

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

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NO. 1.

POETRY.

Written for the "Signs of the Times."

RESIGNATION.

Just as thou wilt, O gracious Lord,
Let my condition be;
I would not raise a murmuring word,
But leave it all to thee.

Just as thou wilt, though storms may rise,
And clouds obscure my way;
These oft are blessings in disguise,
And bring a brighter day.

Just as thou wilt, though poor, distressed,
While in his vale below;
With boundless riches I am blessed,
In climes to which I go.

Just as thou wilt, and not as I
Would have my blessings come;
Thou knowest best what to supply,
While on my journey home.

Just as thou wilt, and not my will,
Though sore thy chastening rod;
Though hard the strokes, I would be still,
And know that thou art God.

Just as thou wilt, thy time I'll wait
To lay my armor down;
Then at thy word I'll cease to fight,
And fly to take the crown.

VANMETER.

LONGING FOR JESUS.

O watchman, will the night of sin
Be never past?
O watchman, doth the day begin
To dawn upon the straining sight at last?
Will it dispel
Ere long the mists of sense wherein I dwell?

Now all the earth is bright and glad
With the fresh morn;
But all my heart is cold, and dark, and sad.
Sun of the soul, let me behold thy dawn!
Come, Jesus, Lord!
Oh, quickly come, according to thy word!

Do we not live in those blest days
So long foretold,
When thou shouldst come to bring us light
and grace?
And yet I sit in darkness as of old,
Pining to see
Thy glory; but thou still art far from me.

Long since thou cam'st to be the light
Of all men here;
And yet in me is naught but blackest night.
Wilt thou not then to me, thine own, ap-
pear?

Shine forth and bless
My soul with vision of thy righteousness!

If thus in darkness ever left,
Can I fulfill
The works of light, while of all light be-
reft?
How shall I learn in love and meekness still
To follow thee,
And all the sinful works of darkness flee?

The light of reason cannot give
Life to my soul;
Jesus alone can make me truly live:
One glance of his can make my spirit whole.
Arise and shine
On this poor, longing, waiting heart of
mine!

Single and clear, not weak or blind,
The eye must be,
To which thy glory shall an entrance find;
For if thy chosen ones would gaze on thee,
No earthly screen
Between their souls and thee must intervene
Jesus, do thou mine eyes unseal,
And let them grow
Quick to discern what'er thou dost reveal.
So shall I be delivered from that wo,
Blindly to stray
Through hopeless night, while all around is
day.

CORRESPONDENCE.

THOUGHTS FOR WEARY PILGRIMS.

In journeying as strangers, and pilgrims through the wilderness of a strange land, it is no marvel that the heirs of that inheritance which is incorruptible and undefiled and that fadeth not away, at times feel an overpowering sense of weariness, and become faint in contemplating the trials and tribulations of the way. If for a little season they are lifted out of themselves, and enabled by faith to see things invisible to the eye of natural reason, they are so transported by the heavenly vision that they forget to notice whether they are in the body or out of it; so that as soon as the ecstatic vision is withdrawn, or their eyes of faith are holden that they cannot see it clearly, the question becomes painfully doubtful with them whether they are really interested in the lovely and desirable things, in the mere contemplation of which they were so enraptured. Then, while these doubting tremblers are trying to find in themselves some evidence that their hope is genuine, ere they are aware the hideous mass of their indwelling corruptions looms up before them in such monstrous deformity and fearful darkness and gloom, that if it were possible they would at once sink into despair; but, even in the dark valleys the hand of their glorious Redeemer is their shield, and the deeper their own refuges are buried beneath the overflowing floods of trouble and gloomy fears, the more earnest and unreserved becomes their trust exclusively in the name of the Lord. Thus, the very clouds, which terrify the saints by their intense darkness, are made the chariots of their Deliverer, and the destruction which threatened them becomes only a messenger from their Stronghold to bring them supporting grace and renewed strength. The bush which Moses saw in Horeb, burning with fire yet not consumed, was not more incomprehensibly wonderful to him, than is every child of God to his own natural reason. The natural man, even in the subject of grace, can no more receive the things of the Spirit of God than the darkness can comprehend the light which shineth in it. We know that this illustration, used by the inspired apostle, is easily grasped by the most feeble of the children of God. Darkness is dispelled before the entrance of

light in nature, but it is inconsistent with the essential principles of darkness that it should ever become itself incorporated or commingled with light. As darkness is simply the absence of light, it necessarily follows that the existence of light must banish darkness. But a gloomy dungeon can never enlighten itself, nor can the shades of night command the rising beams of day. Yet when the appointed time comes for the return of day, the approach of light is irresistible. So, dear fellow traveler, is it in our spiritual pilgrimage. Let us ever strive to remember that it is the same gracious Lord who forms the light and creates darkness. Nor is his loving kindness less in giving the one than in providing the other. If we were continually rejoicing in the light of open vision, we should be exposed to the danger of becoming self-confident, and might forget the hole of the pit whence we were digged by the power of God, and surely we need all the sufferings allotted us to keep us mindful of our own imperfections, so that we may be able to bear patiently with the defects, and even the faults of our brethren, who sometimes "err from the truth," or "sin a sin not unto death." Remembering the vastness of that great debt of sins against our Surety, which he forgave us, how easy does it become to forgive one another the little trespasses to which we may have been subjected from the common frailty of our human depravity! While we feel that it is hard to forget what we have suffered wrongfully at the hands of any of our fellow pilgrims, let us never fail to heed the solemn warning of the great Captain of our salvation, as expressed Matt. vi. 15, and emphatically repeated Matt. xviii. 21-35. Unquestionably the Lord in these fearful words means what he says, and experience has taught me the truth of the declaration of the apostle, that "It is a fearful thing to fall into the hands of the living God." This language is addressed to the saints, and has reference to the chastening provided for disobedient children. Our Father loves his children too well to permit them to surrender themselves to the unfruitful service of sin, and therefore he is faithful to visit their every transgression with the rod of chastisement. Still we are admonished not to faint under his severe rebuke; for his chastening rod is not less an assurance of his unchanging love, than the approving light of his countenance shining up-

on us in the pathway of obedience. So sung our brother David, even in contemplating the dark valley and shadow of death, "I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—Psa. xxiii. 4. It is indeed true, then, that "All things work together for good to them that love God, to them who are the called according to his purpose." However dark and gloomy the circumstances surrounding us, it is certain as the infallible truth of the word of God who cannot lie, that "No weapon that is formed against thee [the people who love God] shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." And this comforting assurance is not contingent upon the good conduct of the heirs of promise, but "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isa. liv. 17. This glorious heritage is the birthright of all who are interested in it, and as they are joint heirs with their Elder Brother, the Lord Jesus Christ, the heritage is just as sure to every one of them as it is to him. The title is in him, but their right is secured in the everlasting covenant which is ordered in all things and sure. Then, well may every saint exclaim with the beloved John, "Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" This mystery of godliness exceeded the comprehension of the apostles; the favored prophets and patriarchs earnestly desired to look into its deeply hidden causes, and sought to know all that pertained to its fullness and to see its accomplishment; but they, like us, were obliged to acknowledge that it surpassed their utmost efforts, and left them lost in wonder and admiration by its fathomless infinity and boundless fulness. Perhaps no human language ever was used approximating more nearly to the expression of the vastness of this overwhelmingly glorious theme, than that recorded by the apostle Paul where he exclaims, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" This amazement has been experienced, in a greater or more limited measure, by all who have received the manifestation of the love of God in the pardon of their sins.

While the foregoing thoughts may be received as true in reference to

the church of Christ, by the tempted and fearful pilgrim, the most important point is yet untouched. The safety and ultimate deliverance of all the children of God is not so frequently questioned by them, as the fact of their own personal interest in the atonement of Christ. Very frequently it is much easier for the troubled pilgrim to say, "I know that the Redeemer lives," than to adopt the exact language of Job, and call the Rock of Israel my Redeemer. From time to time with painful interest the poor pilgrim cries, with inward anxiety and fearful doubts, "Am I a soldier of the cross? Did Jesus die for me?" The answer to these important questions is written both in the heart of every child of God and in the sacred scriptures. If you are entirely cut off from all other hopes and have no confidence in the flesh, then you are one of those who rejoice in Christ Jesus. If you dwell in the valley of Achor, (or trouble, as that name signifies,) then the Lord your Redeemer authorizes you to sing there, for the vineyards of gospel grace shall yield abundance of wine to comfort you, and even that low valley is by his power and grace made unto you a dcor of hope. Here is wine for those that be of heavy hearts, and strong drink for him that is ready to perish. If you are troubled the inspired apostle says, "And to you who are troubled, rest with us." Here is the shadow of a great Rock in a weary land. All who are weary are commanded to fly for refuge to this place of perfect security, and casting all your care upon him, for he careth for you, rest in the unreserved assurance of his unchanging faithfulness and love. Can you not, dear pilgrim, sit down here delighted, and partake of the comforting assurance which feeds and sustains the whole family of Christ? Do you still tremblingly hesitate to claim the right to obey his blessed word? He commands all who labor and are heavy laden to come unto him and find rest in taking his yoke upon them. Refusing to rest here is disobedience to him. If you doubt the efficacy of his blood in cleansing you from all sin, you thereby tread under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing, and do despite unto the Spirit of grace. Can you expect in such a course to escape the rod of chastisement? Jesus came into the world to save sinners; he lived a man of sorrows, and declared his work finished on the rugged cross, when he cried with a loud voice and bowed to death; and now, do you presume to say that his blood was not an ample atonement for your sins? You may feel that your unworthiness forbids you to appropriate the comforting assurances addressed to the saints. But if you could see any worthiness in yourself you would not be a proper subject for the re-

ception of the gift of life and peace by the grace of our Lord Jesus Christ; for grace is unmerited favor freely bestowed on unworthy persons. If you indeed feel yourself the chief of sinners, then the promise is unto you, and unto all that are afar off, even as many as the Lord our God shall call. If you are afar off, "an outside case," then this includes you. He who is the Root and Offspring of David, the bright and morning Star, commands you, if you are thirsting for life and righteousness, to take of the water of life freely. Yes, without money and without price.

"Come, then, with all your wants and wounds;
Here love, unchanging love, abounds,
A deep, celestial spring.

Poor, sinful, thirsty, fainting souls,
Are freely welcome here;
Salvation like a river rolls,
Abundant, free and clear."

But let none expect that he can follow the Redeemer, and carry the world, or even the filthy rags of self-righteousness, along with him. No man can be a disciple of Jesus without denying himself. This self-denial is the cross which must be borne daily while we follow the Lamb of God. Not only must we esteem the reproaches of Christ from the outside world of gainsayers, greater riches than all the treasures in our old house of bondage, but even all our carnal pride and natural religion must be denied or renounced. Those who trust in the blood of Jesus for salvation, can have no other hope. No partial throne will suffice for our Redeemer. His hands have laid the foundation of this building of God, his hands shall finish the work by bringing the capstone with shoutings of Grace to it! And he alone shall bear the glory. Then what room is there for the tormenting fears suggested by Satan, in consideration of the unworthiness of the subjects of God's boundless grace? The plea of the saints is well expressed in these lines:

"I own my guilt, my sins confess;
Can men or devils make them more?
Of crimes, already numberless;
Vain the attempt to swell the score.

Were the black list before my sight,
While I remember Jesus died,
'Twould only urge my speedier flight
To seek salvation at his side."

This Refuge of safety is not only the Hope of Israel for ultimate salvation, but his name is our sure support from day to day while we sojourn in this land of enemies. He never has forsaken his people in their severest trials, and he will never suffer them to be tempted above what they are able, but with every temptation, or trial, he will make a way for their escape, that they may be able to bear it. Wherefore we are admonished to flee from idolatry.

With sincere love to the pilgrim strangers scattered abroad, I am, as ever, unworthily the least of all,

WM. L. BEEBE.

COVINGTON, Ga., Dec. 18, 1870.

WHITEFIELD, Maine, Dec. 11, 1870.

DEAR FATHER IN ISRAEL:—If one so unworthy as I may be allowed to address you by that endearing name. As my sheet is not filled, I thought I would write you a few lines, which are at your disposal. I wish to tell you how much comfort and instruction I have taken in reading the many precious communications from the dear brethren and sisters, and also the editorials. I have taken great comfort in reading them all, and would say to all the dear brethren and sisters, Continue to write, and let not your pens lay still when your letters are so interesting. I have often thought if I could write as others can, I would like to do so; but I know I have not the ability to write as the dear sisters have, and therefore I have refrained from it. But, dear brother, I have nothing new to relate to you. I feel to be nothing but a poor helpless sinner, in and of myself, whereof I can do nothing to merit my salvation; but my only hope for salvation is through the blood and righteousness of our Lord and Savior Jesus Christ. Dear brethren and sisters, you that feel to be nothing but poor helpless sinners, I ask, where else can we go but to our Lord and Savior? I think you will say as Peter did, that we have no where else to go. We have no where else to go, Lord, but unto thee; for thou hast the words of eternal life.

Dear brethren and sisters, if we feel to be poor and needy, have we not the promise? "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And again he says, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." And again he says, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Dear brethren and sisters, if the many precious promises that are written are to us, what have we to fear? But some may say, I know that is true, but it belongs to the children of God; but I am a poor sinner, prone to evil all my days. It can't be for me, it is to some one else. But let us see what Jesus says. "I came not to call the righteous, but sinners to repentance." May we not hope, then, that he bled and died for just such poor and helpless sinners as you and I feel to be? What more, dear saint, can you want, then, than what is given you? You are secure in your heavenly Father's hand. Jesus says, "My Father which gave them me is greater than all; and none are able to pluck them out of my Father's hand. I and my Father are one." Then what shall separate us from the love of Christ? Shall tribulation, or dis-

tress, or persecution, or famine, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loveth us, For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

"Why thus cast down, my soul?
Why dost thou yield to fear,
And ponder o'er the roll
Of guilt and darkness here?"

Shake off thy grief,
And soar above;
There's sure relief
In sovereign love."

I must soon bring this poor scribble to a close, for I have written already more than I intended to when I commenced.

From your unworthy little sister in Christ, if one at all,

MARY E. KING.

ALEXANDRIA, Va., Nov. 15, 1870.

DEAR BROTHER BEEBE:—My labors are arduous, but not more than I ought to have. At nearly every meeting of the churches I serve, I am blessed with the privilege of baptizing some of the Lord's children. Though I feel altogether unworthy of so high a privilege, yet it is a source of comfort and encouragement to my own mind. When I consider the severe trials which attended me in my removal from Georgia to this state, the sacrifice I had to make in a pecuniary point of view, the severe illness of my wife last winter, the heavy cross and self denial I had to bear and endure in my removal here in March, I say, when I consider these things, and perhaps some other things I might or could mention, though not necessary, then consider still further how the Lord has blessed and prospered me since my removal here, in his tokens of love and mercy to me, and his people in this part of Virginia, I say, when I reflect upon all these considerations it seems like I have no life in me, and I fall as one dead at the feet of my heavenly Lord and Master, depending upon the right hand of his matchless power and grace for deliverance, support and preservation. I am a worm, and no man.

If I had time, I would endeavor to comply with the requests of several brethren and sisters for my views through the "Signs" on different portions of the scriptures. Their requests have been made privately for my views publicly. So far as light on the scriptures and time and opportunity are afforded me, I am willing to serve my brethren and sisters in general.

Yours in gospel fellowship,

J. L. PURINGTON.

(From "Zion's Landmarks.")

WILLIAMSTON, N. C., Nov. 1870

BROTHER BODENHAMER:—I notice in your issue of October 1st, a letter from Doctor Hooper, in relation to one from me to you, published in your issue of September 1st.

In order to cover his utter defeat at the hands of Elder Gold, it appears, he seeks another antagonist, supposing his brethren, at least, will give him credit for such remarkable ability as enables him to conduct single handed a discussion against two men at the same time.

I sought no discussion with him. I thanked him for writing to Elder Gold, and hoped he would write again, not to me, but to Elder Gold, of course, and suggested the defect in his letter, wherein he gave so much honor and laudation to Fuller for his gospel, and Judson and others for their missionary labors, and none to the Savior and his apostles. He seizes upon this suggestion of mine, to commence a controversy with me indirectly through you. This shows a desire on his part for the contest. With me it is far different. I have no disposition for it, for the following reasons among others:

1. I have not time for it. I am almost incessantly engaged otherwise, and there appears to be no time left, of my short remaining span of existence, to devote to such discussions in the papers.

2. I am not prepared for it, in a literary point of view. I have no education worth naming. My father died leaving me penniless at the age of fifteen. I never went to school another day, but from that period to the present moment have had a family to support by the labor of my own hands. My book-knowledge is therefore of course very defective. In a discussion with a man of letters, one of the literati of the land, a celebrated theologian, and Doctor of Divinity also, the odds is greatly against me. I could not expect, before an enlightened public, to obtain credit for successful competition with such a giant in human learning.

3. Elder Gold is qualified by literary attainments, as well as by a knowledge of the scriptures, coupled with an experience of grace in his own soul, to discuss religious subjects, even with Doctor William Hooper, of Wilson, N. C.—to answer all his questions, and overthrow all his arguments. Why should I be called on to do that which is already done, and done much better than I can do it? The attempt seems to be unnecessary on my part.

4. If Doctor Hooper is not convinced of his errors by what brother Gold has written, neither will he likely be convinced by what I can write. And those of his brethren who are steeped—dyed in the wool of prejudice against the church of Christ, from their cradle up to manhood, are not likely, either, to be convicted of

their heterodoxy, by anything I may write. It may, perhaps, only goad them more against the truth, and if so, it seems unnecessary that I should publish any reply.

Why Dr. Hooper should so earnestly desire to begin and carry on a discussion with a people whom he represents to be so stupid, senseless and illiterate, as he does Primitive Baptists, is marvelous in our eyes. What honor does wisdom expect to gain by a contact with ignorance? What credit to Dr. Hooper, or advantage to others, is there in quoting Cowper to dunces, or hurling his classical philippics against a people of no understanding?

Yet he persists in his course of discussion, and holds us to answer. He demands a reply, and unless we give one he goes off to his comrades rejoicing that we are unable to do it. Reluctantly therefore we have to notice the Doctor's article of the 5th of September. But before doing so I will reiterate my first assertion, viz: That I am thankful to Dr. Hooper for writing to Elder Gold. I have no doubt but that the discussion between them will be of much benefit to many of the dear children of God who now stand connected with Missionary Baptists. There are numbers in that connection, in my opinion, who have been "born again," who "have passed from death unto life," and would like to hear something spoken of besides *piety and zeal, money and missions, Sunday Schools and Tract Societies*.

Brother Gold's precious letters will prove to them as cold water to thirsty souls, and sweet bread to famishing men. They will feel strengthened—they will thank God and take encouragement, and make an effort to obtain freedom from the priestly shackles that now bind them so closely to the idols which the craftsmen have set up. We have no word of bitterness for these discontented souls. They are brethren in error. We sympathize with them, we love them, we try to pray for them, and we humbly hope they will be induced to put away their idols and worship the only living God.

The Dr. takes exceptions to this passage in my letter to you, which reads as follows: "The Dr. has, no doubt, ere this, discovered the wide gap he left open in his argument, wherein he claimed no further antiquity for his gospel than Andrew Fuller, and no further antiquity for missions than Judson and his companions! In view of this position, we might well inquire, where was the church for about 1800 years after the birth of our Savior? Was there any church of Christ at all, or gospel or missions until Fuller and Judson arose? If so, it does not seem to appear from Doctor Hooper's letter. And we are led to infer from it that the blessed Savior and his disciples had nothing to do with originating

or propagating the gospel of the Son of God—that it was all done by Fuller, Judson and others, and that they and not the Savior and his apostles are entitled to the honor and glory of it."

He says, "Now I would appeal to any fair minded man to say if any such inference can be legitimately, much less necessarily drawn from my praises of Fuller and his coadjutors?"

My answer is this: I appeal to every fair minded man to say whether his "praises of Fuller and his coadjutors" did not entirely leave out of consideration the atonement of our Savior and the teaching and example of his apostles? The declaration seems clear and true to me yet, and I think will so appear to every "fair minded man." When Fuller is the recognized standard for doctrine, and Judson for missions, nothing being said about any one previous to their day, of course all the others are left out, including the Savior and his apostles, and these get no credit for what they have done.

The Dr. asks, "Does not every body know and take for granted that the Savior originated, and that the apostles and their helpers published the gospel during the first century?"

I answer in the negative, for I suppose every body does not know this. I suppose there are 600,000,000 pagans in the world who know it not. I suppose there are 200,000,000 heathens in what is called Christendom, who know it not. If I was to judge from some things done and said by Dr. Hooper, I should conclude he knew it not. If he did, he would cleave to that gospel, and not take Andrew Fuller's instead—would not publish any other gospel, but would adhere to the gospel of Christ.

I should suppose some Germans and French, who are now at war, know it not; especially those who are making war against human nature—killing all the men they can, with deadly weapons, and seeking to destroy the remainder of the population by burning off every thing from the face of the earth.

I suppose there are some persons now living in America who know it not, especially those who during the late war between the States sought, by the faggot and sword, to destroy whole communities of people, irrespective of age or sex. Do such demons in human shape know that Christ originated the gospel and that his apostles published it? I trow not. Yet these are the men, many of them, that belong to Dr. Hooper's order of Baptists, and are as staunch advocates as he is for the alliance of the "four evangelical denominations" that are designed to extend the gospel and evangelize the world! Just see the shameful inconsistency of these religionists.

And by the way, we have a question to propound to Dr. Hooper and

his brethren, in regard to this subject of man's inhumanity to man: If Americans during *four years* internal strife destroyed a million of each other, and Prussians and French, five years thereafter, destroyed a million of each other in *four months*, how long will it take to usher in the millenium, at this *rate of improvement* among the nations?

Are not most of those who are killing each other now, members of the christian church, so called? Do they not aid the establishment of Bible Societies, Theological Seminaries, and missions, which things are relied upon to bring on the millenium? Do they not stake their all upon these missionary enterprises, to bring about that happy period when men "shall beat their swords into ploughshares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither learn war any more?" Yet behold these same men, *learning, practicing, and glorying in the art of war!*

But, inquires Dr. Hooper, "Does not every body also take for granted that men of like mind, impelled by the Savior's last command, 'Go into all the world and preach the gospel to every creature,' continued the sacred work thus begun, and in progress of time extended it over the nations, till it reached and pervaded almost the civilized world?"

I answer, No; every body does not take this proposition for granted. More than half the human race deny it. They neither know or care anything about it. Yet this taking "for granted" is relied on to prove the similarity of modern missions with the practice of the apostles. And quite confidently the Dr. inquires, "How did these followers of the primitive preachers propagate the gospel?" then answers the question himself, by saying, "Exactly as we are doing now—By feeling the obligation to obey the Savior's command, and acting under that impulse." Does not this cap the climax of assumption? "Exactly as we are doing now," quoth the Doctor. Well, very well, let us see. Modern professors of christianity of Dr. Hooper's stamp extend their gospel by means of money begging and money hiring, by Boards, Conventions, Missionary Societies, protracted meetings, fairs, dinings, lotteries, and various species of gambling and circumventing. The primitive christians *did not* pursue this course. Not a syllable of it is authorized in the New Testament; and we presume Dr. Hooper and all the D. D's. in the world are utterly unable to point us the chapter, verse or word in the scriptures that justify such proceedings. Let them show us a "Thus saith the Lord" for one of their new fangled schemes, and we will yield the point. Until they do so we are bound to conclude that the primitive

christians did *not* propagate the gospel "exactly" as Dr. Hooper and his associates do now. There seems to be a world wide difference between the two orders of men.

It is remarkable also to notice how little regard learned men pay to the *wording* of the scriptures. It requires illiterate men to call their attention to the orthography and proper meaning of the most simple words. The Savior said to his disciples, "Go ye." The learned men of the 19th century understand this command to read, "Send ye;" and all their schemes of missionism rest on this interpretation of the command as a basis. But we do not find where the Savior ever commanded his disciples or any one else to "send" his gospel any where. There is a wide difference between sending and going; but our D. D's. heed it not. They appear to substitute the word "send" for that of "Go," all the time. They organize themselves into a society, usurp the divine prerogative, and claim the authority to "send" men where they please to preach the gospel—assign their fields of labor, and forbidding them to go beyond the bounds marked out to them.

We demur to this course, and deny that the gospel of Christ is or ever was sent in this way. Such is not the design of the Almighty, if we may gather his designs from the scriptures, or the revelation of his will to the minds of his children; God alone sends men to preach his gospel. Those sent by men preach something else, and not the gospel of God.

The apostles assayed to go into some places, which was forbidden by the Holy Ghost; but whenever the Spirit did send them, there were friends to provide for their necessities, whether among savage or civilized people. And when the primitive preachers passed along where their brethren were, they cheerfully brought them on their way.

