading of the book of Job one would suppose that he soon utters words which are in direct contradiction to what he had formerly said, when he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." We cannot admit of any contradiction in the words of Job. We have only to consider the words of the Savior to the apostles to make this appear more plain to our understanding. This also brings me to the words of Paul, which I have before quoted, "How are the dead raised up? and with what body do they come?" That we shall be as Jesus in the resurrection, is what we all hope for, I think; and it was in hope of the resurrection that the prophets and apostles and all the primitive saints looked forward to. To find what was their hope of the resurrection, we must endeavor to find in what form our Savior was raised. We understand it to be raised a spiritual body; yet we find him impressing on the minds of his disciples the fact that it was a real corporal body, not a mere gaseous, shadowy body. He says to 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 shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?" And he did eat before them. We have no reason to suppose that his body was ever changed when he left this world and ascended to the Father; but on the contrary, we have proof that it is the same body, and will so remain until his second coming. At the time of his ascension the angels said to the wondering disciples, "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." By taking this view of it, I think we see in what flesh Job hoped to see God. Paul also adds the most convincing proof of this.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." He also says that "all flesh is not the same flesh," and then names the different glories that belong to the different bodies and flesh; and, as I understand, he is teaching that the glory of the spiritual body is greater than that of the natural body. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." "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." I do not by any means wish to deny the resurrection of our bodies, nor to be understood to say what I do not myself believe; but it remains a mystery to me how it can be raised an incorruptible body, and at the same time be raised an Adamic body. If it be raised an Adamic body, it is positive proof that it must be a corruptible body. I am painfully conscious that I have a nature about me that will never be more than it is, so long as it remains Adamic. It is through the corruptions of this Adamic man that we daily sigh, O mortality! mortality! what a clog! No; it is from this we hope to be freed. We hope to be transformed from our present weak, frail, corruptible body, into a perfect, incorruptible, powerful condition, in which we shall no more be subject to weakness, pain, sorrow and death, but shall be like the Lord Jesus Christ in his exalted state of existence. I think I felt very much interested in the little difference of views upon this important subject between you, Elder Beebe, and Elder Bartley, as they appeared in the SIGNS. At the same time it was a subject of much concern with me. You will readily notice that my understanding is not altogether in agreement with either of you. I hope you and brother Bartley will pardon me in the position I have taken. I do not feel competent to contend with either of you on any portion of Scripture. At times I try

very hard to dismiss this from my mind, as being altogether too presumptuous and absurd for me to attempt; then again these things, as I have tried to pen them, seem so plain to my mind, and become such a burden, that I cannot refrain from speaking of them. I think if you could know what has been my endurance, and how many times this has been cast aside as worthless by me since I commenced to write, you would pity rather than rebuke me. You, Elder Beebe, say that this is a mystery which cannot be understood by mortals, and is only revealed individually to the saints. To this I cheerfully agree. You also think this mystery had not been made known to Paul when he had been an apostle thirty years; but as I understand Paul, I find no reason for believing that this was not as much a revealed Scripture as any other portion on which he had written. For Paul to say that he had not attained to the resurrection of the dead, does not convey the idea to my mind that he did not understand this mystery, after all the plainness he had used upon this subject in the fifteenth chapter of First Corinthians, as I have already written. Then you refer us to Philippians iii. 8-14. In this you think you find that which sustains you in your views. Perhaps you are right, and I am altogether wrong. But as for me, I see nothing there that impresses my mind that Paul was ignorant of the manner of the resurrection of the dead; but on the contrary, he counted all things but loss, for the excellency of the knowledge he had of these things. It is true he said he had not attained to the resurrection of the dead. Certainly not, for he was yet living in his natural flesh. As I understand, none will attain, reach or gain the resurrection of the dead until at the coming of Christ in his resurrection body. Neither was he perfect, for he was yet in the flesh. But he forgets that which is behind, his flesh, which is dead because of sin; but in the spirit, which is life because of righteousness, he presses forward toward the mark for the prize, which by faith he has in view. "Now faith is the substance of things hoped for, the evidence of things not seen." What a man hath, why doth he yet hope for? If Paul had gained the resurrection of the dead he would have had nothing to hope for. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Paul says, "Brethren, I count not myself to have apprehended." That is, I, Paul, myself; in the same sense he speaks of himself in Romans vii. 14-21. Certainly he, Paul, that is, Paul as a natural man, never did nor ever will apprehend or understand this mystery; but by this are we to understand that he did not spiritually understand this mystery as well as any other mystery which he had only learned by revelation? Then again, you refer us to 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that,

when he shall appear, we shall be like him; for we shall see him as he is." Now, I have the same understanding of John's words here as I have of Paul's. I do not understand him to mean that it did not appear to his mind what he was to be, for at the time of his writing that epistle he seems to have full confidence of his relationship to God as a son; therefore he knew he would be like him when he did appear. It was only the natural man that had the appearance at that time, so that which was to appear hereafter did not at that time appear. Hence he could say, "It doth not yet appear what we shall be." Or, it is the natural body that is now manifest, not the spiritual body. I shudder at the thought this may convey to the minds of some, that I am trying to teach wisdom and understanding to those old soldiers of the cross; but I earnestly desire that I may not be understood in that way. I am only speaking of these things as they have appeared to me. I am forcibly reminded of the words of John to the Savior, "I have need to be baptized of thee, and comest thou to me?"

I hope that you, brethren Beebe and Bartley, together with all saints, will cast the mantle of charity over my imperfections, for charity covers a multitude of sins; yea, the love of God covers all sin. I confidently trust that you, brethren Beebe, will not publish one word of what I have written if it will in any way be injurious to the truth. I would not knowingly offend one of the little ones. Nothing but the truth can do us good. Truth is mighty, and must prevail. With the feeling I have at present, I shall never again attempt to write upon any subject. I know that God is good to Israel, even to such as are of a clean heart; but as for me, my feet are well nigh slipped.

In christian love, unworthily yours,  
ABBIE CODDINGTON.

GHEENT, Ky., Nov. 6, 1885.

**ELDER G. BEEBE'S SONS—VERY DEAR BROTHERS:**—In your editorial published in the SIGNS of August first, 1885, on the subject of the resurrection, you say, "A denial of the resurrection is subversive of the whole gospel of Christ; for 'If in this life only we have hope in Christ, we are of all men most miserable.'" Will you please pardon me for talking to you for awhile on this infinitely interesting subject?

You are certainly correct when you say, "A denial of the resurrection is subversive of the whole gospel of Christ." Christ is the sum and substance of the gospel, and to deny the resurrection is to deny him. He said, "I am the resurrection and the life." The apostle triumphantly says, "But now is Christ risen from the dead, and become the first fruits of them that slept." The same apostle says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The "mortal bodies" here spo-

ken of by the apostle are the same to which he refers in the fifteenth chapter of first Corinthians, when he says, "This mortal must put on immortality." Thus the identity of the bodies of the saints is declared by an inspired apostle, for he says, "This mortal must put on immortality." If in the resurrection these mortal bodies of the saints shall be quickened, shall put on immortality, surely it is the same bodies of the dear departed saints that have lived natural lives, and walked upon the earth, and died, and rested in the dark caverns of the tomb, that will hear the voice of the Son of God on the glorious morning of the resurrection, and come forth to the resurrection of life. But this same apostle says, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." The inquiry as to with what body do they (the dead) come forth, is here answered by the apostle, "To every seed his own body." Not the body of another, but his own body. The life of the old seed must perish before the new development. The natural life that we have by reason of our relationship to the first Adam must cease with us all individually. We are all sinners, and the wages of sin is death. In that relationship we are all mortal and corruptible. That is a flesh and blood relationship, and that flesh and blood is corruptible; and in its corruptible and corrupted state it cannot inherit the kingdom of God, for corruption cannot inherit incorruption. The life derived by us all from Adam is corruptible, and must cease; while the life given by the quickening power of God to his saints in the resurrection is incorruptible and eternal, for it emanates from an eternal and incorruptible source. The apostle, viewing the great source from which that life must come, appropriately says, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The words in this quotation, "mortal" and "corruptible," must relate to the natural bodies of the saints. If so, then the apostle declares that in the resurrection they must put on incorruption and immortality. Then with them death will be swallowed up in victory, a victory secured by him who was the first fruits of them that slept. Then how clear, how comforting and how forcible is the language of our Lord to the weeping sisters of Lazarus, "I am the resurrection and the life." Jesus being the resurrection and the life of his people, secures to them the resur-

rection of their bodies, which are sown in weakness and raised in power. The apostle says, "It is sown a natural body; it is raised a spiritual body." "The first man is of the earth, earthy." And the apostle says of him, "Howbeit that was not first which is spiritual, but that which is natural." That natural man receiveth not the things of the Spirit, for it is the Spirit that quickeneth; the flesh profiteth nothing. To that flesh it is declared, "Dust thou art, and unto dust shalt thou return." It is by that great change that all earthly relationships are terminated. Those relationships are natural, not spiritual; and all the talk that we hear from the pulpit of fathers in heaven waiting to see their children, husbands waiting to see their wives, &c., is sheer nonsense, for our Lord said to the Sadducees, "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." They are the children of the resurrection, for the reason that their mortal bodies are quickened by his Spirit. The apostle says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." All of God's regenerated sons and daughters are born of the Spirit, and that Spirit dwells in them. It is a quickening Spirit, for it raised up Jesus from the dead; and it raises all of God's dear people from a state of death in trespasses and sins to walk in newness of spiritual life, for Christ is in them the hope of glory. Yes, the hope of that glorified state when this mortal shall have put on immortality. That Spirit which quickened the body of our glorious Lord in Joseph's new tomb quickens all the dear saints, and dwells in them while in their earthly pilgrimage; yea, and it keeps their mortal bodies through all the gloomy shadows and darkness of the tomb; and in the glorious morning of the resurrection that ever-to-be-adored Spirit will quicken their mortal bodies, and then they shall hear the voice of the Son of God, and come forth to the resurrection of life. O glorious thought! to a resurrection of spiritual, immortal and eternal life. Then they will be like their glorious Lord, and see him as he is; see him in his resurrection body, walking in the greatness of his strength, mighty to save. What wonderful words the prophet uses when he prophesies of the resurrection of our Lord, and speaks of his walking in the greatness of his strength, mighty to save. The prophet then beheld him clothed with omnipotent power; yea, that power by which he despoiled death of its sting and the grave of its victory. In that great conquest the redemption of all God's dear people from the power of death and the victory over

the tomb is secured, and they are brought off conquerors, and more than conquerors, through him that loved them and gave himself for them. O what a conquest, dear saint, has your glorious Lord achieved for you; a conquest which has secured to you the glories of the eternal world throughout eternity. Ask yourself what eternity is, and you are lost in profound wonder and deep astonishment when you attempt to measure unlimited duration, and you are made to say, It is like all the glorious attributes of my ever-to-be-adored Lord and King, it is infinite. Our poor language cannot describe it. But you yearn for its joys, you long to quit these scenes of sorrow, pain, disease and death, and behold its never-fading beauties and glories, and by faith you are with rapture enabled to sing while here below,

"I would not live alway—no, welcome the tomb;  
Since Jesus hath lain there I dread not its gloom.

There sweet be my rest till he bid me arise,  
To hail him in triumph descending the skies."

Then no wonder that the saints in all past ages have rejoiced in the glorious doctrine of the resurrection, and the faithful servants of the Most High have gone forth proclaiming the everlasting gospel, counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord, that they may know him and the power of his resurrection. They could not preach the gospel without preaching the power of his resurrection. Paul was not willing to know anything among the saints save Jesus Christ and him crucified. He could not point to the dark and gloomy scenes of Gethsemane and the tortures of Calvary; yea, in a word, he could not preach Jesus and him crucified without turning away from those gloomy scenes, without turning in holy triumph and pointing to an empty sepulchre and a risen and conquering Lord, walking in the greatness of his strength. O what a glorious subject that old apostle had when he went forth proclaiming the everlasting gospel, preaching Christ and the resurrection, saying, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." It was by the man Christ Jesus that the resurrection came. He says by the mouth of the prophet,

"Thy dead men shall live, 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." Here our Lord proclaimed the unity in the resurrection of his people with him. It is by reason of that unity that his resurrection secured the resurrection of the whole redeemed family, all the election of God; and hence the gospel never has been and never will be preached without preaching Christ and the resurrection. The prophet says, "Awake and sing, ye that dwell in dust." What a gloriously triumphant song that will be on the morning of the resur-

rection; and O, dear saint, can you imagine how sweet and harmonious that song will be to your newly awakened, spiritual and immortal ears? It will be the song of everlasting delivery from corruption, from death and from the grave; yea, a song of everlasting triumph over all the powers of darkness, through the finished work of your ever-to-be-adored Redeemer. It is then the curse of sin will be removed from this earth, and the notes of that sweet, glorious and heavenly song will resound wherever death has claimed his power over the mortal bodies of God's people on the earth; and those bodies will be raised immortal, and fashioned like the body of our glorious risen Lord. The contemplation of this heavenly truth caused a patient Job to proclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." How sweet, how precious must the theme of Christ and the resurrection ever be to all the regenerated sons and daughters of the Most High. O that we all were like a patient Job enabled by faith to say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job looked through the long vista of years between his day and that hour in which all they that are in the graves shall hear the voice of the Son of God and come forth. He looked through that long period and said, "I know that my Redeemer liveth." Ah, dear saint, when you, like that ancient servant, are enabled to claim him as your Redeemer, it is then the joys of the redeemed are yours in full measure. By faith you then behold him as your Redeemer from under the law, and from the power and dominion of death and the grave. Then you in holy triumph can sweetly sing,

"Earth with its vanities no more  
Shall pain my weary eyes;  
I leave my prison for my home,  
A mansion in the skies.

"Though death extends his icy hands,  
No terrors does he bring.  
O grave, where is thy victory?  
O death, where is thy sting?"

H. COX.

OCOQUAN, Va., Oct. 15, 1885.

DEAR BRETHREN BEEBE:—By request, I will try and tell what I hope have been the dealings of the blessed Lord with poor, unworthy me, if he will give me words to do it with, for in and of myself I can do nothing. I do feel so poor and unworthy that I am often made to say, "O! is there any one like me?" If I am a saint, I feel to be the least of them all.

When quite young I had a great desire to be a christian, and at times would be very much troubled about it, but never told any one my desire. I did not think I could save myself, yet I thought there was something

for me to do to please God, and then he would save me. That was the preaching I heard, that I must give myself to God, and do a part, and he would do the rest. But I find that God has it all to do. I would make vows, and break them. I would read my Testament and pray, and thought I was doing many good things to please God, so that he would save me. I would pray as did the Pharisee, thanking God for the good I had done, and would thank him that I was not as some of my playmates. Yet I was not as good as I wanted to be, but thought I would grow better as I grew older. Quite a sad mistake I made; for when I got older I hope it pleased the good Lord to show me how helpless I was, that I had done nothing good, nor could I do anything to save my soul from everlasting torment. I think I was as miserable as one could be. I thought I was one of the greatest sinners that God had ever let live, and that I had the hardest heart. I would often repeat the hymn,

"O for a glance of heavenly day,  
To take this stubborn heart away."

I felt so miserable that I wanted to be by myself, where no eye but God's could see me, and cry and beg him for mercy. I would sometimes wish that I could hide my sinful self from him, for I did not feel fit for his pure eye to see. Sometimes I would leave the house to try and find some hiding place, so as to read my Testament and try to pray; but all I could say was, "O God, be merciful to me, a wretched sinner." Sometimes I could not say a single word, for I would be so choked up, and would wander about, not knowing what to do. I could see nothing but everlasting punishment before me, and felt that hell was my portion. If I said anything about trouble, my mother would say she would like to know what I had to trouble me. At times my burden would not seem so great, but when it returned it seemed to come with double weight. I went to meeting one Sunday, and Elder Badger took for his text Isaiah liii. 10-12. When he spoke of one so just and holy bearing the sins of his people and suffering death for them, I could not keep back the tears; yet I was ashamed for any one to see me weeping. I thought they could see what a miserable wretch I was. I would wonder if Christ had died for me. I went home with the greatest burden on my heart. I did not want any one to say anything to me, for I did not feel like talking. Thus I went on for weeks and months. I would go into gay company, to try to get rid of my burden, and to try to hide my feelings from any one; but I felt that I had done wrong, and would vow to never act thus any more. One night, while laying on my bed, hoping the Lord would have mercy on me, and spare me from hell, and lead me in the way that was right, and show me his people, whether or not the Baptists were, these words rang in my ears, "Go ye forth and see his people." The greatest calm came over me, and I felt to rejoice in the Lord

for his goodness to poor, unworthy me. I had felt drawn to the Baptists some before that, but that night more than ever. There was an Old Baptist lady there on a visit, and I thought I would go to her and tell her in the morning what great things the Lord had done for me. But alas! when morning came, and I met her, not a word could I tell, for I was made to doubt, and something seemed to say, "You are deceived, and will deceive one of God's dear ones." Shortly after that Elder Smoot was to preach in the neighborhood, and my sister and I were invited to come and spend the day. I went, glad of the opportunity, thinking I might hear something to cheer my dark and gloomy path. I talked with Elder Smoot, and told him my feelings, which I was sorry for afterward, for I felt that I had deceived one of the Lord's dear ones. O the bitter tears that I have shed over that, and also over my lost and ruined condition: I knew I could never deceive God. This one thing I do know, that God knows them that are his, and if I am saved it is by the grace of God; "not of works, lest any man should boast." I thank God for that; for if it were of works, then I know I should be lost, for I can do nothing good. The good that I would I do not; but God works all things after the counsel of his own will. O what a blessed thing it is to have God watch over us and direct our steps, for he is a friend that sticketh closer than a brother; yes, closer than a father or a mother. He has promised that when father and mother forsake, then will he take us up. O that I could ever praise his dear name.

"If he is mine, let friends forsake,  
Let wealth and honor flee;  
Sure he who giveth me himself  
Is more than these to me."

If he is for us, what need we care who may be against us? I was married the summer following, and moved off among strangers, but found good friends, and three of my husband's sisters were members of the Baptist Church; but I never said a word to them of my desire to be numbered with them, for I felt too little and unworthy. I would go to meeting regularly, and could only say, as Ruth did, "Entreat me not to leave thee, or to return from following after thee." I tried to comfort myself by saying, If I am one of the Lord's, I will be saved outside of the church as well as in it. For over four long years did I follow God's people, desiring to be numbered with them; but many doubts and fears were always before me, and I could see no christian marks about myself. My walk was not as I thought a child of God's should be. O the tears of sorrow I have shed when none but God was near! Again, at times I felt so hard that if all my friends were dead I thought I could not shed a tear over them. I endeavored to beg God to speak and let me hear his voice, so as I should never doubt again, when the words, I hope, came from him, "My speech shall distill as the dew." I was made to rejoice, and to thank God that I could feel the effects

of his words, even if I could bear no voice. But I soon found myself in doubt again. I wanted an evidence given me whereby I should never doubt. I thought, If I am a child of God I ought to have light on the whole Bible. Although I feel so little and unworthy, and am made at times to almost doubt that I have ever received a hope, yet if the little hope I have should be taken away from me I should be of all people the most miserable. If Christ had come into the world to save the righteous, then I should be cut off; but he said that he came not to call the righteous, but sinners to repentance.

"Salvation! what a glorious plan!  
How suited to our need!  
The grace that raises fallen man  
Is wonderful indeed."

The meeting before I went to the church is one long to be remembered by me. I arose that morning with the words ringing in my ears, "Ascribe to him greatness." Through all the preaching I could not get that from before me. I would inquire, O how shall I ascribe greatness to him? The text that day was, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." I felt that it was given to Elder Smoot for my benefit, for part of it was what I had received so much comfort from. When the meeting closed I could not help weeping, for I felt that I had refused the sweetest privilege I had ever had or ever should have again. I felt like I should never live to see another meeting. I cannot tell how I spent that month. I felt that I was looking for something I should never see. I kept hoping that the Lord would spare me till the next meeting, and give me strength to tell what little I had to say, for I felt that I had very little to tell; in fact, I felt that I had nothing. I opened my Bible one day, hoping to find something to comfort me, when my eyes fell on the words, "For it shall be given you in that same hour what ye shall speak." I closed my Bible, thinking that if it was the work of the Lord he would guide me. I went to meeting in a different frame of mind to what I ever had before. I felt that I could scarcely wait until meeting was over. When the door of the church was opened I did not think as I had so often before, that I could not go before the multitude to talk, for I did not care who was there. I shall never forget my feelings as I sat talking. I felt that the greatest of burdens had dropped from my heart, and I felt lifted above all my troubles. I never enjoyed as much peace of mind as I have since. I still have troubles, doubts and fears, but they are not the same as they were before. I fear that I am not fit to be in so holy a place as the church, they all seem to be so much better than I am. I think if they could see me as I see myself they could have no fellowship for me. The morning I was baptized, as I stood by the stream I felt very little and unworthy, and was afraid that I was deceived.

I tried to ask God for an evidence or a sign that I might know I was not deceived, when these words came to me,

"Peace, troubled soul; thou need'st not fear;  
Thy great Provider still is near."