Jonah was commanded by the Almighty to go and preach to the Ninevites. He refused, and started in another direction. This did not defeat God's purpose. Jonah was compelled to go, and did at last preach to the Ninevites the preaching that God bade him. Question 1st. What Missionary Board sent Jonah to Nineveh? Question 2d. Would any one of Doctor Hooper's dandy missionaries like to go to Nineveh, or a foreign land, by a similar conveyance?

So Dr. Hooper, in order to justify the idea of unbelievers awakening the church and sending the gospel to the heathen, represents the church as being asleep, like Jonah was, and Doctor Fuller and his coadjutors as the shipmasters, standing over her and saying, "What meanest thou, O sleeper! arise, call upon thy God, if so be that God will think upon us, that we perish not." The shipmaster

of Jonah's day was a heathen, as far as we are informed. But if Dr. Hooper insists on the comparison, then Messrs. Fuller, Judson & Co. must have been heathens also. Therefore we have the idea presented of heathens standing over the church, which had been asleep for a thousand years, and crying aloud to her that she should awaken from sleep and call upon her God, that the ship's crew (Fuller & Co.) perish not! Their new craft was in danger, they might suppose, as was that of Demetrius, which induced them to call aloud for help.

The church of Christ did not awake at Fuller's or Judson's call. If she was asleep then, she is asleep now, for she heeds it not. And though their followers may call as loud as did Baal's prophets, the church will not hear them. And if they come with smooth words and fair speeches, to deceive the hearts of the simple, it is all the same. The church will not give heed to these charmers, charm they never so wisely. She has no relish for "universal atonement with special application," and no money to spare with which to hire men-made missionaries to go preaching, at home or abroad, a spurious gospel—a perversion of the gospel of Christ, in regard to which perversion the apostle Paul says, though him or an angel from heaven should be guilty of it, let him be accursed.

But quoth Dr. Hooper, "We may justly believe and say that the church is sometimes ignorant and asleep as to an important part of its duties." This is more than I am prepared to say. I believe the church is at all times wide awake in matters of faith and practice. Neither is she so ignorant as many men suppose. She is not ignorant of the devices of Satan or his emissaries; she is not ignorant of the rapid strides made by the man of sin—his hatred of truth and desire to persecute and deride the followers of Jesus.

It is a very fashionable thing now a days for selfconceited moralists and formalists to go about stigmatizing the church of Christ. They set themselves up as the great standards of wisdom and piety, and suppose they will gain popularity, applause, and a good living from the world by railing at the church.

Here are some of their pretty sayings. Say they, The church is too old fashioned, her principles have become obsolete. She is too rigid, too particular, too suspicious, too stingy and covetous. She is narrow minded, say they; she is ignorant and unlearned; her members can't spell correctly, nor read well, nor speak properly. Her ministers are dunces, ignoramuses, and don't know the difference between "oyster man" and "austere man;" between "riotous living" and "righteous living;" between "dogs," as low minded devour-

ing men, and "mad dogs" as animals of the canine race affected with hydropobia. Thus is the church ridiculed and complained of by worldly wise men, who put on airs and lay claim to all the literature of the land. Their object appears to be to obtain money; and by thus roughly handling the members of the church, and all those of their own order who sympathize with the church, they may suppose, the money will be forthcoming, as some men will give away their money rather than be abused, especially when often abused, and called all sorts of hard names, besides being threatened with eternal torment in the world to come, if they don't give liberally of their substance.

While priest ridden people will boast of the abilities of these learned preachers, and adhere to them very closely, there is a class who, making no profession of religion, see through the hypocrisy of their religious enterprises. This class of men will stand up, generally for "fair play," and will defend the civil rights of God's people, who adhere to the letter and spirit of the scriptures. These non professing people are better friends to the church of Christ than are those who have been allured into a profession of religion without the grace of God in their souls.

No men know better than Primitive Baptists themselves that they are ignorant and unlearned as regards human erudition, and also as regards what they *desire to know* in things spiritual. But they are found in good company after all, for such was the case with Peter and John, who were denounced, threatened and whipped by the learned Sanhedrim at Jerusalem, for preaching Christ and him crucified, and who still thanked God that they were accounted worthy to suffer for his sake.

With God's blessing and Spirit directing, small literary attainments are as useful as large ones. Peter was an ignorant fisherman, and Paul a learned doctor of the law. Peter preached on the day of pentecost, and three thousand persons in one day were added to the church as seals to his ministry. Paul never had so many such seals in one day, and perhaps never so many in the whole course of his life. So that God's blessing was not in that day, neither is it in this day, confined to the labor of men well advanced in human learning. God chooses whom he will for the work of the ministry, regardless of human attainments, and he is not disappointed at the result either, for they accomplish just what he designs. We had just as well undertake to confine the winds of heaven, to suppress the waves, or bottle up the waters of old ocean, as to undertake the regulation of the Holy Spirit in bringing dead sinners to life, or preparing men to

preach the gospel of the Son of God. The operations of the Holy Spirit cannot be controlled by institutions of human learning. The Almighty is not dependent on them. And shame should mantle the cheek of any christian who even thinks that he is.

Hear what the apostle Paul saith further on this subject: "For it is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? 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 nought things that are; that no flesh should glory in his presence."

Doctor Hooper insists on it that the church collectively as well as individually may be in a state of slumber, instancing the five wise and the five foolish virgins, all of whom slumbered and slept while tarrying for the bridegroom. He also seeks to prove it by my own experience; supposing that I, in my limited sphere of operations may "find it necessary to preach *awakening* sermons to rouse sluggish and cold members of the church to a suitable sense of their duty."

I do not consider it reprehensible in the virgins to sleep until the bridegroom's coming should be announced, so that they were prepared to meet him then, all was right. This may be indicative of the natural sleep or repose which the children of God as others must have. But when the announcement was made, "Behold the bridegroom cometh," the five wise virgins, having oil in their vessels, to replenish their lamps, did so, trimmed them, met him in the way, and entered into the house with him. The five foolish virgins sought admittance, but the door was closed against them and admittance denied. They had only *bought* a little oil from time to time, it appears, as occasion seemed to require, in order to keed up appearances. Nominal professors do the same thing now. But awakened souls, who have found Christ the end of the law for righteousness to them as believers, when called on to go and meet the Bridegroom of the church, in his ordinances, and in the exercises of christian graces, which he himself inspires, do so with alacrity and delight.

But where is the chapter or verse in the bible that requires those awakened souls to go out and meet and welcome the Foreign or Home Missionary Society, the Bible Society, the Tract Society, the Temperance Society, or the Sunday School? Let the Doctor point out the chapter or verse wherein these things are enjoined; for our part, we are so *ignorant* we have not found them. For this reason, if for no other, we do not feel authorized to "preach awakening sermons" in order to "arouse sluggish members of the church" to the promotion of these modern and humanly devised schemes, that are unwarranted by the scriptures, and unknown to the apostolic age of the world.

As to my preaching "awakening sermons" of any sort, to "arouse sluggish members of the church to a suitable sense of their duty," I think it far from being true. I should be glad I was that much in advance of the brethren. On the contrary, I discover they are already awakened, by the Spirit of the living God, and are in all directions making *rousing* appeals to me to go forward in the discharge of my duty to God and to the church of Christ. The cry is almost continually to me from all quarters, like that from Macedonia to Paul, "Come over and help us;" and the brethren really wonder why I am so sluggish and dull, as to labor so little in my Master's cause, and circulate so little among the churches.

On the score of "limited sphere of operations," therefore, I have to plead guilty. I travel but little, preach but little, if at all, and do but little in any way to "show forth the praises of him who [I humbly trust] hath called me out of darkness into his marvelous light." I am an unprofitable servant, even if one at all.

But the Doctor has done something worth talking about, of course. Will he be kind enough to inform us in his next how many churches he has the pastoral care of—how many he serves monthly, how many sermons he preaches in a month or year; how many American States he has traversed, preaching the gospel of the kingdom; how often he has been beyond the boundaries of the United States, so called, preaching Christ and him crucified; and how many sinners, either dead or alive, he has, by *awakening* sermons, *aroused* to a suitable sense of their duty, so as to cause them either to fall down to the worship of idols, or reverence and adore the true God?

The Doctor discourses beautifully about reformation among the men-fish of Labrador and Greenland, by virtue of Moravian Missions, and calls to his assistance the well written lines of Cowper on that subject. All this is well said, and looks very pretty on paper. If the condition of one human being, much more of

whole communities, is meliorated, we all ought to be thankful to God and to those who are instrumental in bringing it about. But Labrador and Greenland are a great way off; some of us have never been there. We do not know what the reformation there amounts to, whether it was merely an incipient state of civilization that a portion of the inhabitants were ushered into, or whether it was resurrection from the grave of trespasses and sins of the entire people of those countries. If it was mere civilization, then any other persons from civilized states would have done as well as the Moravian Missionaries. If it was regeneration or the new birth, it was the work of God's Spirit, and could have been accomplished as well without as with the help of the Moravians. But these scenes are far away; we cannot tell so well how the matter stands. We are *ignorant* of the state of things there, and should have but very little confidence in the reports of those men who profess to have accomplished such wonders. They would not likely under rate their exploits. I wonder if the Labradorians and Greenlanders are one whit better off this day than they were on that day when the first missionary landed on their shores?

Will Doctor Hooper be pleased to call our attention to scenes nearer home? Every man in nature's darkness—every one who has been untouched by the finger of God's love, who is in the possession of that carnal mind which is *enmity* against God, is not subject to the law of God, neither indeed can be, is a heathen, and must be so regarded by the church. Now will the Doctor be pleased to inform us how many such persons have been quickened into divine life, and made to honor and glorify God in their conduct and conversation here below, by men-made missionaries, either of the Moravian or Baptist stamp, in the counties of Wilson, Edgcombe, Martin, Pitt, Halifax, Nash, Johnson, Wake, or any other county, or in all the counties in the state of North Carolina? Let the scenes of these exploits be brought home. Let them come near our doors, so that we, poor ignorant stay-at-home folks can see them, and judge understandingly of their merits. The Doctor has Home as well as Foreign Missionaries. Let him tell us what these Home Missionaries have done for North Carolina. Let him tell us how much advantage the Baptist State Convention, with all its money traps and begging operations, has been to North Carolina. Has this great machine, of very late origin, quickened, reformed and purified the morals of the people of North Carolina? It has been in operation, I suppose, for thirty years or more. Has it been the means of so evangelizing the people of North Carolina that Doctor Hooper should

feel called on to bless God and the missionaries for it, and also bring in the poet Cowper's melodious strains to praise? On the contrary, is it not patent to all beholders that the morals of the people of North Carolina are worse than they were before the Baptist State Convention was organized? Let the Doctor look well to the morals of the people in his own county, and see if they have been bettered. If that is too young for an example, let him look to the older counties adjoining it, out of which it was formed, and report to us whether the people therein behave better than they did thirty or forty years ago. He is bound to say they behave a great deal worse, that they have retrograded in morals.

We conclude therefore if missionism has failed to evangelize the people here at home, it has failed to do so any where else, notwithstanding the fabulous reports from foreign countries whither the hirelings have been dispatched.

Then why continue a system of operations that has failed in every instance, or in the least degree to accomplish the object for which it was professedly made? Let it fall before the church of Christ, as Dagan did before the ark of God! Doctor Hooper thinks we ought to rejoice that not only the men-fish of Greenland have been evangelized by the Moravians, but also the man-tigers of Africa and North America have by British and American missionaries passed under the same transforming effects. Says he, "The reader of these details of self-sacrificing labors for God and the gospel, unless he has eyes blinded and a heart poisoned by prejudice, cannot but be filled with joy when he sees the wolf turned into a lamb, and the vulture turned into a dove."

I am glad the Doctor has brought us into a warmer latitude. Africa and North America, if we be permitted to touch the southern part of the latter continent, are more congenial climes to us than the frozen countries of Greenland and Labrador. This looks a little encouraging. But we are at a loss to know what people he alludes to, denominated man-tigers. If he alludes to the aborigines of America, as having been transformed by the missionaries, I conclude the allusion is an unfortunate one. Their transformation is evidently from bad to worse, and if missionaries are the cause of it, they had better stop operations at once and see if the bloodthirsty, deceitful and cruel wretches won't do better. Some influence has been exerted upon a few of them by the force of civilization and the laws of the land; but as for a work of evangelizing grace in the souls of North American Indians, as a whole or even in part, by the force of men-made missionaries, I know nothing of it. I know it not, neither have I read of it. If

any of Doctor Hooper's brethren have, let them state it, and we will hear with pleasure.

If he alludes to the African race, either in Africa or America, we think him alike unfortunate. Who of them have been evangelized by British and American missionaries? We read nothing of it as to Africa, and we see nothing of it here. It is true a portion of the African race have been transported to these shores, and their descendants are with us. As a servile race they have been civilized. God hath chosen some of them to salvation, as he hath out of all nations, kindreds, people and tongues, and we see the christian character manifested by some of them. They have ministers among them who stand high in point of moral worth and ministerial abilities, and who labor in the gospel field with great zeal and truthfulness. But notwithstanding all that is being done for them by their real friends as well as ministers of their own color, it is evident they are *fast* sinking in superstition, since their emancipation, and the probability is they will eventually fall into some degraded form of paganism.

If missionism is really anxious to engage in a great work near home, I would respectfully suggest that it take upon itself the task of evangelizing the two and a half millions of Africans in the United States, and thereby prevent their lapsing into Buddism or the ancient superstition of their forefathers. If they can accomplish this work, or make any respectable headway towards it, we will give them all just credit, and think more of their *craft* than we do now.

I wonder if a wolf was ever turned into a lamb, or a vulture into a dove! I very much doubt it. If Doctor Hooper has any *scripture* to prove such things, I wish he would produce it. I am so ignorant, I have not found it in the bible or in any other book.

I must confess I am so much "poisoned by prejudice" that I *could not* rejoice at such an occurrence. I do not wish to see a wolf turned into a lamb, a vulture into a dove, a goat into a sheep, or an ox into a man. But it would be a pleasant sight to behold the wolf dwelling with the lamb, the leopard lying down with the kid, the calf and the young lion and the fatling together, in the lead of a little child. The cow and the bear feeding, their young lying down together, and the lion eating straw like the ox. It would be delightful to see the sucking child play on the hole of the asp, and the weaned child put his hand on the cockatrice's den, so that there should be nothing to hurt or destroy in all God's holy mountain. But I never expect to see such things by the workings of men-made missionaries. They must be brought about by the power of a

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wonder-working God. "Not by might, nor by power; but by my Spirit, saith the Lord of hosts." Whatever is performed by God's Spirit we rejoice at, even if it be the quickening of a dead sinner, poor and illiterate, and sending him forth to preach the unsearchable riches of Christ.

But if any man, any Board, or any set of men, claim this prerogative of quickening, qualifying and sending forth, my soul has no pleasure in them. I desire not to come into their counsels, and have no fellowship for such daring presumption. If this want of fellowship on my part is sinning against the Holy Ghost, then I plead guilty, and am ready to suffer the consequences.

I stick to my text. I am still thankful to Doctor Hooper that he first called Elder Gold to a discussion of religious matters. God will overrule it for the good of his children. Many others also, not only in North Carolina, but in different parts of the country, will be thankful that Elder Gold was called to account by the learned Doctor, for leaving the Missionary ranks.

I should like to hear from the Doctor again, not in a letter to me, but in a rejoinder to brother Gold's last letter. There is full time and opportunity for him to amend that first letter, (which has not yet been done) wherein he claimed glory for man, and gave God's praise to graven images.

Or will the Doctor repent, forsake his idols—seek to identify himself with Zion's children, and with them make a long pull, a strong pull, and a pull altogether, for the glory of God and the peace, union and prosperity of his Zion?

God is now carrying on his great work of regenerating grace in the hearts of the children of men. He is crying 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." The ransomed of the Lord are returning and coming with singing to Zion. They are coming with songs of everlasting joy upon their heads, and sorrow and sighing are fleeing away. A spirit of enquiry is abroad. The tender lambs are bleating around the fold of Christ. Ruth is gleaning after the reapers, and some handfuls are let fall on purpose for her. Some distressed souls are enquiring, "Men and brethren, what shall we do?" Others, lightened of their burdens, are saying, "We gladly go with you," and take up their cross and walk gladly into the liquid grave. This is the Lord's doing, and is marvelous in our eyes. Let his name be praised evermore, world without end. Amen.

C. B. HASSELL.

DEAR BROTHER BEEBE:—Many of the dear brethren and friends whom my sister Rosina and myself met on our recent visit west expressed a desire that, after our return, I should write something through the "Signs" concerning our journey. I will now respond very briefly to their kind requests. A detailed account would be too long for the "Signs," even if I should be able to select and mention only those incidents and experiences of our travels which are important in their connection with the things of the kingdom. It is the travel and experience of the quickened soul, the inner conflicts, trials and deliverances of the Lord's people, in which the spiritual reader finds his real interest and profit. Worldly circumstances are only important as they serve to express and illustrate these.

We left our home on the tenth of August, and returned on the fourteenth of October, having been away about nine weeks, during which time we traveled a little over thirty-five hundred miles. We attended four associations, the Whitewater and Lebanon in Indiana, the Licking in Kentucky, and the Western Conference of Missouri, held near Kansas City. Of these I had never attended any before but the Licking. This was my fifth visit there, and it was a delightful privilege to meet the dear brethren and sisters again, after an absence of two years, and be so kindly and cordially greeted by those with whom, if I am not deceived, I have enjoyed in former years the sweet fellowship of the Spirit. This association seems to me remarkable for the undisturbed unity of the spirit which is continually manifested. Harmony seems to prevail without the least interruption throughout all its wide bounds, among all its churches: and it is not strange, therefore, that the meetings should be, as they have always been to me, very delightful and soul-cheering. At each of the other associations, also, we enjoyed most pleasant and refreshing seasons. The preaching was very clear and forcible and comforting, and the intercourse of the brethren generally unrestrained, manifesting that fellowship which is with the Father, and with his Son Jesus Christ. We visited also some churches within the bounds of the Salem Association in Indiana, and in Bates and Audrian Counties in Missouri, where we had pleasant meetings, and very much enjoyed the society of the brethren. In Bates County we visited the family of our brother, and other relatives, and found many dear brethren there. The churches there were almost lost sight of during the War, which quite desolated the whole of that county, but they are now reviving. The Deepwater Association has not met for some years, but it will likely be organized again

in a year or two. I think there is evidence that the Lord has many people there who are to be brought into his church.

We have a pleasant and grateful remembrance of the many dear brethren and sisters and friends with whom it was our privilege to meet, of the kind attentions we received from them, and of the enjoyment we had in their society. To each of them we would send by this letter an expression of our warm regards and love. We have abundant reason for humble gratitude to God for his kind protection over us and over those whom we left at home; for the pleasant meetings of the saints which we were enabled to enjoy, and in which we felt our spiritual strength renewed; for our safe return, and for all the innumerable mercies and blessings of his hand. It does seem strange to me that I can have so forgetful and ungrateful a heart, when his tender mercies are so manifest. It makes me abhor myself. But how glad I am when the Lord melts my heart, as he sometimes graciously does, with a little thankfulness for his great goodness.

I wish now to say to those who have written to me with reference to my book, "The Trial of Job," many of whom have added to their kind expressions of fellowship, allusions to their own experience, speaking of their trials and hopes, that their letters have been very comforting and encouraging to me. Though I cannot answer them separately, I do not value them less, and wish here to acknowledge their kindness, and to assure them that I hold them in affectionate remembrance. My heart has warmed with love towards many a dear brother and sister whose face I have never seen. I feel thankful for the evidence I have received that my book has been in some degree comforting to many of the Lord's people. When I began to write it, and while engaged in it, the subject was laid upon my mind with such peculiar power that I could only find relief in writing. I wrote that I might be refreshed. After keeping the manuscript nearly a year, I concluded to publish it; but after I had begun its publication my mind became so harassed with fears and misgivings on account of the faults I saw, and my inadequate dealing with the sublime subject, that I was tempted to withdraw it even then, lest it should prove an injury rather than a benefit to the cause. But the encouraging assurances of my father and others who had seen it, and the remembrance that Elder Leachman and Elder Beebe had encouraged me in writing it, induced me to let the brethren see it. I am glad I did so. The expressions of cordial approval which I have received, have relieved my mind. It has called forth anger and contempt from some of the modern Jewish and Greek religionists,

who regard it as a stumbling block to good works, or as foolishness; but this, though not pleasant to the flesh, is yet a very desirable and satisfactory evidence that it tells the truth. Nearly all the ministering brethren of my acquaintance, as well as many whom I have never seen, and many other highly esteemed brethren and sisters, have kindly taken the trouble to express to me their hearty approbation of it as in the main a correct view of the book of Job, and as calculated to be comforting and instructing to the people of God. I feel, therefore, that they have taken the responsibility in reference to the character of the book off my hands, and desire to be thankful to the Lord for this evidence from heaven-faught souls that he directed me by his Spirit in writing it. I placed it at such a price that should one thousand copies be taken the cost would just be covered, provided there was no loss. The cost has not yet been returned, and may not be, yet with these cheering testimonials of brethren as to the comfort they have received, I cannot be dissatisfied. Some have suggested that I should send their letters to you for publication in the "Signs," but I have felt backward about doing so, though some of them are of general interest upon other subjects. I have thought I might venture to speak this much in reference to my book to the brethren through the "Signs."

I have many requests for my views upon portions of scripture. I hope the brethren and sisters who have made them will not take it amiss that I have not responded. It is not because I do not highly esteem them and the regard they manifest for one so unworthy by these requests. For the past year my time has been so fully occupied in working on the farm, and in traveling and trying to preach, that I have had but little opportunity for writing. And when I have had a little time, a strong feeling of spiritual poverty, great depression of mind, sharp and painful inward trials, and a sense of my inability to write for the comfort and edification of the saints, have kept me from it.

Some brethren have expressed themselves greatly pleased with the letter of Elder West that was published, and have asked me to send some more. I have not the book in which he preserved his letters now, but will try to get it again sometime and copy some more. How clearly and decisively those old soldiers of the cross wrote during the time that the division was taking place. I was reading lately some of Elder Trott's letters in the first volumes of the "Signs," and they seemed clearer and more powerful to me than ever. I think they would be peculiarly interesting to those who did not take the "Signs" then, and to those who did not take them, too, as the book

of Editorials has been. We are surrounded on every side by the same opposition that you and those who were your fellow-laborers contended against at that time, though not generally so near at hand within our own borders; and the language in which the unchangeable truth of the gospel was then so sharply defined in the close encounter with error, comes home to us with striking interest and instruction. That generation of faithful ministers has nearly passed away, but they cannot be forgotten by those of the younger brethren who have had the privilege of hearing them proclaim the truth. When we remember how delightfully instructive and comforting it was to hear such men as Elders Trott, and Conklin, and Barton, preach and converse, how weighty and powerful their words were, we cannot but more deeply realize our loss in their departure, and our feelings seem to gather more closely and anxiously around the very few fathers that remain, as thought we would keep them from leaving us. Yet while we mourn, we know that for those who are called away it is a glorious change, from labor and sorrow to rest and joy. I often think of what our dear Elder Barton said to me the last time I parted with him, "Tell my friends that I am still in the land of the dying, but hope soon to be in the land of the living." ++

And now another aged servant of the Lord has been called from the field of his labors: Eld. Thomas McColl, of the church in Canada. His great age and infirmities led us to expect his departure, but his loss is deeply and sorrowfully felt, not only by his aged companion and his children, four of whom are members of the church, and all lovers the truth, and by all his relatives, who honored and loved him, but by the church where he labored so long. Though able to preach but seldom for the past few years, his interest and care for the church did not abate in the least. He could not throw the responsibility off his mind, and the brethren, both preachers and others, still looked to him as having a charge over them. He had many trials, and of late the opposition of some misguided brethren almost broke his heart, but he was sustained through all by the God in whom he trusted, and cheered by the firm and affectionate attachment of the faithful brethren and lovers of the truth. Faithfulness seems to me the word that describes his character as a minister: "Called, and chosen, and faithful." Kind and tender of heart, looking pitiably and compassionately upon the infirmities and errors of others, affectionately grieving over the transgression of a brother, he was yet firmly faithful in the administration of the word in reproof and rebuke and in the discipline of the church. May the Lord, who has

called him to the enjoyment of a crown of righteousness, comfort and strengthen those who are left, with the light of his presence.

I think I have been enabled to realize what a wonder of mercy and grace it is that I should have been given a hope in Christ and made to love his blessed truth and his dear people. Why then cannot I more often praise him as I ought to, and as I want to? Why cannot I awaken my heart to a feeling of thankfulness and adoration, and keep it more continually in that state? It seems to me that my brethren can, that they are not kept back so often from communion with God by such a hard heart and such an unholy nature. Yet in speaking of their trials they often, to my wonder and consolation, speak these very feelings of mine. When I try to praise the Lord in my own soul, and to say, "Bless the Lord, O my soul," it appears to me that I make such a failure that I am sometimes filled with dismay. And even though the Lord tells me plainly, so that I am compelled to believe it, that I could not feel such abhorrence of my sinful and corrupt nature unless he had implanted within me a holy principle of divine life, causing me to hunger and thirst after righteousness, yet I cannot apply this to the driving away of my troubles. I sometimes do have a season of peace and joy and praise, but it never seems to come as a result of my trying, but at times when least looked for, and in an unexpected way, just it was when I was first made to rejoice. It came like the wind that bloweth where it listeth. Yet I must believe that it is always in answer to a deep desire, for I never desire light so much as when it seems farthest away. The Lord has said concerning his chosen, "I will allure her, and bring her into the wilderness, and speak comfortably to her." "And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." This has been a sweetly assuring promise to my soul, for it has been so with me, always in the wilderness that comfort came. How can I describe that feeling? All the heavy oppression of sin and grief and trouble, that cannot be put in words, gone in a moment; gone without my seeing it go, or being able to tell when or how; gone as though it had been always gone; and my soul filled with love and peace and joy that seem as though they must always abide there; a feeling as though I were lying like a child in the everlasting arms, and clinging with a great strength to the bosom of infinite love; the joy of years in a moment, or rather a joy that is not connected with years, a taste of "everlasting consolation," a joy "inexpressible and full of glory." Is there a feeling of mourning on account of the

sins that have been so lovingly and mercifully forgiven connected with this experience? It is a sweet and gentle mourning and humility, so much a part of that love and melting thankfulness that fills my soul that it is the sweetest feeling I ever experienced. I have had such seasons more seldom of late, and how soon they pass. But the taste of such joy I cannot forget. It lingers with me like a kind of twilight of heavenly enjoyment.

Is it not thus that we receive an earnest of the joys of heaven? I would keep my heart in such a frame always, but I cannot, and the Lord knows what is best. He thus seals us with that Holy Spirit of promise, which is an earnest of the inheritance until the redemption of the purchased possession. He thus brings us to a remembrance of his ways, which we are apt to forget, and enables us to say, "Bless the Lord, O my soul, and forget not all his benefits." We thus have the doctrine of salvation sealed to our understanding, being experimentally taught that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" that we cannot direct our own steps to the light, nor give ourselves the exercise or enjoyment of even one spiritual grace; but that repentance, humility, gratitude, love, and every blessing, are bestowed upon us by our Savior when and how he will. And how precious he becomes to our believing souls.

Having once experienced the loving presence of a dear Savior, who is "the same yesterday, to-day, and forever," it seems as though one might be more trustful and happy. I would if I could, but this unholy mind and deceitful heart are an unspeakable grief to me. I am glad Paul said, "O wretched man that I am!" though I cannot feel as though he could have been pained with a nature so at variance with holiness as mine. This is tribulation, to look within for something good and holy, and find instead only a bondage of corruption. But our Savior has said, "In the world ye shall have tribulation." Let me be patient, then, as long as it seems good to the Lord to keep me in the furnace of affliction, striving to walk after the spirit and not after the flesh. Let me never forget the goodness of God, but dwell in holy contemplation upon the infinite loveliness of the precious Savior who is his unspeakable gift, in whom alone we have righteousness and strength. Let me be willing that he should have all the merit and receive all the praise, and wait in humble patience until he shall fully prepare me by the great and last change to enter his holy presence, and praise him in a world of glory. And what I desire for my-

self I feel that my soul desires as much for all the dear brethren. May grace and peace be abundantly ministered to them all, and every mourning soul be comforted with the oil of joy.

As I close this letter these lines are resting pleasantly upon my mind:

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Will be forever mine.

Your unworthy brother in a blessed hope,

SILAS H. DURAND.

WAVERLY, Pike Co., Ohio, Dec. 3, 1870.

DEAR BROTHER BEEBE:—Last March I received the following letter from sister Mary A. Parker, of W. Va. Many of the brethren and sisters, and her own relatives, have requested me to have it published in the "Signs of the Times," but I could not comply with their request until I got the consent of sister Parker. Last September I was at her house, and she gave me then the liberty to do so, if I thought it expedient.

From yours by the grace of God,
JAMES JANEWAY.

WEST VA., March 8, 1870.

MY VERY DEAR AND HONORED BROTHER IN CHRIST:—After a long silence, I take my pen to answer your kind letter that I received so long ago. I am almost ashamed to write, but it is due to you, my dear brother, who have taken so much interest in the spiritual welfare of one so unworthy as I am; but I trust I am walking with you in that strait and narrow path. When you was here on a visit to my parents, I welcomed and esteemed you highly, but not the doctrine you preached. I could not understand it. My mind was all darkness concerning the precious doctrine of God's electing grace. But O the joy of knowing that my blessed Lord has removed a portion of that darkness from my heart, and I can now taste of the sweet fruits which he gives to none but his own little ones. You tell me in your letter that it was impressed on your mind to write to me, and I truly believe it was the Holy Spirit that so impressed you to write, for it has been through your kind letters, and that excellent paper, the "Signs of the Times," and last, but not least, the kind and frequent intercourse with my father and mother, about spiritual things, that the Lord led me to searching the scriptures to see if these things were so. And when I think from where the Lord has brought me, I am ready to exclaim,

Who am I, that the Lord is so mindful of me? O the sweet, the precious, the soul-satisfying doctrine of salvation by grace alone. How lovely the doctrine that exalts the blessed Lord, and makes us as dust at his feet. It seems to me when I look back on my past christian life that I have all the time been trying to be something, when I was nothing.

Dear brother, I shall make my letter too long, and weary your patience; but I will endeavor to give you a short account of the way the Lord has brought me.

Although for several years I felt condemned and guilty before God, and would resolve in my own mind and strength to do better, alas! I would soon be in gay company, seeking worldly pleasures; but when I would be alone, my conscience would accuse me of breaking the promises of amendment, and I would be so wretched that I would be afraid to retire, for fear I would die before morning, and not see the light of another day; but being spared to see the light of day again, I was constrained to praise God for his favor. In the sixteenth year of my age, I hope the Lord did graciously pardon me as a guilty sinner before him, and made me a new creature in Christ Jesus. There was a great (so called) revival in the Parkersburg church, and I, with others, went to be prayed for. I was deeply convicted, and really thought the Lord would speak peace to my troubled soul. But when the two weeks of the meeting had passed away, and I was still without God, and having no hope for salvation, I gave up in despair, and really thought there was no mercy for me. Just then the Lord spoke sweet peace to my never dying soul. I was enabled to rejoice in his pardoning grace, and for his love he manifested to me. I hope I shall evermore be thankful to my God that it was not his good pleasure to manifest his love to me while at the anxious seat, for I have seen so many profess religion there, and then turn to the world again, that I would have ever doubted whether my own experience was really a change from death to life. But it was, my brother, while at home, and at the twilight hour, when just going to supper with my dear parents; also when I had come to feel that I was in the hands of a merciful and just God, and resigned to his will. Oh! then it was that a beautiful light shone around me, and all my burden of sin was gone. I got up from the tea table and went into another room to a window, at which my soul was praising my God for his loving-kindness in saving a wretch like me. All things appeared to rejoice with me, and I thought I should always be happy. But now, my brother, my experience teaches me otherwise. Well, I was received

by the chuach at Parkersburg, and baptized by brother Cake. A few months after, I married and came to this place, Ravenswood. Three years ago a church was organized, and myself and daughter, also a dear brother and sister, were received as members—they by baptism, and me by letter. For a while I was satisfied with the food I received, but the time came when *husks* could not feed my hungry soul; I longed for the truth as it is in Jesus. Oh! the words of Jesus, "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." And now, dear brother in Christ, I am ready to give up all things for Jesus—Sabbath Schools, Missionary Societies, and the church of which I am now a member, and the fellowship of those with whom I have been in communion for years. Yes, the Lord has made me willing to give up all; and whenever he shall give me the opportunity to become united with the humble followers of Jesus, in the only church that God ever did ordain, (the Old School Baptist church) I earnestly pray, and am anxious for the time when the great Shepherd shall send an under shepherd to gather the few scattered sheep into the fold that are here, to feed them with the food the Lord has provided; yea, only such as will faithfully declare the whole counsel of God.

In your letter you said that "there are many who are satisfied with their religious sentiments, without having an evidence of their acceptance with God." Yes, how many they are; how great the number that profess to love the Lord Jesus, that by their daily walk and conversation deny the blessed Jesus, as even I, in times past, have done. The scriptures teach us that the prayers of the righteous availeth much. I earnestly ask your prayers, that the blessed Lord may lead me, and give me grace to walk as a christian should walk, and make me worthy through Jesus to become one of your number. I once thought the Old Baptists were prejudiced and uncharitable; but now, O how lovely they are to me; how beautiful does Zion appear to me now, standing as a pillar of strength, towering so far above the works of men, and holding fast the faith once delivered to the saints. May the Lord prosper her, and bring her sons from far, and her daughters from the ends of the earth.

And now, dear father Janeway, there is one thing which is not clear to my mind, and that is this: When I received the pardon of my sins through Jesus Christ, afterwards I was baptized, although the man that administered the ordinance, perhaps, was not what he ought to be, yet I was sincere, and what he was did not effect; and the Lord has not been pleased to enlighten my mind

as to whether it is right to be baptized again. Please give me your counsel, and may the Lord enlighten your mind concerning his will in this matter. I hope you will come and visit us again this summer, for we earnestly desire to see you, and converse with you of spiritual things. Please answer this poor letter, and tell me, dear father in Christ, if there is any thing in it that leads you to believe that the unworthy writer is indeed a child of God. I find in me much proneness to sin, so much that I am fearful at times that I am not a child of God; for when I would do good, evil is present with me, which often makes me cry, Am I the Lord's, or am I not?

I must close with a request, that you will answer this as soon as convenient. We all unite in sending our love and respects to you, hoping the blessed Lord will continue you in health and strength for years to come. Farewell, dear brother in the Lord.

From your unworthy sister,
MARY A. PARKER.

PENNINGTONVILLE, Pa., Dec. 13, 1870.

DEAR BROTHER BEEBE:—Having received the inclosed letter from brother Kirk, and having asked and received liberty to send it for publication in the "Signs," if you thought best, I herewith forward it to you, and if you think proper, to publish it. Hoping that our young brother will be a useful member in the church of the living God, and hate every false way, I remain your brother in hope,

JOSEPH HUGHES.

NORTH EAST, Md., Oct. 30, 1870.

DEAR BROTHER HUGHES:—As I promised, I will try to write you, though I fear it will fail to interest you much. You wished me to write my experience, but indeed my story is so small that it is not worth your while reading it. At the age of fourteen it began to be a study with me what religion was. At that time I was a member of one of the Methodist Sunday Schools, near my home, and of course believed that it remained alone with me to become better, but how to do this I did not know, but followed their advice,—went to meeting and Sunday School. But this did not make me feel any better. They at last persuaded me to go to "the altar," and "seek religion; but once there, and I would be happy." But no such comfort came. After two or three nights spent in this manner, I felt no better, and told them so; but they told me I was looking for too much, that I would have to be contented with what I had received. I told them that I had received nothing as yet. But they said I had before the world shown that I was not ashamed, and all I wanted to make me happy was to become a member of the church; but I never received any true com-

fort. My mother, who is an Old School Baptist in belief, used to tell me that I ought to go and hear the Old School Baptists preach, but for a long time no opportunity was afforded. At last, however, I went to Welsh Tract, to the association, and there, brother Hughes, I met you and the rest of the dear people of God, and heard the true gospel preached, and O how miserable I felt all the time. I could neither eat nor sleep, there was such a load on my mind. I felt myself of all mortals the most vile and wretched. I longed to hear, but wanted to get where no one would see me. I wanted to be away, and yet could not leave them. You remember we staid at the same house on Friday evening, and on Saturday went again to meeting, and there I broke down. I could hold out no longer. Dear Elder Leachman preached, and during his sermon used the words, "We know that we have passed from death unto life, because we love the brethren." Here was the first true comfort that I ever received. I felt that I did love the brethren, though acquainted with them so short a time. But my happy moments were of short duration. When I would look within, it was all so vile, could it be possible that one so vile as I could be a christian? No, I thought not; and then I was miserable indeed. That night I was called home, you remember, and on my way I thought I must die. I felt oh! so wretched. I tried to pray, but in vain; it made me feel worse; it fairly frightened me, the attempt of one so sinful to dare to ask for mercy; yet I repeated the prayer of the poor publican of old, "God, be merciful to me a sinner." After going along and thinking if I could only die and be at rest, what a blessing it would be; but I could not; for the bare idea of dying was associated with something terrible. But, like a flash, the load was lifted from my heart, and O such a change! I could do nothing but rejoice. The very leaves on the trees seemed to be rejoicing with me. And since then I have had some of the sweetest seasons that ever one poor sinful mortal is permitted to enjoy; seasons when I could say, Lord, stay thy hand, it is enough. Surely one hour of such enjoyment is worth more than all earthly enjoyments. But, brother Hughes, it is not always so bright, for I have some of the dark seasons too. I do not miss the "slough of dispond," by any means. But I will tire your patience, so I will close, asking you to excuse this badly written letter, and write to me when you have time.

I remain your unworthy brother, I hope,

M. LEWIS KIRK.

ORDINATIONS.

COVINGTON, Ga., Dec. 17, 1870.

DEAR FATHER:—By request I forward you for publication the following report of the ordination of a freedman, which was regularly done on yesterday. The circumstance of ordaining a negro being rather unusual in this vicinity, marks this case as peculiar. The candidate had been a member in fair standing in the church, and had been humbly preaching for about forty years; and neither as a slave nor since his involuntary freedom has any just cause of reproach attached to him, either in the church or from without. Justice requires that it should be recorded that he refused to go with the invading army, though urgently solicited to do so; he replied to the proposition, that if he ever was made free his liberty must come to him, as he could not conscientiously leave his master to whom he owed his services.

The church at Harris' Springs, in regular conference assembled, having called a presbytery and council from sister churches, to consider the propriety of ordaining to the gospel ministry brother Berry W. Tuggle, a freedman, to exercise his gift among those of his own race, in compliance with that request, on Friday, Dec. 19, 1870, the following brethren assembled with that church:

From Bald Rock church, Elders Isaac Hamby and Wm. D. Almond. From Beulah, brother Jas. L. Mobley. From Mt. Paran, brother H. J. Williams. From Shoal Creek, brother Wm. S. Montgomery. From Holly Springs, Eld. Wm. L. Beebe.

Elder Hamby being the regular pastor of the church, acted as Moderator in the deliberations of the council, and brother Wm. Adams, the church Clerk, was chosen to record the proceedings.

The assembled brethren having expressed their hearty approbation of the proceedings, the candidate was examined as to his call to the ministry and soundness in the faith, by Eld. Wm. D. Almond. His examination being perfectly satisfactory, he was ordained by the laying on of hands of all the presbytery, and prayer by the venerable Moderator. I then gave him a charge, reminding him of the awful solemnity of the new responsibility resting upon him, and cautioning him against becoming exalted in his own estimation, or claiming social equality with white brethren, stating plainly that while in the spiritual family of our Lord we all are brethren, yet in the relations of life the New Testament enforces the obligation of relative stations as they actually exist in society, referring to Eph. v. & vi., Col. iii. iv., &c.

The occasion was a solemn one, and I trust that the Spirit of the Lord directed each of us in all that was done. The candidate manifested the utmost humility and perfect submission to the judgment of the church and brethren. But for the inclemency of the weather doubtless many others would have been present; yet most of the brethren and several sisters of the church were there. May God grant to bless the work of the day, if in accordance with his holy will, and pardon all errors, for Jesus' sake. Amen.

WM. L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1871.

THE NEW YEAR.

THE PRESENT—THE PAST—THE FUTURE.

As we bid farewell to the receding year, we would not forget the guardian providence which has preserved us through all the perils, toils and trials through which we have been brought. We should never forget that it is because our God changes not that we are not consumed. Many millions of our race have left these earthly shoses, and gone to that destiny which awaited them since the beginning of the year which is now added to the never returning past. Not only has death in its ordinary course claimed its victims from the family of mankind, but the ravages of war and devastation occasioned by cruel and blood-thirsty men, has during the past twelve months hurried hundreds of thousands to their gory graves. We who are spared had no claim on sovereign goodness, nor are we preserved because we are by any means better than those who have perished on sanguinary fields of strife, or were called from our midst by sickness or famine; for had the Lord dealt with us according to our sins, we all must have perished; yea, we all must have sunk down into our graves without any cheering hope of life and immortality beyond the grave. What gratitude is due to God for his long-suffering and tender mercy which has followed us all our days. But not only that our mortal life has been thus extended, but above all things else, the children of God are bound to give thanks always unto God, because he hath chosen us from the beginning to salvation, through sanctification of the Spirit and belief of the truth.

"O had he not pitied the state we were in,
Our bosoms his love had ne'er felt;
We all would have lived, whould have
died too in sin,
And sunk with the load of our guilt."

Great and appalling events have transpired during the year that has just closed upon us, both in what is called the political and religious world. In the former, nations have been and still are arrayed against, and with the fierceness of demons, striving to destroy each other. Instead of beating their swords into plowshares, and their spears into pruning hooks, and applying their talents to promote the peace and welfare of mankind, their ingenuity is taxed to the uttermost to invent the most deadly and cruel implements of destruction, compared with which the ancient weapons of war were mere playthings. It is appalling to contemplate the commotion and unsettled state of nearly all the governments of the world. Empires and thrones are tottering to their fall. But not alone is this upheaving

manifest in the precarious condition of the nations, politically considered, but in the "religious world" no better state of things exist. When we speak of the "religious world," we do not mean the church of God, for she is not of the world; God has chosen her members out of the world. Christ has redeemed them from the earth, and he has made them priests and kings unto God, and they reign with Christ upon the earth, not being of it. Our Lord, who knoweth them that are his, has openly declared, "My kingdom is not of this world; else would my subjects fight that I should not be delivered to the Jews. But now is my kingdom not from hence." It is still here on the earth, or at least that portion which are still in the flesh; but if his were a temporal kingdom, his subjects, like those of all other worldly kingdoms, would fight; but his is a kingdom of peace and righteousness, and the weapons of their warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds. The world is nevertheless fearfully religious. The religion of the world was typified by that of Cain; and the apostle has said, "Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and are perished in the gain-sayings of Core." The way of Cain is seen in the invention of an altar and offerings of the earth, which God had not authorized, and which was without that living faith which Abel had, and his way to establish it was by persecution and murder. All who in the subsequent ages cherish a religion which God has not revealed, and who strive to sustain it by opposition to the religion of Christ, by persecution, proscription and murder, are going in the way of Cain. The elements of his religion were humanly devised works, false doctrine and murder. Such is the religion of the world, and of all who espouse it. The loving apostle John has said, "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 5, 6. By this infallible standard all they who know God, and are of God, are commanded to try the spirits; for many false prophets are in the world. Tried by this standard, the religion of the carnal Jews, who made void the law of God which they professed to revere, by their traditions, and vainly pretended to worship God, teaching for doctrines the commandments of men. The religion of all the pagan nations and tribes of the earth was and is the religion of the world,—it is not revealed from heaven, but has its origin in the world. Revolting as the pagan religion is, it is no better, nor is it any worse, than any other world-

ly religion. It possesses the essential elements of the way and religion of Cain, delusion and bloodshed. It is doubtful whether the human sacrifices made to their idols would suffer by comparison with the human sacrifices called for by the religion of the world which in this day claims the christian name, either papal or protestant. All will agree that the papists in the dark ages of their power excelled the pagans in the shedding of human blood; all who have faithfully observed the murderous propensity of her protestant daughters, have seen in them, wherever and whenever they have had the power, that they have always been equally intolerent and oppressive. The protestant anti-christ in our country, since the puritanic persecution of Baptists, Quakers, and other dissenters, was checked and restrained by the revolution, have been held under restraint; but never satisfied, they have been ever since the establishment of our government eager to handle and control the reins of the civil government, and at this very moment are forming alliances with other denominations, and with influential men of the world, to so change the fundamental principles of our national government, as to recognize their creeds and dogmas.

We have now on our table a Circular, signed by sixty-five names, thirty-five of which have "Rev." prefixed, together with Judges and Honorables, calling for a Convention to be held at Newburgh, "to consider such an amendment of the National Constitution as will remedy this great defect," of which they complain, "and indicate that we are a christian nation." They complain that our National Constitution "makes no acknowledgment of Almighty God," "nor of Jesus Christ," "nor of the bible," which they say is the fountain of law and good morals, as well as of religion. They suppose that the "omission" of our fathers to make constitutional provisions for Sabbaths, Schools, &c., and for the prevention of intemperance, blasphemy, impurity, or cruelty, may have been an oversight! Who that has read the early history of our country has failed to see that it was no oversight? It was a matter of grave deliberation and debate, and one of the avowed objects of the Revolution was to free us from priest-craft, as well as from king-craft. It was then argued that as no king, potentate, or legislature can answer at the bar of God for the individual responsibilities of men, that no legislation of men should be allowed to interfere between them and their God, and they on this principle did provide in the Constitution that no religious test should ever be required. To protect the people from coercive interference with the sacred rights of conscience in matters of religion, the

first Congress of the United States that ever assembled under the Constitution, was convened in the city of New York, March 4, 1789, at which time and place the following amendment to the Constitution was proposed, and submitted to the several states for their approval, and was concurred in by the states, and became a part of our National Constitution:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

What is now sought for is to so change our Constitution as to indicate that the United States "are a Christian Nation." The scriptures of truth recognize but one such nation, and that is called "A chosen generation, a royal priesthood, a holy nation, and a peculiar people." Into that nation none can enter except they be born of the water and of the Spirit, and none can ever see it except they be born again. A christian nation must be "an establishment of religion," and no law concerning it has Congress any power to make, nor have they power to "prevent the free exercise of it." A complete subversion of the wholesome provisions of our Constitution under which all classes have been protected in all their social, civil and religious rights more than eighty years, is sought by that overreaching, intolerant, puritanic, persecuting spirit of priestcraft, by converting our government into a church and state establishment.

The Hebrew nation was a theocracy, but they did not make themselves so; nor is it possible for this or any other nation to constitute themselves a theocratic nation. Every nation under heaven that has ever attempted to legislate for God has entailed oppression and distress upon the people. The king of Babylon made a decree, and published it, saying, "Therefore I make a decree, That every people, nation and language which speak anything amiss against the God of Shadrach, Meshack and Abednego, shall be cut to pieces, and their house shall be made a dung hill; because there is no other God that can deliver after this sort."—Daniel iii. 29. Did this decree make Babylon a christian nation? When that great empire passed into the hands of Darius the Median, he also sent forth a decree, saying, "I make a decree that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed."—Daniel vi. 26. Here was a recognition of the God of Daniel; but it did not make Darius a christian emperor, nor his subjects children of God. Babylon with all her legislative and imperial piety was still a type of Mystery, Babylon the Great,

The Mother of Harlots, and Abominations of the Earth."—Rev. xvii. 5.

All the European nations followed the example of Nebuchadnezzar and Darius, in their pretended recognition of God, and in assuming to be christian nations, and rivers of blood have been shed by them all in the name of religion. Truly they have all gone in the way of Cain. The Prussian king claims to have received his crown from God himself, and "to reign by right divine," and France also has long recognized God and Christ according to the established dogmas of the papal anti-christ. But their pretended piety and mocking reverence for God cannot restrain their thirst for blood. Christian nations! What a burlesque on the sacred name of christianity! Of the only existing christian nation, that over which Christ the Prince of Peace presides, it is said, "Behold how they love one another." Can this be said of Prussia and France, or of any other of the professed christian nations of the earth? Heaven and hell are not more dissimilar, or in greater opposition to each other, than are those professed christian nations, to the kingdom of our God, and of his Christ.

This side of the infernal regions of perdition, the cause, kingdom and truth of God, has no more virulent enemies than those sanctimonious hypocrites who are now engaged in sapping the foundation of our government to subserve their wicked designs to elevate themselves to a position that shall give them power to domineer over the consciences and religious rights of their fellow men.

Judging only from the present and past, our prospect for the future might awaken fearful forebodings, but the assurance which we have that the Lord God Omnipotent reigneth, affords support and consolation to all who truly trust in the living God. "They shall be as Mount Zion which cannot be moved." His wisdom directs, and his power controls all events. Under his overruling providence, the wrath of man shall praise him, and the remainder he will restrain. He has fixed the exact measure of the cup which wicked men shall fill, and beyond that limitation neither wicked men nor devils can go.

The prevalence of iniquity in the world, or in what is called the church, need not appall the saints, for in it all we see the fulfillment of prophecy. What could we think of the scriptures, if in the world the saints had no tribulation; if there come no perilous times; if evil men and seducers did not wax worse and worse?

The present day has not come unawares upon the children of the light. Relying on what God has told us in his holy word, we have long been watching the signs of the times, and we are now just as certain that victory and immortal triumph is in

store for all who fear the Lord, as we have been that in these last days should come perilous times; times in which all who will live godly in Christ Jesus shall suffer persecution. And even now "We both labor and suffer persecution because we trust in the living God." But the conflict will soon be over; Babylon shall sink like the millstone, and rise no more forever.