By request, the hymn, "Amazing grace," &c., was sung as I was led into the water; and I felt it was amazing grace that had saved a wretch like me. I also requested the hymn, "How firm a foundation," &c., to be sung, which was sung by the church for my benefit. It was a hymn I had received a great deal of comfort from, and a portion of it came to my mind as brother Smoot raised me out of the water.

I have written more than I intended when I commenced, but I hope you will pardon me for doing so. The half has not been told. Do with it as you think best, and all will be right. When I look it over, it looks so imperfect, like myself, that I almost fear to send it. I feel to be the least of saints, if one at all.

Your unworthy little sister,  
ANNA PHANETTA DAVIS.

NORTHPORT, Ala., Nov. 7, 1885.

DEAR BROTHERN BEEBE:—As I am accused by a dear brother in the gospel of "urging the predestination of all things as a test of orthodoxy," and of taking "ultra and extreme views on vexed questions which, whether true or not, are no part of the gospel," I ask you to publish this one more letter from me, in order that I may place myself in my true attitude before the brethren everywhere who may read these lines. Now, if I knew that this brother was the only one that regarded me in the light of an ultraist and a would-be standard of orthodoxy, I should not deem it necessary to say anything about it; but for fear that others have been led by my writings to the same conclusion, I desire to express in the plainest and simplest language that I can employ my feelings and convictions in regard to what I believe to be the "truth as it is in Jesus."

In the first place, I am a man of strong and firm convictions. In doctrine I do not often jump at conclusions; but when I once become convinced of the truth of any point of doctrine, no matter what it is, I cling tenaciously to it, and advocate it with all the power of my soul. Should I become convinced at any time that I am wrong, I freely and cheerfully acknowledge my error, and am ready at once to relinquish all further claims to my former theory, whatever it may have been. I have frequently made this remark, "Give me the man that does wrong, and that repents and acknowledges his wrongs; but deliver me from the man who never does wrong, but is always right and everybody else wrong." So I think that the ministers of our God ought to be fully convinced that what they believe is the "doctrine of God our Savior," and then they ought not to be ashamed nor afraid (I repeat it) to advocate the same, whether they will hear or whether they will forbear. I do not feel that I would be doing

the will of my Master to hold back what I felt the Lord in his wisdom and mercy had seen fit to reveal to me as the truth in Christ; nay, I would in so doing become a traitor to the cause. Paul said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," &c. Neither should the ministers of our God be "ashamed of the gospel of Christ" to day. Of course if they should preach anything that is "no part of the gospel," they ought to be ashamed of that. If I was capable of advising the ministers of Christ I should say, Believe what you preach, and preach what you believe. Never preach to please men, no, not even the brethren, for the sake of popularity and esteem, nor for any other consideration; for Paul says, "If I yet please men, I am not the servant of Christ." That which is highly esteemed among men is an abomination in the sight of God.

These, brethren, are some of my feelings in regard to the awful matter of preaching, and this is the course I have always pursued, and for this reason some, even some brethren, do not like me; but I cannot help that. These are my convictions of right, and I must be allowed to cling to them until shown that I am wrong. Now, as to setting up my views as a "standard of orthodoxy," or wishing to "urge" my views upon the brethren, only so far as God is pleased to reveal it to them by the Spirit as the "truth as it is in Jesus," I deny this. I only "urge" what I believe upon those whose hearts the Lord has opened to receive it. Natural reason, the Scriptures of eternal truth, my own experience and common sense, all teach me that coercion never accomplishes anything in winning others to our views; and even if it did I hope I have too much charity and forbearance to wish to convince my brethren upon any such a principle. "Knowing therefore the terror of the Lord," I would "persuade men." I believe there is not a man on this earth who is more willing that every human being should enjoy the full liberty of their belief in a religious point of view than I am. I am opposed to the Federal Government interfering with the Mormon question, because it is their religion, and I say let them enjoy it; it is their right and privilege to do so. Not that I have any sympathy for the Mormon doctrine; no, no. I utterly abhor and detest their miserable polygamy; but this is a Republican Government, and the Constitution grants to each of its citizens religious liberty. Our fathers fought for this liberty. So Jesus Christ fought for and purchased the everlasting emancipation of all his people, and he opens the prison doors to the prisoners and proclaims liberty to the captives; and an inspired writer has said, "Ye have been called unto liberty." Another has said, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Or, "Why dost thou set at naught thy brother?" God forbid that I should either judge

or set at naught my brother just because he cannot accept all my views. I have never found in the Scriptures where one who applied for a name and place among the disciples of the Lord was ever interrogated as to his belief, except this one question, "If thou believest with all thine heart, thou mayest." If the questions, "Do you believe in the doctrine of election?" "Do you believe in the predestination of all things, or only some things?" "Do you believe in the eternal vital unity of Christ and his church, or only in a purposed union, effected in time by the operation of the Holy Spirit?" "Do you believe in one seed or two seeds?" "Do you believe in the final preservation of the saints to glory?" &c., were asked, we have no account of them in the word of truth. They were only required to give evidence that they had "passed from death unto life;" and they knew this because they loved the brethren, and not because they believed so and so. I verily believe there was as great a variety of opinions among the apostles as there is among the saints of to-day; yet there are men among the Old School Primitive or Predestinarian Baptists of to-day that would divide this people because they all cannot see exactly alike upon every subject. Among all the various opinions that exist among them upon other points, I have never seen nor heard of a Primitive, Predestinarian, Old School, Hard Shell, Iron Jacket, Two Seeder, Nonresurrectionist or Old Side Baptist of any kind, either north or south, east or west, male or female, black or white, but what believed wholly in salvation by grace alone; and the language of Jonah has been the glad anthem of the people whose God is the Lord in all ages of the world, "Salvation is of the Lord," and that is enough. I here say that I have fellowship for all who accept this glorious doctrine, whether we see together upon every point or not. I do believe sometimes that the Lord Jesus has revealed to me the gospel and doctrine of Christ, and I feel it to be my duty to preach and advocate what I hope the Lord has revealed to me with all the power and zeal at my command, or at least with the ability that the Lord giveth, and to trust to the Lord to make the application. "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." If preaching what I conscientiously believe to be the truth subjects me to the scorn and ridicule of men, or even to death itself, God give me grace to thank him for the privilege, and to sing with the poet,

"Come, welcome death, I'll gladly go with thee."

I have written these lines, dear brethren, to let you know how I feel in regard to the faith, and to try to place myself in my proper attitude before you, lest any should think me tyrannical in my views. I am still in wretched health, having been confined to my bed the most of the time for three or four weeks, and for aught I know this may be my last. May

God keep us all, and safely conduct us through life, and at last save us in heaven, is my prayer, for Jesus' sake. Amen.

H. J. REDD.

MACOMB, Ill., October, 1885.

DEAR BRETHREN AND SISTERS IN THE LORD:—I thought when my piece came out in the SIGNS of last March, and was so much longer than I thought or intended it should be, that I would write no more soon, if ever; but I am again seated for that purpose, not knowing what I am going to write, nor hardly why I am writing at all. But I wish to say to those dear friends whom I met at the Spoon River and Salem Associations, who requested me to write some more for the SIGNS, that I remember each one of them in love, and can only wonder why any one should ask of me, who feels to be the very least of all, and who would look for comfort and instruction from any who have asked it of me. And I feel that no one is less capable of saying or writing anything to comfort God's dear children than I am; and I often think if they could see my imperfections as I see them, how prone to sin, to evil thoughts and evil deeds, how prone to wander from the strait and narrow path, and how far I fall short of living as a Christian should, they surely would not receive me with such favor, or even bear with me at all. It is now a year since I was baptized and my unworthy name added to the Primitive Baptists. How clearly that day with all its incidents and events came before me to-night. I can almost feel the calm, sweet peace that filled my heart at that time, and how I almost laughed at the doubts and fears I heard others speak of; for I verily thought this would never be the case with me. I had so much confidence in this very peace and happiness, I thought that whatever trials or trouble I might be called to pass through, this peace would never leave me.

"I could not believe that I ever should grieve,

That I ever should suffer again."

But alas! how ignorant I was, and how deceitful my heart. I was like a little child learning the alphabet, and thought I knew it all, but was ignorant of the vast store of knowledge yet to be learned. And now, although I feel I have not advanced further than the alphabet in the divine life, if indeed I am in it at all, I sometimes think I have come far enough to see and realize how little I know, and how much more there is to learn. I vainly thought when I joined the church that my troubles were ended. I found the warfare just begun. I found I was still in the flesh, and still a sinner. I had a deceitful heart, was still subject to temptation as before; and more than this, I found a law in my heart prompting me to live better, but found I could not do the things I would. And instead of having a bright hope always before me, I have often been compelled to grope in the darkness and the deep valley, to assure myself whether I have any

ground of hope at all. Sometimes I have almost given up in despair, and concluded I was entirely deceived in it all. But at an unexpected moment I am made to rejoice, and I trust am led a little way upon the mountain. Not very high, to be sure, but just high enough to want to go higher. Then I can say, "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." How sweet if we could remain here always. But this would not do, for this earth would be too near like heaven. And perhaps the Lord allows us a little love now and then, to keep us from giving up entirely, and just enough to realize our dependence on him. But if we were often led to the top of the mountain, always rejoicing, had no doubts or fears, trials or temptations, we would become vain and proud, and could not stoop so low as to listen to others' woes; could not sympathize with others in trouble. So if we are often in darkness and gloom, it must be for the best, though we cannot realize it or see how it can be so. For "all things work together for good to them that love God." I was in one of those dark seasons just before the Spoon River Association. I felt I had no interest in spiritual things, and was so enveloped in gloomy doubts and fears that the way was obscured before me, and I felt that if I ever had tasted that the Lord is gracious, surely it was so long ago it did me no good now. I was miserable and wretched, and had been to meeting but once since I was baptized, and it seemed sometimes that I became so hungry and thirsty I would have been thankful for the crumbs that fell from the Master's table. I prayed (if such a poor petition could be called a prayer) that God would permit me to attend the association, and that he would go with me, and that I might hear something that would comfort me and drive away the gloomy feelings that possessed me. At the first day of the meeting I met so many friends and dear brethren and sisters that I was already comforted. But I must speak especially of the second day. After three sermons at the stand, a goodly number of us repaired to the house of brother Hills for dinner, after which Elder Ketchum preached a very interesting and comforting discourse from the text, "Being justified by faith, we have peace with God through our Lord Jesus Christ." After him my dear father preached a short but impressive sermon, using these words, "That thou doest, do quickly." During this meeting I was made to rejoice, and felt that God had answered my prayer. All clouds of gloom had vanished, and the light of God's love was shed abroad in my heart. At night, Elder Jones being present, and many wishing to hear him, prevailed on him to speak awhile. As this old soldier of the cross arose, I looked around the room, and all was so peaceful and calm, this scene immediately came to my mind. Shortly after the resurrection of

Christ, when his disciples were gathered together in a room, and the door was shut, he appeared in their midst, and said, "Peace be unto you." Yes, it seemed that the very presence of Jesus was there, and that peace which passeth knowledge, which the world cannot give nor take away, pervaded my soul. And when Elder Jones took his text, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb," and applied it to the gospel of God's grace, I felt like I was included in that gospel; and though I was so poor, sinful and unworthy, the river of life embraced me, and I ate of the fruit of the tree of life; and the leaves of this tree, which were for the healing of the nations, had healed me and all God's dear children. All these things comforted me more than I can tell, my little hope was strengthened, my faith renewed, and I could say,

"Twas then my soul, beneath the word,  
Wasted to banquet with my Lord."

I was not allowed the crumbs only, but I was made a guest of the King, and ate at the King's table, and feasted on the good things of the kingdom. It was then I realized that "A day in thy courts is better than a thousand," and I desired to dwell in the house of the Lord forever. The sweet influence of that meeting is with me still, and I shall not forget the peace I experienced at that time. But think not, dear friends, I have been rejoicing ever since. Alas! these seasons of peace come so seldom that they are all the more precious to me. Although it has been the will of the Lord to lead me through many dark places, and the most of the time it has been a dark and cloudy day to me, yet I have often been cheered by the receipt of a letter, or the dear SIGNS, which comes filled with communications from so many, telling the same story of doubts and fears, trials and tribulations. It encourages me to believe there are others traveling the same road. Dear brethren and sisters, write on, for the encouragement of the tried and tempest-tossed ones. It is food to the hungry and water to the thirsty soul. Yet what a short time it has been since I loved to read the SIGNS. I have lately been reading many of my father's old papers, some twenty years old, and they are all so good. I only wonder why I never loved to read them before. Then, as now, they tell the same story, testify to the same glorious doctrine, salvation by grace, and ascribe all the praise, honor and glory to God.

I must close these rambling remarks, with love to all who requested me to write; and also to all the dear writers for the SIGNS; and I would also love to hear from any of you. Now, dear editors, this is left entirely at your disposal, and to your wiser and better judgment. May the Lord keep you and me, and all the Israel of God, in my desire and prayer.

SARAH E. RUNKLE.

HEPPNER, Oregon, Oct. 29, 1885.

DEAR BRETHREN BEEBE:—When we are enabled to see how beautiful

for situation is Zion, we are filled with wonder and admiration at the goodness of God toward his people. "Who is like unto the, O people saved by the Lord?" This people is "the Lord's portion," and "Jacob is the lot of his inheritance." He finds them in a desert land, in the waste howling wilderness, where they have sold themselves by the relation they sustain to Adam. For we are told, "By the disobedience of man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So that we see the election of grace are "by nature the children of wrath, even as others," and so by nature are polluted as sin can make them, loving the wages of unrighteousness. But, glorious truth, "the Lord's portion" are predestinated to be conformed to the image of his [God's] Son, in whom they were chosen before the foundation of the world, that they should be holy and without blame before him in love. And when the children of God are clothed and in their right mind, they can say in truth with one of old, "The Lord hath done great things for us, whereof we are glad." Having the eyes of their understanding opened, they see and know "that of him [God] are they in Christ Jesus, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption." Here now indeed do they see and know that "Beautiful for situation, the joy of the whole earth, is Mount Zion." Taught by experience that God is known in her palaces for a refuge, that he is and ever has been the high tower into which the righteous flee and are safe, this favored people thus chosen in Christ Jesus before the foundation of the world, are, as said before, predestinated to be conformed to the image of God's Son. As the Lord has said, "This people have I formed for myself; they shall shew forth my praise." And to do this, every child of God must know and realize the fruits of sin, in seeing their lost and undone condition. They must learn that "by the deeds of the law no flesh can be justified." And this they must be taught by that Teacher that taught as never man taught. "For all thy children shall be taught of the Lord." The first thing, I believe, the Lord does for his people in calling them from darkness, is to "quicken" them; for life must go before action. Paul to his Ephesian brethren said, "You hath he [God] quickened [or made alive] who were dead in trespasses and in sins." Again, Jesus says, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Here, it is very evident to my mind, it is "God that quickeneth," without passing this life through second hands, as some contend, as means. Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the [preacher? No.] Son of God; and they that hear shall live." So, dear brethren, it is very evident to me that all the fruit of the Spirit

manifested in the children of God, as feeling, seeing and hearing, follow after, and never go before life. Jesus says, "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." So that when a sinner hears the gospel proclaimed it is not for, but because of life. At least this was so in the days when the Redeemer was here on earth. As he said, "He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God." And now, as human nature ever remains the same, let us hear the testimony of one that knew whereof he spake. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." Now, is it not strange indeed that any who profess to be (shall I say) Old School Baptists claim that they are a means in quickening the sinner by preaching? Hear Paul again: "But we preach Christ, 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." And as we believe the same effect will follow the same cause, we do not believe the preaching of the gospel was for the purpose of quickening sinners. It did not in Paul's day, neither does it now. But now, as when the gospel was first preached, "Unto you that fear God is the word of this salvation sent." Paul said he was not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; unto the Jews first, and also to the Greeks. "For therein [in the gospel] is the righteousness of God revealed." Blessed truth, so essential to the glory of God and the comfort and consolation of the poor, undone sinner, who knows he has no righteousness of his own. And when the gospel is preached, Jesus is preached, "the way, the truth and the life." And when the poor sinner is enabled to see Jesus, and all this for him, he can say as did the prophet, "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." O what joy this truth gives to the poor soul that has been laboring under the law. O to know of a truth, "The Lord our righteousness." Here indeed do they enter into rest. Then they scarcely can believe that they shall ever grieve or suffer again. This I believe to be the design of the gospel, and that the servants of God are to cry unto Jerusalem that her warfare is accomplished, and that she hath received of the Lord's hands double for all her sins. Well may it be said of that servant that goeth forth in the discharge of that duty the Lord hath laid on him, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good

tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." May God enable his servants now as in days of old to go forth, "Preaching peace by Jesus Christ." On this foundation can all the children of God unite in saying, "Beautiful for situation, the joy of the whole earth, is Mount Zion." For all are taught by the same Lord, east, west, north and south, and know the same blessed truth. For when I read the experiences that are published in the SIGNS, written by the dear children of God, I see a oneness. "As in water face answereth to face, so the heart of man to man." Difference of country makes no difference of language among the children of God. As a dear sister said, who had just come to this country from the east (Pennsylvania), on a visit, and attended our association, after seeing our order, and the union and fellowship one for another, "The Baptists here are the same as in the east. Why is it so? Is it nature? No." So we believe the dear family of God are one, wherever they may be. Even in this far off west there are many who know and love the truth. Though few, compared with the children of the bond-woman, they are scattered over a wide extent of country, a few here and there; and a great many have not the privilege of hearing regular preaching. The little church in Grand Ronde Valley with whom I have been for the last week, have had no preaching for more than a year. There are also several brethren in Weiser Valley, Idaho Territory, who have no minister to preach for them. There are also some Old School Baptists in Walla Walla, W. T., and the surrounding country, who have no one to preach for them. And there are other places in this country where there are children of God who have not the privilege of hearing the gospel. "Truly the harvest is great, but the laborers are few." We hope the Lord may be pleased to send some of his servants into these parts. If we were able, we would like to give a full description of this country, its advantages and disadvantages, so that brethren could form some correct idea of it; but we cannot. But, brethren, if you should come, have your mind made up to "endure hardness," for you will find many disadvantages under which you will have to labor as ministers. Look at your own hands, as what will have to minister to your necessities. For the Old School Baptists, though willing to assist, are generally poor as to this world's goods. But this is the dark side, which we think well to tell brethren of.

Now, brethren Beebe, I have followed the wanderings of my mind, and I will send this to you for your disposal. If you consider it will in the least be detrimental to the good of Zion, please do not publish it. If you should publish it, please correct. We ever wish prosperity to the SIGNS OF THE TIMES.

Your brother in gospel bonds,  
G. E. MAYFIELD.

PHILADELPHIA, Pa., May 18, 1885.

ELDER VAIL—DEAR FRIEND:—It has been on my mind for some time to write to you, although you may scarcely know who I am. Yet I feel that I am very well acquainted with you; for it was when you preached at Locktown last October, and while under the sound of your voice, that I hope the Lord first opened my blind eyes; and I am now going to tell you, although it will be in a stammering way, what I trust have been the Lord's dealings with me, a poor, lost sinner. There is no one particular time that I remember of being convicted of my sins; but I can remember of several times, after I had heard a worldly preacher tell of the terrible things that awaited the sinner, unless he turned from the error of his way (and I thought it must be so), when it would be impressed on my mind for some time. And once in particular I remember the preacher took for his text, "And the Lord said, My Spirit shall not always strive with man."—Genesis vi. 3. I went home feeling very downhearted; and I wondered if it was really so, that if one rejected the Savior when he spoke, he would come again and again, and finally leave such to be lost. I thought if that was so, surely he did not have all the power. And again I would say to myself that at some time I would give my heart to God, as they call it, and be a christian. I hardly ever went to Baptist meeting then. I attended protracted meetings whenever I had a chance, and no doubt gave my parents a great deal of anxiety, for fear I might get into their snares. Yet I could not believe the Old School Baptist doctrine. I thought they were the most selfish people that I knew of. Then for a time I did not think much about it. I thought I would just go on and enjoy all the worldly pleasure I could, and if I was to be saved I would be saved, no matter what I did, according to their belief. But that did not satisfy me, for there would be times when my sins would come up before me like mountains, and I could only cry, "Lord, what must I do to be saved?" And then I would think that perhaps at some time the Lord would tell me what to do. And so I wandered a long time in the darkness, and found no light. How often would I cry, "Lord, be merciful to me, a sinner." And yet I did not deserve mercy: that I knew; for truly could I say,

"Should he consign my soul to hell,  
The righteous law approves it well."