In reviewing the past, in contemplation of the present, and in prospect of the future, we ask the lovers of the truth, is it a time in which we should relax our zeal in contending earnestly for the faith which was once delivered to the saints? Would it be wise, now to let the "Signs of the Times," as a medium of correspondence through the columns of which all the lovers of truth can speak words of encouragement one to another, and be heard throughout our wide spread country, languish for want of seasonable support. If its circulation has ever been useful, is it not likely that the storm which is now gathering, will make it still more important? Should the powers of darkness succeed in their ambitious design to seize the reins of the secular government, it is not probable they will allow its publication to go on; but it will be soon enough to yield the ground when the time shall have fully come.

CHURCH CONSTITUTED.

LINDSIDE, Monroe Co., W. Va., Oct. 18, 1870.

BROTHER BEEBE:—Please publish in the "Signs," for the benefit of the Old School Predestinarian Baptists, the following:

The Indian Creek Church having petitioned the Indian Creek Association at her last annual session, in September last, to send a presbytery to look into and inquire after the orthodoxy of an arm of said church, in the county of Greenbriar, West Virginia, and constitute the same into a church, if thought proper, the presbytery thus appointed, who were Elders John C. Hubbard, Woodson R. Cummins and Granville Houchins, according to a previous appointment met on the 15th inst. with this little band, consisting of some eighteen members. After organizing, which was done by choosing Elder W. R. Cummins Moderator, and Eld. Granville Houchins Clerk, George W. Morgan was chosen by the members as their Foreman, to answer questions, who was questioned by Eld. J. C. Hubbard. Their Articles of Faith and Church Covenant were then presented, read by the Clerk, commented upon by Elder Hubbard, offered, and was subscribed to. A hymn suited to the occasion was then sung. Prayer by Elder Hubbard.

All things being satisfactory, the little band was pronounced as being legally constituted into a church, and called Shiloh.

W. R. CUMMINS, Mod.
GRANVILLE HOUCHINS, Clerk.

Corresponding Letters.

The Oconee Baptist association, in session with the church at Black's Creek, Madison Co., Georgia, 1870, to her sister associations, sends christian salutation.

DEAR BRETHREN:—Through the tender mercies of our God we have again been permitted to meet in peace and brotherly love. The churches have all been represented, bringing the pleasing intelligence of peace among themselves, with considerable additions to some of them, though most of them complain of coldness and barrenness. Your brotherly correspondence, by letters, minutes, and messengers, have been received with great pleasure, upon the grand principle of christian fellowship, which has been becoming more and more apparent for several years past, for we together with you, dear brethren, have realized fiery trials, which were by no means joyous; but nevertheless, have yielded the peaceable fruits of righteousness in the church of God. For while God has been redeeming Zion with judgment, and her converts with righteousness, thousands having the name of Baptists, have gone out from us that it might be made manifest that they were not of us—a place having been prepared for them, and opportunity given, they have gone after the doctrines and commandments of men, conforming to the world and its fashionable anti-christian movements. While this has been going on, God's ministers have become more bold, plain, and careful, to proclaim the doctrine of the cross of Christ, while the children of God, many of whom had been unawares led off and ensnared by the enticing, flattering words of the teachers of anti-christ, have made their escape from Babylon, or the church of anti-christ, and have come out from them and united with the church of God; while they, with those who had remained steadfast, are more established, strengthened and settled in the form of doctrine once delivered unto the Saints. O! the depths of the riches, both of wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out! The preaching, while we have been together, has been according to God's word and christian experience. Our business has been attended to in peace, without a jar, while all have seemed teachable as children, and easy to be entreated. Praise to the God of Israel for His great goodness to usward, and for the coming of your messengers, our beloved brethren.

Our next meeting, if the Lord will, is to be with the church at Rock Spring, Morgan County, 10 miles north of Madison, on Saturday before the second Sunday in October, 1871, where we hope again to enjoy your christian correspondence. The names of our messengers to you will be found in our minutes.

D. W. PATMAN, Moderator.
F. M. McLEROY, Clerk.

Marriages.

In Monroe Co., Ga., at the residence of Duncan McCowen Esq., by Eld. James Stewart, on the 20th of Oct., 1870, Eld. Thomas J. Bazemore, of Bibb Co., Ga., and Miss Alice O. McCowen, of Monroe.

Dec. 8, at the house of the bride's mother, in Loudoun Co., Va., by Eld. J. L. Purington, Mr. Joseph B. Lacey, to Miss Olivia Humphrey, both of Loudoun Co.

Nov. 9, by Eld. P. Hartwell, at the residence of the bride's father, at Marshall's Corner, Mr. Wm. H. Riley, and Miss Fannie T. Hill, daughter of David S. Hill, all of Hopewell.

Nov. 9, by the same, at the residence of the bride's father, near Hopewell, Mr. Edward L. Golden, of Lawrence, and Miss Sarah Emma VanDyke, daughter of Peter V. VanDyke, of Hopewell.

Nov. 17, by the same, at his residence, Mr. John M. Chamberlin, and Miss Sarah E. Strimple, both of Kingwood.

Dec. 1, by the same, at his residence in Hopewell, Mr. Peter J. Snook, and Miss Adelia Danbury, both of East Amwell.

Dec. 10, by the same, at his residence, Mr. Alfred D. Updyke, and Miss Sarah F. Titus, both of Hopewell.

Dec. 14, by the same, at his residence, Mr. Philemon Waters, of Hopewell, and Miss Mary Bastow, of Hightstown.

Obituary Notices.

DIED—Near Howells, N. Y., Oct. 7, 1870, **Hattie A.**, only child of Dewitt and Almada Derby, aged 3 years and 5 months.

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

M. E. D.

DEAR BROTHER BEEBE:—Please publish the death of our little daughter, **Sarah Eliza Grafton**, aged 22 months lacking three days. Her disease was supposed to be diphtheria, from which she seemed to suffer very much. We were permitted in providence to keep her until she had become very interesting, and was idolized by us all, and consequently this stroke has fallen heavily upon us. "The spirit indeed is willing, but the flesh is weak." She died Nov. 13, 1870.

Our little darling sleeps in death,
No more she breathes the vital breath;
But in the tomb she now must lie—
We no more see her sparkling eye.

No more we hear her prattling tongue,
Learning to sing the cheerful song;
For now in silence she must lay,
And mingle with her mother clay.

Our darling now has bid adieu
To all her earthly friends below;
No more her mother's tears she sees,
Nor plays around her father's knees.

Though now she lies beneath clod,
Her soul enjoys the smiles of God;
No more affliction to endure,
But reign with Christ forevermore.

Farewell, dear child, while time we trace,
We'll no more see thy smiling face;
But may we meet in heaven above,
Where all is perfect joy and love.

WM. GRAFTON.

Forest Hill, Md., Dec. 20, 1870.

DEAR BROTHER BEEBE:—It has become my painful duty to announce through your columns the death of my beloved companion, **Joseph W. Elston**, who departed this life, after a painful illness of three months, aged 82 years and 1 day. He suffered much, but bore his sufferings with christian fortitude and resignation to the will of God. He told me that he longed for the time to come when he would be with Jesus, but was willing to wait his appointed time. He received a hope in Christ, and was baptized in the fellowship of the Baptist church at

Wantage, N. J., by Eld. John Wintermote, when in his twenty-eighth year. With others he was set off from that church, to form the Orange church, N. Y., where he held his membership until he removed to Tompkins Co., N. Y., where we joined what we supposed was a Regular Baptist church, but at about this time the division took place between the Old and New, and as the church went with the new order, we withdrew from them, and finally we united with the church at Caroline, now under the pastoral care of Eld. K. Hollister, where we both held our membership at the time of his death.

I am now a poor lonesome sinner, and desire the prayers of the dear children of God.
CATHERINE ELSTON.

ELDER BEEBE:—By request of my dear uncle I send you the following obituary for publication, of my dear aunt, **Mrs. Elizabeth Utz**, wife of David Utz, who died May 8, 1870, aged nearly 62 years. She was baptized in the fellowship of the Bethel church, in this county, by Eld. Christopher Wilson, in 1828, but at the time of her death she was a member of the church at the Forks of Gun Powder, having been dismissed by letter from Bethel in 1846. Her seat was seldom vacant except by affliction. In early life she bowed her neck to the easy yoke of her Savior. She has been a great sufferer for twenty years, but in the midst of her greatest afflictions was witnessed the triumphs of that faith which overcomes the world, and makes its happy possessors more than conquerors. During all these weary years she was enabled to say, "All the days of my appointed time will I wait till my change come." As the time of her release drew near, she was not only willing but anxious to depart and be with Christ, which is far better. Her blessed Redeemer was her theme, constraining all to feel how blessed are the righteous in their death. She was blessed with her mental faculties to her last moment. She was able to select the hymns she wished sung at her funeral, the text, and the brother she wished to preach on the occasion. Elder E. Stephens preached to a large and solemn audience, from the words, "Our God is the God of salvation." Elder Underhill was present, and also made some remarks. All who were present seemed to feel that a faithful witness was gone to her inheritance in heaven. She was a subscriber to, and reader of the "Signs of the Times," and had been for many years, and often spoke of the satisfaction the perusal of it afforded her. She was the mother of ten children, nine of whom, with her bereaved husband, are still living to mourn their loss.

On the last night of her life she called her dear children to her bedside and gave them wholesome counsel and admonition, such as only a christian mother can give. As wife, mother, friend and christian, she being dead yet speaketh. Blessed, resting from her labors, her works do follow her.

Yours unworthily,

ELIZABETH SMITH.

Boone Co., Ky.

DIED—Of croup, Nov. 11, 1870, **Addie**, infant daughter of Samuel and Anna Williams, and grand-daughter of the writer, aged 1 year, 10 months and 11 days.

A few minutes before her death, as I was sitting by her side, I noticed her with her little hands folded, looking upward with a smiling countenance, as if she saw something beautiful, and this continued for as much as fifteen minutes, and then she laid herself down, and with a very pleasant smile upon her countenance fell asleep, as I believe in the arms of Jesus.

Now, we are told there is but one way to heaven, and Christ says he is the way, the truth and the life. The apostle declares that there is salvation in no other; for there is no other name under heaven given among men whereby we must be saved. And unless we are born again, born of the Spirit, we are told by the Redeemer, we cannot see the kingdom of God. But some may say, Can such a young child be born

again? Is it not as much in the power of God to produce or bring about the new birth in that child, as it was to produce the first birth?

It may be said that this child did not know good from evil. In answer, I would say that the Son of man came to seek and to save that which was lost. If infants were not lost, they could not be saved. If saved at all, salvation is of the Lord, and but one way of salvation is revealed for any of Adam's race. Our Savior says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3. Then we must all become as babes before God—humble, helpless, weak and poor, or in other words, sensible of our condition, and dependent as a child.

If it should be our happy lot to meet this child in heaven, we shall be like it, and it will be like us; and we shall all be like Christ; for it is written, We shall see him as he is, and be like him. Then we shall all be as one there.

From your poor old brother in the Lord, if one at all,

WM. WILLIAMS.

Dover, Del.

BROTHER BEEBE:—By request of the friends I send you the following obituaries for publication.

Brother **William Austin Carroll** died at his residence in Maroa, of bilious typhoid pneumonia, on Friday, May 27, 1869, aged 59 years, 6 months and 4 days. He lived an humble servant of God, and died in full assurance of faith. He and his wife were faithful members of the Regular Old School Baptist church for thirty six years. They were baptized in Kentucky by Prof. Owens, after which Alexander Campbell's doctrine was introduced, but they stood firm in the primitive faith. They moved to Missouri, and joined by letter the church there, where he served as deacon and was highly esteemed. From Missouri he moved to Macon Co., Ill., and here they both joined the New Providence church by letter, it being in DeWitt Co., and here continued in full fellowship until his death. He has left seven little children, parents, and many friends to mourn their loss, but not as they who have no hope. He was a kind husband and an affectionate parent. During his illness, he said that death had no terror. One of his favorite hymns was that which begins, "Awake, my soul, in joyful lays," &c.

He bore his affliction, which lasted ten days, with patience, having no fear of death, nor doubt of a happy immortality. He committed his family to the care of God, and warned them of the temptations of the world. His last words were in praise to God.

"Jesus, Lover of my soul,
Let me to thy bosom fly;
Thou, O Christ, art all I want,
Boundless love in thee I find."

The following is copied from his own writing: "Lord, from thee cometh victory; from thee cometh wisdom; from thee cometh virtue, righteousness and truth, and all the blessings of life, spiritual and temporal; for thine is the glory. Keep me as thy faithful servant, O Lord, and I will perpetually praise thee. Amen."

He was born near Fairfax, Va., but raised in Christian Co., Ky; was married in Logan Co., to Miss Lettie Offutt, and there they were buried in baptism. He was a firm believer in salvation by grace. On Sunday before he died, he called his wife, children and grand-children, and talked to them. He said he might not spend another Sunday with them, but if it was the Lord's will he was ready to go to receive the crown of glory which was prepared for him. He asked us not to weep for him.

He gently passed away at noonday with out a struggle, to rest in the arms of Jesus. His funeral discourse was preached by Eld. J. H. Myers, from John xix. 36, last clause, "A bone of him shall not be broken."

Your brother,

AARON WELCH.

NOTICES.

"Banner of Liberty," published weekly, in New York, will still be clubbed with the "Signs of the Times," to those who desire it. The two papers will be sent one year for three dollars, strictly in advance. Orders for the "Banner" and "Signs" together may be sent with the cash enclosed, to Gilbert Beebe, Middletown, Orange Co., N. Y., or to G. J. Beebe, Box 5887, New York City.

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I. HEWITT.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

WAVERLY, Ohio, Dec. 17, 1870.

DEAR BROTHER BEEBE:—During my absence from home I received a letter from brother C. Marrs, of Fayetteville, West Va. Brother Marrs was personally a stranger to me, but when I was at Pocatalico Association last September, I had an interview with him, and in conversation the subject of his letter was alluded to, and he renewed his request of me to give my views on the second verse of the twenty-first chapter of Revelation, through the "Signs of the Times." The text reads thus:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Dear brother Marrs, there are no subjects so important for our investigation as those which are contained in the holy scriptures, in which we learn how God designed to save the chief of sinners from endless ruin for eternal glory. Because in them the Holy Spirit hath revealed the will of our eternal Father in the purpose of his grace, through the mediation of his Son Jesus Christ that the objects of his love may obtain the salvation that God designed. Our carnal minds are so inclined to be attracted with things that are carnal and of a worldly character, and when the mind becomes filled up with such transitory things, they unfit it for those sacred and spiritual things pertaining to the kingdom of our Lord, in which the power and glory of God are displayed. A right understanding of the covenants which God made with Abraham, Isaac and Jacob, and with his Son Jesus Christ, is of considerable importance to a correct view of the truth in general. The truths of the gospel of God are often misexplained and misapplied, even by the ministers of our God, by their being too hasty and too superficial in their examination of matter so important. The subject under investigation is of that sublimity that my limited abilities prevent me from stating my views as I desire, for your investigation. For a subject so glorious in its nature, so perfectly accomplished by our Savior, and so beautiful in its designs, as it is spiritually revealed by the Holy Spirit in the gospel, that no tongue or pen can fully describe the oneness of interest the bride the Lamb's wife hath in union with her

risen Lord. Her glorious interest is founded in the sovereign will of God, and not merely in his infinite nature. He would have remained the just and holy God without becoming the Father of his beloved people in his Son Jesus Christ, according to the good pleasure of his will.—Eph. i. 3-5. The bride's interest is recorded in heaven by the sacred three, the Father, the Word, and the Holy Ghost, and these three are one, in nature, in power, and in glory; but not three natures! I wish you to duly consider this text as recorded in 1 John v. 7. It is often misquoted by the brethren, although I think not designedly, but from inattention to the sacred record. Our adorable Redeemer is but one person, though he possesses two natures, and by so being constituted, he becomes the only begotten Son of the Father in truth and love, and received all grace and blessings from his Father for the chosen seed, and was so qualified to execute his Father's will in his Mediatorial office, of the everlasting covenant ordered in all things and sure, according to the promise. When the fulness of the time was come, God sent forth his Son from heaven, to confirm the promise made unto the fathers. And for this purpose he was manifested as the Son of man, by taking a body prepared for him, by the marvelous conception of the virgin Mary, which she conceived under the influence of the Holy Ghost.

"I John saw the holy city, New Jerusalem, coming down from God out of heaven." It is not my intention to notice the views entertained by various brethren respecting the signification of these words, but to express my own to you. The introduction of what John saw, and of what he was to do, is very expressive, by the order in which it was conveyed to John. God gave the revelation to his Son, to shew unto his servants the things which must shortly come to pass; and Jesus Christ sent and signified the same by his angel unto his servant John. The phrase, "his servants," I think refers to all God's ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. Also see 2 Cor. iv. 1-7, vi. 4, Eph. iii. 7, & Rom. xv. 16. The visions which John saw were brilliant in their nature, while awful in their characters. The Lord's prophets were indulged with visions for extraordinary purposes; so I

think was John, for he declares, "I was in the spirit on the Lord's day, and heard behind me a great voice of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the seven churches which are in Asia." From this I infer that John did not see, literally, with his natural eyes, the things he symbolically describes; therefore he represents them by allegories. The words, holy city, Jerusalem, and Zion, bear a similar import when spoken of the house of Israel. These places the Jews held with profound reverence and sacred awe, in the name of their great Jehovah; yet these places were distinguished one from the other in the order of their worship. Jerusalem God ordained to be the place where the chosen tribes of Israel should worship him, and not Jericho. The holy city, in which the laws and ordinances of Jehovah were read and enforced by the rulers of Jerusalem for the people's observance, all of which God made known to his people by Moses. Hence the book in which he recorded them is called the book of the covenant.—Ex. xxiv. 3-8, and xx. 1-17. This covenant must be considered as external and internal. As external, it pertained to all the natural seed of Abraham, Isaac and Jacob, and hath its precepts, promises and threatenings adapted to their peculiar circumstances as a nation in covenant with God, and chief Magistrate. There was no promise of heaven for their obedience, nor threatenings of eternal death for their disobedience; but with famine, pestilence, captivity, and death by the sword of their enemies. As the seed of Adam, they remained accountable as other men in regard to a future state. As internal, it belonged to the spiritual believer only. The ceremonial law was the godly Jew's gospel, in which the Messiah was daily shadowed forth, in a surprising diversity of typical persons and things. Zion embraced the whole house of Israel, in which Jehovah appeared over the mercy seat in the glory of his power, which was emblematic of the Lord Jesus Christ. See Psalms cxxii., cxvi. 18, 19, cxlvii. 12, 13, cxxxvii. 5, 6, and lxxiii. 1, 2. I have remarked of the importance of understanding the covenants, and it is equally so to know when and how they were fulfilled. The covenant of circumcision was given to Abra-

ham and his seed for a sign that God would give to his seed the land of promise, after their serving in bondage in the land of Egypt four hundred years. All these things have come to pass, and vanished away to give place for the New Jerusalem coming down from God out of heaven. The Jew, before he could partake of the privilege of citizenship in the old Jerusalem, must be circumcised in the flesh. The sinner saved by grace, before he can partake of the blessings in the New Jerusalem, must give the evidence that he is circumcised in heart by the handwriting of God; for he is not a christian who is one merely by profession; neither is that baptism, though by immersion, if the subject be without the spirit of life. But he is a christian that is one inwardly, in the spirit, and not in the letter, whose praise is not of men but of God. Then, it appears from this, for a sinner to have a saving knowledge of the gospel, he does believe that what the Father of our Lord Jesus Christ required, his beloved Son performed, and the Holy Spirit attested in his mind. So again, what the Father promised conditionally, the Son acquired meritoriously, and the Holy Spirit applies effectually.—John xvii. 4, xix. 30, xvi. 13-15, and Heb. x. 17. These truths agree to the truths which are in the new covenant, and are developed by the New Jerusalem coming down from God out of heaven, through the ministrations of the Spirit. God as a Father hath so loved his children as to amply provide for their prosperity and peace in his only begotten Son Jesus Christ. And he doth so qualify his ministers of the New Testament to feed them with knowledge and understanding, according to the mystery of his will. All things are theirs, whether the promises of God, or the ministers of the Spirit, or the world, or life, or death, or things present, or things to come; all are theirs, and they are Christ's, and Christ is God's. Therefore, my brother, have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. According to the fulness of

times, God hath been pleased that the dispensation of the gospel should be preached by his appointed servants, in agreement with the good pleasure of his will, though diversly administered by them, for instance, the ministry of John, the ministry of Jesus Christ, and the ministry of the two inspired apostles. If we compare each dispensation, one with the other, we shall find that it was the design of God to have his will perfected in his Son Jesus Christ, and only in him. Paul and Peter were the only two authorized apostles after Jesus was glorified, and their ministry was designated by Jesus Christ himself.—Acts x. 11-16, xxvi. 16-18, and Gal. ii. 7, 8. John the Baptist was sent from God to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. By his preaching the baptism of repentance for remission of sins, if his hearers received his ministry, and were baptized with his baptism, it only would prepare their minds for the reception of the ministry of Jesus Christ, except they were subjects of the grace of life. A man can receive nothing except it be given him from heaven. I am not the Christ, said John, but I am sent before him. He that hath the bride is the Bridegroom. He must increase, but I must decrease. This saying, I think, refers to their ministry of the kingdom of heaven.—Matt. xiii. 38. Jesus describes Nathaniel to be an Israelite indeed, in whom is no guile. When Jesus declared this, he was astonished, and said, Whence knowest thou me? Jesus answered, Before Philip called thee, when thou wast under the fig-tree, I saw thee. When he heard this, the spirit of life constrained him to confess that Jesus was the Son of God, the King of Israel. Jesus answered, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. This striking incident demands our serious attention; but my paper will not allow me to amplify on this scripture, but compare it with the following scriptures: John vii. 38, 39, xiv. 12, 1 Peter i. 3-5, Phil. iii. 10, Heb. xiii. 20, 21, and Rom. i. 3, 4. I will just notice for your consideration the remarkable visions that Peter and Paul saw, Acts x. 11-16, 2 Cor. xii. 1-10, and Eph. iii. 1-10. Neither Paul nor Peter dare utter such things as they saw, if God had not revealed such unto them for a special purpose. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." What John saw come down from God out of heaven, was revealed to God's servants through Jesus Christ our

Lord, by the spirit of grace, which qualifies them to bear testimony to the truth of God. These revelations corroborate the fact of that saying of Jesus to Nathaniel. The holy city, New Jerusalem, are nouns in the same case in opposition. The holy city is compared to a bride's residence adorned for her husband. The city is enclosed by walls and gates, and the glory of God lightens it, and the Lamb is the light of it. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murders, and idolators, and whosoever loveth and maketh a lie. Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge. The marriage bond is sacred; it is of God ordained, whether we consider it to be fleshly or spiritually; in either case, the whoremonger and the adulterer God will judge all such offenders by his fiery ordeal.

The church of God as viewed in different respects. It is comprehended under different names in the word of God. It is called the bride, the Lamb's wife. It is named Christ.—1 Cor. xii. 12. The city of God, Jerusalem above, which is the mother of us us. And many other names, too numerous to mention. A marriage bond is entered into by each party, in mutual consent. If this be not the case, the two are not one flesh; for when true love does not exist in the affections of the parties, confidential fellowship is not the true element in which they dwell, but only so formed for convenient circumstances. A prince may have married his menial servant, how low soever she might have been in rank or character, from her family connection; yet by her marriage to her prince, her character and condition are changed by the conjugal union; for now she has rights, in dignity, riches and honors, in the name of her prince. Her former condition as a servant she has renounced, and actually possesses another name, and would consider it uncourtly for her attendants to refer to her former circumstances. If this statement be true respecting a marriage union, for the two who are joined together to be one flesh in the sight of God and man, then what must it be for a sinner to be thus united to Christ? The scripture under investigation presents a spiritual marriage with the Lamb of God, and that marriage completed. Therefore the sinner and his Savior are one, in name, in dignity, and in riches. Also it shows that the bride has her ability from her husband to maintain her dignity as his bride. For her to think otherwise, would imply that she was fearful he was not able to maintain her dignity which her station requires. Her life she

has derived from her Lord, who is her Head and fullness, wherewith every member of his body is to be engaged in devotion for his pleasure, in decency and in order. She is to present herself with her Lord in his courts; for as her Lord is, so is she in this world. The appearance of the Son of God in his glory among his churches, is not like unto the appearance of a man despised and rejected, a man of sorrow and acquainted with grief, but as a Prince of the kings of the earth, and as a King clothed with majesty and glory, and with great power, for the protection of his right in the enjoyment of his bride.

In the fifth chapter of Solomon's song, we have an affecting incident recorded of a member of the bride, the Lamb's wife. Her Husband comes to notify her that all things are prepared for her entertainment; but she is asleep; her Husband's voice awakens her; she arises from her slumber, and is surprised at her condition; for she hath put off her coat. She says, "I have washed my feet, how shall I defile them? The watchmen smote me, they have taken away my vail, and have exposed me. I charge you, O daughters of Jerusalem, if ye find my Beloved, tell him I am sick of love. What is thy Beloved more than another's beloved, that thou dost so charge us? Then she answers from her experimental knowledge of him, by describing his beauty, sweetness, and comeliness of his graces, in his love to her as a member of his bride. I could enlarge this paragraph by naming the condition of some members of the bride, but I will forbear.

For us to have a secret interest in Christ, by virtue of the electing love of God before the world began, is one thing, and to have that interest manifested in us, as sinners, by the operation of the Eternal Spirit, is another thing; because many are called but few chosen through the sanctification of the Spirit and belief of the truth. It is as necessary that we should know when we were joined to the Lord by one spirit, as it was for the princess to know when she was joined to her prince in lawful marriage; for if she could not prove that, how could she claim the right to call the prince her husband? So likewise in a spiritual sense, for every member of the bride, the Lamb's wife. The interest of the Lamb's wife was always secured in the Son of God from the beginning, but she could not enjoy that interest before she was born of God; when she is born of the Spirit of life, then she realizes what the love of God is, by what God hath made his Son to be for her. First, wisdom, to make her wise in the mysteries of her heavenly Father's grace. Second, righteousness, that the equitable law of God shall pronounce her innocent. Third, sanctification, that

from the unction received of the fullness of her Sanctifier. Fourth, redemption, that the purchase of her body from death and the grave, for it to be glorified like unto her glorified Lord's. From the knowledge of these things the secret emotions of her mind, under the operation of the Holy Spirit, moves her to submit to the holy ordinance of baptism, which signifies the marriage ceremony between her Lord and herself.—1 Cor. xii. 13, Matt. xxii. 11-14. I think we should always consider in administering the holy ordinance of baptism, that it signifies the sacred ceremony of the marriage contract between the sinner saved and Jesus his Savior, in conjunction with the love of the Father, the blood of his Son, and the power of the Holy Ghost. By this belief the saved sinner has avowed to have been saved by grace; and having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, his name is changed from a sinner to a saint of God.—1 Cor. i. 2. Paul said, God hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, [in us] and hath brought life and immortality to light through the gospel.—2 Tim. i. 9-14. From this I infer that God, the Father of our Lord Jesus Christ, constituted him to be his First Begotten Son, heir of all things, and appointed him to be the Head, Root, and Representative of his predestinated family.—Heb. i. 1-12, Rev. v. 5, xxii. 16, Eph. ii. 6, iv. 15, v. 23, i. 3-6, Col. iii. 10. Adam and Christ were constituted by the eternal God to be the head of their respective seeds. By each he designed to display his justice, wisdom, power and glory; and they are called God's sons. Each is to be considered distinct in his nature, and both represented in their headships the wisdom and the perfection of God in their respective spheres. In the creation of this lower world, Adam was made of the dust of the earth, and the life was breathed into his nostrils to qualify him for the services of his Maker; and what he possessed in his innocency his progeny possessed in him; but when he transgressed the law of his Maker, he forfeited that life, and it departed from him, and he died, so as to become unfit for his Maker's services, and all his seed became in like condition.

As Christ hath in all things the pre-eminence, he had his standing in God, in unison with the eternal Word, and by such union Christ is God's only begotten Son, and so actually existed from the beginning, and above law, as one brought up with God; and he always existed as the Head, the fullness, and the image of

God's foreknown and beloved people. "For it pleased the Father that in him should all fullness dwell." By Christ as the Son of God all things were made and upheld; for without him was not any thing made that was made.—John i. 4. To affirm, as some professors do, that Christ did not exist actually with the Father as the ordained Head of God's predestinated people, until he was born of the virgin Mary, is saying things contrary to the word of God. The question to be considered is, What life and immortality is brought to light through the gospel? Does it exist as the Root in any other person than the Son of God? Does the Father or the Son possess it? Does the bride of the Lamb or the highest angel in heaven possess it without being united to him who is the only Head of life to his bride? The Lord of glory only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen, nor can seen; to whom be honor and power everlasting. Amen. Jesus said to the Jews, "No man can come to me, except it were given him of my Father. What is this but saying, Except my Father give you life immortal, you cannot come to me? But his Father does give it to the objects of his love, and in due time they come to their exalted Lord, under the guidance of the Holy Spirit, that they may be where their Lord is, to behold his glory,—John xvii. 24. The bride is highly exalted to be one with her Lord in life and glory. The bride is provided with such brilliant robes that their beauty exceeds all others. Yet some of her members are so fearful and so dilatory in putting on these robes of righteousness, because of their splendor, therefore they cannot enter into the Lord's courts, in which appears the beauty of holiness. Paul says to Titus, "But speak thou the things that become sound doctrine." If the sinner hath put on the Lord Jesus by baptism, he has by that avowed publicly to be married to Christ, and hath become a member of the body, the Lamb's wife. He is now no longer a servant, but a son; and if a son, then an heir of God through Christ. He hath confessed his guilt before God as a violator of his law. He hath received pardon through the atoning blood and righteousness of the Son of God, and now being made free from sin, and become a servant to God, he has his fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. The favor thus shown unto such a sinner brings him under obligations to serve his Lord in newness of life, and to be dwelling in the holy city, to be engaged for its order and peace. He hath become a new creature, from the fact of being the subject of spiritual life, of which Christ is the Root,

and by its fruits he is known as a saint of God and an heir of eternal glory. For without the fruits of the Spirit of life he cannot be identified as a member of the bride, the Lamb's wife. The prince that married his menial servant expected her, when she became his wife, to attend with him at his courts, as his princess, on the day of his reception of kings, ambassadors, and his counsellors, with their ladies. Should the princess be absent on such occasion, without just cause? and that could not be without the knowledge of the prince. This would perplex his mind, and cause embarrassment to his courtiers, as there is no princess to receive their ladies. The prince would be anxious to know the cause of her absence on such occasion. When he ascertains from herself that it was only her unworthiness that prevented her from attending, for she felt so wretched, so poor, so degraded, by being connected with a family that were so low in character, and despised, and despised by the princes of the court. Would such an excuse justify her for so doing? Certainly not, because by so doing she distrusts the fidelity of her prince, and undervalues her obligation to her marriage vow, which are evidences that she does not really estimate truly the honor and dignity conferred upon her by the prince. The bride, in her spiritual formation, is under the influence of the Holy Spirit, and can never forsake her Lord, because she is joined to him by one Spirit; and this Spirit of life cannot sin. But while her members dwell in a fleshly and depraved body of sin and death, they are liable to be governed by that fleshly and corrupt nature. But the bride, the Lamb's wife, should be attentive to watch their movements, and to cleanse herself from all filthiness of the flesh and spirit, and if she observe them intruding upon her spiritual liberties, she should look to her Lord for grace, that she may crucify them, and not permit them to interfere with her duties in spiritual life.—2 Cor. vii. 1, Rom. vi. 18, Psa. lvi. 13. I will endeavor to explain, by stating, first, God imparts to the sinner's mind the principle of spiritual life, instantaneously, by the Holy Ghost, of which Christ is the Root. Second, God operates in his mind by the principle; and thirdly, the new born soul acts spiritually towards God under his actuating power. In this way, I think, from my own experience, and by the word of God. The Lord set apart him that is godly for himself.—Psa. iv. 3, Tit. ii. 13, 14, James i. 21, 22. The ministers of Jesus Christ are the stewards of the mysteries of God; and it is required of stewards that a man be found faithful. Jesus Christ did not commission his ministers to grant indulgences, neither to the saint or sinner. The sinner is to be told of

his ungodly condition as he stands before a holy God who knoweth the intents of the mind of every creature. The saint is to be cautioned to refrain from every thing that would mar the fellowship, the beauty, and the peace of the bride, the Lamb's wife, and what he must be to give evidence that he is a member of the bride, the church of the living God. For the believer in Jesus to have any undue connection with worldly persons and things, such believer dishonors his Lord, and prevents such from abiding in him, what may be soever his profession. For without the spirit of love, he is but sounding brass or a tinkling symbol.—John xv. 6, and 1 Cor. xiii. 1. God hath given to them that love him the spirit of faith and a sound mind, to overcome the world, the flesh and the devil; and while they have the transcript of the words of faith before them, and the original copy in their hearts, who should deter them from their duty?

The appearance of the Son of God in the midst of his church, always has, and does have even now, the tendency to impress the mind of the saint with solemnity and secret awe, by humbling the proud heart, and exposing his carnal mind for engaging in worldly things. For the saint of God sees then how vile and unclean his human nature is, and as John, he becomes as a dead man before the Almighty God, at the appearing of the Son of God in his glorious grace and power. John describes the glory of the Son of God in the midst of the seven golden candlesticks, like unto the Son of man, that was their Redeemer, their righteousness and their strength. How descriptive is this of his holy character which he sustains now by the Spirit of holiness, being raised from the dead, and declared to be the Son of God with power, for the dignity and protection of his bride.—Isa. lxi. 10. By his holy name, by his divine authority, the Son of God exercises his right in love over his bride, for her to obey the laws of his kingdom.

What John saw and heard, he was to write in a book, concerning the condition of the churches in their different locations, for the warning of the saints, to escape the judgments of Almighty God. The Son of God saw many things done by his saints which were commendable, while other things which they did he disapproved, and told them to repent; and so he does now, by the same spirit of authority. This special book in which John was to write, was for a special purpose to them whose names were written in the Lamb's book of life. And in this special book God Almighty notified his saints of the judgments that should befall all religious professors whose names are not found written in the Lamb's book of life. The

churches should duly consider that human nature is universally depraved. The human nature of the saint is as depraved as the sinner's. The sinner may put on a form of godliness, without his nature being changed—I mean the spirit of the mind. His character may be changed by his profession, and it be esteemed among men, yet in the sight of God it is despised. Then how circum-spect should the saints walk by faith; for the churches cannot deceive their King. For he says to all his churches, "They shall know that I am he that searcheth the reins and heart, to give unto every one of you according to your works." The Son of God in his glorious appearing to the churches did not say to them, Thou art my bride, my love, my dove, my undefiled one; yet by vital union they are one with himself; but this can be only manifested by the spirit and life of faith. It is true that the church of God is complete in Christ as her living Head, by the sovereign will of God; but in her militant state it is not so with her, because he has to live now by faith, under the guiding and teaching of the Holy Spirit. If the churches were perfect in knowledge as Christ is, then there would be no need for the ministers of the Spirit to teach them all things. Paul says, "By whom we have received grace and apostleship, [from Christ, now at the right hand of God] for obedience to the faith among all nations for his name. Among whom are ye called of Jesus Christ."—Rom. i. 5, 6. Consider also the words of the Lord Jesus to Paul after he had ascended into glory. "Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."—Acts xxvi. 16—18. "Wherefore I am made a minister according to the dispensation of God which is given to me, for you to fulfill the word of God. Even the mystery that hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery, which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working who worketh in me mightily."—Col. i. 25—29. It is surprisingly strange to me, in the face of these scriptures, that the

saints of God should be so tardy and so reluctant in attending and supporting the ministry of the gospel. They act now as if they have no need of the gospel ministry, and were perfectly in possession of all fullness of God. The ministers of God are responsible to their Lord for how they discharge their ministerial function. "Lift up your eyes and behold: where is the flock that was given thee, thy beautiful flock?" "My people are destroyed for lack of knowledge."—Jer. xiii. 20, Hosea iv. 6, Heb. xiii. 17. Are the ministers of the gospel independent of the law and the testimony of their God? Certainly not. For the testimony of Jesus is the spirit of prophecy. Neither are the churches exempt from their responsibility for neglect of upholding and maintaining the gospel ministry. Jesus, as the King of his kingdom, is not slumbering, if we are. He says to the church at Laodicia, "I know thy works, that thou art neither cold nor hot: so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Such an expression as this would be unbecoming a husband to his wife, unless her offence had been so reproachful as to demand such a censure so disrespectful.

Then, my brother, God hath declared in his word that the justified sinner shall live by faith; for being born again, he hath that spiritual perception to know what that faith is. Thereby he walks in the spirit, by having the Spirit of Christ in him, and lives as a new creature to the glory of God his heavenly Father. These blessings are the crown of life to the man of faith, and his Lord says to him, "Hold that which thou hast, until I come, that no man take thy crown. Him that overcometh the snares of the flesh and the temptations of the devil, I will make him as a pillar in the temple of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name, that I give only to my bride, New Jerusalem, wherein is my name known; for in me shall she dwell forever. The words, bride, Lamb's wife, holy city, New Jerusalem, hidden manna, living water of life, are only figures used to impress on the mind the grandeur of the relationship existing between the Lord and his church, with the degrees of power thereof, and the splendid quality of those things which these figures present unto us. These blessings thus represented to us by figures, can only be received and enjoyed by faith; for the faith that God gives to his saints is the substance of things hoped for, which arises from that inwrought persuasion in the mind of the believer by the Holy Ghost. These figures are only illustrative of supernatural and

glorious things which God hath prepared for them that love him. The believer, to give evidence of those blessings which God the Father gave to his Son before the world began, for his chosen people, is believing the truth of the gospel; but merely believing these things are given to the saints, does not make them his, without faith to possess and enjoy them. John declares that he saw the Son of God like unto the Son of man in the midst of the seven golden candlesticks, 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, 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. And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the sun shining in his strength. This glorious representation of the King of saints strikes my mind with sacred awe, while reflecting on the solemn responsibilities of a minister of God in the midst of the church of Jesus Christ. The Lord says, "I hold him in my right hand." For what purpose? To watch my church, of which he is my overseer, for her peace, for the purity of my doctrine, and for her conformity to my laws and ordinances, as her King. These things the church and her minister must attend to, or else she has no claim to the privileges of the bride, the Lamb's wife. "I Jesus testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19.

Thus I have written in compliance with your request. It remains now with you to examine and compare it with the word of God, to ascertain whether the sentiments herein contained be true or false. I believe it is expedient for a saint of God to enter into the city of holiness before he can pass his judgment correctly of what is contained therein. David said, "Lord, thou wilt shew me the path of life: in thy presence is fullness of joy, and at thy right hand are pleasures for evermore. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life, in thy light shall we see light."—Psa. xvi. 11, & xxxvi. 8, 9. Do not be fearful, my brother, to enter the city because the gate is strait and the way narrow. The Lord hath commanded imperatively

his disciples to enter in at the strait gate. Then, to enter into the city, self must be denied, our natural propensities must be crucified, and all undue weights of the world must be laid aside, and our minds clothed with humility. For by these means God teaches his saints. Yea, he hath loved his people: all his saints are in his hand; and they sat down at his feet, and every one shall receive of his words, and shall be taught of the Lord, and great shall be the peace of his children.

Moreover, let the word of God only direct you, looking to the Holy Spirit to be your teacher, believing in the promises of your living Lord as the living way to your heavenly Father. Then you will receive the joys and the honor to dwell in the city of holiness, and abide there as a member of the bride, the Lamb's wife. Farewell.

I remain yours in the hope of eternal life,

JAMES JANEWAY.

MACOMB, ILL., Dec. 21, 1870.

BROTHER BEEBE:—Brother D. Garrison, of Wick, W. Va., has requested my views through the "Signs of the Times," on Rom. v. 7, and by your permission I shall attempt to comply with his request. The passage referred to reads as follows: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die."

I do not know what difficulty brother Garrison discovers in this text, or whether any, and I presume that I could say but little on this single verse that would edify him or any one else; but by connecting the 7th with the 6th and 8th verses, we have presented before us a theme sufficient to burden the tongues of redeemed sinners throughout time and eternity.

The apostle in this immediate connection seems to be contrasting the love of God with mortal love, or the love of men, and in doing so he not only shows the infinite, gracious, eternal and unmerited nature of the one, and the finite and selfish nature of the other, but by contrast more forcibly and clearly exhibits the superiority and glory of the love of God. Inspiration in all ages of the world has used the strongest figures in the fields of nature, the brightest colors known in creation, and the strongest human ties and passions, to represent the love of God to sinners; but each and all these finite and created things have utterly failed to adequately represent or set forth the sovereign, eternal, immutable, almighty and unmerited love of God in Christ Jesus to sinners lost. Such is the slowness of our hearts to believe what our Redeemer tells us, to rely on the promise he gives us, that he confirms the promise by the oath of his holiness, that the

Leirs of promise might have a strong consolation. But knowing our weakness and infirmity, and forgetfulness and want of understanding, he says, "Come, and let us reason together;" as though a father was talking to his children in the most familiar and affectionate manner. "As a father pitieth his children, so the Lord pitieth them that fear him.—Psa. ciii. 13. And again, "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matt. vii. 11. But a stronger cord of human love than even that of a father's is brought in contrast with the love of God: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" This is not possible under ordinary circumstances, yet it is possible she may forget the offspring of her body under some trying and shocking occurrence in her life. "Yea, they may forget, yet will I not forget thee."—Isa. xlix. 15. So we see the strong ties of the love of a father and mother, and elsewhere in inspiration the love of the husband and the wife, and all the other natural relations, brought forward to assist the enlightened understanding to comprehend the nature of the love of God, and yet the figures all fail, utterly fail to represent and properly set forth the breadth, and length, and depth, and height of the love of Christ which passeth knowledge.

The apostle in the connection under consideration admits that human nature may, possibly, but scarcely be so cultivated, and rise so far above the common level of our fallen and selfish race, that, either from love to or respect for a good man, some would even dare to die, though it was hardly possible that any could be found who so highly esteemed righteousness as to be induced to risk or to give his life for a righteous man, who had nothing more endearing about him than this trait of character. The cases are few and far between in the history of the world, where one man has voluntarily given his own life a sacrifice for his friend, whom he esteemed for the goodness or nobleness of his nature more highly than he did his own life; and Paul knowing that such a case was a phenomenon in human life, presents this extreme instance of human love as one of the strongest and boldest figures of the love of Christ. But in supposing that some man might be found to give his life for his fellow man in some extreme cases of attachment and love, the apostle presents the case in such a manner as to make the contrast between even this extreme case of human love, and that of the love of God very clear and very great. In the case of this human love and attachment, and the sacrifice he is ad-

mitted to make for his fellow man's goodness is seen and acknowledged in the object loved; and, indeed, perhaps every noble, refined, endearing and lovely attribute of cultivated nature, every thing excellent and worthy must be admitted to adorn the man before his fellow man could be supposed to be willing to die for him. Yet Paul admits that with the strongest possible inducements only a man may, peradventure, be found who would die for another, that such instances of disinterested love and extreme attachment are shown toward a good man only. The apostle does not present the love of God or of Christ as a parallel to this human love, or as being like it, but on the contrary, as a contrast with it.

"When we were without strength, in due time Christ died for the ungodly."—Verse 6. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Verse 8. Here the love of God embraces sinners, who are ungodly, without strength, (where is the power of free will?) and, indeed, absolutely destitute of any merit before God.

The grace of God, as manifested in his love to sinners, does not recognize a single quality or trait in them of worthiness, either in the head, heart or life, no natural goodness as an inducement to influence him to love or to extend mercy. Hence inspired writers speak of the love of God as being everlasting toward the people of his choice, sovereign and free in its nature, and has for its objects Christ and his people. Christ dying for the ungodly, for transgressors and enemies, is a manifestation of the love of God, and a display of his free, rich, reigning and sovereign grace to them that are lost. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him."—1 John iv. 9. "But God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ."—Eph. ii. 4, 5. The love of God in Christ Jesus to sinners who have deserved only the wrath of God, and banishment from his presence and from the glory of his power, is certainly the sweetest theme that the hearts of redeemed sinners ever contemplated; the most hallowed flame that ever burned on the altar of human hearts; the richest note ever lisped by mortal tongues, and the most unfathomable ocean ever explored by angels or sounded by men.

"Angelic minds cannot explore
This deep unfathomed sea;
'Tis void of bottom, brim or shore,
And lost in Deity!"

Love, grace, mercy and peace, are sweet words to the child of God, and are household jewels in the family of Christ; and knowing that all these rich pearls, and jewels, and graces

are treasured up in Christ, and flow to them through Christ, they esteem him the chiefest among ten thousand.

"Christ died for the ungodly." No wonder, brother Garrison, that Paul would know nothing but Christ, crucified, risen and exalted, as a theme to preach. "Who is he that condemneth? It is Christ that died." This is the only plea of the trembling and tempted lambs of Jesus. When all other pleas for justification fail, and all the human merit and self-righteousness of deluded souls are swept away, like chaff before the wind, this plea, "Christ died for the ungodly," will prevail against the claims of the inflexible law, and demands of inexorable justice. On this Rock the weary mariner may stand and challenge all the storms of life, and under its shadow the weary may find rest.

"Rock of Ages, shelter me,
Let me hide myself in thee."

I. N. VANMEIER.

OPELIKA, Ala., Dec. 26, 1870.

"It is impossible but that offences will come; but wo unto him through whom they come. It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones."—Luke xvii. 1, 2.

BELOVED BROTHER BEEBE:—An esteemed young friend, W. F. Hargroves, of Minden, Louisiana, requests me by private letter to give my views through the "Signs" on the above text, and also on the fourth verse of Jude. Much interest as I once took in writing, I have some misgivings of late whether it is my duty or not. Several reasons could be given, but for the present let it suffice to say that opportunity is seldom afforded, and when I attempt to write it is rather a task than a delight. This, in some degree, is doubtless owing to continued infirmity, and a deep sense of my entire insufficiency to expound the scriptures. The Spirit of the Lord alone must search out and reveal the "deep things of God," and the "Spirit of truth" must guide both the writer and the reader into all truth, else our labor will but darken counsel by words without knowledge.

Trusting therefore that a measure of that Spirit may be given by him from whom comes every good and perfect gift, I will attempt to write a few thoughts respecting the above text, and submit them to your disposal, to publish or not as you may think proper.

The text is the language of Jesus Christ to his disciples, and as the certainty of offences coming is the chief feature of the text, let us examine carefully what constitutes an offence. Anything to be considered an offence must be a violation of some rule or law which is established or set up as a standard of right. In the absence of this there can be no

transgression. "Sin is not imputed where there is no law."—Rom. v. 13. Of all the offences charged against the Gentile nations before the coming of Christ into the world, or before the gospel dispensation, for their sins against the law of nature, they never were charged with the sin of Sabbath-breaking, neither of the seventh day, nor the seventh year, nor were they charged with neglecting circumcision, the passover, or new moon feasts, the feast of tabernacles, the offering of daily sacrifices, or for intermarrying among any nation, for the reason that these ceremonies which were specially enjoined upon the Jewish nation alone, had no bearing whatever upon the conduct of any other nation under heaven. Consequently the utter neglect of these ceremonies was no offence or sin to the Gentile nations, while the same neglect on the part of the Jews was an offence or sin against God, their King and Lawgiver, and subjected them to heavy penalties, and even to death itself. But while in this respect there is a difference, and the same act of one is an offence, and of another it is not, there is one great offence in which all men every where and of every age or dispensation of the world are alike involved, because the law that was given as a standard has a bearing alike upon all men. This is the first law given to man, and the only law the penalty of which extends beyond the boundary of this time world. The violation of any other given law and the penalty must end with the earthly career of man, but not so with original sin. No law ever given to man to regulate his conduct in practical life, or in any of the relations of life, even if such laws were strictly observed and punctually obeyed, could release him from the reigning power and dominion of eternal death to which the first and original sin consigns every fallen son and daughter of Adam. The violation of this first law given to man is called an "offence" by the apostle of Christ, and through this one offence of one man, Adam, many are dead, in the eye of the law that expressly prohibited the act, and death reigns, and no provision is made in this law, nor by any subsequent law, whereby man can release himself from the reigning power and dominion of sin, the magnitude of which is determined by the holiness, perfections and justice of that holy law which has emanated from a holy and righteous God. "By the offence of one, judgment came upon all men to condemnation," and the law of Moses entered that the original offence might abound, or in other words, that its enormity and heinous nature might be made more manifest.—Rom. v. 15-20. Long before the law was given by Moses to national Israel, the Lord himself declared that the wickedness of man was great upon the earth, and that every imagination of

the thought of his heart was only evil continually, and that all flesh had corrupted his way upon the earth.—Gen. vi. 12. But in the absence of any given law which should regulate and take cognizance of every act of man's life, this original offence, this increased wickedness, this general corruption of all flesh could not abound or be made so abundantly manifest. An apostle hath said, "I had [not known] lust except the law had said, Thou shalt not covet." Rom. vii. Yet this principle of lust was as much in man before that prohibitory law was given, as it ever has been since, but it was not made so manifest. The law therefore is the standard of right, and any principle of our nature or act of our life that comes not up to that standard, is an offence; and so long as the law of God is holy, just and good, and man is unholy, unjust, and vile, it is "impossible but that offences must come." There is no congeniality of principle nor affinity of nature between the law of God and the carnal mind of man. That mind is enmity to God, not subject to his law, neither indeed can be. See Rom. viii. 7. Man in his present natural state, no matter what his natural or acquired abilities may be, nor how shrewd or wise he may be in the wisdom of the world, has no other mind in things pertaining to God and eternal salvation, but a carnal mind; and it being nothing but enmity to God, cannot love God, nor his law, nor his Son Jesus Christ, nor honor his authority in his gospel kingdom, or church of the living God.