And I think it was then I commenced hoping, for I found myself looking forward for the time to come when we would have preaching again at Locktown. I had a great desire to go and see if I could get any comfort out of the preaching; so when the time came I went, but did not enjoy it like I expected to. But in the afternoon we went to Stockton, and the sermon there I do not think I shall ever forget. You took for your text, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet

hope for?" It seemed that it was all for me, at least I enjoyed it; for I knew I had been hoping for something, I did not know what. I felt as if I must shake hands with you after meeting, but I did not want any one to know it; I kept back. I was thinking afterward how I enjoyed the preaching, and all at once I said to myself, It cannot be for me, such a wild and careless girl as I have always been. Well, the next time you came to Locktown my father gave me an introduction to you, and I thought, O how I would like to talk to you. But I was afraid I might be mistaken, so I had better not say any thing. Since that time I have come to Philadelphia, and here in a hall in this city a little branch of that church meets for worship. Elder Staton is pastor here, and he preaches once every three months; and there are others that come in the meantime. On the fifth Sunday in March Elder Staton preached here, and I enjoyed the preaching very much, although my mind was all darkness. In the evening he was at our house, and was talking about the good things of the kingdom, and I was sitting back listening to it, when he turned and asked me what my experience was. I was frightened, for I thought no one knew any thing about me. I hardly knew what to answer, but I made the reply that I had heard him tell it better than I could tell it myself. I felt that there was much I would like to say to him, but I was afraid I might be wrong. But some time after that I sat down and wrote him a letter, and told him my feelings as near as I could. I received a very nice answer from him. While I was rejoicing and praising the Lord with all my heart, even while crying for mercy, these words came to me, "Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy that he cannot hear." And one after another of passages of Scripture came into my mind, such as, "Look unto me, all ye ends of the earth, and be ye saved." "Him that cometh unto me I will in no wise cast out." And so I might go on. I feel to rejoice and sing praises unto him, the blessed Savior, who has finished the work for his people. "Bless the Lord, O my soul, and all that is within me bless his holy name." He brought me out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. He hath put a new song in my mouth, even praise unto our God. I have a little hope, I think. For we know we have passed from death unto life, because we love the brethren; and I know I do love the brethren for the truth's sake. I feel that I would like to be one among them, but am too unworthy. The idea of my being with that little flock, that chosen people, wholly dependent on him who has suffered and died for his lost ones. And I know that if I am saved at all it will be by grace, and grace alone; for I know that in me, that is, in my flesh, dwelleth no good thing. "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."

"The dying thief rejoiced to see  
The fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away."

I have been very lengthy with my letter, but it seems that I might write on and on, and the half would not be told. I hope you will write to me. I never tire of reading such good and precious teachings as come from the dear Old School Baptists every where.

Your unworthy friend,  
MARTHA J. MYERS.

REISTERSTOWN, Md., Nov. 10, 1885.

DEAR BROTHERS:—Inclosed I send you for publication a narration of christian experience which has come to my hand to-day, and which has been a great satisfaction to me. The writer is my sister-in-law, and together with two of her sisters has recently found peace in the Lord. How much nearer and dearer is the fellowship which such an experience begets, than any earthly tie. I am persuaded that the inclosed narration will be of interest to many others, as well as to myself, and so I forward it to you.

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

BOWDOINHAM, Maine, Nov. 1, 1885.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I feel a deep sense of my own unworthiness in thus writing to you, still it gives me great joy. It is a great wonder to me yet that the people of God could find a place for me among them. The church certainly is a blessed rest, refuge and home to such a poor sinner as I am, and my poor heart rejoices whenever I hear the dear brethren and sisters give Christ all the glory of their salvation. They all tell the same story, Christ and him crucified. He is the way, the truth and the life. He speaks, and it is done. He commands, and it stands fast. Although, as you know, it is twelve years since I hope God first showed me what a vile sinner I am by nature, yet I shall never forget the horror of sin and the darkness that came upon me as I was busy about the house, and rather murmuring that I had so much to do. These words came to me, "What a bad girl you are." They certainly opened my eyes, for I had never felt before but that I was as good as any one. How I hated myself and all my doings. I tried to read the Bible, but could get no comfort. I tried to pray, but my prayers were of no avail. I felt like one alone, and that there could be no help for me. After a few weeks I felt as though I must tell mother what trouble I was in, and she often prayed with me. I remember her telling me that she thought it was the work of the Lord, and that when he began a good work he would carry it forward till the day of Jesus Christ. At that time I could not understand how that could be. I thought every one must know just how I felt, and

when I would go to Elder Campbell's meetings it would seem as though he knew just what a poor, helpless, condemned sinner I was, and he would seem to preach right to me. I could not help hearing, and how hard I would try to keep back the tears, for I did not want any one to say anything to me. I went on in this way for about three months, when one afternoon I remember feeling that I could not live much longer without help, the burden of sin was so heavy. Then God spoke comfort and peace to my sin-sick soul. "Cast thy burden upon the Lord, and he will sustain thee." Only those that have been brought from darkness to light can know the joy and comfort those words brought me. O how light and happy I felt. I was up stairs, and I thought I would go down and tell my dear mother and sisters, for I wanted all to know what a Savior I had found. But while I was going down, something said, "You had better wait; perhaps you may deceive them. It may all pass away." But thanks be to God, his word will never pass away. After a few days I told mother, and when the next conference came she asked me if I did not want to go with them; but I felt I could not. I often thought in the years that followed that I should never have another chance given me to speak with God's people, for I never doubted but that the Old School Baptists were his chosen ones. For a time it seemed I was left to myself, caring little for these things, and often wandering in by and forbidden paths. I attended dancing school two seasons, but could not enjoy myself as others seemed to, and would often feel very lonesome in a room full of gay company. I enjoyed hearing the brethren and sisters talk, when they would come home with father, and I went to hear Elder Campbell preach whenever I could. I often would receive comfort from something he would say, and though I felt I had no right to the children's bread, I would think of what the poor woman said to the Lord, "Truth, Lord; yet the dogs eat of the crumbs that fall from the master's table." When dear sister Abbie told me what Christ had revealed to her during the past year, I felt very happy. The way seemed clear before me, and I longed for the next conference to come. I can never tell how beautiful that conference room seemed, nor how good the brethren and sisters looked to me. After trying in my imperfect way to tell them something of what I hoped the Lord had done for me, I was received, as you know, and baptized the Sunday following, with sister Angie, by Elder Campbell. That was a day full of calm and peace, and the way has been made smooth most of the time ever since. Surely I can never praise God enough for the wonderful things he has done for me. I can truly say with the psalmist, "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord. I will sing praises unto my God while I have my being." Both mother Dun-

lap and I enjoyed your good letter. It was full of comfort and glad tidings to me. I have had no more talk with Abbie, as yet, of these things we love, but I feel sure that in God's way and time the way will be clear for her. I did not get to the last conference, but enjoyed every moment of the meeting Sunday. Please excuse all mistakes, for my writing, like myself, is very imperfect. Hoping you will write me again soon, I remain,

Your unworthy sister,  
BELLE DUNLAP.

HINESTON, La., April 15, 1885.

ELDER G. BEEBE'S SONS—DEAR AND HIGHLY ESTEEMED BROTHERS:—I received a letter from brother W. M. Perkins last year, dated June 15th, 1884, which I would like to see published in the dear old SIGNS OF THE TIMES, if in your judgment you think it profitable to the little flock of Jesus. He is a very precious brother with me. May the dear Lord bless him and his with all spiritual blessings in heavenly places, and make him a polished shaft in his hand in defense of his great cause, is my prayer from the heart. May you be spared long, dear brethren Beebe, if it is the will of God, to wield "The sword of the Lord and of Gideon" in defense of those precious souls that are purchased with the blood of Jesus. Yours in hope of everlasting life,

DAVID RICHEY.

EDGERLY, La., June 15, 1884.

ELDER DAVID RICHEY—MY DEAR BROTHER:—Your letter of May 29th came to hand some time since, and I should have answered it before this time but for severe sickness in my family. My daughter Hattie has had two attacks of typhoid fever, the last one about twenty days ago. We gathered around her bedside, believing the time of her departure was at hand. She evidently seemed to be standing upon the brink of the unseen world; but to our great surprise she passed the crisis, and is still left to us by our heavenly Father for awhile, though in a feeble state of health. This has confined me very much at home for the last two months, and prevented my mingling with the dear brethren and sisters as I greatly desire; but may the Lord's will be done in all things, and may he give us grace, and all who love his precious name, to be still and know that he is God. O how soul-cheering is the doctrine that our God rules in the armies of heaven and amongst the inhabitants of the earth, and none can stay his hand, nor say to him, What doest thou? He is the same yesterday, to day and forever. Time past, present and future are all one with him; it is one eternal now. He is without the least variableness or shadow of turning, and that is urged as a reason why the sons of Jacob are not consumed. He is immutable in all his attributes, and unchangeable in his love to his people. "Yea, I have loved thee with an everlasting love; therefore with loving-kindness

have I drawn thee." I am persuaded, my dear brother, that the fall of Adam and the entrance of sin into the world were as fully embraced in the eternal purpose of Jehovah as any other event ever manifested in time. Although it is sad for us to contemplate the long train of evils arising from the one transgression of the one man, yet we feel sure that our God in the end will forever glorify his name, and overrule the whole thing for the good of his chosen people, who were chosen in Christ, loved in Christ and blessed in Christ with all (not a part) spiritual blessings before the world was. Now, from this view of the subject we can see a necessity for the glorious plan of redemption and salvation by Jesus Christ. Not a necessity arising because of the transgression and misery of man, but because God, who cannot lie, promised eternal life before the world began. To whom was that promise made but to Christ? and for whom? Evidently for the heirs. But these characters, by reason of the fall, are alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Although by virtue of their choice and relationship in Christ they are vessels of mercy afore prepared unto glory, yet in their fallen state they are children of wrath, even as others. Their fall in Adam caused no abatement in the love of our Lord toward them. His love, mercy and compassion remained the same, the eye of pity was ever upon them, and his almighty arm was stretched forth for their deliverance. The question is sometimes asked, "Is not God's love greater toward the sinner after he is born again and become a believer, than before conversion?" We answer, No. "For God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And not only so, but we perceive one of the greatest acts of love and kindness of our God was before the birth of time, or man was created, and that was in his choice of his people in Christ, and the ordaining and giving of his Son to be the Savior of them in time. In my judgment there never will be a greater display of love on the part of our God than the gift of his Son as a sacrifice for sin. Every heaven-born soul realizes in his experience something of the preciousness of that dear Savior in delivering him from the power and dominion of sin and Satan, and translating him into the kingdom of the dear Savior. He finds them, like Jacob of old, in a waste, howling wilderness, in a desert land, and leads them about and instructs them; or, like David, in a horrible pit of miry clay, with no foundation to stand on. He brings us up, placing our feet upon the Rock, establishing our goings, and puts a new song into our mouth, even praise to our God. Yes, the poor sin-sick soul wanders in the wilderness, in a solitary way. They cry unto the Lord in their distress, and he leads them to a city of habitation, that they may dwell therein. That city I understand to be Mount Zion, the

heavenly Jerusalem, the city of the living God, the general assembly and church of the First-born, whose names are written in heaven.

Write to me as often as you can find time. I am always glad to hear from you, and especially to hear of your labors in Zion, and of the health and prosperity of my Father's children, both in a temporal and spiritual manner.

Your brother in gospel bonds,  
W. M. PERKINS.

NAYLOR, Ga., Nov. 7, 1885.

DEAR BRETHREN BEEBE:—It is with a sad heart indeed that I will try to write to you, and to the poor, little, weak ones in Christ, if any should read this. I have had the desire so often, while reading some of the sisters' sore conflicts and trials, to write to them of some of my trials. How my heart goes out to them in love and pity while they are suffering so much pain and distress. I too, dear sisters, am suffering more than I ever thought I could endure. I have been in such bad health for twelve years that at times my life has been a burden. I feel like I could lay this poor suffering body down with joy, feeling sure at times that there will be given me an incorruptible body, pure as Christ our Lord. Dear brethren, I thought I was bearing all I was able to bear; but I had a good, kind husband to read and talk with me, which was much comfort to me; but now he is gone from me forever in this life. O the anguish and bitterness of soul I have to endure now! No language can tell it. But I have learned that we can bear all things through Christ, who strengtheneth us. I feel like he has been with me, and has comforted me in my sore distress, or I would have fainted by the way. But the more I suffer here, the more I put my trust in God the Father. I fear I have never trusted in him as I ought. My dear husband would often tell me that I put too much confidence and trust in him; that he had no power to trust in our heavenly Father. It is hard to say and feel, "Thy will, O God, be done." Our sinful nature loves to have its way, and I have felt so rebellious at times, and would murmur at my lot. At other times I would fear his name and give thanks unto him, feeling that I deserved all I was suffering. I never thought to outlive my husband. I was so badly afflicted, and for so long a time, that I was willing to go. The last year his health had been very poor, and he would say that he thought he would not be here much longer, and that he would leave me here yet. I would tell him, "No, the Lord is too merciful to take you and leave me here alone, not able to do anything for myself, and with no one to look to." I would say that I could bear a great deal, but I never could bear that. I felt sure that if he was called to go I would go with him, and leave our two little girls here. You see, my dear friends, how little I knew what I could bear and yet live. I am nothing but a poor, weak worm of the

dust, and cannot praise and honor God as I ought; yet I dare not murmur at his will. As a sheep before his shearers is dumb, so Christ opened not his mouth. Just so I think I feel; I am dumb. The morning my dear husband died (August 27th) he was as well as usual, and went out into his orchard to do some work. When he did not come at the usual time I went to look for him, and O my horror and grief to find him cold in death! I bent over him, praying the good Lord to take me with him; but he had some purpose in keeping me here, unknown to myself. There was no one with him when he died, and that grieved me so much. It seemed like he had died very suddenly, he looked so peaceful in death. Then, dear brethren, I felt it was better to die than to live.

Dear brethren, I can never thank you enough for being so good to me in sending me the SIGNS so long. I feel that our blessed Lord will reward you bountifully, if I never can. It has been so much comfort to us in our sad condition, reviving our fainting spirits, causing us to thank God and take courage, and to go on our way rejoicing for awhile. O how the tempter will steal in to destroy our peace. The spirit indeed is willing, but the flesh is weak. When I would do good, evil is present. O wretched one that I am! who shall deliver me from the body of this death? Sometimes the tempter assails me in this way, "Surely you are not a child of God, or he has forsaken you. If he loved you, he would lift you out of so much trouble. Just look at others, how smoothly they go. See how he has blessed them." Forgetting at the time that it is through much tribulation we enter the kingdom, and that he chasteneth every one whom he receiveth. O yes, dear afflicted sisters, it is for our good that we are afflicted, to keep us humble at the feet of our Lord. He has been very precious to me since the death of my dear companion, assuring me that

"He will be with me, my troubles to bless, And sanctify to me my deepest distress."

O what a sacred and blessed privilege, that we can go to him in prayer and ease our burdened minds; feeling that he is our Father, and that he cares for us, and will keep us and guide us in the way we should go. What a blessed word, "Your Father knoweth what things ye have need of before ye ask him." In the SIGNS of November first is a letter from sister Cordie A. Yeoman. How my heart went out to her in love. She expressed my feelings much better than I can. I am not writing to try to comfort any one, for I feel my weakness too much, but to let others know how they have comforted me. How I would like to receive letters from any of the dear brethren or sisters who would condescend to write to me. All I want to do now is to read their comforting letters. My mind is not on earthly things. "God is our refuge and strength, a very present help in trouble;" and I feel to say, "Though he slay me, yet will I trust in him." I have desired to write to

sister Mary Parker many times, while reading her good letters with tears in my eyes. I have been and am yet much like her, suffering much pain in this poor body; but I fear I am not half so much reconciled to our Father's will in all things as she seems to be, though I greatly desire to be. I have lost three dear little babes, besides my dear companion, mother, father, brothers and sisters, and I am only in my thirty-second year. I feel now to say, The Lord's will be done in earth as it is in heaven.

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

Dear brethren, I hope you will continue to send me the SIGNS, for it contains all the preaching I have, as I am able to go to our church meetings but very seldom. Yet my love for my dear Savior does not wax cold, but closer do I seem to cling to him each day. O that I could worship him in the beauty of holiness, having on the breastplate of righteousness; but all I can do is to cry and beg for mercy. Surely I feel to be one of the poorest of beggars.

Now, dear brethren, I will close this poor scribbling, lest I weary your patience in trying to read it. I am a poor hand to write or to explain my feelings, but I think I will feel some better now. How good your editorial of October first was, on the subject of joint heirship with Christ. I fully agree with you that it is a blessed doctrine. Remember me in your prayers to our Father in heaven, that he will still be with me, and be a husband and father to me.

I am your weak sister,  
POLLIE ANN CARTER.

SPRINGDALE, Tenn., April 22, 1885.

ELDER G. BEEBE'S SONS—DEAR EDITORS OF THE SIGNS OF THE TIMES:—I take my pen in hand to write some of the exercises of my mind, as I have been impressed for some time. I was born on the seventh day of September, 1835, consequently I am in my fiftieth year. I was thirty years old when I hope the Lord showed me my lost situation. Although I have had thoughts of death and judgment ever since I was nine or ten years old, and promised many times to do better, yet here let me say that it turned out to the reverse. I got worse, if possible; for it seems like the last year or two before I received a hope, I was desperately wicked. I had almost forsaken my little family. My wife would often talk to me, and ask me if I did not see what I was bringing myself and my little family to, even to poverty and ruin. But on I went, just like Saul of Tarsus, till I hope that great light from heaven shined in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ, which revealed to me my lost condition; not

as I had vainly supposed, that if I lived and died in the condition I was in, I would be lost, but I saw I was already lost, and justly condemned, ten thousand talents in debt, with nothing to pay. O what a deplorable condition I perceived myself to be in. Time was, I thought, when I might have repented; but now it is too late. I tried to pray, but could not give vent to my feelings. I could not put my feelings in words. Here I will relate one circumstance. I was a great fiddler, and was aiming to go home and string my fiddle and have much fun, as there was to be an association close to where I lived. I was expecting company, and I thought I would amuse the company by music. But alas! to my surprise I could not play, I felt so awful. It seemed like nothing but the brittle thread of life kept me out of an awful hell. I had been to the store, and on my return home was when I hope that great light shined in my heart. I attended the association, but felt awful. At the close of the association I went forward and desired an old brother to pray for me, for I could not pray. I thought the Lord would not hear such a sinner as I was, but perhaps would hear a good man pray. But all seemed to do me no good. I thought my case was a desperate one. I cried, "Lord, be merciful to me, a poor, lost and undone sinner." I came home, thinking I had not a friend on earth nor in heaven. I thought my good wife did not care for me, and I could not blame her, for I had caused her so much trouble. My good old father and mother had passed away. I had not regarded their prayers and advice, and I said, "O Lord, what shall I do?" I rambled to the silent grove, and went to the silent graveyard where my father and mother were deposited, but I found no relief. I thought I would be willing to exchange stations with the brute creation. I never shall forget that night. I thought my time had come, and was afraid to sleep. I thought everything that made a noise that night was crying my condemnation. My family were all asleep. I begged the good Lord that I might not sleep that night, for I thought I would be in an awful eternity before morning. I rolled upon my bed, from side to side. But some time in the night I fell asleep. I dreamed there was a glass held out before me, and in the middle of the glass was the fairest woman I ever saw. I never can describe her beauty. All around the glass were green olive leaves, which so attracted my attention that I awoke my wife and told her what I had seen. The next morning I was anxious to go to meeting. I went, and at the close of the meeting it was announced that if there were any in the congregation that wanted to be prayed for, they might come forward and give their hand. I went and sat down near where the old brother was standing. He prayed for me, and commenced singing that good old hymn, "How firm a foundation," &c. At the close of the singing the first



thing I knew I had a brother around the neck, and said, "That is a glorious promise." I thought they were the prettiest folks I ever saw. They all seemed like they were smiling. My dream came to my mind, and it appeared to me that this was the church of Jesus Christ. The olive leaf was myself, a poor sinner, plucked as a brand from the burning. The glass was the gospel of Christ, the power of God unto salvation to every one that believeth. Now I can only say, I love him because he first loved me. Glory be to the name of God. I have not space to write what I intended, but will only hint at it and pass on. I felt impressed to join the church, but doubts began to arise, and I was fearful I was deceived. I tried to pray to the good Lord, that if I was deceived he would make it manifest, for I did not desire to be deceived, nor to deceive. I had thought that christians never doubted, but that they knew they were christians. But I did not know it. Yet I had a love for christians. I went on for some time before I joined the church. Soon after I joined, and was baptized, I began to have impressions to preach; but I felt to know that I could not. The impression became so heavy that I tried to pray God to make known to me what he would have me do. One day while alone in my field at work, I sat down to rest, and a voice spake to me saying, "Go ye therefore 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."

Now, brethren Beebe, if you think this scribble will not exclude better matter, give it a corner in your valuable paper. I send my love to all your correspondents. Write on, brethren and sisters. It does me good to read your messages of love. Farewell.

NATHAN HURST.

CHAMBLISSBURG, Va., March 15, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—Being at home this Sunday morning, and meditating upon the goodness of God, my mind seems to be somewhat impressed with the words of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15. Timothy being a young minister of the gospel of the Son of God, the great apostle to the Gentiles used the above language in the way of admonition, exhorting him to a faithful discharge of his duty as such, and at the same time instructing him, making known to him what he ought to do, and also some things which he should avoid. "The husbandman that laboreth must be first partaker of the fruits." The fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These are not the fruits that are produced by the wisdom of the world, nor are they taught in theological schools. Having been put in possession of the grace of God,

and the ministry laid upon him of necessity, he was now a fit subject to watch over the flock of God and feed them. He could tell them of his travail here in the flesh, and how God had been merciful to him in the salvation of his soul; and a subject of grace will see at once that he has traveled the same way, and becomes a partaker of the fruit at once, and is thereby fed. Now, Timothy, tell them how "Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound." Do not entangle yourself with the affairs of this life. And why? Because, if you do, you will not please him who hath chosen you for a soldier. Now Timothy was not admonished to study to make himself a minister, as some will have it, but to study because he was a minister, and chosen by him who is able to save the soul from destruction. Now, "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." How consoling such language must have been to Timothy, under such trials and persecutions as he was then subject to. His weapons were not to be carnal, but spiritual, to the pulling down of the strongholds of wickedness. Therefore it was very necessary that he should study the word of God. The question might be asked, What is the word of God? I will give John's language for it: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." When this grace is bestowed on one of his children, they then behold the truth. 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." Also, "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." All the studying of the word that Timothy could do would never enable him to teach the unregenerate world these things, because they are things that are only learned in the school of Christ. "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." Neither can dead men or women be taught, but living ones can. "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit, and they are life," says Jesus. Now, Timothy, study to show thyself approved unto God. "Lay hands suddenly on no man," lest you make a mistake, and put a man in the work of the ministry who has never been called, and is

not able to teach others. If he is not in possession of these gifts, how can he take care of the church of God? Be careful that you do not partake of any of these sins. Flee such things as these, and follow righteousness, faith, charity, peace, with them that call on the name of the Lord out of a pure heart. How much we suffer by not being careful to obey Paul's admonition to Timothy. Then let us study to show ourselves approved unto God, and not unto man. I often fear that there are many of us who love the praise of men more than the praise of God, and therefore shrink from what we feel to be our duty, and consequently suffer the chastening rod of our heavenly Father. He that knoweth his duty, and doeth it not, shall be beaten with many stripes. Then let us stir up the gift which is in us, and by so doing find ourselves approved unto God; and not be ashamed of the gift which is bestowed upon us so freely by his grace, which the world cannot receive, but will mock and scorn us as the offscouring of all things. If this gospel be hid, it is hid to them that are lost; but unto us which are saved it is the power of God. Ministering brethren, we did not receive this gospel of man, but by the revelation of Jesus Christ. It being laid on us of necessity, therefore we go under the burden, not knowing what is to befall us by the way, nor our absent families while we are gone; but we are assured of this promise from Christ, "I am with you always, even unto the end of the world." So then let us hold up our heads, and study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

As ever, yours unworthily, in gospel bonds,

P. M. WRIGHT.

CIRCULAR LETTERS.

*The Juniata Regular Baptist Association, in session with the Providence Church, to the several churches composing her body, sendeth christian salutation.*

DEARLY BELOVED:—God, who in the plenitude of his mercy hath preserved to us our unprofitable lives, hath again favored us with an interview as an association. Agreeable to a long continued custom, we present you with our annual epistle. The subject we have in view is the love of God. The Scriptures of unerring truth must be our guide in this, as in all other matters of faith and practice. They assure us (1 John iv. 16) that "God is love;" hence its origin is in him. It is a doctrine most divine, as this love is of God.—1 John iv. 7. We propose to consider its glory and greatness. First, its glory. As to the matter of this love, who shall be able to search out its height and depth, its length and breadth? It is so like unto God himself that it is inseparably connected with his nature, and is from everlasting to everlasting. The great apostle to the Gentiles says it "passeth knowledge." It is therefore incomprehensible, and is truly one of the glorious perfec-

tions of Deity. After this brief notice of the nature or matter of this wonderful love of God, we will consider, secondly, its greatness. In reviewing the greatness of this love, as it respects the manner thereof and its relationship to us, it consists in his being the great first cause of the salvation of his people, as the God of love. Hence it is from the ocean of immortal and ineffable love that the streams of mercy flow to their souls through their glorious Redeemer as the gift of God, manifesting this love, and whom God did set up from everlasting, and they in him. This is love indeed. "Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Thus, notwithstanding our connection with the earthly Adam, God did so love us as to call us sons of God. He commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Again, this glorious love is further manifested in the person of Christ as Mediator, in whom we were chosen of God, for a name, and a praise, and a glory. It is represented as being strong as death. Many floods cannot drown it. Hereby we perceive the love of God, because he laid down his life for us. It was the greatness of his love that constrained him to perform the work of redemption, by which he redeemed us from all iniquity, and purified us unto himself a peculiar people. Its greatness is also made manifest in its revelation to us and in us. God has said, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." In our natural state we had eyes, but we saw not; we had ears, but we heard not; and had hearts, but alas! so hard, dark and stifled by sin that we understood not the greatness of this love as exhibited through the everlasting gospel, in the preparation of the things which are freely given to us of God. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 10.

In conclusion, beloved brethren, "If God so loved us, we ought also to love one another." "He that dwelleth in love, dwelleth in God, and God in him." How beautiful is the exhortation, "Beloved, let us love one another; for love is of God." How necessary in this day of darkness, coldness of affection, and lukewarmness of spirit, wherein iniquity doth abound, and because of which the love of many waxeth cold, that we remember that "He that loveth not, knoweth not God; for God is love." But ye, beloved brethren, blessed with the love of Zion's King, "Be ye followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice unto God, for a sweet smelling savor."—Eph. v. 1, 2. Unto him be glory in the church throughout all ages, world without end. Amen.

THOMAS ROSE, Mod.  
M. STARR, Clerk.

## EDITORIAL

MIDDLETOWN, N. Y., DECEMBER 1, 1885.

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

## PHILOSOPHY AND VAIN DECEIT.

"BEWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. ii. 8.

Among the admonitions and instructions given by inspiration for the perfecting of the saints there is nothing recorded which could have been left out of their guide-book without loss to them. This solemn warning is not less needed to-day than when it was written to the saints and faithful brethren in Christ at Colosse, however philosophy may suggest that the church in this age is too firmly established in the truth for any carnal reasonings to shake the confidence of the believer in the efficacy of divine grace, or to divert his mind from the perfect law of liberty in Christ Jesus, wherein he finds all the rest and comfort which is given to the followers of our Lord while they sojourn in this valley of the shadow of death.

The fact that this warning is spoken to the saints establishes beyond question their exposure to the danger specified; therefore it is seriously important that we give earnest heed to the word of caution, and examine ourselves in the light of revealed truth whether we be in that faith which is "the victory that overcometh the world." It is not enjoined upon us to beware lest we lose that eternal life which is given us in Christ, for that is not committed to our care, being securely "hid with Christ in God." The admonition refers to our present experience of that reward which is found by the believer only in obedience to the law of our Lord.—Psalm xix. 8-11. That law demands at the very beginning that self must be denied, our own will subjected to the mind of Christ, and reason lost; in the revelation which is manifested through that faith which is the fruit of the Spirit of Christ. No power has ever been given to the subjects of the "grace of God which bringeth salvation," by which they could show the evidence of that grace to the natural man; hence their own reason, which is natural, can never see or know the seal set upon them by the holy Spirit of promise. For this cause the warfare between the flesh and the spirit can never cease; the law of sin will ever war against the law of the spirit of life in Christ Jesus until the victory which is in our Lord is given to us by the God of our salvation, when he shall call us home to himself, and deliver us from the body of this death. It is in this daily conflict that we have need to beware lest we be *spoiled* (that is, *robbed*) "through philosophy and vain deceit." Not only false reasoning and erroneous deductions from mistaken premises are to be regarded as

weapons of the spoiler; even consistent reasoning from a natural view is included in that philosophy of which we are to beware. When the disciples had seen the body of their Lord laid in Joseph's new tomb, it was to them a reasonable conclusion that they had been mistaken in trusting "that it had been he which should have redeemed Israel." Through this philosophy they were spoiled or robbed of the comfort and rest which was their portion in trusting in the sure word of the Lord. So the same natural reasoning still spoils the tried saints in their conflicts with unbelief. Looking at the things which are seen, our light affliction is perpetual and beyond endurance. With Jacob we say, "All these things are against me." Now, in this extremity, when philosophy has brought us into perplexity, and despair is ready to swallow us up, the Spirit comforts the perishing with the word of grace, presenting through faith the immutable purpose of God, in the fulfillment of which the wrath of Joseph's brethren, the wickedness of Potiphar's wife, the ingratitude of the butler, and the presumption of Pharaoh, were incidents as essential as the integrity of Joseph for the development of the gracious purpose of God in the preservation of Israel in the years of famine. It is too wonderful for philosophy to comprehend, and too deep for reason to fathom; but by the grace of God it is given to his chosen people to "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. In the revelation thus shown to them they see by faith that which "eye hath not seen" of the sovereign grace of God, by which all their sorrows are turned into joy, and their mourning is the assurance of heavenly comfort. To them tribulation is the occasion of glorying in the revelation of hope through that faith which looks at things not seen by reason; yet it is not the less tribulation when seen only by the natural eye. Doubtlessly Stephen's body was bruised and wounded by the stones which were hurled upon him by the malice of those who persecuted Jesus in him; but through faith he received the victory, and "fell asleep" calling upon the Lord for mercy to the men who murdered him. Philosophy never could grasp the glorious thought of such a victory as his. So in all the afflictions of the saints, while by faith they always have the victory through the grace of their Lord Jesus, yet in the estimate of their sufferings as seen by their natural mind they can see nothing but adversity and grief. It is not that their eternal life is suspended upon their carefulness against this spoiling; but it is for their enjoyment of peace and rest in believing while in this world that they are warned to beware.

It is specified in the text that this robbery is "after the tradition of men." This is one of the most in-

sidious forms of enmity which the tempter uses in assailing the hope of the saints. The tradition or accepted teaching of men, which presumes to limit the sovereignty of God by the standard of created intelligence, is a fruitful source of trouble to the saints and faithful brethren in Christ. When they are tempted to question this essential attribute of the God of their salvation it is not by a direct denial of the infinite perfection of his character, but under the disguise of great regard for the glory of God the tempter denies the truth of his revealed word; and in confirmation of his blasphemy he appeals to the reason or sympathy of the tempted one. But both reason and sympathy are elements of the natural man and the carnal mind, and therefore they receive not the things of the Spirit of truth, and are enmity against God. The contrast is presented in the inspired word, by which the saints are authorized and qualified to judge angels, or "try the spirits whether they are of God." The true test is not that they claim to believe the word of God; but they are exposed by their reception by the world, which is explained by this divine truth. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 4-6. Philosophy will ever be acceptable to the world, for it is of the world; but the faith of our Lord Jesus is never acceptable to the world, because it is a stumbling-block or foolishness to them.—1 Cor. i. 23. The tradition of men can no more endure the consuming fire of eternal truth than Dagon could stand before the ark of God.—1 Samuel v. The vanity of tradition does not consist simply in the word; for the saints are admonished to "stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." And they are commanded "in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. ii. 15; iii. 6. It is that tradition which is without the sanction of inspiration, by which the unwary saints are spoiled in being robbed of that perfect rest which is their portion in trusting alone in the Lord and staying upon their God. When they are so deluded as to build upon any other foundation beside the sovereign grace of God as revealed in Christ Jesus, they suffer loss.—1 Cor. iii. 11-15. In this way they are spoiled; and it is "through philosophy and vain deceit, after the tradition of men," that Satan most easily beguiles those whom he assails.

"After the rudiments of the world." This is another unmistakable mark of

the work of that old serpent which is the devil and Satan. While all the directions which emanate from this source are after the rudiments or elements of the world, every step in following the dear Redeemer is contrary to those elements, and in opposition to the will of the flesh or the carnal mind. In following Christ the saints must always encounter the opposition of the world, the flesh and the devil. Self must not only be denied, but crucified. All that the natural world esteems as desirable must be sacrificed, and the delusive allurements offered by Satan to attract them must be rejected by those who would follow Jesus. All efforts to avoid this strait and narrow way lead directly back into the world and sin, and the sin-sick one knows there is no comfort to be found there.

Not only does the tempter assail the saints by appealing to their weakness and passions, but in the form of an angel of light he suggests that the truth of revelation is not consistent with the glory of God; hence he tempts them to accept the doctrine that all things are not fixed by the determinate counsel of God. When once this false sentiment is accepted by the tempted saint he is helplessly in the power of Satan; for this foundation of his hope being destroyed, what can the righteous do? If it is indeed true that sin and Satan are not under the control of God, or, if God was disappointed in the introduction of sin into the very good world which he had made, then what assurance can there be that another device of the adversary may not defeat the whole purpose of salvation? This logical and unavoidable deduction from the denial of the absolute sovereignty of God is too horribly blasphemous to be for a moment accepted by any believer in Jesus. The plain testimony of the Spirit is recorded in the experience of every saint that it was only "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—James i. 18. And our Lord gave thanks for that absolute sovereignty which had hid from the wise and prudent the things which were revealed unto babes, saying, "Even so, Father: for so it seemed good in thy sight."—Matt. xi. 26. No other reason but the sovereign will of God is given as the cause of all his revealed works in nature and in the kingdom of his grace. He has not told us why he made the wicked for the day of evil, or why the disobedient were appointed to that evil way; neither can finite minds know why he loved Jacob and hated Esau before the twin brothers were born. And it is most heaven-daring presumption in fallen sinners to attempt to investigate the justice of what God has done. He claims to declare "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." There is no need of any other justification of what God

does but that which is involved in the fact that he does it; whether it be that he "hath prepared his throne in the heavens," or that he has of old ordained Tophet deep and large, and his breath, like a stream of brimstone, doth kindle it.—Psalm ciii. 19; Isa. xxx. 33. In the absolute and unlimited sovereignty of God, with all the revealed perfection that is involved in his name, rests all the hope of salvation which can comfort any conscious sinner; therefore, all the comfort of any saved sinner rests in the revelation of grace and truth which came by Jesus Christ. In this sure refuge the redeemed of the Lord are saved from all their sins; and this is their only hope. Let the saints rest in the perfect peace which is found alone in the grace of our Lord Jesus, and evermore ascribe salvation to his name alone; "for in the Lord Jehovah is everlasting strength."

**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:

- S. A. Boen, formerly of Water Valley, Mississippi.
- G. B. Templeton, formerly of Warrenton, Virginia.
- Joseph Hutchison, formerly of Humbolt, Illinois.
- Samuel McClinton, formerly of Logan, Illinois.
- A. H. Davis, formerly of Colmesneil, Texas.
- Martha E. Mouroe, formerly of Carthage, Texas.

**INQUIRIES AFTER TRUTH**

LORAINÉ, Ill., Nov. 16, 1885.

**ELDER G. BEEBE'S SONS:**—I would like for Elder Stipp, of Oregon, or Elder Durand, of Pennsylvania, or any person that has light on the subject, to give their views through the SIGNS in regard to Balaam. Was he a true prophet of the Lord?

GEORGE HARDY.

**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.**

Nov. 25, 1885, by Elder Benton Jenkins, at the residence of the bride's parents, near Bridgeville, Mr. Miner C. Brome, of Fallsburgh, and Miss Lucy E. Hoyt, daughter of Mr. Alfred M. Hoyt, both of Sullivan County, N. Y.

At the house of the bride's father, Thomas A. Eastin, in Miami, Saline Co., Missouri, on Thursday evening, November 12, 1885, by Elder R. M. Thomas, Mr. William E. Cowan, and Miss M. Ella Eastin, all of Saline Co., Mo.

**OBITUARY NOTICES.**

**Mrs. Martha E. Biggs**, widow of Judge Asa Biggs, departed this life Oct. 13, 1885, in the seventy-second year of her age, at her old family mansion in Williamston, N. C., now occupied by her daughter, Mrs. Wm. T. Crawford. She was born in Martin County, N. C., in May, 1814, was married in June, 1835, and was baptized in November, 1851, a few months after her husband, by Elder C. B. Hassell, becoming a member of the church at Skewarkey, near Williamston, N. C. She lost her son Henry, April 12, 1865. He was a member of Manly's Battery, was wounded in the last battle of the war, and breathed his last among strangers. Her daughter Lucy died in Tarboro, N. C., Oct. 11, 1867. Her husband died in Norfolk, Va., March 6, 1878. Her daughter, Mrs. Delba Cotton, died in Baltimore, Md., April 8, 1879. Her son, Capt. William Biggs, died in Oxford, N. C., Sept. 30, 1883. Her son Asa Thomas died in Southampton Co., Va., Nov. 10, 1883. Her husband and all her three sons died suddenly, and the circumstances were very afflictive. In company with mother, Mrs. M. M. Hassell, she attended some of our northern associations last June, and spent the summer with her daughter, Mrs. Anna Van Cleve, near Princeton, New Jersey. While there, she was attacked the last of August with softening of the brain, and gradually grew worse, and was taken to her former residence in Williamston, N. C., Sept. 30. All her surviving children, Mrs. Cottie Crawford, Mrs. Fannie Kellinger and Mrs. Anna Van Cleve, were with her in her last days. Sister Biggs was a woman of serious and sorrowful spirit, especially during her great trials of the last twenty years, and very especially so since the loss of her husband, brother Asa Biggs, seven years ago. Like the distressed and praying people of God mentioned by the psalmist (lxxx. 4, 5), the Lord fed her with the bread of tears, and gave her tears to drink in great measure. Thus was she weaned from worldly things, and prepared for her heavenly inheritance. She adorned the doctrine of God her Savior with a pious life and a godly conversation, and was very kind to the afflicted and poor. She bore with much resignation the loss of considerable property last spring. During the last year of her life such an increase of divine grace was given her as to afford unwonted solace to her wounded and wearied spirit. Last summer it was quite perceptible to those most intimate with her that earthly things were growing less in her esteem, and heavenly things were filling her heart with their eternal fragrance. She manifested great solicitude in regard to her hope, and seemed anxious to realize more clearly her interest in the precious Redeemer. She would often say, "How sweet it would be to wake up and be with Jesus!" "Dear Jesus!" "Precious Jesus!" was her constant language. Her Savior was drawing her with the cords of his love, and fitting her to leave all else for a home of everlasting rest with him. The nature of her disease caused her mental faculties to fail rapidly. The last time she seemed to recognize mother, she spoke and said that she knew her, and pressed her to her lips, and said, "Precious Jesus! Bless the Lord!" She fell asleep in Jesus on Tuesday, Oct. 13, and the loving hand of her Lord has forever wiped all tears from her eyes. Her remains were taken to Norfolk, Va., for interment beside the body of her husband. Elder F. A. Chick, of Maryland, spoke most appropriately and comfortingly on the occasion.

SYLVESTER HASSELL.

WILSON, N. C., Nov. 14, 1885.

**EDITORS SIGNS OF THE TIMES:**—You will please publish the obituaries of our father and mother, **Allen and Mary Jones**. They both united with the Baptist Church at Basset's Creek, in Clarke Co., Ala., early in life, and were baptized, I think, by Elder Bussey. Father was born in Barnwell District, S. C., Feb. 14, 1788, moved with his father to Clarke Co., Ala., in his youth, and was married to Mary Smith in the year 1820, moved to Choctaw Co., Miss., in the year 1854, and died of heart disease Sept. 23, 1863. He was a faithful and consistent member, and a strong advocate of the doctrine taught by the Primitive Baptist church, to the close of his life. Mother was born in Wilkes Co., Ga., May 29, 1800, and was the daughter of Elijah and Eliza Smith. She moved with her parents to Clarke Co., Ala., in the year 1818. She enjoyed good health, and was remarkably strong, both in body and mind, until she had passed her eighth-fifth birthday, when she was taken with a pain in one of her eyes, which caused her the most intense suffering for several weeks. She lived until the 28th of September, when death put an end to her sufferings. In all her sickness her mind was clear, and her faith was very strong. She longed to die and be at rest, but prayed the Lord to give her patience to wait his time. She said she was like Job. Satan was permitted to take all that he had, but he was not permitted to touch his life. So in all her sufferings, Satan had not been permitted to touch her hope. She never seemed to have the least dread or fear of death, but looked forward to it as to the coming of a dear friend that was to deliver her from all her sufferings. We miss her greatly, but we feel that our loss is her great gain. May we be enabled by grace to live as she lived and to die as she died, is the prayer of her bereaved children.

**DIED—Elizabeth Reed**, wife of the late Deacon L. J. Reed, Feb. 16, 1885. She was born Sept. 15, 1813, and baptized Jan. 30, 1830. It can be said of her indeed and in truth that a mother in Israel is fallen. She was faithful in all the duties of life. As a wife, she was a helpmeet indeed. As a mother, she was kind and loving, untiring in her duties to her family, and kind to all that were about her house. As a member of the church, she was faithful, and was a deacon's wife indeed. She was good to the poor, sound in the faith of the gospel of Christ, believed and maintained by the Predestinarian Baptists, always filling her place in the church when she could. She was pleasant in conversation, and to me, after my mother died, she was more like my mother than a sister in the church. I have been well acquainted with her for nearly forty years, and therefore speak that I know and testify that I have seen, from the time she became a member. She has been a member of Bethel Church, in Crawford Co., Ohio, for which I have labored thirty years. O how we miss her. She was a great sufferer with a cancer in her mouth for about four or five months before she died. She longed to go, and often expressed herself as feeling it was better to depart and be with Christ. She leaves to mourn her loss two sons and two daughters (all members of the same church), and numerous other relatives, with the church; but we sorrow not as those that have no hope. On the occasion of her funeral the unworthy writer preached a sermon to a large and attentive congregation of relatives and friends, after which her remains were deposited in the Blooming Grove Cemetery, to await the summons of her Lord to call her from sleep. For them that sleep in Jesus will God bring with him.