It is true that man is a boasting, proud and self-conceited creature, vainly supposing that he has abilities and merit before God sufficient to secure many good things to himself, even eternal salvation itself, by works of righteousness which he vainly fancies he is able to perform; and as the Most High God is long-suffering, slow to anger and of great mercy, he graciously selects a whole nation of men, numerous as the stars of heaven for multitude, but no better than any others of Adam's progeny, in their nature men of like passions with all others, and separates them by special laws and special providences, even from contact, or the example and influence of other nations, giving them good laws to regulate every act and duty of life, by the obeying of which they secured the highest earthly blessings, or by disobedience they forfeited all, and subjected themselves to every curse provided in the law. See Deut. xxviii. But there is no "eternal redemption" nor eternal life promised as a blessing or reward of obedience to this law, nor eternal misery or death for disobedience. Its provisions pertained to time, or temporal things, and also had a "shadow of good things to come," which should be accomplished and fulfilled by

Jesus Christ. Under this wholesome government man was placed, as if to see what he is capable of securing to himself by his personal obedience. What is the result? He forfeits all and becomes more corrupt and abominable than even the heathen nations. Repeatedly revolting, and repeatedly being delivered from distress, had no tendency to soften their hearts, or change the bent of their carnal mind. "Offences came" continually against the law under which they served, and they proved themselves incapable of securing the smallest earthly blessing, on the ground of their personal obedience. They proved conclusively that every imagination of the thought of the heart was only evil continually. Death reigned, sin had dominion, the offence abounded, "All flesh has corrupted his way upon the earth," and hence it is yet true that "They that are in the flesh cannot please God."—Rom. viii. 8. Those however who are born of God are not in the flesh, but in the Spirit, if so be the Spirit of God dwells in them. They are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. They are therefore not debtors to the flesh for any spiritual blessing of life, nor any spiritual seeing, hearing, feeling, hungering or thirsting after the living God. No, they are under no obligations to the fleshly nature or natural mind or will of man for any ray of heavenly light, hope, or spiritual comfort. "It is the Spirit that quickeneth, the flesh profiteth nothing." All who are born of the Spirit have passed from the reigning power and dominion of sin and eternal death to which they were consigned by the original offence. They shall never more come into condemnation under that law from which they are delivered, neither in time nor in eternity. Christ is the author of eternal salvation to all that obey him, and none obey him but his own subjects who are born into his kingdom.—Heb. v. 9. His sheep, and none but his sheep, hear and obey his voice; they follow him, and will flee from the voice of a stranger.—John x. 5-27. All their iniquities were laid upon him, and he offered himself without spot to God for them; and such was the efficacy of that spotless Lamb and the merits of his precious blood, that the holy law was fully satisfied once and forever, and "eternal redemption" obtained for every heir of the "eternal inheritance."—Heb. ix. 12-15. This being manifested to them, they become servants to God, and subjects of the spiritual kingdom of Christ. Being organized according to the authority of Jesus Christ into a visible church, they are under law to Christ, and thoroughly furnished unto all good works. Into this visible church organization "certain men" sometimes "creep," who are "destitute of the truth," and not having

the laws of the kingdom written in their hearts nor put into their minds by the Spirit of the living God, they bring divisions and offences contrary to the doctrine which the saints of God have learned from Christ, and by good words and fair speeches deceive the hearts of the simple.—Rom. xvi. 17, 18. "It is impossible but that offences must come" from all such characters. Not that there is any divine impulse prompting them forward, but because of the blindness of their hearts and the natural enmity of their minds against the truth. They serve not our Lord Jesus Christ, but serve their own sinful lusts, and are only subjects or members of the visible church in name, and not in deed and in truth. Wo unto them! Vengeance is mine, saith the Lord, I will repay. He will take vengeance in his own way and time, on all such, and protect his church, for he "knoweth how to deliver the godly out of temptation, and reserve the unjust unto the day of judgment to be punished." The righteous soul of righteous Lot was vexed from day to day with the filthy conversation of the wicked Sodomites, yet the Lord delivered him, and rained fire and brimstone upon them, thus setting them forth to all future generations as an example, suffering the vengeance of eternal fire. Such nominal professors sometimes stand high in esteem for a time with real christians, and are often the means of leading them astray. But when the laws of the kingdom are faithfully applied, and offending members cannot be reclaimed thereby, the law requires that they be cut off and cast from thee, though they may have occupied as prominent and useful a position in the church as a right hand, or foot, or right eye does in the human body. Christ will "gather out of his kingdom all things, whether men or false doctrines, that offend or do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matt. xiii. 41. "Then shall the righteous shine in the kingdom of their Father. Who hath ears to hear let him hear." This no doubt has been going on, and will continue during the gospel dispensation. The "Son of man," or great Head of the church, will continue to "send forth his angels," or gospel ministers, in his name and by his own divine authority, and make them able ministers of the New Testament, by which all carnal worship and carnal worshipers, though whom offences come, shall be gathered out of the gospel kingdom. The "sword of the Spirit, which is the word of God," can only be successfully wielded by the Spirit of the Lord who makes his "angels spirits, and his ministers a flaming fire." Those who, after their own lusts, heap to themselves teachers of their own making, may continue for a time, but they cannot endure sound

doctrine, and will be purged out. Wo unto them, for they shall be "punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe."—2 Thess. i. 9. To offend one of these little ones that believe in Jesus, or to cause them to offend against the law of Christ, is to offend against Christ.

Having extended this article to a much greater length than at first anticipated, I must close without any special comment on the fourth verse of the epistle of Jude.

Hoping to hear from my friend W. F. Hargroves, I close for the present.

Affectionately yours,

W. M. MITCHELL.

GUSTAVUS, Ohio, April 24, 1870.

DEAR BROTHER DURAND:—I have long desired one of your books, "The Trial of Job," and to-day have concluded to send, feeling lonesome, as I generally do on the first day of the week, being deprived of hearing the gospel preached as I have been led to understand it. I and my dear companion seem to be all alone in this section of country, known as the Western Reserve. I do not know of an Old School Baptist church within one hundred miles of us. It was not always with us as it is now. We formerly lived in Morrow County in this state, in a Baptist community, where we could hear the gospel preached every Sunday. Could these privileges be enjoyed again, we have good reason to believe they would be appreciated by us. For the past twelve years my wife has not heard a Baptist sermon. I have been twice in that time to attend our association. O how we do prize those privileges we once enjoyed, and still hope to see the time when we will yet have the privilege of meeting, and of worshiping God in full fellowship with brethren of the same faith and order. It is true we have the reading of the word of God, as well as the reading of the "Signs of the Times," for which we desire to be thankful. We have had the reading of the "Signs" for about twenty years. We feel that we could not be without them, believing in the doctrine they advocate. Our membership is still in the church we first united with, called the Wayne Church, Knox Co., Ohio, within the bounds of the Owl Creek Harmony Baptist Association. We have in this section almost all the different denominations, except the one needful to us. I presume there are many here who have never heard an Old School minister. I have often wished they could have the privilege with us of hearing the unadulterated gospel preached.

Dear brother, will you excuse me? I did not think of writing so much. I will now close with a request, if so

disposed when convenient, to write us a sermon through the "Signs of the Times." I have been looking for a text in 1 Cor. ii. My mind does not settle on a particular verse. The subject is, The wisdom of God as revealed in the gospel.

SILAS G. SUPLER.

HERRICK, Pa., Dec. 29, 1870.

DEAR BROTHER SUPLER:—I would like to have responded to your request before this, but the subject which you present to me has not seemed to open to my mind with any clearness and force, especially when I had opportunity to write. Your lonely situation, so far from where the truth is preached, makes me feel that I ought at least to make an effort, and peradventure the Lord will be pleased to give you a word of comfort by me. Could I write what would be for the benefit of any of the dear children of God, I would feel most cheerfully and thankfully to do it. But I feel so poor in regard to spiritual things, that even after I have had the testimony of brethren that they have been edified by what I have written once, it still hardly seems as though it could be so again. But without further remarks I will enter at once upon the subject, The wisdom of God revealed in the gospel, as presented in the second chapter of 1st Cor. As you have specified no particular verse of that chapter, I will mention the seventh. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."

The people unto whom the apostle is writing, the people of God, are not wise according to the world's estimation of wisdom. There are not many among them who would be regarded as wise by the world even if they remained its friends. "Not many wise men after the flesh are called." And even these who may have been counted wise have, in the esteem of the world, lost their wisdom, and become fools in their religious belief and practice. In their esteem, also, they have become fools, but in a very different light from that in which they are so regarded by the world. The men of the world call them fools in turning away from the glory of its wisdom and knowledge to follow a doctrine which is regarded as mere foolishness; but to themselves they are as fools, because all worldly wisdom and knowledge appear as vanity to them, not only failing to show them a way of salvation, but leading them directly away from it, so that the more of it they might have had, and the more their hearts have been set upon it, the more they seem to be in lack of true wisdom. But neither when the way of salvation has been revealed to them through Christ, do they regard themselves as having come into the possession of any peculiar wisdom.

They know that they were poor, miserable, justly condemned sinners, and that nothing that they or any one else could do could make them holy, or clear them from the just sentence of the law; and they know that while in this state there was a powerful communication made to their souls that gave them the knowledge of Jesus as their Surety, gave them a sense of pardon and peace through him, and made them rejoice. But it seems to them as though this which they have felt and known in regard to the way of salvation could be easily understood by any one. They think they can tell it, it is so plain, and clear, and delightful, and they undertake it once to let others know about it. But what a vain task. Men not only do not understand them, but even get angry to hear them talk about it. They only try to tell them that Jesus saved them, and this does not seem to them like trying to appear wise, for certainly it does not take much wisdom to tell what one has felt and seen. Yet the world frowns with anger and contempt upon them, as though they were assuming wisdom above others, and says, like Job's friends, "What knowest thou that we know not? and what understandest thou, which is not in us?" Or like the Jews to the one that was born blind, "Dost thou teach us?" He only told and insisted that Jesus had opened his eyes, and that he was a good man, and yet they turned him out of the synagogue. So those who have received a hope of salvation through Christ find no one among all the wise men of the world to talk with about it. They go where professed followers of Jesus meet, and where professed preachers of the gospel preach, but this which they have experienced is not preached or talked about, and if they begin to speak about it they are hushed up, or turned out with anger and ridicule. They find themselves outcasts. But Jesus finds all such, as he did the blind man whose eyes had been opened, and the impotent man who was healed at the pool of Bethesda, and teaches them further concerning what they have experienced. All the wise preaching of the world is lost upon them. They can hear nothing that suits their cases, nothing that tells of the unaided work and of the wonderful goodness of Jesus. These preachers preach philosophy and worldly wisdom, and will not have it that Jesus does any thing for a sinner, unless persuaded to it by words or actions that please him, or that he *can* do any thing without help from man. But the Lord sends preachers who will feed these redeemed and quickened souls with knowledge and understanding. They come as Paul did to these Corinthian brethren, "Not with wisdom of words, lest the cross of Christ should be made of none effect." They have

experienced the power of the same salvation which their brethren have, and the Lord has prepared them to preach that salvation out of the scriptures which all of the saints have experienced. It needs no preparation of men to enable them to preach, any more than it did to enable the blind man to tell that Jesus opened his eyes. They know nothing but Jesus Christ and him crucified. If they should claim any power for the wisdom or persuasiveness of the preacher, they would to that same extent make the cross of Christ of none effect. So they come, "Not with excellency of speech or of wisdom, declaring unto the saints the testimony of God." Observe, it is "testimony." They are Christ's witnesses, and they testify of his unsearchable riches. To make an offer is not to testify. Those who speak of offered mercy, and of salvation to be had upon conditions, are not testifying. One who testifies tells of something done, tells of what he has seen and heard; and in declaring the testimony of God, Paul declares just what his brethren, also, have felt and seen; and they believe the testimony offered by him, "even as God gives to every man."

But why is the apostle talking to these brethren about how he came preaching to them at the first? Because they had become a little tangled up in their minds by worldly philosophy and carnal reasoning, and seemed to have thought that the preachers had had something to do in their salvation, and had begun to point out which one had done the work in each particular case, one saying, I am of Paul, and another, I am of Apollos, just as we sometimes hear one who is evidently a quickened soul say now, "I was quickened or converted under or by such a one's preaching." Now Paul called their minds back to their first experience, and to the first preaching which touched and explained that experience, and shows them that the power of that preaching was not in the manner of the preacher, nor in any wisdom or eloquence of his own, but that it was in the cross of Christ which he was enabled to hold up to their view; in the salvation of God which he declared to them just as they had experienced it, sweetly assuring them by the testimony of God that what they had experienced was his own precious work in their hearts, and unfolding more and more to their enlightened understandings the truth of the scriptures which had been made so delightful to them. "For I determined to know nothing among you save Jesus Christ and him crucified." All other kinds of teachers regard their power as great in proportion to the great number and broad range of subjects upon which they are prepared to speak. "And I was with you in weakness, and in fear, and in much trembling,"—in-

firmities which must be overcome before one can be regarded by the world, and by boards of worldly religious examiners, as properly qualified to preach with power, and to do much business in the work of "winning souls to Christ." This, however, was not Paul's work.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Some regard this as spoken by the apostle because he would not appear to exalt himself or claim any credit, but would appear humble, while in fact his preaching was very different from what he described it. But this is not so. The inspired apostle spake the plain truth about his own preaching, as about every thing else, and not with any vain show of humility, as though one should say, "I have preached very poorly and feebly," while really feeling that he had done remarkably well. He spoke not only what he felt, as all the Lord's ministers are made to feel their own weakness, but also what he knew to be the case. He knew also that there was a most excellently wise reason why he should be thus sent unto the Lord's people as a feeble and trembling creature, and without enticing words of man's wisdom; and that reason he declares to be, "That your faith should not stand in the wisdom of men, but in the power of God."

"Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that cometh to nought." Having now brought them down to the very lowest point in the world's esteem, discarding all human wisdom as having had any thing to do with their standing in Christ, and their knowledge of spiritual things, he begins to rise with them into great heights of spiritual instruction. He shows them that although beneath all human wisdom, in the world's esteem, yet really and truly it is beneath them, for it and those who cleave to it come to nought; and that this which he has spoken to them, and which they received so gladly, though foolishness to the wise of this world, is yet the only true wisdom to them that are perfect,—perfect in standing, because they stand in Christ, who is perfect; perfect in knowledge, because taught by the Lord, who teaches perfectly.

"We speak the wisdom of God in a mystery." The plainest thing that the child of grace sees concerning his salvation is a mystery to the world. In another sense it is a mystery to themselves, for he cannot fathom it any more than he can fathom the infinite wisdom and perfections of God. The love of God, the riches of his grace and mercy, manifest in the gift of his dear Son, in the forgiveness of our sins for his sake, in the delivering us from the condemnation of the law by his perfect of-

fering, in calling us from the darkness of nature into his marvelous light, and putting his love into our hearts; all these things are a continual wonder to us. We can only exclaim, "Behold! what manner of love!" "Amazing grace!" But yet we can feel and see them, can see the truth though it is unfathomable, which the world cannot do. And it is in this sense of its being unknown to the world that the apostle appears here to speak of it as a mystery, for he calls it "hidden wisdom," "hidden from the wise and prudent," as our Savior said; hidden from the natural intelligence of men, so that the wisest can never come at the knowledge of that wisdom by any exercise of his natural powers. And this is particularly declared in the after part of this chapter.

And now this wisdom of God which the apostle speaks in a mystery, and which his brethren are able to receive because God hath taught them by his Spirit, he declares to have been ordained before the world unto their glory. Here he arrives at the amazing height of this glorious subject. The poor soul that has felt the effect of the Savior's voice stilling the fearful tumult within, and bringing peace and joy, tries to tell the world his joy, and to let those around him know of the great love that has been manifested to him, filling him with grateful praise, and to speak of the blessed truth that he has been enabled to see with such delight, but he can make no one understand him except those who have the same things to tell. He may ask, then, is it possible that this which looks so clear and plain and lovely to me is above the comprehension of others? "Yes," the apostle comes to tell him, "this is the wisdom of God." This opening of your eyes is a manifestation of the power of God. This which you look upon with an humble, trembling joy, is the wisdom of God revealed personally to you. And not only that, but it was ordained before the world unto your glory. It is "Christ, the power of God, and the wisdom of God."

Death, the wages of sin, was the sentence passed upon us, and we were sinking under it. No human power or wisdom could avert it. How terrible it was. Not merely that our bodies must suffer, and our natural life cease, but that sin, defiling us all over, made us feel ourselves objects of wrath and abhorrence in the sight of a holy God whom we could not but adore, and whose approval and love we longed for so much above all other things, that nothing else seemed at all desirable. O the writhings of soul under this feeling of guilt, and of God's just anger! Truly the sting of death was sin, and that sting no power of man could withdraw, for its strength was the holy law of God. That law we felt to be just and un-

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1871.

REMARKS ON ISAIAH LXVI. 5-10.

ALSO ON HEBREWS XII. 2.

changable, and it must be magnified in the punishing of every offence. But Christ, who was ordained unto the work of salvation before the foundation of the world, and in whom all his people were chosen and ordained unto salvation and eternal glory, came into the world, in infinite wisdom and power took upon himself the sins of all his people, received the full punishment that was due to them, and thus fulfilled that law which was the strength of sin, and thus made an end of sin which was the sting of death, and thus delivered his people, unto whose salvation and glory he was "verily fore-ordained before the foundation of the world," from the fearful dominion of death. Therefore as the wisdom and power of God he is now made manifest unto this believing soul. When the joyful announcement of such a Savior is made by the heavenly messenger to the poor sinner, it is "glad tidings of great joy." This is the gospel, "good tidings." Not an offer of a salvation that may be, but tidings of a salvation already accomplished; a blessed and joyful report from the throne of God concerning "an everlasting covenant ordered in all things and sure," "in which," the tidings say to the poor, trembling sinner, "you, poor soul, even you, fearful and desponding one, have an eternal and unfading interest." These tidings never bring sorrow and wo. as they would if brought to those who have no interest in the Savior; but they are always "glad tidings of great joy," for those unto whom they come are surely heirs of glory. "Unto you," the heavenly messenger says. Every one who has learned the way of salvation is an heir of that same salvation.

Our Savior is the wisdom of God, and is of God made wisdom unto his people. The church is the house which wisdom hath builded, all the teachings and directions of our Savior and his apostles are the teachings of wisdom. In every order and ordinance of the church the wisdom of God shines forth to his people. Those who have ears to hear the voice of wisdom have learned by daily experience that in themselves they are nothing; that only in Christ is there any perfection, any goodness, any abiding comfort; and that they can only have real joy and consolation as they are enabled to abound in the work of the Lord, and apply their hearts unto his teachings. Realizing their own inability, their prayer is unto the Lord. "So teach us to number our days that we may apply our hearts unto wisdom."

The great subject is almost untouched. May the Lord lead us into all truth.

Your unworthy brother in hope,
SILAS H. DURAND.

At the request of sister Nancy Steel, of Pennsylvania, we will give such views as we have on the passages to which she has called our attention; but on subjects like these, we must necessarily be brief. The text in Isaiah reads thus: "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. 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. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God."

"Hear the word of the Lord." This is not addressed to such as have no ears to hear, or hearts to tremble at God's word; it is not spoken to those who have no fear of God before their eyes; for of all such God has said in the context, "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." Much is said about the *free agency* of men, and of their right and capacity to choose their own way,—to believe and practice religiously as they please. They talk of choosing in what way they will serve the Lord; and thus they follow in the way of Cain, and run greedily after the error of Balaam for a reward, and they flatter themselves that God will approve of their inventions. But how fearful are the judgments of the Lord. He will choose their delusions, and bring their fears upon them. Such was the case with the carnal Israelites, which are spoken of in this connection, and such is the case with all worldly religionists, who worship, they know not what, and vainly suppose they please the Lord by "teaching for doctrines the commandments of men."

The message of the prophet is sent from God, and is the word of the Lord, and addressed exclusively to a people answering to the description given. They are the people who tremble at his word. God has put his fear in their hearts, they have a sacred reverence for him, and receive his word with the most profound, yet filial and reverential fear. It has weight with them, because it emi-

nates from God, and is quick and powerful, and sharper than any two-edged sword. They know that his word shall not return unto him void of the work whereunto he has sent it, and it comes to them, not in word only; but in power, and in the Holy Ghost, and in much assurance.

"Your brethren that hated you, and cast you out for my sake, said, The Lord be glorified." This prophecy looked forward to the advent of Christ, and the abolition of Jewish rites and ceremonies, when the types should all be fulfilled, and the receding covenant of works should pass away, and when the offering of sacrifices, killing of oxen in sacrifice, should become as abominable in the sight of God as the crime of murder, and the offering of oblations, such as had been required of the Jews under the old covenant, should be as offensive to God as the offering of swine's blood, &c., because attempting to perpetuate the abrogated ceremonies of Judaism is virtually saying that Christ, the anti-type of all types, has not come.

When our Savior came, as in the volume of the book it was written of him, those who tremblingly heard the word of the Lord, who gladly received his word, were baptized and became the followers of the meek and lowly Lamb of God. His word was unto them spirit, and it was life. While the carnal Jews said the words which Jesus spake were hard sayings and they could not hear them, the disciples of Jesus said, "To whom shall we go? for thou hast the words of eternal life." To this apostolic age the prophecy of our subject has its primary application. These disciples were such as were gathered from Jerusalem and Judea, and from regions round about Jordan, who were baptized and made ready to receive their King. But their brethren their kindred in the flesh were the carnal Jews, scribes, pharisees and hypocrites. For he came to his own (nation, the Jews,) and they received him not; but unto as many as received him, to them gave he power to become the sons of God; even to them that believed 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. Christ came to separate the precious from the vile. His fan was in his hand, and he thoroughly purged his floor, gathering his wheat into the garner, and burning the chaff with unquenchable fire. He called his own sheep by name and led them out. But this enraged their brethren according to the flesh, for they agreed among themselves that whosoever among them should confess the Lord Jesus should be cast out of their synagogue, and should become outlawed, and persecuted even unto death. But in doing all this,—in persecuting the followers of Christ, they said, "Let the Lord be glorified." In their delusions which God had chosen for them they thought they were doing God service. The Hebrew disciples

were not only cast out, but hated by their brethren, and all this persecution they endured for the name sake of their God and Savior.

Those who have read the New Testament attentively, need not be told that the carnal Jews, who hated those of their own kindred according to the flesh, in their rejection of Christ as the true Messiah whom they professed to be looking for, and in their cruel persecution of the saints, professed the greatest zeal for God. They pretended to be shocked with what they falsely charged upon Christ and his disciples, of blasphemy, Sabbath breaking, wine drinking, and many other things of which they accused them, and when their high priests, and dignitaries of their order, falsely accused the spotless Lamb of God at Pilate's bar, and when they had procured his sentence, and he was delivered to their hands to be crucified, they said, "Let the Lord be glorified." To glorify the Lord was their professed object. And when they persecuted the saints into distant regions, this was still their plausible pretence. It was for this among other reasons that our Lord so frequently charged them of hypocrisy. "Wo unto you, scribes, pharisees, hypocrites," &c.

But that malignant hypocritical spirit was not—is not confined to the Jews. It has and still does rankle in the hearts of all ungodly religionists from the day of Cain to the present hour, and the most sanguinary and cruel persecutions the world has ever known, have been perpetrated under the false garb of piety. And those who are now engaged in giving life to the image of the beast, that he may cause all who have not the mark of the beast, nor his image, nor the number of his name, to be put to death, are even now saying, "Let the Lord be glorified." Pretending to have this object in view, the Savior was crucified by wicked hands, the apostles were put to death, the primitive disciples were scattered and fled into distant places, and under this pretension the Spanish Inquisition was organized, and the most diabolical instruments of torture that men or devils could invent were brought into requisition, professedly for the suppression of heresy, that the Lord might be glorified.

There is nothing the saints should more vigilantly watch and guard against than the spirit of false and hypocritical piety. Jesus our Lord has commanded his disciples to watch, and to beware lest any man deceive them. At this present time worldly religionists are by no means inactive. If we ask why all the various religious institutions, such as schools for teaching what man by wisdom cannot know; for heaping teachers, for converting the heathen and evangelizing the world, are for? we are told that the object of their founders is that the Lord may be glorified. But if we ask, "Who hath required these things" at the hands of those who are engaged in

the work? we shall learn the truth of the proverb, "He that reproveth a scorner, getteth to himself shame; and he that rebuketh a wicked man, getteth himself a blot."