"Our mother dear has left us all;  
How desolate our home;  
There's not a spot where'er we go,  
But speaks, She's gone, she's gone.

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

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

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

J. H. BIGGS.

**ELDER G. BEEBE'S SONS:**—At the request of the bereaved children I send you a notice of the death of **Mrs. Eleanor Hagaman**, who died at her home in Fairfield, Lenawee Co., Michigan, October 2, 1885, after a long and severe illness of three years or more, which she seemed to bear with patience and resignation to the will of her heavenly Father. Her age was seventy-two years. As I stood by her bedside a short time before her departure, I asked her if she did not think her sufferings were nearly at an end. She said she hoped so, if it was the Lord's will; but she said, "In his own time and way." She manifested resignation to the Lord's will till the very last, although a great sufferer. She was the widow of the late Samuel Hagaman, who died Feb. 18, 1882. She and her husband came to this country while it was yet a wilderness in many places. They united with the Old School Baptist Church at Fairfield. She remained firm in the doctrine of salvation by grace alone to the end of her pilgrimage, having no confidence in the flesh. She often repeated the hymn,

"All hail the power of Jesus' name," &c.

She requested me to have it sung for her at covenant meeting a short time before her death. It was also sung at her funeral, which was preached by Elder Thomas Swartout. Text, Rev. xiv. 13. Her remains were followed to their resting place by a large company of friends and relatives.

"O happy soul, who safely passed  
The weary warfare here,  
Arrived at Jesus' feet at last,  
And ended all thy care.

No more shall sickness break thy rest,  
Nor pain create thee smart;  
No more shall doubts disturb thy breast,  
Nor sin afflict thine heart."

PHEBE P. NORTHRUP.

**DIED**—At his late residence near Byrdstown, Tenn., **Thomas N. Babb**. He was born in the state of Georgia, left home when quite young, went to east Tennessee, was married to Ellen Butts in the year 1872, and came to middle Tennessee, where I formed his acquaintance. His travels while here on earth were mysterious, and it was interesting to hear him relate them. He was baptized by the Methodists and the Missionary Baptists, about the time he arrived at manhood. But after searching the Scriptures it was revealed to him that salvation is of the Lord, and in spite of all opposition he was ever contending for the faith once delivered to the saints. Although he never had heard the doctrine preached, he contended for it, and finally met with some of the Baptist brethren in this country. Though he never joined the Old Baptist Church, yet his delight was with them. He was a favorite with them, was highly esteemed as a citizen, and was called home Sept. 18, 1885, after a wasting away of the body for one year with consumption.

W. B. MATHENY.

**DIED**—Near Independent Hill, Prince Wm. Co., on the morning of July 12, 1885, **Henry Carter**, aged forty-nine years. The deceased had been in a melancholy frame of mind for a long time, and while laboring under an aberration of mind hung himself to a small tree near his home. Mr. Carter was a man respected in the community where he lived as a good citizen. He was a friend of our people and a regular attendant upon the meetings of Quantico Church. I attended his funeral the day following his death, which was attended by a large congregation of relatives and friends. The text used upon the occasion is recorded in Hosea xiii. "O Israel, thou hast destroyed thyself; but in me is thine help." The deceased leaves a wife and one child, besides other relatives, to mourn their loss. May the Lord graciously sustain them.

WM. M. SMOOT.

OCCOQUAN, Va.

DIED—At her home in Green Co., Ohio, our beloved sister, **Christiana Miller**. Our sister was born Aug. 7, 1835, and was joined in marriage to our brother Miller March 12, 1862. There were born to them five children, four of whom are still living. She related her experience to the Mercer Run Church, and was baptized in the fellowship of the same on the third Sunday in April, 1870, and lived a consistent member during that time until her change came, August 3, 1885. Her age was forty-nine years, eleven months and twenty-seven days. Our sister was quiet and unassuming in her character, always filling her seat when in the providence of God it was so she could. I am told that just before her time came she longed to go and be with Christ, which was far better. She leaves our beloved brother Miller and four dear children, with the church, to mourn her absence, but not to mourn as those which have no hope, believing that for her to live was Christ, and to die was her everlasting gain.

As ever, in fellowship,

L. BAVIS.

MT. STERLING, Ohio.

DIED—In North Berwick, Maine, June 23, 1885, **Mr. Lewis Harris**, aged sixty-seven years and some months. He died with the heart disease. He was not well, but was around, out in his field, and went to his house. He then stepped into his woodshed, and there dropped down, and lived but a few minutes. He told me years ago that he had a hope in Christ. He was an honest man; what he promised was to be relied upon. He has left a sorrowing companion, a son and other relatives to mourn.

ALSO,

DIED—In North Berwick, Maine, July 19, 1885, **Mr. Wm. H. Roberts**, aged about fifty years. He had for years suffered much by an internal sore near his liver, but the most of the time kept around, and did work most of the time, until about twenty-four hours before he died. He was an honest man, respected by all, and we believe he was a child of God. He has left to mourn his companion, two children, an aged mother, four brothers and one sister, but not without hope.

A large number of people attended both funerals.

WM. QUINT.

NORTH BERWICK, Maine.

DIED—In North Jay, Maine, Oct. 8, 1885, **Mr. Tilson Macomber**, in the eightieth year of his age. He was the eldest of eleven children. Two brothers and one sister survive him. Mr. Macomber was an honest, upright man, a good citizen, an obliging neighbor, an affectionate husband, and an indulgent father. He had many good and amiable qualities, and no one could say aught against his moral character. The word says, "Mark the perfect man, and behold the upright; for the end of that man is peace." May God grant to the sorrowing widow and her children all of the sustaining grace which they need in this sad hour of their affliction.

H. CAMPBELL.

BRUNSWICK, Maine, Nov. 8, 1885.

G. BEEBE'S SONS:—This is to inform you of the death of my sister, **Miss Hetty Ashworth**, who departed this life Oct. 25, 1885, in the sixty-eighth year of her age. She had been a member of the Old School Baptist Church for forty years, and a constant reader of your valuable paper. She requested of me to write to you to discontinue her paper. She passed away last Sunday night, after a short illness of eight days, perfectly resigned to go.

Your friend,

LEVI ASHWORTH.

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### THE SUBSCRIPTION RECEIPTS

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

We 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:

#### HOW TO REMIT.

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

#### LOOK TO YOUR DATES.

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

#### RULES FOR ORDERING.

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

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### HYMN BOOKS.

The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding.

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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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Address J. B. HARDY,

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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.

# 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. 53. MIDDLETOWN, N. Y., DECEMBER 15, 1885. NO. 24.

## POETRY.

### THE HIDDEN WAY.

THERE is a way so strait, so fair,  
And hid from mortal sight,  
Until the Lord shall speak the word,  
And say, Let there be light,

The lion's whelp, the forest king,  
That far off scents his prey,  
Shall not be there, nor set his foot  
Upon this hidden way.

The vulture with an eye so keen,  
Can with unflinching gaze  
Mount up on wings and view the sun  
At its meridian blaze.

But 'tis in vain he tries to scan  
This glorious fountain sealed;  
'Tis from the wise and prudent hid,  
But unto babes revealed.

The galley with its dipping oars  
Works hard to gain this coast;  
'Tis not by works of righteousness,  
Lest any man should boast.

Proud antichrist cannot seek out  
This way with all her host;  
For if the gospel light be hid,  
'Tis hid to them who're lost.

No gallant ship can ever pass  
This river broad and wide;  
This crimson stream of love that flows  
Down to the chosen bride.

If then so many seek in vain  
This narrow, hidden way,  
O who can ever hope to gain  
This home of endless day?

The ransomed of the Lord shall walk  
This road, and shout and sing;  
The wayfarer, although a fool,  
Shall never err therein.

H. TUTTLE.

MADISON, Mich.

### JOHN VI. 37.

"HE that cometh to me I will in no wise cast out."

O what words of consolation  
Are these to my sinking soul,  
When the waves of doubt and sorrow  
All their surging billows roll:  
Yet they can't o'erwhelm me, Lord;  
Rests my hope upon thy word.

Though so weak am I and lowly,  
'Tis with faith that I draw nigh;  
For thy promise, true and holy,  
Is for such poor souls as I:  
Though so tossed with fears and doubt,  
Thou in no wise wilt cast out.

No! thou wilt not; thou hast sworn it,  
And thy word is ever sure;  
Come, my soul, O rest upon it,  
For thy trust is here secure;  
Why should'st thou with terror quail?  
Can thy Savior's promise fail?

Nothing have I, Lord, to plead;  
Not one thing of which to boast;  
Nay, I am in direst need,  
By my sins undone and lost;  
Helpless, now I rest on thee;  
Grace, free grace, is all my plea.

Thou that mournest o'er the burden  
Of sin's heavy, fearful load,  
Press'd with guilt, and heavy laden,  
Turn thee to the Son of God;  
Though so sinful, do not doubt;  
He in no wise will cast out.

Ah! thou sayest, will he receive  
One who is so very vile?  
O that I could but believe  
He would grant one gracious smile.  
Fearful soul, why should'st thou doubt?  
"I in no wise will cast out."

If the Father had not drawn thee,  
Thou hadst never known thy sin;  
Never felt its weight upon thee,  
If thou hadst not learned of him.  
He'll not leave his work undone,  
But will bring thee to the Son.

ELIZABETH R. GEORGE.

NORTH WILMINGTON, Mass.

## CORRESPONDENCE.

GHEENT, Ky., Nov. 25, 1885.

ELDER G. BEEBE'S SONS—VERY DEAR BROTHERS:—I am in receipt of a letter from a brother at Whitesborough, Texas, asking for my views of what is taught in the one hundred and fourteenth Psalm, through the SIGNS OF THE TIMES; but his name at the bottom of the letter is so blotted that I cannot read it. That Psalm, as well as every other portion of the sacred volume, is full of interest to the regenerated sons and daughters of the Lord Almighty when the eyes of their spiritual understanding are opened, and they are enabled to behold some of the things revealed to them in that volume. None of God's dear people can so comprehend those truths as to speak or write to the edification and comfort of the saints unless their minds are illuminated by the Spirit of truth. When those heavenly truths are made manifest to them they are made to rejoice in them, and to give to the Lord the glory due unto his name.

The psalmist, in the first verse of that Psalm, says, "When Israel went out of Egypt, the house of Jacob from a people of strange language." Now Egypt is a figure of the unregenerate or natural man, and the meaning of that name is, "That which troubles or oppresses; anguish." Therefore they were a people of strange language. They were idolaters; in their worship of idols they spoke a strange language. So do all the unregenerate sons and daughters of Adam. The poison of asps is under their tongues; with their lips they use deceit. That is strange language to Israel, who prevails with God. What a contrast, dear saint, between your condition when you have prevailed with God, and when you in nature's night were looking not to the God of Israel, but to yourself, and trusting in an arm of flesh. It was then that you were groping in thick darkness, the Day-spring from on high had not visited you, and the healing rays of the Sun of righteousness had not dispelled the darkness of that night. But of Jacob it is written, "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." When you, dear saint, are enabled by the Spirit's power to realize that you are kept by the power of God, you no longer speak the language of Egypt, that strange language which is filled with anguish, but you speak the language of Canaan. You rejoice in a glorious

delivery from bondage; and that joy is increased beyond the power of human thought when by faith you are enabled to trust that you are by your glorious Lord led about, instructed and kept; yes, kept by the power of God through faith unto salvation, ready to be revealed in the last time. To you your Lord hath said, "Ye shall know the truth, and the truth shall make you free." Then you realize that the contrast now between your state of freedom and that of bondage, in which you were led captive by the devil at his will, is made manifest in you by a desire no longer to speak that strange language, but to speak the language of Canaan, and to rejoice in the glorious triumph of Israel's God; rejoice in having been led from a bondage as wearying and hard as that which Israel endured when under Egyptian task-masters, into that glorious freedom of spiritual Canaan, where you are made free indeed, and where you no more speak that strange language, the language of all those who are relying in any manner or form on the works of men for salvation. O how you rejoice when you hear your glorious Lord proclaiming, "Beside me there is no Savior." You want none other; and you want no more to speak the language of idolatry, that language that is proclaiming the power of men by their means and instrumentalities to contribute to the salvation of lost and ruined sinners, and thus divide the unfading glory of the great plan of life and salvation between poor finite mortals and our glorious Lord and King. O no, dear follower of Jesus, you want no such division as that. While here below your song is,

"Bring forth the royal diadem,  
And crown him Lord of all."

In the one hundred and fourteenth Psalm the inspired penman has recorded the power of Israel's God in the delivery of his people from their Egyptian bondage. Will you, my strange brother, pardon me for quoting the whole Psalm, and saying some few things as I proceed? In the second verse he says, "Judah was his sanctuary, and Israel his dominion." The apostle to the Hebrews says, "For it is evident that our Lord sprang out of Juda." A sanctuary is a holy place. The holy of holies in the temple was called the sanctuary. Our Lord, speaking by the mouth of the psalmist, says, "Judah was his sanctuary;" evidently referring to the fact as declared in after ages by the apostle, "Our Lord sprang out of Juda." Out of that tribe came him who was holy, undefiled and separate

from sinners. The psalmist says in that verse, "Judah was his sanctuary, and Israel his dominion." It was the twelve tribes of Israel to which he referred in saying, "Israel his dominion." They were his chosen people, over whom he held supreme authority. In the exercise of that authority he led them out of that bondage; and they being a figure of the spiritual Israel, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, have the undoubted assurance that he will deliver them from the bondage of sin into the glorious liberty of the sons of God. Daniel says, "The dominion of the Most High is an everlasting dominion." That everlasting dominion is over spiritual Israel; and they shall be made willing in the day of his power to offer an offering in righteousness to him whose dominion and government is over them. The psalmist says, "The sea saw it, and fled: Jordan was driven back." Here is declared that power which rules all things for the good of God's people. The Red Sea opened, and Israel passed through dry shod; yea, and Jordan was driven back. While Jordan means judgment, yet judgment could not reach literal Israel, for they were only a type of that Israel which by eternal unity with him whose dominion over them is an everlasting dominion, pass through that judgment in eternal safety; for he who delivered national Israel from bondage, yea, from all their enemies, hath gone down into that judgment prefigured by that river. But he, our Joshua, hath come forth leading and delivering his people from that judgment which rested on them by reason of sin; and now they stand on the banks of that glorious delivery, in the church of the true and living God, and look by faith to their final, glorious and eternal home, where pain, disease and death are feared and felt no more. Another interesting truth is recorded in the fourth verse: "The mountains skipped like rams, and the little hills like lambs." In this verse the power and faithfulness of Israel's God are declared. In the covenant with Abraham the land of Canaan was promised to his seed; but while they were in Egyptian bondage that promised land was possessed by nations which had no right to it. God in fulfilling his promise made to Abraham, that his seed should possess it, and in making manifest his immutability, and his unchanging purposes concerning Israel, drove out those tribes. He says, "And I will send an angel before thee; and I will

drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite."—Exodus xxxiii. 2. Those nations had grown strong and rich on the fertile plains of that goodly land; but when they saw the waters of Jordan part, and stand as a wall for the protection of Israel, they had no strength in them to resist the power of Israel's God. Then in beholding his power they skipped like rams and like lambs. Israel had beheld those nations as insurpassable mountains; but that fear was dispelled when they beheld the power of the angel that was sent before them to drive out those usurpers. Canaan was a type of the gospel dispensation, and the true inheritors and owners of that promised land could not take possession of that land till they were led through Jordan; nor could spiritual Israel go into the enjoyment of the gospel dispensation, behold its rich treasures, and taste its rich and luscious fruits, till their glorious Leader and Deliverer passed through the judgment prefigured by that river. Before that Leader the mountains skipped; yes, when he passed through the Jordan of death, and came forth from that baptism through which he must pass to bring in eternal deliverance to spiritual Israel, it was then that those enemies were vanquished. When you, dear saint, are by faith enabled to behold him passing through that judgment and removing all the demands of the law against you, it is then you rejoice in the hope that those enemies which have so long stood up before you, and caused you, like Israel, to greatly fear, are now driven back forever. As those nations crept in and rose up against Israel, so do you feel that your enemies, the corruptions of this carnal mind, the old man with his evil deeds, are continually rising up against you, against the new man, which is created in righteousness and true holiness. You realize day by day that you are engaged in a warfare, the flesh lusting against the spirit, and the spirit against the flesh. This warfare must last till the spiritual man is delivered from the body of this death. O glorious thought! that body shall be quickened by the Spirit that brought again Christ from the dead, and then it will hear the voice of the Son of God, and come forth to the resurrection of life, yea, to a glorious, eternal and immortal life.

The divine penman further says in that Psalm, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." Here are many things presented that are profoundly interesting to the spiritually minded sons and daughters of the Most High; but this one great truth stands forth in those verses prominently, that the God of Israel is omnipotent, and has all power both in heaven and earth; and that power is put forth in the delivery of his people from all danger,

and in their complete and everlasting safety in time and throughout all eternity. All natural things are made subservient to his will, and are brought into obedience by his power. The last verse above quoted demonstrates this great truth. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." Moses, in speaking of the presence of the Lord on Mount Sinai, says, "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."—Ex. xix. 18. The earth was cursed for man's sake. The Lord said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."—Gen. iii. 17. Man had violated the law. Sin was introduced into the world by man's disobedience, and the earth was cursed; hence, when the great Creator of that earth appeared upon it, the curse that rested upon it was made manifest, for it quaked greatly. The Lord descended upon it in fire. "God is a consuming fire." He descended upon that mount to give that law which is holy, and by which is a knowledge of sin. The fire of his wrath against sin was made manifest when he came to give that law; and the earth that was cursed by reason of man's sin trembled when that wrath was made manifest by the giving of that law which opened up to man his lost, ruined and undone condition by reason of sin, and the enormity and awful consequences of sin; for "by the law is the knowledge of sin." The apostle says, "For we know that the law is spiritual: but I am carnal, sold under sin."—Rom. vii. 14. When you, my strange brother, were quickened and made alive by that power which gave that law, and were enabled to behold its spirituality, it was then you trembled; and this old man, that is of the earth, earthy, trembled by reason of this great truth, that that holy law was written in your heart, and you were enabled to behold the enormity of sin which reigned in you unto death. But while you tremble in beholding the purity and spirituality of the law, and that carnality which pervades this earthly body, you are made to rejoice in the glorious assurance that "Christ is the end of the law for righteousness to every one that believeth," and that he of God is made unto his people wisdom, and righteousness, and sanctification, and redemption. They were redeemed with the precious blood of Christ, as of a lamb without spot and without blemish. Ah, my strange brother, when you turn your thoughts and meditations to the shedding of that blood, to the great offering made upon Calvary, you behold another convulsion of nature, more wonderful and appalling than that which Israel beheld at the giving of the law on Sinai; for it is written, "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; and the graves were opened, and many bodies of the saints

which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Then surely the psalmist in prophetic vision beheld this wonderful scene when he said, "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The earth trembled when the law was given; but when he who gave that law met in his own glorious person all the demands of that law by passing, through the darkness and sorrow of Gethsemane and the anguish of Calvary, yes, shedding his own precious blood on the cross for the redemption of his people, then the earth not only trembled, but the sun veiled her face in darkness. There was darkness over the earth from the sixth to the ninth hour. Thus when that law which was given from that cloud-capped mount was fulfilled, the earth was shrouded in darkness and gloom for three hours, an emblem of the three days that his precious body lay in the darkness of Joseph's new tomb. When that great stone was rolled away, not by the power of man, but by that omnipotent power, the presence of which has rent the rocks and made the earth to quake, yea, and called from the pale nations of the dead the bodies of many of the saints that slept, it was then that glorious body came forth for the justification of his people in holy triumph over all the powers of darkness. He says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." The saints rejoice to know that he has those keys, and that all his judgments are right. Then will you, my strange brother, and all the dear saints who may read these rambling thoughts, join me in saying, "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God" forever and ever?