"But he shall appear to your joy." The God whom the haters of the humble, trembling flock of the Redeemer falsely pretend to venerate, shall appear to the joy of those who tremble at the word of the Lord, and who are persecuted for his name's sake. Sometimes, for the trial of their faith, his presence is concealed from them. Clouds and darkness are round about him. He keepeth back the face of his throne, and spreadeth his cloud upon it. At such times their joys decline, and their fears arise; and when sorely oppressed, reviled, cast out and persecuted by their kindred and those of their own household, they wait and anxiously long for some new manifestation of their Lord. The conflict between the flesh and spirit becomes so sharp and intense that the fleshly mind of the christian would yield and go with their kindred, but in their spiritual mind they fear God and tremble at his word, and dare not go beyond the word of the Lord. The conflict becomes fearful, and the enemy exultingly asks, "Where is now thy God?" But though the happy vision seems to tarry, wait for it; for it will come, and it will not tarry.—Hab. ii. 3. The Lord whom the tried, trembling, tempted children seek, shall suddenly come to his temple. But who may abide the day of his coming? and who shall stand when he appeareth?—Mal. iii. 1, 2. He shall come to the joy of his waiting saints. To them the Sun of Righteousness shall arise with healing in his wings, and they shall say, "Lo this is our God, we have waited for him." He shall come to be glorified in his saints, and to be admired in all them that believe. "And to you that are troubled," says the apostle, "rest with us, when the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The same revelation of the Lord that shall fill his saints with transporting joy, shall confound their adversaries with shame. "They shall be ashamed and 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.

The sixth verse under consideration points prophetically to the time of our Savior's incarnation, and describes the confusion, consternation and commotion which agitated the scribes, pharisees and sadducees, and all classes of the carnal Jews, in the city of Jerusalem, and all the cities

of Judah, and especially in and about the temple, the worldly sanctuary, and places of their carnal ordinances. "A voice of noise from the city, a voice from the temple."

We have neither time to write, nor space to insert in this number what remains to be considered of the passages proposed by our esteemed sister Steel; but if the Lord will give ability, we will resume the subject in our next issue.

ORDINATIONS.

In accordance with a previous call of the Spoon River church of Regular Predestinarian Baptists, located at Modena, Stark Co., Ill., a meeting was held on Saturday, Dec. 31, 1870, when the following proceedings were had:

After some preliminary business of the church, a council was formed, composed of Eld. Wm. A. Thompson, Dea. Henry Hiltabrand, and I. M. Stansell, from Sandy Creek church; Eld. I. N. Vanmeter, from New Hope; Dea. Eddy Ketchum, from Bureau; Dea. — West, from Barren Grove; and other visiting brethren, together with the church.

1. Eld. W. A. Thompson was chosen Moderator of the council, and I. N. Vanmeter Clerk.

2. The church then presented before the council brother Oran S. Thompson, for ordination to the work of the gospel ministry, and brethren Charles Vandike and Archibald Vandike for the office of deacons.

3. Agreed to postpone the ordination of the two deacons until to-morrow morning.

4. Agreed to proceed to the examination of the candidate for the ministry, and therefore called on him to give a relation of his christian experience and call to the ministry, which he proceeded to do in a brief manner, and to the satisfaction of the council.

5. The council then, by unanimous vote, requested Elders Thompson and Vanmeter to proceed to his ordination as follows:

Prayer by Elder Thompson, laying on of hands by both the Elders, right hand of fellowship by Elder Thompson, charge by Elder Vanmeter; after which the whole council gave the hand of fellowship to the candidate.

6. Adjourned till to-morrow morning at 9 1-2 o'clock.

Benediction by the candidate.

WM. A. THOMPSON, Mod.

I. N. VANMETER, Clerk.

Sunday Morning, Jan. 1, 1871.

The council met pursuant to adjournment, and was called to order.

1. The church presented before the council the two brethren as their choice for deacons.

2. By the unanimous consent of all present, and at the request of the church, the two brethren were then set apart by ordination as follows:

Prayer by Eld. O. S. Thompson, laying on of hands by all three Eld-

ers, right hand of fellowship and charge by Elder Vanmeter.

3. Requested the Clerk to send a copy of these proceedings to the "Signs of the Times," for publication.

After some further church business, adjourned in order, for public worship.

WM. A. THOMPSON, Mod.

I. N. VANMETER, Clerk.

Change of Residence.

Brother Thomas Bailey having moved from Vermillion, Ill., to McKeen, Clark Co., Ill., desires his correspondents to address him hereafter at the latter place.

Eld. G. W. Staton having accepted a call from the churches at Welsh Tract, Del., and London Tract, which were vacated by the death of our lamented brother, Eld. Thomas Barton, desires us to say that his Post-office address will be Newark, New Castle Co., Del., instead of Berlin, Md.

NOTICES.

BROTHER BEEBE:—Please say to the Old School Baptists in the southern parts of Missouri, and southern parts of Kansas, that, if providence permits, I shall travel through those parts of the country in search of a place to locate. If any of the brethren will write to me this winter, and give me information in regard to the country, their kindness will be thankfully received, as I would like to stop in the vicinity of Old School Baptists. Address me at Morris, Grundy Co., Ill.

GEORGE FELLINGHAM.

In accordance with a notice before published in the "Signs of the Times," I expect to commence my History of the Primitive Baptist Church, from its organization under John the Baptist, down to the present time, provided it will justify me in so doing; and as it will only be sold by subscription, will the friends of a true Baptist History learn how many copies will be required in their respective localities, and forward to me without delay, and oblige their brother in tribulation,

JOHN H. GAMMON,

Cadiz, Trigg Co., Ky.

APPOINTMENTS.

Otego, N. Y., Jan. 1, 1871.

DEAR ELDER BEEBE:—The brethren here wished me to write to you, desiring you to publish in the "Signs of the Times" that Eld. S. H. Durand will meet with the church in Otego on the last Saturday and Sunday in January, (the 28th & 29th.) The brethren are so scattered, and I believe about all take the "Signs," and by publishing it all can know it, if providence permits.

Now I would like to write you a few lines to inform you how the dear

saints are traveling along towards that better country, that land of promise which they can behold only with an eye of faith given them from above.

Elder Beebe, your coming to Otego will, I believe, long be remembered by us. The good advice and sweet counsel that you gave the church here will always be cherished, I hope that meeting had a good effect, as all God's appointments do. We are enjoying much of the presence of our glorious Redeemer, who is so good to his people. Elder St. John has been here and baptized his daughter, and yesterday another of the chosen ones that had wandered away on the bleak mountains was brought to the fold, ready to enter. He related his experience, and had to go back fifteen years. And I do believe there are others that will soon be brought in, and to him that sitteth upon the throne be all the glory, who hath washed us in his own blood from all our sins and pollution, and has said, "Thy sins and iniquities will I remember no more." O blessed thought, free salvation, which we cannot obtain, but is freely bestowed on the chief of sinners.

I hope you may be spared to come to Otego again, and if it is the Lord's will it will be so. I did really feel that it was such a privilege to entertain you, and any of our Old School Baptist friends will find a hearty welcome here. God bless you, Elder Beebe, and all your dear family, and at last take you home to join in that song of redeeming grace, is the great desire of your unworthy sister, if one at all,

CHRISTIANA FRENCH.

Marriages.

Dec. 28, at the residence of the bride's father, at New Vernon, by Eld. Gilbert Beebe, Mr. James R. Mapes, and Miss Minta Beyea, only daughter of Samuel Beyea, all of Orange Co., N. Y.

Dec. 29, at the house of the bride's father, near Mount Hope, by the same, Mr. James Hobbie, of Warwick, and Mrs. Frances Mulford, daughter of Gabriel Hallock, all of Orange Co., N. Y.

Dec. 30, at the residence of the bride's father, in this village, by the same, Mr. Charles S. Stites, and Miss Maria Inman, daughter of Dea. Wm. Inman, all of Middletown, N. Y.

Jan. 5, 1871, at the residence of the bride's father, at Mount Salem, Sussex Co., N. J., by the same, Mr. J. Jay Smith, of New York City, and Miss Kate Elston, daughter of Mordecai W. Elston.

Jan. 5, at the house of the bride's father, in Philadelphia, by Eld. Wm. J. Purington, Hon. Samuel W. Woolford, of Dorchester Co., Md., and Miss Lillie Crawford, daughter of Wm. H. Crawford.

Jan. 2, at the parsonage in North Berwick, Maine, by Eld. Wm. Quint, Mr. George E. Braydon, and Miss Julia A. Bennett, both of Wells, Me.

Jan. 5, at the residence of the bride's mother, in Pennington, by Eld. P. Hartwell, Mr. Peter O. Sutphen, of Montgomery township, and Miss Georgie Van Cleve, daughter of Mrs. Rebecca Van Cleve, of Hopewell township.

Obituary Notices.

Louisa I. Carrell died Oct. 28, 1869, aged 23 years. She leaves a husband and two children to mourn, but not as for one without hope. She said she did not fear death. O death, where is thy sting? O grave, where is thy victory?

ALSO;

Terresse Beatrice Carrell daughter of James and Louisa J. Carrell, died Nov. 3, 1870, aged 13 months, less one day. We rejoice that the provisions of salvation by grace save both infant and adults. Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Your brother,

AARON WELCH.

DEAR BROTHER BEEBE:—Please publish the obituary notice of my aged mother, who departed this life Jan. 3. Her death was occasioned by hemorrhage of the lungs, and was very sudden. She had been ailing for several months, and had several times bled considerable. She at times anticipated her dissolution, and spoke of her hope and interest in Christ's kingdom with great delight. She was a worthy member of the Regular Baptist church for over fifty years, and died as she had lived, trusting in the grace of God alone for salvation,

Yours in tribulation,

LEWIS KAGY.

Fairfield Co., Ohio, Jan. 6, 1871.

DEAR BROTHER BEEBE:—By request of a sister I send you the following obituary for publication.

DIED—Aug. 5, 1870, sister **Pernellia H. Edwards** aged 69 years. Sister Edwards was born in Pennsylvania, and at the age of sixteen years moved to Loudoun Co., Va., and at the age of thirty years united with the Ebenezer church, and after some length of time she moved to Ohio, and from thence to Texas, where she remained until her death. She stood firm in the doctrine of salvation by grace, and her only hope was in the merits of Christ. She left this world in full triumph of living faith. She left a husband and three children, and numerous other friends to mourn their loss. May God sanctify this dispensation of his providence to all that mourn, if consistent with his holy will.

Yours in tribulation,

JOHN CROY JR.

DEAR BROTHER BEEBE:—Please publish the following obituaries, children of brother and sister Parsley.

Albriet Wimpela was born Jan. 1, 1859, and died June 28, 1860, of consumption.

Armeda was born Sept. 6, 1861, and died Sept. 15, 1861. Disease unknown.

John Daniel was born Sept. 11, 1862, and died Nov. 17, 1863, with inflammation of the head.

Oliver Francis was born Nov. 13, 1864, and died March 10, 1865. Disease unknown.

Almar Gay was born Feb. 15, 1869, and died Oct. 8, 1869. Disease, flux.

The humble writer was called upon by the parents and relatives, at the brick school house, three miles south-east of Lewistown, Fulton Co., Ill., on the third Sunday of February last, and he tried to deliver a discourse on the occasion from 1 Cor. xv. 56. "The sting of death is sin," &c.

Thus passed away five blessed babes; as Job would say, flowers, just bloomed, but oh, they blossomed to fade. They had their time to be born, and their time to die, and have now entered that long eternity, or into that state of existence which knows no end, there with their Savior and brethren in a state of immortality to live and reign with Christ as kings and priests, for ever and ever. Our Savior says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."—Matt. xix. 14. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such

little child in my name, receive me."—Matt. xviii. 4, 5.

R. M. SIMMONS.

BROTHER BEEBE:—I send you for publication a notice of the death of **Walter Simerson**.

The subject of this notice was born in the state of New York, May 2, 1803, and was married to Mary Snider Jan. 1, 1826, who now survives him. He joined the Old School Baptist church in 1832, of which order he continued to be a consistent member to his death, serving the church to which he belonged as deacon, with zeal and fidelity, for many years. He removed to what is now called Wyandott Co., Ohio, at an early day, where he lived to the day of his decease, which took place Dec. 1, 1870, of partial paralysis. He was esteemed and loved by a large circle of relatives, friends and neighbors, who mourn his loss; but they have the sweet consolation of hoping that their loss is his eternal gain. He bore his affliction with patience, always expressing entire submission to the will of God, often praying for deliverance, if it was his will. He was interred Dec. 3, on which occasion the writer tried to preach from 2 Cor. v. 1, to a very solemn and sympathizing congregation.

LEWIS SEITZ, 2d.

Wyandott, Ohio.

MY DEAR BROTHER BEEBE:—Another of your patrons is no more on earth; another mother in Israel, and a sincere lover of the doctrine maintained by Old School Baptists, has been called, as we confidently believe, to her reward in heaven.

Our dear old sister **Mary Hawkins** rested from her labors on Monday morning about three o'clock, Dec. 5, just forty years and one month, to a day, after the partner of her joys and sorrows, in the 92d year of her age.

It is believed that she was an "Israelite indeed" for more than half a century, during all of which time she commanded the profound respect and esteem of all with whom she was brought in contact; and the warmest christian fellowship of all those who love the truth as it is in Jesus, who were favored with her acquaintance. I had the happiness to know her intimately from my earliest ministry, now about fifty years, and have found her ready and willing to "speak of the glories of his kingdom and talk of his power," "who hath loved us, and given himself for us, an offering and a sacrifice unto God for a sweet smelling savor."

Although her health was feeble for some time, yet she delighted to meet and mingle with the godly of her Father's spiritual family, and was kind and courteous to all with whom she was brought into contact. When she became too feeble, and her hearing so impaired that she could not enjoy preaching, she generally came to our brother Rankins, in Georgetown, on Sunday of the regular meetings of the church, where I met her in the afternoon and held conversation on the all-engrossing topic, with her, of the religion of the Lord Jesus Christ. In those conversations she frequently observed, "Brother Dudley, I am aware that my mind is gone," and yet she conversed as intelligently upon the subject of religion, especially on the great mercy of God in permitting her to hope for salvation through the atoning merits of his Son, as at any former period of her life.

However thick and impenetrable the clouds which at times seemed to obscure her interest in the blood of the Lamb, when Jesus and his salvation was the subject of conversation, the clouds seemed to be dispersed, and the bright rays of the Sun of Righteousness seemed to beam upon her, and she seemed to arise above her doubts and fears. She frequently repeated the text, "I shall be satisfied when I awake in his likeness, and behold his face in righteousness," and dwelt upon the anxious desire that when the messenger called her away she might not be left in the darkness which sometimes prevailed. I indulge con-

fident hopes, from what I learned of her last moments, that this desire was granted. She leaves a devoted daughter, Mrs. Mary Craig, with whom she had lived many years, and whose constant and untiring devotion to smooth her last days and contribute to her comfort all that was possible; a son, many warmly attached relatives and friends, together with the church at Georgetown, to mourn their loss; but they "sorrow not as others who have no hope," feeling assured that their loss is her gain. I received a telegraph dispatch, with several letters, on Monday, requesting my attendance at the funeral.

I met a very large assembly on Tuesday morning, at our meeting house, to whom I tried to preach from the text, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

Sister Hawkins frequently heard brother Trott while he attended the church at Dry Run, then in our association, and highly appreciated his ministry.

As ever, most truly and affectionately your brother in hope of eternal life,

THOMAS P. DUDLEY

Lexington, Ky.

ELDER BEEBE:—By request of sister Hannah Mabey, wife of the late **Samuel Mabey**, I send you the notice of his death, which occurred on the 14th of August, 1870, in the 78th year of his age. He had been confined to the house, and to bed principally, for nearly thirty years, which confinement was occasioned by a rupture in his side, to which no medical aid could be extended, and in the last two or three years of his life he seemed to have the consumption, with which he died.

Brother Mabey, while in active life, officiated considerably in town matters, and also in the concerns of the church. He held the office of Justice of the Peace, and other offices of the town, and was Clerk of the church when he died. He was baptized by Eld. Reed Burrett, in the faith and order of Old School Baptist church, nearly forty years since, and ever faithfully adhered to that faith and order, and during his long years of confinement, attended with much pain and distress, hardly did he murmur at the position in which he was placed. When not in great distress, he would enliven his mind in reading, penning events, copying, or any thing that would seem to attract his attention. His large Testament was generally before him, and in his work of amusement he generally laid partially inclined on his side, or in a sitting position. It was a great pleasure to him for the brethren of church to visit him, especially the brethren in the ministry. It was a general remark of his friends and acquaintances, "How wonderful, and with what patience and fortitude he endures his afflictions." And it seemed a wonder to him that many of his connection and acquaintance were taken away, and he left. Two of his immediate household were consigned to the tomb whilst he was lingering out his painful and weary years. His last few years were very painful and distressing; but in all this he would seem to say,

"Keep silence, all created things,

And wait your Maker's nod;

My soul stands trembling while she sings
The honors of her God."

And again we seemed to hear him say, When will the last moment come, that I may be relieved from mortal sufferings, and my spirit enter into everlasting rest? For he had a hope in God, a firm belief and reliance in Jesus his Savior. But the expected moment came, and his funeral sermon was preached by Eld. Samuel More, and his body conveyed to the tomb, the end of all living. But his name lives, a name of respect. And of the surviving friends, those that had the immediate charge of the deceased while in his lingering years of affliction, great praise can be rendered to them for their kindness and attention paid him, especially to the companion of his days,

and for her particular care and anxiety in doing for him she can have great satisfaction in her bereavement.

S. MARTIN.

Southwesterlo, N. Y.

ELDER BEEBE:—For the information of relatives and friends of our family who read the "Signs," please publish the following obituary, which I extract from the Minneapolis daily "Tribune" of Dec. 4.

"In this city, Dec. 2d, of consumption, **Wm. T. Truitt**, formerly of Havana, Ill., aged 22 years and 6 months."

"He is not dead, but sleepeth." Yes, happy thought, asleep in Jesus. His eyes are closed on a world of sin and sorrow, to open upon the paradise of God. His voice, hushed to us, now mingles with the spirits of the just made perfect. He sings the song of Moses and the Lamb, with the blood-bought throng that has gone up through great tribulation. He was long a son of affliction, but now an heir of glory. He bowed beneath the rod that smote him, and conquered the conqueror of our mortality. Death had no terrors for him; he viewed his grim visage with heavenly composure. He knew in whom he had believed, and all was well. He suffered the will of God, and has entered into his reward.

His faith robbed death of his terror,
And found a sweet charm in the grave,
Which has lost its dread and its horror,
Through Jesus the mighty to save.

So therefore we will not regret,
His ashes to lay neath the sod;
For 'tis sweet that we cannot forget,
His spirit is resting with God.

I will also add that the subject of the above notice was born and bred to near manhood near Lowe's Cross Roads, Sussex Co., Del., and was a dear brother of mine in the flesh.

Cow Marsh, Del., Dec. 16, 1870.

DEAR BROTHER BEEBE:—I send you for publication the obituary of my dear father, **Thomas J. Bazemore Sr.**, who died at his residence in Bibb Co., Ga., Nov. 3, 1870, aged 58 years and 8 days. Typhoid fever together with a chronic disease of the liver, preyed upon his feeble frame for three long weeks, during which time his sufferings were intense. In bodily afflictions, he was a child of sorrow nearly all his life, but his sorrows are all ended now; he is at rest with Jesus, where sickness, sorrow, pain and death, are felt and feared no more. It can truly be said that he died at peace with God, and with all mankind; and what more can be said? As to his faith, it was alone in Christ for salvation; Christ had appeased the wrath of God the Father in his behalf, and consequently he was at peace with God. As to his conduct towards his fellow man, it was so kind and gentle, so friendly and cheerful, that he was universally beloved. His family, relatives and friends mourn their loss, but, thank God! they "mourn not as those who have no hope." They mourn not for him, but for themselves. They have lost him, but he has gained heaven. He was a member of the Primitive Baptist church for thirty-three years, during which time he never had a difficulty with a brother or sister, but assisted in making peace among others. He had been a deacon nearly as long as he had been a member of the church, and filled that important office up to the time of his death. He was a member at Shiloh church, in Bibb county, where he loved to go and worship God with his beloved brethren and sisters. He was scarcely ever absent from his conference meetings, and never without a good excuse. He delighted in the doctrine of the Primitive Baptists, salvation by grace through the merits of Christ. Yes, he believed what Paul said, when he said, "Not by works of righteousness which we have done, but according to his mercy he hath saved us; by the washing of regeneration and the renewing of the Holy Ghost." He delighted in reading the bible, and was well versed in its teachings. In faith and practice, doctrine and ordinances, he was

willing to be governed by the "law and testimony" of the bible. So let us not mourn for him; he is but sleeping during the night; he will awaken in the morning of the resurrection, and rise in the likeness of Jesus, and shall ever be with the Lord.

Then farewell, husband, father, brother neighbor and friend, until that morning.

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

Yours in affliction

THOMAS J. BAZEMORE, JR.

MY DEAR BROTHER BEEBE:—I am again called upon to write the obituary of a young and highly esteemed friend, and, I confidently believe, sister in Christ.

Mrs. Fannie E. Woodford, of Owenborough, Ky., fell asleep in Christ, as is confidently believed, on the 24th day of October last, after a protracted illness of pulmonary consumption, which she bore with the most extraordinary patience and resignation, at the residence of her brother-in-law, brother O. P. Wornall, in Bourbon Co.

Mrs. Woodford was the daughter of W. Pownell, and Mrs. Eliza Ewatt, of Bourbon Co., and was born on the 11th of February, 1845, was married to Mr. Wm. H. Woodford of Owenborough, on the 17th of June, 1869, and died on the 24th of Oct. 1870.

She was deeply concerned about her situation for some time before she was married, her hope ultimately anchoring in the atoning blood and righteousness of the Lord Jesus Christ. She was importuned by both Presbyterian and Methodist preachers to join their society, but in vain. She was an Old-fashioned Baptist in principle, and consequently indisposed to join any other than that denomination. She came to Bourbon county on a visit to her friends, and although her health was declining rapidly, hoped to be able to go to the church at Elizabeth, relate her experience, and if thought to be a fit subject, to submit to the ordinance of baptism, and become a member of the church.

During her sickness, some of her friends who believed that baptism was essential to eternal salvation, visited, and for a time disquieted her on that subject. A few days before her death I went to see her, and found her too weak to talk above a whisper, and after a short conversation, explaining to her the nature of believers' baptism, that it was ordained for believers as the answer of a good conscience towards God, and had nothing to do with her eternal salvation. She became entirely relieved, and as far as I could learn from those constantly with her, retained her calmness and composure until her eyes were closed in death. Shortly before she died, she said to sister Wornall, "Sister, I am dying, am I not?" to which her sister replied in the affirmative. She seemed entirely resigned, and comprehended that she would soon be with Jesus.

Brother Wornall asked whether she felt afraid to die? to which she replied, No. Those who witnessed her expiring moments say they never witnessed a more triumphant death. She said to me on my last visit, that she believed that

Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She desired the hymn, "Asleep in Jesus," to be sung at her funeral, at which I was called on and preached, to a very large congregation of sorrowing friends, on the 26th of October.

She has left a father, advanced in years, several brothers and sisters, with many devotedly attached friends, to lament their loss, but who are comforted with the sweet hope that she rests in the bosom of that Savior in whom she trusted for eternal happiness beyond the grave, with a heart-stricken husband, who seems inconsolable in his irreparable loss, though her eternal gain.

Most truly and affectionately your friend and brother, in hope of eternal life,

THOMAS P. DUDLEY.

BROTHER BEEBE:—By request of brethren and friends of the deceased, I send you the following for publication:

DIED—Oct. 1, 1870, sister Eliza Walker. She had been a member of East Fork Old School Baptist church for twelve years, during which time she was a strong believer in the doctrine of God her Savior, as set forth by the holy scriptures of divine truth. She was very attentive in attending the church meetings and associations until the last two years of her life, which was occasioned by poor health. In their loss, the church feels that they have lost a sister indeed, whose place is now vacant here below, but trust that she has gone to that rest that remaineth for the people of God. She was not sensible of her condition for several hours before her death, being taken suddenly with a fit, in which she finally died. Her age was upwards of fifty years. She leaves a husband and three children to mourn their loss.

ALSO,

DIED—Nov. 12, 1870, sister Elizabeth Pownall, after a severe and painful illness of seven weeks, during which time she suffered a great deal, but bore it with fortitude and resignation, ascribing all the power to God her Savior, as the only hope of salvation, and she was willing to leave this world of sin and sorrow and be with Jesus. She gave evidence that this treasure was only in an earthen vessel. She died without a struggle, and gently passed away from the shores of time; for Jesus had called her home. She would say, "Do not weep for me, I am just going home." Truly we can say, "Blessed are the dead that die in the Lord." She leaves an affectionate husband, with other relatives and friends, to mourn their loss, but not as they who have no hope. She had been an Old School Baptist in sentiment for a number of years, but did not unite with the church until about four years ago. She was a native of Virginia, aged 60 years.

Your brother in the hope of immortal glory,

J. BEEMAN.

Lynchburg, Ohio.