H. COX.

REISTERSTOWN, Md., Dec. 3, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the following additional extracts from sister Edna A. Ferguson's letters. Her fourth letter was dated Delaplane, Virginia, January 19th, 1876. Not long before it was written it had been my privilege to spend two or three days in her company, which explains some allusions that she makes. She says:

"Dear brother:—There is an involuntary will with me this morning to talk with you a little with my pen. Although I do feel that I have nothing to say that could possibly interest you, yet I cannot get rid of the will. The question comes forcibly to my mind, Why should I attempt to write to one whose mind is stored with knowledge and wisdom from on high? Can you tell me, my brother? How can I say anything of use to you? I do feel so ignorant when I attempt to write about spiritual things; still

there is no other subject that the people of God enjoy, and hard would be the lot of such here were it not for the companionship they enjoy with each other. Surely there is no other people with whom they delight to dwell. With Ruth they must say, Thy people are my people. I will say, as I told you, I am glad that I was present with you at Ebenezer, for the trumpet gave the certain sound, which made the saints to rejoice. I believe they who were present did rejoice. I speak for myself. The truth presented at the meeting house, as also at brother Moore's, did bring joy and gladness to my desponding heart. It was indeed a feast of fat things. I cannot express my feelings except in the language of the apostle, 'Joy unspeakable and full of glory.' This seemed to be my lot that day, if I am not deceived in myself. I felt to praise him from whom all blessings flow that I, a poor worm of the dust and the chief of sinners, should be able to hope in his mercy. My hope was strengthened, and I seemed to forget this old body and all its trials for a time, looking unto Jesus, who is the author and finisher of our faith. Now, could I have been so much deceived in myself as not to have realized this? I have been so low in spirit, as I am so much of my time, feeling that I am anything else but a christian. Often am I compelled to say, with the psalmist, 'Mine eyes fail for thy word, saying, When wilt thou comfort me? For I am become like a bottle in the smoke; yet do I not forget thy statutes.' \* \* \* I know that I have a deceitful heart; but when I speak to my brethren and sisters I hope I do speak gently and faithfully. I have this morning re-read your letter to me while I was in the west, and I have received the same comfort from it as when it reached me, only a little more. You know our hearts are not at all times opened to receive the truth in the love of it. We are as entirely dependent for that as is the speaker for his message."

From Delaplane, March 16th, 1876, sister Ferguson writes as follows:

"Dear brother:—Your very welcome letter was received on the 14th. It does seem to me, when I receive such letters from the household of faith, that I am forced from a feeling of fellowship for the truth to reply, whether I have anything of value to write or not; so I hope you will excuse me for attempting to write to you again at so early a date. I will say that your letter is of special interest to me all the way through. I felt my hard heart give way to sweet emotions while reading the truths it contains. O how precious is the truth to those who feel poor and needy, and have nothing to plead but the righteousness of Christ! I wish to call your attention to a particular remark in your letter. You say, 'I have been much longer in the way than yourself, and have learned deep lessons in the truth by blessed experience, and that you feel like a child in talking or writing to me.' My dear

brother, while I know that I have been a member of the church these many years, yet I feel that I am less than the least of all those who hope in the mercy of God. I am so very poor, and so very slow to learn and to believe what I trust has been revealed to me. Many thanks to you for your kind, encouraging words: O may it be that you are not deceived in me; and I hope that I am not deceived in myself. Your letter is both searching and comforting to me. \* \* \* We are assured of this, my brother, that if the Lord has begun a good work he will perform it, as you truly remarked. I am glad, and have been, that not one of the fold shall finally perish. How consoling to know that his word has gone forth in behalf of his chosen, and nothing can separate them from his love. Having loved them ere time began, he loves them to the end. I am glad you have baptized the granddaughter of our dear old brother Trott. After so many years she is brought home at last. The hymn you named, 'People of the living God,' &c., is so applicable to such ones. How pleasant it is when we can see eye to eye, and find a response in our hearts to the same precious truth, 'Every one, therefore, that hath heard and hath learned of the Father, cometh unto me.' There they learn the same lesson, which can never be unlearned, but will forever remain for the comfort and consolation of all that believe in Jesus. Then let us be of good cheer, my brother, hoping we have been brought to know him whom to know is life eternal. We have been made to trust in him for everything that we have and are. He alone can support us under every trial; and though we believe not, he is faithful. \* \* \* While waiting to send this to the office I will add a few lines. Bear with me a little in my folly. In looking over what I have written I find it is not just what I thought I would write. When I receive a good letter there is at once a reply in my heart, sometimes upon my pillow, which is much more acceptable to myself than it is when I attempt to put it on paper. Then it seems I lack the matter I thought I was in possession of. Surely my mind is more wandering than any of my brethren. Do you feel in any wise in this way? If the Lord did not call in my wandering thoughts, what would become of me? But there are times, if not deceived, when I can say, 'In the multitude of my thoughts within me thy comforts delight my soul.' How cheering such feelings are! Then we are made to rejoice with joy unspeakable. We cannot tell it. The Lord is good, and his mercy endureth forever, else I should have been cut off from all the comforts and glorious privileges that I now enjoy. I feel this morning that it is a wonder that I should have been remembered in mercy, if indeed it is so, and brought to hope in the glorious plan of redemption through Christ. O how unable I am to praise his adorable name. May he teach us what poor, frail, needy creatures we are, and enable us to feel that he is the Lord our righteousness."

Under date of May 7th, 1876, sister Ferguson writes again, as follows: "Dear brother:—Your acceptable letter was received on April 26th; and as I am alone in my room this lovely morning, and am meditating, and listening to the sweet notes of the birds sounding the praises of him who alone can cause the little sparrow to come forth with its cheerful songs, seeming to say, 'Let the earth rejoice,' all showing the handiwork of our great Creator, who made all things by the word of his power, and who controls all things that he has made, so that not one sparrow can fall to the ground without him, I am constrained to say, How wonderful is the work of creation! What do we know? How far short we come of comprehension! Who can comprehend his mighty acts? Poor finite minds cannot. It is impossible. The psalmist says, 'Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.' 'The counsel of the Lord standeth forever, the thoughts of his heart to all generations.' Such things are too wonderful for me. Job says, 'By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?' Afterward we hear him saying, '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.' Is this our case, my dear brother? I have many fears about myself. At the same time I hope I realize what you have written concerning your ignorance, littleness and nothingness. I feel to thank you gratefully for your kind remembrance of me. Your words find an echo in my heart. \* \* \* I do not have such special manifestations of God's love to me as you and others have. I live along, daily mourning over a wretched, wicked heart, which is constantly leading me astray. I desire all the time to live differently, and to feel some special tokens of love to my poor, rebellious heart; but my desire seems not to be heard. If I am a christian, I do not receive, because I ask amiss. I believe the prayer of the christian is just exactly as brother Beebe has spoken in the SIGNS for May first. It is indeed a scriptural presentation of the truth; but I seem to come so far short of everything that I believe is right. I feel that I am willing, but without power. \* \* \* I hope to hear brother Badger next Saturday and Sunday, though I have heard nothing from him since I received your letter, but suppose he has come, or we should have heard it. I am glad indeed of his coming, and with you hope that his labors may be blessed among the Lord's people in our midst; and we desire to receive him as another token of God's love and mercy to us, poor sinners. It is a precious gift to have regular preaching, and I feel much comforted without it. The time is

so long since I have heard the gospel that I feel the need of being stirred up by way of remembrance. The Lord is good; his mercy endureth forever. He will not leave his poor little ones comfortless. He will maintain the cause of the afflicted, and sustain them under every trial, in that way which seemeth good in his sight. O that he would reconcile me to his righteous will, and make me feel my utter helplessness and dependence upon him for everything that I enjoy! My brother, I do really feel too poor and too ignorant to know what to ask for. I do not know what I need; but, blessed truth, he knows what we need before we ask, and he will withhold no good thing from them that walk uprightly. I hope I can say that I am not like the Pharisee, whose trust is in the law; for by the deeds of the law shall no flesh be justified."

I remain, as ever, your brother in hope of life,  
F. A. CHICK.

[THE following letters, written by the late Elder Samuel Danks, of Ohio, to sister T. Lindsey, of this place, will be read with interest by his numerous friends and kindred in Christ. The second letter is perhaps the last one he ever wrote, as he was stricken down the following day, and passed to his eternal inheritance of glory very early in the morning of June third.—ED.]

COLLEGE HILL, Ohio, March 16, 1884.

MISS T. LINDSEY—DEAR SISTER:—I read your good letter sent to daughter Hannah, and received the Bible you sent for me. It is a sweet smelling savor, for it shows that your faith has good works mixed with it, and is therefore not dead. James says that faith without works is dead. Your faith is of that kind which overcometh the world, and will hold good, and do good service for you as long as this life shall last. After this life you will have no use for faith, but you will be in possession of that glorious reality which your faith so sweetly leads to now, and that enables you to look forward instead of looking backward, or at present things; for all these backward and present things cannot fill the desires of a heaven-born longing soul. There is a something lacking that the world cannot fill. All the dainties of this earth, and all at our free disposal, leave an aching void. Why is this? It is because a heaven-born soul must have heavenly food, and this earth does not produce that kind of food: it must come down from heaven; and what so suitable as our adorable Lord and Master, and his matchless righteousness and distinguishing grace! This is food indeed to a poor, filthy, helpless sinner like the writer. When peace and pardon are sealed home in the heart of a sinner, this Jesus Christ is meat indeed.

At our last Mill Creek meeting I had better health and more liberty in speaking than I have enjoyed since I was hurt. A few months ago I certainly believed that my body would have been laid in the cold grave be-

fore this time, and that my spirit would have gone to God who gave it; and O! how could I bear the thought of going to that good and holy God without Christ and his righteousness? The poet has furnished me with words to express my feelings:

"Since I can therefore hardly bear  
What in myself I see,  
How base and vile must I appear,  
Most holy God, to thee."

But as I hope and trust that God has given me a hope in his love and mercy through a precious Christ and his glorious work of redemption, I hope, and you hope too, it is a God-given hope in you, and will stand. I rejoice to hear of your prosperity. Rejoice; but the day of adversity is set over against the day of prosperity; therefore consider. May God bless you with his choicest blessings.

I am your fellow in trial and patience and hope.

S. DANKS.

COLLEGE HILL, Ohio, June 1, 1885.

MISS TERESA LINDSEY—DEAR SISTER:—I read your letter of May 24th, addressed to my daughter Hannah. I hope the Lord has enabled you to say, with king David, that it was good to be afflicted, although he cried out in bitterness of soul during his affliction; yet afterward he saw the usefulness of the affliction and the good of it. You may rest assured that all our afflictions are needed, and are given us correct in weight and measure; not one pang too much nor one lacking. God, our doctor, knows our malady and applies the remedy, which is always effectual to cure, and is not unnecessarily painful. When I read that part of your letter where you went to your bed-room to cast yourself at the feet of Jesus and ask mercies of him, and he broke through the darkness of your mind and caused your soul to shout for joy, I thought, "See how he loved her," as the Jews said of Jesus when he wept at the tomb of Lazarus. He called Lazarus from death and darkness, and he called his Teresa also. I will warrant that Satan has tried to spoil your enjoyment of that love visit before this can reach you; but never mind the liar. Your Savior is faithful, and will come again to you. Then Satan, with all the dirty, sneaking crew of vile thoughts, lusts of the flesh and unbelief, will go from you. I have passed through a season of suffering of over five weeks with inflammatory rheumatism in both my feet. The pain was such that poor old nature had to yell; but there was a cry,

"If this be, Lord, thy way,  
All other paths are vain;  
So still lead on, dear Lord,  
And don't let me complain."

Dear sister, our God has not ordered worldly peace and comfort for us in this life, but tribulation; and O how sweet will be the change, when we can leave this land of the dying, and also leave our dying bodies to molder to the dust, while we are translated to the land of the living, free from these bodies of sin, and where pain and sorrow cannot come. When our bodies are raised from the dust and

made like unto the glorious body of our risen Lord, O what joy, yea, unspeakable joy, will be ours. I long to be there; but O, dear sister, death lies across the path to glory, and what shall we do? We cannot get around it, nor over it, nor evade it. God give us strength to meet it. It is the last enemy, and will be destroyed at last.

I am still trying to proclaim the riches of that grace to the people of Hamilton and Mill Creek Churches which has saved me from hell, but in a very feeble manner, and you are not forgotten in our prayers. I am very feeble, and must close. God bless and also strengthen you to bear your cross, is my prayer. My family all join in love to you.

I remain your brother in affliction and hope,

S. DANKS.

KELLY'S CORNERS, Mich., Nov., 1885.

DEAR BRETHREN:—Again I send an order for the SIGNS OF THE TIMES for the year to come. Each time I ponder, Will I be here to receive the welcome messenger, which comes in its time to cheer me throughout the year? If not, it will do its work in cheering some other way-worn heart. It has been one of the choice blessings of my life, so comforting and instructing, although I cannot pretend to claim an understanding of all I read; and instead of growing in grace and in the knowledge of the truth, I fear sometimes that I am on the retrograde, or that I have gone fast asleep and am lifeless to the things of the Spirit. I try to read carefully, and sometimes feel to rejoice with those who rejoice, and to mourn with those that mourn. And if I find a word of admonition, I always appropriate that to myself, feeling that it is just what I need, all but just one. When I see a notice to delinquent subscribers I am very grateful that there is one thing I can do as I should. If all other things were made as easy for me to do, I feel that I could do quite well. There is one admonition I realize is especially suited to my case, and that is, where the apostle tells us to beware of jesting and foolish talking, which are not convenient; for every idle word and thought will be called into account. An idle word is a useless, trifling word. And when I consider the most of my words and thoughts, they seem a mass of foolishness, sickening to contemplate. I think we are told, "If we would judge ourselves, we should not be judged." And it is a small thing to be judged by man's judgment; but when by the Spirit our thoughts and ways are opened unto us, we can only say, "Guilty and unclean." Yet it is not always the most solemn appearance that denotes the sober mind. The Savior said unto his disciples, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash

thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." I was much pleased with the editorial in the SIGNS concerning the world saved, in distinction from the world of the ungodly. When the Lord saved Noah, the eighth person, alive, he brought in the flood on the world of the ungodly. And how few in comparison were there saved to those destroyed. So the world loved and saved does always seem small, compared to the whole world that lieth in wickedness. And we are told of a world to come. That was once a source of great comfort to me, when left to doubt the reality of a future state. I thought, O if I could only find something in the Bible that would be plain about it. And I read, "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." In some degree of fellowship with the Son, we endure the cross, and despise the shame, for the joy set before us, something in prospect. For truly we have no continuing city here, but seek for one to come. The hope which we have, as an anchor of the soul, reaches beyond this world, and enters into that within the veil, whither Christ, the forerunner, hath for us entered. If in this life only we have hope in Christ, we are of all men most miserable. But it is Christ in us the hope of glory; that glory which he had with the Father before the world was. It was his will that all those which the Father had given him should be with him, to behold this glory. For this we hope even to the end.

"This glorious hope revives  
Our courage by the way,  
While each in expectation lives,  
And longs to see the day."

There will be no sin there. "Unto you that look for him shall he appear the second time, without sin unto salvation." We are never without sin here, although at times the remembrance of it may be carried away, giving a sweet foretaste of that place where there is no sin. They of the world that lieth in wickedness only hope for a happiness after their own mind. They hope to escape punishment, and think God very partial and unjust if they are not saved from it. Yet in this world they seem well pleased with their own places and portion. They never seem to covet the place of the poor and afflicted people of God. The cup these drink of they do not wish. The joys and pleasures of this life are their delight. They are never called to bear the cross, and how shall they wear the crown? They would scorn to exchange places with us in this world, and surely they cannot have ours in that world to come. Yet they some-

times think they are entitled to both worlds. And often the weak mind of at least one poor, faltering one gets entangled with nearly the same idea, forgetting that we must suffer with Christ, if we would also reign with him. Yet we have our joys as well as our sorrows by the way. We can rejoice in the hope of the glory of God. As churches we can have seasons of rejoicing, when the Lord's time comes to favor Zion, and our joy none can take from us. When great grace is upon us we can have that pure and holy joy which is not of this world, which causes us to forget the joys, pains and sins of this life. Such a season we had at our October meeting. Elder Hanover was with us, from Ohio, and we were greatly rejoiced and edified by his coming. On Saturday a dear young brother from a distant part of the state freely told of the way which the Lord had led him, and he was joyfully received for baptism. His wife could tell us nothing that day, but at the water she was constrained to tell us that a gentle voice had spoken to her the night before, inclining her mind to feel that she could not leave the place without following her Lord in the sacred ordinance of baptism. Surely we welcomed her as one of the blessed of the Lord. It snowed a little that morning; and while the dear sister was preparing, we sang that good hymn,

"Christians, if your hearts be warm,  
Ice and snow can do no harm:  
If by Jesus you are prized,  
Rise, repent, and be baptized."

And so the dear brother and sister were baptized by Elder Swartout that morning, and went on their way rejoicing so happily together. And we also rejoiced and were greatly refreshed by the coming of the dear ones from abroad, hoping that the season was one of refreshing from the presence of the Lord. At such times, we read, our sins are blotted out; we forget them and cannot keep them in remembrance. It is such a rest from them, we only think of the heavenly things that are freely given us. I even forgot my neuralgia and poor health on that damp, snowy morning. It did not hurt me at all, and others expressed themselves in much the same way. There seemed a very peculiar sweetness at that time and place. It is always a great pleasure for me to go to the place where I was baptized.

KATE SWARTOUT.

GEORGETOWN, Ky., Dec. 2, 1885.

DEAR BRETHREN BEEBE:—If the Lord wills, I will try and write a few lines, which I hope is not prompted by the flesh, but for the benefit of the afflicted and persecuted ones who are contending for the truth. I want to say for brother H. J. Redd's encouragement, that I was made glad when I read his piece in regard to the predestination of all things. I say, like him, If you do not believe it, do not preach it; and if you have not found it in the Bible, do not contend for it; but if you have, then do not be ashamed to advocate it. I have in my possession a little book brought

to this country by my forefathers, which is entitled, "The Baptist Declaration of Faith, of several district associations of the United Baptists in Virginia." Printed by "Cotton & Stewart, 1806." This was long before the split. I want to quote what they say on predestination. "God, the good 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, according unto his infallible foreknowledge and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, infinite goodness and mercy." I may not understand the meaning of this language, but it seems to me that it is the doctrine of God's universal government, as we now believe it. And the apostle says, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Ephesians i. It seems to me that this shows clearly that all things are controlled according to his will. How very consoling this is to the poor, little, trembling child of God, as he stands shivering in the cold winds of adversity, with the waves beating against him, and he thinks, "Lost! lost! All my friends gone, distress and disappointment is all I see in this life, and no hope beyond this vale of tears." Down he sinks in despair. But just as he gives up, the Lord says, "Thy Maker is thine Husband, the God of the whole earth shall he be called." Then in bursts the light upon his poor heart, and he exclaims, "O Lord, our Lord, how excellent is thy name in all the earth." O yes, says the poor one, I am disappointed. I have but little of this earth's goods, and sometimes it seems to me that starvation is starving me in the face, and I declare I had forgotten that the Lord is my Father, and that Jesus is my Husband, and that he is the "God of the whole earth," and that he "hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." And he knows what is best for poor me. Ah yes, how forgetful I am. But now it all comes back to me so plainly, and O how tired I am. I have struggled so long, while I was in the dark, but now the "light of the glorious gospel of Christ has shined" unto me, and in this glorious doctrine of his absolute control over all creatures, events and things, I see so clearly his protection. And now I nestle down upon the Rock of ages, right at the feet of my blessed Savior, and rest so quietly there, like a little child, to sob and rejoice, and weep for joy, until I fall asleep and quietly repose, till I am startled by the scream of some night hawk, and I awake to exclaim with Job, "O that I knew where I might find him, that I might come even to his seat." "Behold, I go forward, but he is not there; and



backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him. He hideth himself on the right hand, that I cannot see him." "But he knoweth the way that I take: when he hath tried me I shall come forth as gold." It is when we are in the dark that we struggle, and worry, and fret; not when we are standing in the wondrous light of the blessed truth of predestination; for when blessed with this knowledge, "we know that all things work together for good to them that love God, to them who are the called according to his purpose."

I wish to make one more quotation from the little old book, for the comfort of those who have believed in and contended for the doctrine of "vital unity." I know they have been hard set upon by their enemies. Now the question, If the Baptists believed it in 1806, and we believe it now, who are the Old Baptists? Let our opposers answer. Now listen while we read: "As it is written, He that is joined to the Lord is one Spirit." "Neither are the blessings annexed to the moral state of our first parents the same with those which the saints of the Lord Jesus Christ enjoy; the first being nothing more than a mere state of creature innocence and perfection, the other a pure, spiritual, eternal life, flowing from a vital union with the Son of God." This looks like they believed as we do now, to me at least. Now in regard to the warfare, as we have ever believed it, and against which the cry was raised by numbers of associations, against Elders Beebe and Johnson, who have gone to enjoy a freedom from it, and against our aged brother, Elder Thomas P. Dudley, who is yet with us, whom I never expected to see, yet who, in the wonderful providence of God, is now living within twelve miles of the place I am writing from, where God in his mercy has allowed me to live for two years past. It is strange to me how any poor, little child can help believing this doctrine. It seems to me they must experience it every day. The surging, raging billows of sin dashing against him, and so frequently the exultant cry of the army of the enemy, as they seem to beat down every breastwork we built against them; and then upon the other hand, when God giveth us the victory through our Lord Jesus Christ, and we think as we look over the battle ground that they are all dead, and we will have peace now; but before we are aware they are all up and have attacked us in the very weakest place, and we are made to cry, "O wretched man that I am! Who shall deliver me from the body of this death?" They wrote in those olden times in this language (the Baptists in 1806), "There abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit," &c. Also the words, "Regenerate part," occur on this page, showing clearly that they believed then as we do now. And I want to say further, for the benefit of our

people, that I was raised far from here, right among those who raised the war cry against the Elders already named, and they (those who raised the cry) are not in half so good a condition as we are. They put me in mind of what the prophet Isaiah says, "All we like sheep have gone astray, we have turned every one to his own way." When this cry was raised, many good brethren threw down the SIGNS. I do think the SIGNS OF THE TIMES a blessing to the Baptists, and I mean to contend for what they have always contended for, with the ability God giveth, as long as the Lord keeps me by his power. I know it is the truth.

May the Lord be with you, is the prayer of your poor, little brother, if one at all.

I. R. GREATHOUSE.

CRAWFORDSVILLE, Ind., Dec. 5, 1885.

DEAR BRETHREN BEEBE:—I have been much interested in reading the last number of the SIGNS, Dec. 1, especially the letters of sister Coddington and brother Cox. The christian spirit in which they write is both commendable and edifying. Both their letters comforted me, and dear old brother Cox's greatly. The truth of the gospel that he has so clearly and scripturally presented is both wonderful and glorious, and my soul was made to rejoice while reading it. What can be more glorious to us, who are made subject to vanity, than the divine assurance that the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, and mortality shall be *swallowed up of life!* And so let me assure our dear sister Coddington that when our mortal bodies shall be quickened by the Spirit of him that raised up Jesus from the dead, and swallowed up of life, they will then no longer be either mortal or Adamic bodies. So there is no difference between us in this. Yet that *our bodies*, which are now Adamic, natural and mortal, shall be raised up in the likeness of Christ's resurrection, to die no more, the Scriptures clearly testify. Brother Cox has sufficiently proved this. And this our sister also believes. Let us briefly consider these words of Paul, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 49. It is we *ourselves* that have borne the image or likeness of the one, and shall also bear the image of the other. And Paul here shows that, in time past, we bore the image of the earthy, or of Adam, only or entirely, and were not Christlike and heavenly in any respect. But in future *we* shall be altogether like Christ, the risen and heavenly Man, and shall in no part bear the image of Adam. This will be a radical and glorious *change in us*. For this we now hope and wait, as did Job. Paul calls it the *adoption*; that is, the redemption of *our body*. He says, "We shall all be *changed*." Notice, it shall be ourselves still, but changed. O so wondrously and gloriously changed! And notice also that

Paul says, we *have* borne, and we *shall* bear, showing that now we are not entirely Adamic, neither are we yet perfect, or altogether heavenly and Christlike. For now we, as born again, have both the outward and the inward man in our one person; the one of Adam, the other of Christ. In Romans viii. 10, 11, Paul speaks of these two as the spirit and the body, and says, "The body is dead because of sin; but the spirit is life because of righteousness." So it is our *body* which is now Adamic, sinful and mortal, and in consequence of which we groan, being burdened. And death takes place in the body of our flesh, even as Christ our Redeemer was put to death in the flesh. When we thus put off this sinful and mortal body, we are then entirely and forever cut off from the image of the earthy; for sin has reigned unto death. But Christ was quickened by the Spirit, after he was put to death in the flesh, and in the quickened body of his flesh he arose from the tomb, to die no more. And we shall be also thus raised up in the likeness of his resurrection, and shall then bear the image of the heavenly, and be like the Son of God. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who *died for us*, that whether we wake or sleep, *we should live together with him*."—1 Thess. v. Following in the same chapter, Paul says, "And the very God of peace sanctify you wholly; and I pray God your whole *spirit, and soul, and body*, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, *who also will do it*." When this shall be done, then Christ shall be *all in all*, and we shall be the righteousness of God in him. "Then shall I be satisfied, when I awake, with thy likeness." And then shall the sons of God be manifested, for which we now earnestly wait.—Rom. viii. 19.

Now, dear brethren editors, accept thanks for giving us those precious letters of gospel comfort in the SIGNS, and for many excellent editorials. May the Lord bless you with wisdom and spiritual understanding, and give us all the mind that was in Christ Jesus, and the spirit of love.

In faith and hope and love, your brother,

D. BARTLEY.

SUGAR CREEK, Indiana.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—As I have felt impressed to write a short communication for the SIGNS OF THE TIMES, being much comforted by others, I will now make the attempt, fully conscious of my inability to write to the comfort of any one. We are exhorted to speak often one to another; and though separated far and wide, we are all taught in the same way, for all God's people shall be taught of him. There is no salvation in any other way; for he says he will give them one heart and one way, and they shall be his people, and he will be their God. Sometimes I

rejoice, and need no other assurance, and am lost in wonder and amazement at all these things; for what am I, that God should be mindful of me? Surely I am nothing, and less than nothing. It sometimes makes me tremble. I would not mind being the least, if I was only sure of being anything at all; but what I am, I am by the grace of God. I neither secured it of man, nor was I taught it but by the revelation of the Lord Jesus Christ. O that I could love him more for all his goodness to poor, unworthy me. All his promises are sure. It matters not what our bodily afflictions are, if only we are chosen in him, for his remnant shall be saved. I often find my thoughts reaching out to those things which are before, and wondering what will the end be. My constant desire is, Lord, prepare me for that great change. O the unspeakable joy of a happy life after death! I often mourn because I cannot think of these things more, and my great desire is to live more to the glory of God. O how far short I fall in this! Who can portray the longings of a hungry soul? I feel to thank the good Giver of all things for all his kind mercies; for with blessings has he blessed me, and has kept me thus far, and will keep me to the end. I will confide my all to him, who has said, "I will never leave thee nor forsake thee." He will uphold us by the word of his power. He changes not, and his ways are past finding out. We read of the wind, the earthquake and the fire, and then the still, small voice; and O how often my mind goes back to the time when that still, small voice spoke peace to my troubled soul. That still, sweet voice is the sure foundation of our hope, and all they that hear it shall live. Blessed are they who know the joyful sound. It is joy unspeakable and full of glory. In all our afflictions and worldly care he is an ever present help in time of trouble. In all our meditations Christ has the pre-eminence; and when we by the eye of faith behold him, we can say with John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." Was ever love like this, that Christ should die a ransom for his people? He has carried them all the days of old, and has brought them by a way they knew not. God has prepared this people for himself, and has said that where he is, there they shall be also. Am I one of these blessed people? At the last great day will I be found at God's right hand? O may the God of all grace enable each and all of us to walk in the footsteps of him who has said, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Your unworthy sister, the least of the poor,

JOANNA EVERSON.

HOPEWELL, New Brunswick, April, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—I will avail myself of the privilege of renewing my subscription for the SIGNS OF THE TIMES. I regard it a gift of God, and esteem it

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1885.

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

## CLOSE OF VOLUME FIFTY-THREE.

THE rapidly departing days of the current month remind us that with this issue of our paper we greet our patrons for the last time before the advent of the new year. By the perpetual blessing of our merciful and gracious God the publication of the SIGNS OF THE TIMES has been continued through the vicissitudes of fifty-three years; and no principle of truth to which the paper was pledged in its first issue has become too old-fashioned for its patrons, nor has it been found necessary to invent any new doctrine for the purpose of securing the attention and interest of lovers of the truth. While all the devices of earthly religionists are necessarily subject to continual changes in order to retain the favor of their devotees, the eternal truth of God, glorious in its perfection when the morning stars first hailed its revelation, has never been improved nor changed; but still glows with the divine lustre with which it burned when it came down from its immutable Author. While the founder of the SIGNS OF THE TIMES devoted his long and energetic life to proclaiming with tongue and pen this wonderful truth, it was only by the power of this same truth that he was sustained in his labor; and in the love of its heavenly perfection was his rich reward, even while burdened with the cares and worn with the toil of his ministerial and editorial service. It is for our patrons to judge how far the present editors have been successful in continuing in the pathway marked out by our beloved father. While we have not presumed to emulate his eminent ability, it has been our desire in no point to depart from the doctrine of God our Savior for which he earnestly contended; and with such strength as God may be pleased to afford we still desire to maintain the same truth while we remain in this earthly house of our tabernacle. Strengthened as we have hitherto been by the approbation of thousands of lovers of truth, located in all sections of the country, to many of whom our paper is the only medium of communication with their brethren, we are encouraged to believe that the same divine favor sustains our publication now by which it was so manifestly blessed under the conduct of its founder.

While nearly two generations of men have passed away since the first issue of the SIGNS OF THE TIMES proclaimed the truth to which it was pledged, yet those who live upon the divine word have not been exterminated by all the powers of earth and sin. Tremblingly and in a solitary way they have been brought through

"the floods of ungodly men," and they have glorified the Lord in the fires of persecution and bitter trials, "as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. vi. 9, 10. This peculiar people can find no comfort in the friendship of the world; for the religious world knows them not, as it knew not their Lord. It was for this cause that the religious press was unanimous in forbidding the advocates of truth to speak through that medium when the idols of modern invention were brought into the Baptist Church. This compelled those who held sound doctrine to seek an organ through which they might speak to each other, and record their condemnation of the blasphemies which assumed the Baptist name to take away their reproach. The power of inspired truth was the sole reliance of the little company who encouraged the attempt to establish the SIGNS OF THE TIMES as such an organ. They knew that the favor of the world, with its wealth and honors, was arrayed in support of those inventions against which they were forced to contend, while they had no visible resources of that kind. Like the uneducated and penniless fishermen of Galilee, they had no other strength but the omnipotence of truth. The rage and scorn of their popular enemies advertised the paper, and introduced those who had supposed themselves, like Elijah, left alone. So God overruled the opposition of their adversaries to the establishment of the first periodical ever published for the service of the saints, and for the defense of the apostolic doctrine of salvation alone by the sovereign grace of God.

Some few still remain in the flesh who remember the terrible scenes of strife and suffering through which those popular inventions were thrown out of some churches into which they had crept, and the unwavering firmness of those old soldiers by whom they were denied admission to other churches; but most of those who bore the burden of that warfare "are fallen asleep." Yet the Lord has still reserved his own witnesses, as it is written, "Even so then at this present time also there is a remnant according to the election of grace."—Romans xi. 5. In the service of this remnant it is our desire to labor; and by their correspondence we would be partakers in the comfort and mutual edification which result to them that love the truth. The year now closing has manifested the faithfulness of our God in preserving his little flock and maintaining his own doctrine. May his grace be given to us and all his redeemed people to keep us from departing from the doctrine of the gospel, even though the trial come upon us of seeing some professed ministers "depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with

for the variety of truth it contains, and as a medium by which I become acquainted with the household of faith. If I am not mistaken I have a particular interest in the welfare of Zion, and have no greater joy than to know that the brethren walk in truth. Religion here is running wild, like the unpruned vine. The great and glorious truth is trampled under foot, and those who dare stand firm and contend for it are slandered and scandalized in the basest manner, and by a man who once professed it. Elder W. Sears died in March, 1858. He was succeeded by Elder Joshua Bunting, who died in November, 1869. Elder Bunting was a man of sterling worth, and in every way calculated to take charge of the churches. During his ministry the churches were blessed. After his death a man named David Lawson assumed charge of the churches, having been previously excluded from the association. He professed to believe as they did, but was never identified with them, nor yet was he installed pastor. He preached with a degree of acceptance, and ingratiated himself into the affections of many; but within the last four or five years he has been gradually turning, and trying to overthrow the order of things already established. His theory embraces Spurgeonism, with a variety of other isms combined. The Dorchester Church stands firm. They gave him a written notice last March that they wanted him no more. The other churches are divided, and religion is at a low ebb. So you see, brethren, there is not what we call a gospel minister in New Brunswick, nor do I see any probability of our having any, as there are so many destitute churches in the States. That the Lord will still continue to bless Zion, is the humble desire of

GILBERT DIXON.

DORCHESTER, New Brunswick, Aug. 19, 1885.

G. BEEBE'S SONS—DEAR BRETHREN:—I am well pleased with the SIGNS. When I read, especially the letters of those dear old sisters, the tears will flow freely; and the editorials are straight and plain. Our minister has left us, and is gone "to convert the world and get them ready for the Lord when he comes." You know as much about him as we do. I have not been to hear him for two years. The church dismissed him last April. He wanted to take us off with him to the other Baptists, but we have not yet gone. He told me there was no such thing as "Particular Baptist" in the Bible. I told him I was sure that John was one, by reading the third chapter of Luke. And Paul says, "Now ye are the body of Christ, and members in particular."—1 Cor. xii. 27. He became cross and railed on us. I then referred him to what Paul says about a railer. We do not know of a minister that preaches the word of the gospel in this place. Elder H. Campbell, of Maine, is the nearest to us. All the church at this place, with the exception of one or two women, are of one mind. The minister that we

dismissed goes with the worldlings, and makes quite a fuss; but that does not hurt us, but rather makes us feel stronger. When he first came among us we were not satisfied, and when the SIGNS came among us he came down on us for reading such a paper. Thus he showed himself, and has gone with worldly religionists.

I remain your brother in hope,  
W. E. BUCK.

## THE CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Your letter of the third instant, inquiring about the Church History, reached me on the fifth. I hope, with the divine blessing, to finish the nineteenth century to-day, and then to make the final revision of the preface, introduction and table of contents; and either send or take you the complete manuscript *early in January*.

You are of course not in the slightest degree responsible for the non-appearance of the work, as you have not had the manuscript to publish. The failure to complete the work years ago, caused by unexpected circumstances, over the most of which I have had no control, has been a far sorer and costlier disappointment to myself than it can possibly have been to any one else. I am reluctantly compelled to say that, in order to serve the cause of truth, I have ruined my worldly business, sacrificed my property, and almost impoverished my family. Two things especially I regret: first, that I did not suspend my school five years ago until the completion of the History, as this would have saved time and money, and would not have so much taxed the patience of the subscribers; and, secondly, that I ever called for one particle of the subscription price before the books were delivered. I did not suspend my school at first, because I did not adequately realize the exceeding greatness of the burden of properly completing the work begun by my father; and it was in accordance with the instructions of the Kehukee Association that I asked such of the subscribers as were able and willing to prepay the small amount of their individual subscriptions, as the simplest and readiest means of meeting the cash demands of all the publishers with whom I had corresponded. The Kehukee Association did not expect, nor did I expect, that it would take so long a time to complete the work. On March 15th, 1884, I sent you not only all the money that had up to that time been paid to my father, to brother Joseph D. Biggs, and to myself, but also two dollars apiece for every subscriber who had paid anything; some having paid only half a dollar, some a dollar, and some only a dollar and a half.

Those who know me will believe me when I say that the making of money has been no part of my motive in endeavoring lovingly and faithfully to discharge the weighty and solemn responsibility devolved upon me by a most painful and inscrutable providence.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Dec. 7, 1885.

a hot iron." There is no point of the revealed truth of God which the saints can afford to sacrifice, for it is all inseparably incorporated in their hope of salvation, which is, like the seamless coat of our Redeemer, "woven from the top throughout." Therefore they must "earnestly contend for the faith which was once delivered unto the saints." Especially important to their peace and comfort is the truth of the infinite perfection of our God in all his attributes, "glorious in holiness, fearful in praises, doing wonders." Carnal reason will always rebel against the sovereignty of God, because the pride of man assumes to judge the justice of divine providence; but without unlimited sovereignty how could the promise of salvation be sure to all the seed? If any power in earth or hell is beyond the dominion of God, then it is not certain that such power may not at last defeat the gracious purpose of salvation. The first record of this doctrine which denies divine perfection in sovereignty is found in the language of the serpent in the garden, denying the truth of the word of the Creator, saying, "Ye shall not SURELY die." Through all succeeding ages the same enmity against divine sovereignty has marked the various forms of false religion. The world has ever accepted these devices and hated the truth; hence, the multitude still is found following after false gods. The little flock who are led by the Spirit of God have to encounter opposition, not only from the world, but also from their own natural minds. Hence, they often feel the desire to speak to one another in exhortation "to continue in the faith, and that we must through much tribulation enter into the kingdom of God." As the powers of iniquity seem to prevail, and darkness covers all the visible earth, the importance is felt of speaking often one to another. In their scattered locations this is only practicable in a general way through the medium of such a periodical as the SIGNS OF THE TIMES has been for the fifty-three years of its publication. Many dear saints have expressed the joy they have realized in thus hearing from their kindred in Christ, and their joy has been shared by those who read their letters; so that it was manifest that "the multitude of them that believed were of one heart and of one soul."

Since the opening of this year many dear saints have left the field of earthly conflicts to be with the victorious Captain of their salvation in the glory of eternal day. While we mourn that they can no more minister to our comfort with loving words and deeds of fraternal kindness, we have reason to rejoice that they have received that final victory for which we are still hoping. They have no need of our sympathy and fellowship in that fullness of joy which is their portion in the immediate presence of the Lord. Our appreciation of them will find its best expression in devotion to the cause of gospel truth, and

in the service of those who still remain in this dark valley of the shadow of death. Many have been refreshed and comforted by the experimental letters published in the SIGNS OF THE TIMES within the past year. Although the writers knew not how precious were their words to such little ones, yet they shall in no wise lose their reward. Their Lord receives such service as rendered directly to himself. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then, it is indeed a high privilege to speak comfortably to the saints of God. This has been the testimony of numbers of our readers in regard to the letters of our contributors; and they have but reflected the bright assurance of the indwelling Spirit of Christ, in their feeling of unworthiness and in claiming no merit in themselves. Thus unconsciously and without affectation they have exhibited the mark of the sealing of the Spirit while only telling of their painful sense of weakness and of vileness. Although each can readily recognize this evidence in others, they cannot see it in themselves, and so each esteems others better than himself. Thus by freely expressing their feelings they let brotherly love continue, and have fervent charity among themselves. To facilitate and extend this desirable intercourse among those who have obtained like precious faith was the original object contemplated in publishing this periodical, and to this end we have labored with the ability which God has given.

As in the past it has been our design to publish such articles as might comfort and edify the scattered saints, while carefully avoiding all subjects of personal or local strife, we are happy to have the approval of thousands of our patrons who see the propriety of this course. No good end can be subserved by proclaiming to the world the shameful contentions, wars and fightings which come from the lusts of the carnal mind in the saints. Their enemies would exult in reading such things, while lovers of God would be grieved. In the future, therefore, if the Lord will that we shall be permitted to live and continue our editorial labors, the same care will be exercised in excluding from our columns everything which tends to excite strife among lovers of the doctrine of God our Savior. Yet we do not hope to escape persecution in contending earnestly for the faith which was once delivered to the saints. With that faith in all its glorious fullness we desire to live or to die, confidently resting in the sweet comfort of its assured truth. Neither to secure the favor nor to avoid the enmity of the world can we yield one sentiment of that revealed truth which exalts the sovereign grace of God as the only source of salvation. From its first issue this publication has been unwavering in its devotion to the sound doctrine which has distinguished the

church of Christ since the apostolic age. At no time has the need of such a medium of correspondence been more manifest than in the present day, when by reason of abounding iniquity the love of many waxes cold. We propose therefore to continue the publication of the SIGNS OF THE TIMES through the coming year, on the same terms as the year now closed, and still maintaining the truth as promulgated in the original prospectus, which has been sustained by the church of Christ through all the centuries since her visible organization. That it may be seen that the doctrine now maintained is not a departure from that to which the paper was pledged in 1832, we republish the summary of principles then presented in the prospectus, as inviolably to be maintained in the proposed paper:

"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."

While thanking our patrons for their liberal support in the past, we respectfully request a continuance of their favor. The fifty-fourth volume will commence with the year 1886, and the first number will be sent to all our present subscribers. If any wish to discontinue their patronage they will please notify us immediately, being careful to state plainly the post office and state where they have received the paper, and remitting any sum which may be already due on their subscriptions. See "Instructions to Subscribers," on page 286.

With best wishes for time and eternity to all our patrons, we now bid them for the year 1885 an affectionate farewell.

#### SPECIAL PREMIUM LIST.

THE starting of numerous periodicals in many sections of the country has made such inroads upon our subscription list, that we deem it advisable to make a special inducement to our patrons to assist us in increasing our circulation. It is not any one of these publications that has had such an alarming effect in decreasing the circulation of the SIGNS OF THE TIMES; but it is the combined effect of some ten or more papers started throughout our country within the last twenty years, and all claiming to be devoted to the Old School or Primitive Baptist cause. The SIGNS OF THE TIMES was started at a time when no one but the late editor and a little band of brethren dared to venture on so precarious an undertaking, and for a score or more of years the SIGNS OF THE TIMES struggled through what to our order of Baptists in this country might be termed the "dark ages." Any one reading the earlier volumes must be convinced that nothing short of the divine power of almighty God could have sustained a poor, illiterate boy, taken from a baker-shop, in contending against and repelling the combined efforts of the learned and wealthy clergy of those days to bring into the church of Christ the many alluring and new inventions of men. That the SIGNS OF THE TIMES is still contending for the same fundamental principles upon which it was established over half a century ago, may be seen by reading the "summary of principles" in our editorial on the "Close of Volume Fifty-Three." None of these modern publications springing up throughout the country have been without their depressing effect upon the circulation of the SIGNS OF THE TIMES in their particular localities, until now their combined effect has been to decrease our circulation to nearly one-half what it formerly was. To all lovers and friends of the SIGNS OF THE TIMES we now sound the alarm, and appeal to them as they value the publication to come to our assistance in paying amounts due, and not only renewing their own subscriptions, but in procuring new subscribers; and to remunerate our subscribers for their trouble and labor in thus aiding us, we offer the following rewards. These premiums will be given only to our subscribers, and no one who is not a subscriber will be entitled to them.

First. To any one *who is a subscriber*, and will pay up all arrearages, and pay their own subscription one year in advance, and send us at the same time one *new* subscriber at full price, we will send one of our small plain one dollar Hymn Books.

Second. To any one *who is a subscriber*, and will pay up all arrearages, and their own subscription in advance one year, and send us two *new* full price subscribers at the same time, we will send one of our large type two dollar Hymn Books, or either volume of the Editorials, or two of the small Hymn Books, or a copy of the Church History.

Third. To any one *who is a subscriber*, and will pay up all arrearages, and their own subscription a year in advance, and send us five *new* full price subscribers at the same time, we will send one large two dollar Hymn Book and one small one dollar Hymn Book and either volume of the Editorials, or both volumes of the Editorials and one small Hymn Book, or the Church History and either volume of the Editorials and one small one dollar Hymn Book, or any of our own book publications to the amount of five dollars.

Fourth. To any one *who is a subscriber*, and will pay up all arrearages, and their own subscription a year in advance, and send us ten *new* full price subscribers at the same time, we will send one large two dollar and a half Hymn Book, and one small one dollar and seventy cent Hymn Book, and both volumes of the Editorials, and the Church History, or any of our own book publications to the amount of ten dollars.

These books can be ordered sent either to the subscriber sending the new names or to any other addresses he may desire; but in all cases the **FULL AMOUNT OF CASH MUST ACCOMPANY THE ORDERS.**

Any person who is not now a subscriber, by sending his remittance in addition to the new ones he sends, can have the same advantage of these rates; but his own subscription must not be counted as one of the *new* subscribers.

## 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.

## CIRCULAR LETTERS.

*To the churches composing the South Louisiana Association, now in session with Shiloh Church, Vernon Parish, Louisiana.*

DEAR BRETHREN:—As it has been a custom among us to write something in the form of a Circular Letter, with the view, as we hope, of stirring up the pure minds of the saints by way of remembrance, we wish to call your attention to some of the glorious truths that have been left on record for our comfort by our dear Redeemer; and for a starting point we will call your attention to John xiv. 2: "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." We believe the mansions here referred to have reference to the blessings and comforts to be enjoyed by the children of our heavenly Father here in his militant kingdom; and the apostle Paul tells us (Ephesians i.) that God hath blessed us with all spiritual blessings in heavenly places in Christ. We hear our Lord and Master telling his dear disciples that when the sheep shall be placed on the right and the goats on the left, he will say unto them on the right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." So this declaration of truth shows to our minds that the heaven of heavens, or the final resting place of the saints, has been prepared already. In his mediatorial reign as King in his kingdom (or house, as in the text) here on earth, he has secured to us the blessings that we are to enjoy in these mansions, as well as our eternal happiness that is to be enjoyed above; and in consequence of this preparation we are made to sit together in heavenly places in Christ.—Eph. ii. In the first verse the Savior calls the attention of his children to the fact that they believe in God; and also in the same chapter assures them that he came from the Father and would return to him. "And the way ye know;" for "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Herein is set forth the truth that "The preparation of the heart in man, and the answer of the tongue, is from the Lord." The unity of Christ and the Father is declared in verse ten: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." And again, "I and my Father are one." Also the unity of Christ and his church, which is said to be the body of him who filleth all in all; and he is the head over all things to this church, or house, as in the text. "At that day ye shall know that I am in my Father, and ye in me, and I in you. 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." Here then is further assurance of our Lord coming unto

his children and comforting them; and also that the house referred to in the text is "the church of the living God, the pillar and ground of the truth." Then "fear not, little flock; for it is your Father's good pleasure to give you the kingdom." All these blessings are secured to us in the person of our Redeemer, who of God is made unto us wisdom, righteousness, sanctification and redemption. It is also clear to our minds, dear brethren, that our God had a chosen people in the former dispensation; for the word of prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. "For unto Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Here is the covenant confirmed unto Abraham in Christ; and "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, [the oath and promise of our God,] in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. vi. Then, if we be Abraham's seed, we are Christ's, and heirs according to the promise, and are all one with the beloved of our God in the former dispensation, and are blessed with faithful Abraham, who is the father of the faithful, even the hundred and forty and four thousand of all the tribes of the children of Israel, as well as the innumerable company which John saw coming out of every nation and people and kindred and tongue.

Now, dear brethren, we find that God called out Abraham, and made the promise to him, that in him all the nations of the earth should be blessed; and he believed God, and his faith was counted to him for righteousness. We are further told that he staggered not at the promise. So here is the chosen of our God set forth in Christ as the seed, and in him all the chosen family of God, not of the Jews only, but also of the Gentiles, who shall be brought. "And they shall hear my voice," says Christ, "and there shall be one fold, and one Shepherd." All this is but the manifestation of our God's eternal purpose, which he purposed in himself; and herein is set forth the vitality or the life which was given us in Christ before the world began, by which we are heirs of God, and joint heirs with the Lord Jesus Christ. Here again is set forth the right of ownership of our blessed Redeemer; and so he has been made of a woman, made under the law, to redeem them that were under the law. In this we see a two

fold sense in which they were and are Christ's: by eternal vital union, and also by purchase. Therefore we are "bought with a price." "Behold, I and the children which God hath given me." And again, "In the midst of the church will I sing praise," &c. Brethren, our God has set his King upon his holy hill of Zion, and he sits to reign in righteousness, while princes rule in judgment, in this glorious kingdom, or house, in which are many mansions. "If it were not so, I would have told you." All things, dear brethren, that were needful were told them. Now we hear his gracious promise of the Comforter, even the Spirit of truth, which shall bring to their remembrance all things whatsoever he has said unto them. He has said to his believing children, "If ye love me, keep my commandments." Should we not encourage every one who has been taught of the Lord to come into our Father's house, where there are many mansions, and enjoyment for the lambs of our God, where they can dwell and take sweet comfort and repose under the banner of our God which is over them, and which is love? By this all men may know that we are his disciples, because we love one another. This Zion of our God, the city of our solemnities, although she is in the world, yet she is set on a hill; for "beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." The psalmist most assuredly had a view of the church in her organized state and standing in the gospel day. Our King has said, "Ye are the light of the world. A city that is set on an hill cannot be hid." Therefore let your light shine, that others may see your good works, and glorify your Father which is in heaven. Let us then, brethren, as subjects of this kingdom, bring an offering and come into the courts of the Lord, and let us give unto the Lord all the honor due unto his name; for great are the blessings of this kingdom, and precious are the promises that are vouchsafed to us. Let us earnestly contend for the faith once delivered to the saints, endeavoring to keep the unity of the Spirit in the bond of peace. Let us speak forth the words that become sound doctrine. We would say to our ministering brethren, Let us take heed to the admonition of the great apostle Paul to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Brethren, "the doctrine" is one doctrine, and not doctrines; and that we believe to be the doctrine of predestination in its full meaning, which shows in its declaration the sovereignty of our God, as ruling in the armies of heaven and among the inhabitants of the earth. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."—Isa. xlii. 8. This glorious doctrine has ever been a characteristic or distinguishing mark, which has pointed out this

house of our God in which are many mansions; and if we would set aside this fundamental point of gospel truth, much of the offense of the cross would cease, and our ranks would swell with untempered material, to that extent that confusion and discord would prevail, to the exclusion of the peace and comfort of this blessed house, in which are many mansions of rest for the tempest-tossed and tried children of our God. The apostle Paul, in taking leave of his brethren, and assuring them that they among whom he had gone preaching the kingdom of God should see his face no more, warns them of the fact that after his departure grievous wolves should enter in among them, not sparing the flock; and he admonished them (the Elders at Ephesus) to take heed unto themselves, and to the flock, over which the Holy Ghost had made them overseers. "Feed the church of God, which he hath purchased with his own blood." In this he was pure from the blood of all men. Then, dear brethren, let us know nothing save Jesus Christ and him crucified, and let us faithfully declare all the counsel of our God with such liberty as he may give us, which will include a bold declaration of the doctrine of predestination, as underlying every other point of gospel truth: election, redemption, regeneration, sanctification, justification and glorification, and embraces every event, and all the fates of men, and gives glory and honor to him who sits upon the throne, and is applicable to both the destiny of the righteous and the wicked. When properly understood it will be a strong prop to every believer in the Lord Jesus Christ.

Dear brethren, there are many express declarations of Scripture to establish the fact that our God in his inscrutable purpose has overruled the wicked acts of men to accomplish good to his children. Then let us not stagger at this strong doctrine of truth; "for 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." And again, Paul says, "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." In this we see the apostle is clearly setting forth God's sovereignty; and although he will turn the wicked acts of men to good account, it does not justify them to run into sin. Our God stands over and above all law, for he is the author of all things, and giveth not account of any of his matters, his will being the only rule of action by which he is governed. Again, "The Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Again, "Is there evil in the city, and the Lord hath not done it?" And again,

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—Isa. xiv. 7. Dear brethren, these are hard sayings; who can receive them? It is only the light of the Spirit that reveals to our faith the truth of these expressions, and the love and reverence that we have for the government of our God make us acquiesce in this truth. Many other passages of Scripture might be adduced to prove our position, but let what have been quoted suffice for the present, as the limits of a Circular Letter will not admit of all the testimony that might be brought; and we feel, dear brethren, that we are fully established in this point of doctrine. If any of our Father's children are perplexed, a faithful declaration of this truth in love will serve more to lift the veil and instruct them, than to withhold any part of truth. Then, dear brethren, let us pray for the welfare of Zion, and let us each esteem others better than ourselves. Let us bear one another's burdens, and so fulfill the law of Christ. Let the law of love rule in every breast. May we be enabled to sit down with Abraham, Isaac and Jacob in the kingdom of our dear Savior, to enjoy with heartfelt thanks the blessings of the many mansions of that house; and may our God keep us as the apple of his eye, and under the shadow of his wings, until the appearing of our Lord at his second coming, when it will be our happy lot, if we are his, to appear with him in glory. Then shall be brought to pass the saying that death is swallowed up of life. O death, where is thy sting? O grave, where is thy victory? All of which, dear brethren, we are looking forward to; and in that city, the new Jerusalem, there needs no light of the sun nor of a candle, for the Lord God and the Lamb are the light thereof. Then, brethren, we shall not fear any more, nor shall the heat of the sun light on us; but we will be enabled to praise him in perfection and happiness throughout the endless ages of eternity, where the wicked shall cease from troubling, and where the weary shall be at rest.

W. M. PERKINS, Mod.

I. S. MEADOURS, Clerk.

**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:

Malinda Lindsay, formerly of 420 Austin St., Dallas, Texas.

Wm. Walker, formerly of Burlington, Kansas.

Dr. Wm. B. Slawson, formerly of Council Bluffs, Iowa.

**APPOINTMENTS.**

26 N. MAIN ST., Paterson, N. J.

PLEASE give notice through the SIGNS that Elder Benton Jenkins is expected to preach at Paterson, N. J., in the chapel, No. 25 Division St., near Washington, on Saturday, December 19, at 2.30 p. m.

M. HELLINGS.

**OBITUARY NOTICES.**

AFTER so long a time I send you the obituary of our dear old mother in Israel, who died at the residence of her kind and affectionate son, Edward Ashbrook, in Fairfield County, Ohio. It has pleased almighty God to remove from a time state to an eternal reward, our beloved sister and aged servant of the blessed Lord, **Fermelia Ashbrook**, daughter of Tunis and Francina Peters. She was born Oct. 1, 1793, and died Sept. 27, 1885, aged ninety-one years, eleven months and twenty-seven days. Sister Ashbrook emigrated to Ohio, from Hampshire County, Va., in the year 1811, on horseback. She was united in marriage to Wm. Ashbrook, September 15, 1810. They together endured the hardships of a pioneer life happily together, until December 7, 1831, at which time he was called to his better home beyond this vale of sorrow. By this union were born eleven children, six sons and five daughters. Of these, six are still living, five having preceded her. She had fifty-nine grandchildren, eleven of these having preceded her; also eighty-five great-grandchildren, fourteen preceding her; and five great-great-grandchildren, one of these preceding her. Sister Ashbrook has been an ardent, faithful and worthy member of the Primitive Baptist Church over seventy-seven years, always, when not providentially hindered, at her place, faithful to the last. She had been a widow fifty-three years, being left with a large family. She struggled hard to rear them up together. After they grew to maturity she gave up her home and comforts to take care of the children of her eldest son, who were left motherless. She was of a family who consisted of nine brothers and four sisters, all of whom preceded her to the spirit world except one brother, Jonathan Peters, who was present at her funeral, at the ripe old age of over four score and ten years. The last sister preceding her was sister Deby Blue, aged ninety-three years. Her funeral took place on Sept. 30, at the Turkey Run Baptist meeting house, and a discourse was delivered on the occasion by Elder G. N. Tusing, to a very large audience of sorrowing friends and relatives, but with assurance that their loss is her assured triumphant gain. Sister Ashbrook died as she lived, an uncompromising advocate of salvation by grace, in the ninety-second year of her age, having passed through the trials of Fullerism and all other isms. She was fully settled.

"Thou must save, and thou alone."  
G. N. T.

OUR dear sister, **Casandria Armstrong**, departed this life October 13, 1885, aged nearly seventy-nine years. She had suffered a great deal for the last few years with neuralgia, but she died of congestion of the brain, four days from the time she became ill. She is gone to her long home in heaven, we trust. She was married to James Armstrong in 1836, in the state of Mississippi, where they were in 1843 baptized in the fellowship of Friendship Church by the late Elder Joel Harvey, of that state. It was about this time that the trouble with the New School Baptists came up in that part of the country, and she was a good witness for the Old School Baptists as long as she lived. In 1878 she came with her husband to Hood County, Texas, to live with their youngest daughter, Mrs. Sarah Rybum, where they have been well cared for. Indeed the kindness of Mr. and Mrs. Rybum has been remarkable, especially since the old father's and mother's afflictions. I became acquainted with our dear sister soon after she came to this country, and have been a frequent visitor at her house for twelve years. I have had Old Baptist meetings in her house frequently for ten years. She and her husband were in the constitution of Friendship Church in this neighborhood. It was constituted in their house about eight years ago. Our mother in Israel was truly a great woman; none better that I ever knew. I was not there when she died, but I learned that she was not in her right mind the last two days she lived.

I was requested to speak at her funeral, to a large congregation of sorrowing friends and neighbors. Our dear afflicted brother prayed for the Lord to take him, so that he

could go to the grave with his beloved companion. But the Lord knows best, and he is still with us to comfort us. Though in the shadow of death he has no fears about death. One son, who lives in Mississippi, and two daughters here in Texas, are all the children they have living. The youngest son died many years ago. May the Lord comfort the bereaved, and prepare us all for a happy change when the time comes.

Yours in hope,

W. L. ROGERS.

FALLS, Texas.

DIED—At her home near Thornville, Fairfield Co., Ohio, September, 1874, sister **Margaret Cofford**, in the seventy-eighth year of her age. She was taken suddenly ill, and after a few days became blind, and never again saw the light of day. For more than eleven years she was helpless and confined to her bed. In May, 1835, she was baptized in the fellowship of Union Church of Primitive Baptists, of which she lived a worthy and beloved member until death released her from her sufferings. She was born in Fayette County, Pa., September 20, 1808, came with her parents to Perry County, Ohio, in 1814, and in 1827 was united in marriage to John H. Cofford. On March 4, 1827, she became a citizen of Fairfield County, Ohio, and there continued the remainder of her life. On August 24, 1864, her husband died, and she remained a widow until her death. She was the mother of nine children, two of whom survive her. She had twenty grandchildren, sixteen of whom survive her. Sister Cofford was a firm believer in salvation by sovereign grace. She disowned the doctrine of men, which teaches that Christ would save the whole world if he could, but cannot, because they will not be saved; that he has done all he can, and can do no more, &c. But she believed that Christ is the Head over all things to the church, that his purposes will ripen fast, and that just as he wills it shall be done. Her remains were taken to the Union meeting house, and words of comfort were spoken to the sorrowing friends by Elder G. N. Tusing, after which the remains were laid in the Baptist graveyard, there to rest until the same body that was sown in weakness and corruption shall be raised in power and incorruption, and the blessed song will be sung, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

DIED—At his home near Canal, Winchester, Franklin County, Ohio, brother **John Rager**, who died after an illness of over twenty-years with chronic consumption. Brother Rager was one of the precious of earth. He united with the Baptist Church some thirty-seven years prior to his death, of which he lived a faithful, honored and worthy member until he was called to his better reward. As a man of honesty, the men of the world said that he would not if he could take a penny that was not his own. Surely his life was worthy of patronage; yet he did not think so, but others do. He was united in marriage to Elizabeth Conkel, March 19, 1835, of which union there were born twelve children, four having preceded him. His wife died Dec. 16, 1857. He was united in marriage to Nancy Rowen, Dec. 29, 1859, of which union were born two children. His house was a home for his brethren and sisters, and the poor, and needy never went away without being administered unto. His sufferings were long and constant, but he bore all with patience, often expressing himself that he was ready and longing for the time to come when he could be released from earth and be at rest with Christ. Death had no terror, but was a welcome comer. He died Sept. 27, 1885. His funeral took place Sept. 29, from the family residence, and a sermon was delivered by Elder G. N. Tusing, to a very large audience of mourners, from the words, "But some man will say, How are the dead raised up?"—1 Cor. xv. 35; after which his remains were taken and laid in their resting place in Grove Cemetery, to await the resurrection, not of a spirit, but of the dead. May God bless his dear family, and especially his afflicted and kind companion, who is now suffering, is our prayer for Christ's sake.

**DIED**—At his residence in Middletown, N. Y., on the evening of December 4, 1885, Mr. **Thomas Hurtle Seybolt**, in the sixty-ninth year of his age. He was born and raised in the town of Mt. Hope, Orange Co., N. Y., his parents being George T. and Annie King Seybolt. He was married to Malinda Ann, daughter of Arnold Seybolt, October 31, 1840, who died June 21, 1884, at their home in Mt. Hope. For several years Mr. Seybolt has been afflicted with kidney disease, of which he died. His last sickness was short, and he was assured that the time of his departure was at hand. His disease so affected his brain that his utterances were incoherent much of the time during his last sickness. Though he had never made a public profession of religion, he was a firm believer in the doctrine of salvation by grace alone, and attended upon the ministry of the word, both at New Vernon and Middletown, his companion, until her death, being a member at the former place. Last spring he sold his farm in Mt. Hope and took up his residence in Middletown, in company with his only daughter, Mary Anna, upon whom this affliction falls with crushing weight. He is also survived by his two sons, George A. and Emmet. May the Lord comfort them in their loss.

His funeral services were held in the Old School Baptist meeting house in Middletown, on Monday, the 7th, when a discourse was preached by the pastor, from John xi. 25, 26, after which his remains were deposited in the "Plains" Cemetery, by the side of his companion who had preceded him.

BENTON JENKINS.

**BRETHREN BEEBE**:—Please publish the death of my loved nephew, **Thomas J. Nelson**. His home was in Sedalia, Pettis Co., Mo. He was a brakeman running from Sedalia to Nevada City, Mo. On the morning of July 10, 1885, he left his home, bidding his young wife an unusually affectionate farewell. When his train got to Windsor, Henry County, sixteen miles from his home, a running or flying switch had to be made. When he pushed the car off which was to be left, it appears that he must have reached for the hand hold, which had been broken off, and he fell, and ten cars passed over his poor body, crushing it terribly. His watch stopped at 8:16 a. m., at the minute he fell. His age was twenty-three years, one month and three days. He leaves a young widow, to whom he had been married nearly seven months, parents, sister and brothers, besides many relatives and friends, to mourn his untimely end. His mother and wife are nearly heart-broken. He never made any profession of religion, but was an upright, honorable young man. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Yours in christian love,

SUSIE E. TERRY.

ASHBOURNE, Pa., Nov., 1885.

**OUR dear mother, Mrs. Ann T. Boulden**, passed from her earth-life to the better rest of heaven, on the morning of May 1, 1885, aged eighty-one years, five months and three days. She was born and raised on a farm about four miles from Welsh Tract, Delaware, of which church she was a member, having been baptized in its fellowship by Elder Thomas Barton, nearly thirty years ago. She was a humble follower of the dear Redeemer, a kind and loving mother, and a firm friend. She retained her faculties remarkably well, and although afflicted for a long while, was wonderfully patient and resigned. She often spoke of going home, and at times seemed anxious to depart and be with Christ. When not too much prostrated by sickness, it was a great pleasure to her to read her Bible, hymn book and SIGNS, and frequently read aloud, that I might enjoy with her the precious truth they contained. She was left a widow in 1860. Four children, several grandchildren and two sisters survive her. I miss her sadly, but feel that she has exchanged this world of sorrow for one of unending rest and happiness; for "He giveth his beloved sleep."

HATTIE A. BOULDEN.

## The "Signs of the Times,"

DEVOTED TO THE  
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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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SYLVESTER HASSELL.

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