DEAR BROTHER BEEBE:—I am again requested by our dear and venerable sister Betsey Tinsley, to request an insertion in the obituary department of your paper, of the death of another of her family, our dear and beloved sister, Julia Ann Tinsley, daughter of our late brother James, and sister Betsey Tinsley, his wife. She was born in Trigg Co., June 5, 1837, and departed this life on the 30th of September, 1870, aged 33 years, 3 months and 25 days. I have long had an acquaintance with this dear and amiable family, and consequently have known sister Julia for many years. It was the good pleasure of the Lord to awaken her from her lost condition by sin and transgression, in the year 1852, during the association held at Dry Creek in that year, at which time she found deliverance through the blood and righteousness of a dear Redeemer. I am not advised, but being frequently at her father's house I knew for many years that she had passed through a change. Her invariable kindness and attention to the old order of Baptists visiting there, and her great desire to hear the truth, proved to me that she had been taught in a higher school than this poor world can afford, with all its boasted light and knowledge. Like many of the Lord's little children, she was fearful that she had not realized the one thing needful, but during the visit of our dear brother, Eld. W. A. Bowden, to Dry Creek, in March 1868, she was enabled to come forward and declare her hope in Jesus Christ, the only Savior of poor lost and ruined sinners, and was unanimously received by the church, and was baptized by brother Bowden. Though destined by the divine will to stay with us but a little while, yet she endeared herself to every member of the church by her christian deportment and godly conversation. She had been in a lingering condition for several years, and toward the last she was wholly confined to the bed. Notwithstand-

ing the advice and attention of the most eminent physicians, she gradually sank into that rest that remains to the people of God. I was privileged to see her frequently during her sickness, and found her to be perfectly resigned to the will of God, having a desire to depart and be with Christ, which is far better.

With our dear sister Tinsley I feel to deeply sympathize in the great trouble she has been called to pass through during the last few years, in the loss of a dear husband, and out of eleven children but three are left. Surely she can say with old Jacob, "I am bereaved." May the God of all grace be with and comfort her in her declining years, and as she nears the shores of a blest immortality, may it be in prospect through grace of a blessed mansion with the blood-washed family of our God, there to enjoy his presence forever and ever. Amen.

"Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

In hope of eternal life through Jesus Christ our Lord,

JOHN H. GAMMON.

Dec. 20, 1870.

POETRY.

Written for the "Signs of the Times."

"WHEN I WOULD DO GOOD, EVIL
IS PRESENT WITH ME."

O God of heaven, why am I spared,
A cumberer of the ground,
When, like the fig-tree by the way,
No fruit to thee is found?

My heart so hard, so dreadful cold,
No worthy thanks can bring;
While all thy saints both far and near,
Thy glorious praise can sing.

When I look back o'er all my life,
Not one good act I see;
'Tis all a blank, a worthless dream,
My springs are all in thee.

I'm always groping in the dark,
My way beset by sin;
But still thy mercy like a wall
Doth surely hedge me in.

I often fear I am deceived,
I am so weak and small;
If one of thine, I surely am
The very least of all.

I often hear from Zion's towers,
Thy watch proclaim the day;
My heavy heart would fain arise
To meet the glorious ray.

But, Oh there's something holds me back,
While others can behold
Thy lovely face, divinely fair,
While I am dark and cold.

I often think I see the light,
But ere 'tis scarcely seen,
The sky grows dark with unbelief,
And clouds that intervene.

'Tis thus I mourn along my way,
And oft forget my roll;
O then how Satan throws his darts
At my poor trembling soul.

But some kind hand is always near,
To shield me from all ill,
While to my stormy mind there comes
A whisper, "Peace, be still!"

A promise of that glorious rest
Where soon I hope to be;
To bask in thy eternal light,
And all thy beauties see.

Oh there I long to bow before
That throne of princely grace,
To clasp thy feet, like one of old,
And say, 'Tis all of grace.

LUCY C. HECKARD.

Oregon City, Oregon.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39. MIDDLETOWN, N. Y., FEBRUARY 1, 1871. NO. 3.

CORRESPONDENCE.

LEXINGTON, Ky., Dec. 19, 1870.

MY DEAR BROTHER BEEBE:—
The inquiry is frequently made of me, Why do you not write more for the "Signs of the Times?" I can most truly say, It is not because I feel less interest in its success than formerly. My correspondence has been, and still is pretty extensive, and as I grow older I find my wounded shoulder gives me much more pain from writing than formerly. Hence it is becoming more of a task to write than in my younger days. In addition to which, the correspondents of the "Signs" are becoming more numerous, and I prefer giving way to them, thinking the patrons of the "Signs" may probably be more edified by their communications than from any thing I may write. I regret much to see a spirit of intolerance abroad in the land, which tends rather to any thing else than to godly edifying. The Bereans of old left an example for modern saints worthy of imitation. "These were nobler than they of Thessalonica, because they searched the scriptures daily, to see whether these things are so."

The church has not yet arrived at her perfect state. "Now we see only in part" Controversy, when guided by the spirit of the gospel, tends to the elucidation of truth. It is not allowable while in the present state of things, that we should engage in factious opposition, or should become piqued, because another has avowed sentiments that we cannot, at the present, comprehend the doctrine taught. We wrong ourselves and others when this spirit is manifested. No prophecy of scripture is subject to any private interpretation. Holy men of God spake as they were moved by the Holy Ghost. While we dare not claim divine inspiration, yet it is our privilege and duty to "Try the spirits, whether they be of God." I have no idea that any member of Christ's mystical body on earth understands the entire volume of God's holy word, and there seems some presumption on the part of Doctor Gill, Henry, Adam Clark, and others, in attempting to give an exposition of the whole. While I am not sure but the church, in the persons of her members, combined, do not comprehend that portion which is "Revealed to us and to our children," ac-

cording to the record given, I think I may say truly that in the last fifty years I have had dark and mysterious portions opened up to my understanding by God's ministers, and private members of the flock of God.

The apology sometimes offered for objecting to new expositions of the sacred text, that our fathers and Elders, under whose ministry we have feasted on fat things, "marrow and fatness, wine upon the lees, well refined," never advanced such ideas, is wholly inadmissible, unless we are prepared to take the ground that those fathers were divinely inspired. In the latter case we could see no propriety in the caution, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world." Again, "To the law, and to the testimony: if they speak not according to this word it is, because there is no light in them." If, indeed, we many times feel that "we need one to teach us which be the first principles of the oracles of God," we should rather be thankful to God that he gave apostles, and prophets, and evangelists, and 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 fulness of the stature of Christ." I reckon our brethren will hardly contend that we have already arrived at that perfect state. If not, do we desire an increase of knowledge of divine things? Where a temperate and christian attempt to elucidate a part of divine truth is made by our brethren, would it not be more consistent with the christian character to "Search the scriptures to see if these things be so," rather than become impatient, and disposed to charge an attempt to propagate new things, without satisfying ourselves that the supposed new things are, or are not true things? A minister of Christ should be especially cautious that he propagate nothing to the flock that he is not willing should be criticised, and tested by the infallible standard of truth. Unwillingness to submit to such criticism betrays a disposition to be wise above what is written, or to assume that which we cannot now accord to mortals—infallibility. I have now been a professed teacher

in the church of God for more than fifty years, and I think I can say most conscientiously, that I have not desired the church to receive any thing from me as gospel, which is not clearly sustained by the word of God. I am fully satisfied that no teaching can profit the church which is in conflict with the testimony borne by the Savior, his prophets and apostles.

May not the restiveness and impatience occasionally manifested by correspondents, have driven from the list some of the ablest writers for the "Signs?" Is not the church likely to suffer in her increase of knowledge from this source?

Whilst we all admit that we are imperfect, what better plan suggests itself to correct our errors in theory or practice, than a free interchange of views on the various points in the christian system? The contrast between truth and error, whence the exhortation, "That ye should earnestly contend for the faith which was once delivered to the saints."

From our surroundings, I am not authorized to believe that saints on earth are free from the influence of judaizing teachers, or that they are all sound in the faith; and yet we occasionally hear them say, rather impatiently, O, go on and preach, and let other people alone. Is this the spirit of the gospel? Hear an apostle: "Rebuke them sharply, that they may be sound in the faith." Again, "Reprove, rebuke and exhort with all long-suffering and doctrine." And yet again, "My brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." Shall we heed the importunities of brethren whose sympathies are enlisted in behalf of weak brethren, lest they be offended, or obey our Master?

Brother Beebe, you are fully aware of the controversies I have been party to, on the doctrine of justification. The indissoluble union of Christ and the church. And the circular on the "Origin, nature, and effects of the christian warfare," with several other topics, and yet have I not desired that my views should prevail, unless they should be found in strict harmony with the word of God, and I think I can say most sincerely, that so far from be-

ing unwilling that those views should be criticised, and brought directly to the bible and christian experience, which is in harmony with the teachings of the word of God; I have been most anxious that they should be fully tested by the standard, and if found unharmonious therewith, that I might be convinced of the error. Yet, I must say, each and all those papers have met the closest scrutiny, and sometimes seemingly ill-natured comments, and denunciations, I have yet to be convinced that in them, the doctrine which is according to godliness, has not been taught.

You will not have forgotten, brother Beebe, how reluctant I was to publishing the circular on the christian warfare, when I found the preconceived views of some of the brethren to be antagonistic to its teachings. I do not now regret its publication, being, as I have no doubt it is, not only my own experience, but the experience of those who have gone before, and who "spoke as they were moved by the Holy Ghost," as I find on record in the bible. The unkind throws, the misrepresentations, the perversions, and censures cast upon it, have done their office, in causing the word of God to be read, and as was said on another occasion, "I therein do rejoice, yea, and will rejoice." I most ardently desire its teachings to be tested by the scriptures. To tell me, as many have, Our old preachers, whom we loved, did not preach the doctrine, is no substantial argument against it. Did Paul, and Peter, and James, and the Master, preach it? If so, the doctrine cannot be overturned, and to oppose it is to oppose what every christian finds in his or her own experience.

The Licking Association, composed of fifteen or sixteen churches, scattered over a large territory, are, so far as I know or believe, a unit with regard to those points of doctrine, and have expressed not only a willingness but a desire that those who differ, try them by the standard of faith and practice, and if not true expose them,

But what have our brethren to offer in substitution of those truths expressed in the doctrine taught, and which have so often warmed our hearts and strengthened our hope in a Savior's blood and righteousness? Assured we are that when any shall

disprove by the word of God the antagonism existing in every christian's bosom, between the "old man which is corrupt with his deeds," and the "new man which after God is created in righteousness and true holiness," out of which grows the warfare, we shall not only be prepared to surrender all hope of salvation, but to surrender the bible as the word of God. If our brethren really think our views so easily confuted, and theirs so easily maintained by the holy oracles of God, are they not remiss in duty by not making the attempt? But, brother Beebe, I occasionally meet brethren who talk very much to the point when they speak of the effects which result from being born again: the fightings and strivings which so disturb the peace of God's children; but when enquired of for the sources of that antagonism, seem to be entirely in the dark. They insist that some part of the old or earthly man is by some process, which they cannot explain, transformed into the "new man," one of the contending parties. I tell them, I have not so learned Christ. I conclude the old man is an entire old man, composed of soul, body and spirit, and bears the image and likeness of his natural father; and the new man is an entire new man, bearing the exact image of his spiritual Father. The old man, being born of the flesh, is flesh. No change in his nature by the birth: and the new man, born of the Spirit, is spirit, the birth causing no change in his nature.

It would be quite as inconsistent for men to expect to gather grapes of thorns, or figs of thistles, or that part of the thorn was transformed into the thistle, as that any part of the Adamic man was a component part of the new man. The first man is of the earth, earthy, (soul, body and spirit.) The second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. This doctrine is fully taught by the Savior in the declaration, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Let us consider, that according to the laws of nature, nothing will ever be developed from that corn of wheat that has not a life existence in the germ before it fell into the ground. Hence it is said of the product, First the blade, then the ear, then the full corn in the ear. The law of nature is carried out, and the seed produces his kind. It is quite as irrational to suppose that Adam could produce, or contribute to the production of a spiritual substance, as to suppose that men will gather a crop of tobacco from corn planted in the spring of the year, or that a buckeye planted will produce an oak or apple tree. It was quite as necessary that Christ

should assume, not "the nature of angels, but the seed of Abraham," that he should be "made like unto his brethren," "partake of flesh and blood," "fall into the ground," that is, be "made of a woman, made under the law, to redeem them that were under the law;" fall into the "body which thou hast prepared me," which is represented by the ground, and die the just for the unjust, as that he "should ever live to make intercession for us."

We know that the rough exterior of the grain of corn must necessarily become decomposed or die, else the tender germ could never burst through it. Why all this? Because the adopted children, born of the flesh, were involved in sin and transgression, the law and justice of God holding claims against them, which must be fully met and canceled, or they could not be saved. Hence his whole work, sufferings and death, was for and on behalf of his people, who had gone into transgression. Those who have charged us with holding that nothing has been done for the sinner, should be ashamed of their calumny. Hence it is seen that just so long as the germ held oneness with the corn of wheat, in the figure, after the similitude, just as long as Christ has existed, his people had a living existence in him.

Brother Beebe, as the weather is too inclement to be out, I thought I would sit down and write you of matters and things in general, with some matters which are very special with christians, on which their hope of everlasting happiness is suspended. The older I grow, and the more I see and hear of the errors, delusions and false ways which are so industriously propagated by men professing to be ministers of Christ, to the subverting and leading astray from the simplicity of the truth, the more I feel like "spending and being spent" in its defence. I cannot perceive that age (although now more than seventy-eight years) has at all cooled my ardor in maintaining the truth. With all my weakness, I feel that truth, gospel truth, is a jewel worth fighting for.

I learn from a distant brother, with whom I have no personal acquaintance, that a minister, who visited us some years since, when the controversy on the union of Christ and his church, and the circular on the warfare, were being canvassed more than at any other period I have known, and who, at that time, as is well remembered by many brethren, professed to be cordially with us in sentiment, now is so hostile to me that, learning the brother held correspondence with me, became so incensed that he would not speak to, but "treated him with silent contempt." I do not envy him his peace of mind in harboring his enmity against me.

Brother Beebe, a great deal of the

preaching we have in these days of darkness and delusion, reminds me of a circumstance which occurred many years since. One of our old and tried sisters said to Elder Corbin, I heard Elder — preach the other day. Well, how did you like him, sister? said Elder Corbin. I did not like him at all, said the sister. But, said Elder C., did he not preach some good things? She replied, He quoted some scripture—that was good. But, said she, brother Corbin, I love milk, and if I were to see a mote, I could remove it and drink the milk; but if I found a rat drowned in it, I could drink none. It was a somewhat homely comparison, but I think a very forcible one. Such, indeed, is the most of the preaching had in our day, it is fouled with a dead rat, or something quite as loathsome.

Dispose of this long letter as you think most for the interest of Zion.

Most truly and affectionately your friend and brother,

THOMAS P. DUDLEY.

P. S.—I do not understand the process by which a pumpkin seed can be put into the germ of a grain of corn, so as to grow and produce.

T. P. D.

SPRINGPORT, Ind., Dec. 30, 1870.

BROTHER BEEBE:—During my visit to the eastern associations last spring, I was requested by sister Jennings to write through the "Signs of the Times" on Zech. x. 4, which reads, "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together."

The first thing necessary, in order that the subject may be properly understood, is to determine the antecedent of the pronoun him contained in each clause of the text. From the reading of the preceding verse we infer that it is Judah, who was one of the twelve sons of Jacob. Paul, in Heb. vii. 14, says, "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood." The Lord, in Isa. lxxv. 9, 10, 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 place of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Again it is said, Gen. xlix. 20, "The sceptre shall not depart from Judah, nor a lawgiver from beneath his feet, until Shiloh come; and unto him shall the gathering of the people be." These citations will be sufficient to show that the corner and nail spoken of the text represent our Savior. No one can carefully read and consider the scriptures of truth without being forcibly reminded of the beautiful and infinite variety of figures used

with reference to our Redeemer. Some might conclude that there is almost a superfluity, and that it is useless to use so very many in portraying the character of a single individual. But when we are reminded of what a wonderful fulness there is in him, we need not be astonished. For it is impossible for any one figure to illustrate all his fulness. He is not only the corner, but he is also the foundation. "And other foundation can no man lay than that is laid, which is Christ." "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." So we see the church, the building of God, is represented as being built upon this foundation. What a firm and immovable basis. For "The Rock of Ages never moves. While all earthly superstructions, having only sandy foundations, must of necessity crumble and fall, this building must stand forever. Truly our Savior could say, "Upon this Rock [Christ] will I build my church, and the gates of hell shall not prevail against it." And this stone, though rejected by the builders, is become the head of the corner: "Neither is there salvation in any other." "Elect and precious." "The chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." "The munition of rocks," and rock of defence. "A hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land." And thus he is presented as surrounding his children or people, affording shelter, protection, and eternal safety to all his beloved children, while storms are raging, billows rolling, waves dashing, and thunders roaring.

"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."

And while iniquity abounds, and the powers of darkness are marshalling their hosts, and wickedness, seduction and witchcraft are making such rapid strides, may the Lord's little ones sing again,

"Is he designed a corner stone
For men to build their hopes upon?
We'll make him our foundation, too,
Nor fear the plots of hell below."

When storms of wrath around prevail,
Whirlwind and thunder, fire and hail,
'Tis here our trembling souls shall hide,
And here securely they abide.

While such as scorn this precious stone,
Fond of some quicksand of their own,
Borne down by weighty vengeance die,
And buried deep in ruin lie."

"Out of him the nail." The Lord declares again, Isa xxii. 23, "And I will fasten him as a nail in a sure place, and he shall be as a glorious throne to his Father's house." He

is the Lord's anointed, the victim which he prepared. Arminians would represent the Lord as merely experimenting, without a knowledge of the final result; making overtures or offers, holding out inducements to sinners, anxious to save all sinners if they will comply with the terms and do their part. But God says, "My counsel shall stand, and I will do all my pleasure." He ordained the suffering of his Son, his cruel death, his triumphant resurrection, and his ascension to glory, when he had finished the work which he gave him to do. The law demanded his life, and in due time he laid it down. The sins of all his people were laid upon him, and he bore them in his own body on the tree. The God of heaven lays help upon one who is mighty and able to save. Stern and inflexible justice demands the offering, and the victim is ready. "It pleased the Lord to bruise him; he hath put him to shame." The hour of his sufferings draws near, and the burden is upon him. And must he be nailed to the fatal wood? O justice, wilt thou, canst thou not spare and stay the dreadful stroke? See the innocent victim. Not a word does he utter, he does not complain, but simply sighs sorrowfully in view of his terrible sufferings. Not a reproachful or angry word escapes his lips. But listen, what awful words are those that cause the earth to tremble? Does some worldly monarch speak, or the Roman soldiers order the fatal blow only? No; but from the court of heaven, where wisdom presides, and judgment and justice sway, come those stern and potent words, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord. Smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." And does he die alone? Yes, and of the people there was none with him. And why die for sinners? Because he was the good Shepherd, Husband, Elder Brother, Head and Life of his church or people

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

In wonder, amazement and joy, then I cry, to him be honor and glory and power, forever and ever. "And they shall hang upon him all the glory of his Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down; and fall, and the burden that was upon it shall be cut off; for the Lord hath spoken it."—Isa. xxii. 24, 25. How rich the consolation to the Lord's little ones. The nail shall be removed, cut down and fall. But the burden, where is it? Cut off, buried in oblivion, put away by the

sacrifice of himself, he leaves it behind. Though our cruel sins bowed him as low as the grave, and he must fall under the stroke of vindictive justice, yet he sinks to rise again. He emerges from the dark shades of death, the "king of terrors" loses his prey, the grave yields its victim. His people justified freely through his redemption, the law magnified and made honorable. Let Zion's children, then, shout for joy, and chant the requiem of eternal praise and thanksgiving to their victorious Lord. For he hath made an end of sin, and brought in everlasting righteousness.

"Saints dejected, cease to mourn:
Faith shall soon to vision turn;
Ye the kingdom shall obtain,
And with Christ exalted reign."

"Out of him the battle bow." In the testimony of God, the church is represented as being in a state of warfare, being opposed by the world, the flesh and the devil. In the preceding chapter, (13 verse,) the Lord says, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." (Read to the close of the chapter.) Christ, the Captain of our salvation, marshals his hosts, or his saints, and leads them forth in the conflict, not to defeat, but to victory and renown. He shall drive out the enemy, and destroy him. The battle bow shall be cut off from the hosts of antichrist, when the Lord shall fight for Zion, and his dominion shall be from sea even to sea, and from the rivers even to the ends of the earth. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. vi. 12-16.

David could slay the mighty Goliath with a simple shepherd's sling, when strengthened and encouraged by Israel's God, and his saints, aided from on high, though in themselves a feeble band shall put whole troops of foes to flight, and conquer through Christ their King.

"My Captain sounds the alarm of war,
Awake! the powers of hell are near!
To arms! to arms! I hear him cry,
'Tis yours to conquer or to die."

Thus aroused, the hosts of Israel buckle on their armour and march to the conflict.

"Hope is our helmet, Christ our shield;
Thy word, our God, the sword we wield;
With sacred truth our loins are girt,
And holy zeal inspires our heart."

Thus armed we venture on to fight,
Resolved to put our foes to flight;
While Jesus kindly deigns to spread
His conquering banner o'er our head."

"Out of him every oppressor together." Though our Savior was of the seed of David according to the flesh, and consequently of the same lineal descent, and from the same descent sprang many of the elect vessels of mercy, yet from the same descent sprang the oppressor also. Because they are not all Israel which are of Israel. "The children of the flesh, these are not the children of God." Consequently the opposition and oppression is not confined to outward foes alone, to men of the world and false professors, but the saints find to their sorrow that their most inveterate foe is a part of their own nature. This insidious foe, ever on the alert, endeavors in every conceivable way to worry and annoy, intrudes upon their devotion, mocks when they attempt to serve and worship God; ridicules their hope, attempts to destroy their faith, asks tauntingly, Where is your God? Fights against God's government, lusts against the Spirit, is full of pride and ambition, lust and vanity. But thanks be to our God who gives us the victory through Christ Jesus our Lord. The enemy is growing weaker in each conflict, while the inward man is renewed day by day, until finally the foe shall fall, and the new man shall triumph forever. Then shall the final change come, when our vile body shall be changed, and fashioned like unto his glorious body, this corruptible changed to incorruptible, changed from natural to spiritual, the saint made just like Jesus, to dwell forever in his presence and feast upon his smiles. The warfare ended, peace enjoyed, sorrows banished, to enjoy an everlasting love-feast with their precious Redeemer, while God will wipe away all tears from their eyes.

Then, dear brethren and sisters, rejoice and be glad, for our light affliction, which is but for a moment, does work for us a far more exceeding and eternal weight of glory.

Brother Beebe, the foregoing is respectfully submitted. Do with it as you think best. I was also requested, after leaving the Chemung Association, to write on another text. I hope the sister will be patient, and perhaps I will try at some future time to comply. I feel so much my own weakness and ignorance, that it is only occasionally that I can get my own consent to write.

Yours in tribulation,

J. A. JOHNSON.

CARLETON, Ky., Dec. 18, 1870.

BROTHER BEEBE:—Isaiah, when clothed with the spirit of prophecy, looked through the vista of space that intervened between his day and

the incarnation of the blessed Jesus, and saw him walking in the greatness of his strength, and asked this question: "Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel?" What a glorious view of the great work of redemption was there opened up to the enraptured vision of the prophet. He beheld in the distant view the promised Messiah and King. The prophet declares that "A King shall reign in righteousness, and princes shall rule in judgment." But the prophet saw this great King walking in the greatness of his strength, and heard him say, "My own arm hath brought salvation." But why is the question asked, "Who is this that cometh from Edom, with dyed garments from Bozrah?" Hear the glorious answer. "I that speak in righteousness, mighty to save." "I have come from Edom," which means, red earthy, bloody. He comes with dyed garments; yes, his garments stained in his own blood. But he comes from Bazrah, which means, tribulation, mourning. Then he beheld this glorious King after he had passed through the dark and gloomy scenes of Gethsemane and Calvary. He saw him walking in the greatness of his strength, in his triumphal march. The victory was now complete, the seed of the woman had bruised the serpent's head, and the only stroke given him by the serpent was in his heel, his humanity. He says, In offerings and burnt offerings thou wouldest not; but a body hast thou prepared me." In that body he received the stroke. "The children being 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." Thus he gives the reason why that body was prepared for him. It was because the children are partakers of flesh and blood, and in that flesh and blood they had violated the divine law, and incurred its penalty, which was death. To remove that penalty he took part of that same flesh and blood, and thus his unity with them was complete. Hence it is declared that he is the Head, and ye are his body, and members in particular. The prophet saw him as the Head of his people, walking in the greatness of his strength. The Head having suffered the penalty of the law, which was death, the claims of the law could no more reach that body. Hence he said, "If ye seek me, let these go their way." Yea, "Deliver the prisoners from going down to the pit, wherein is no water; for I have found a ransom." Now viewing the reward of the blessed Jesus, the prophet says, "Behold the Lord will come with strong hand, and his arm shall rule for him; behold his reward

is with him, and his work before him." Again he says, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord. Smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." The sword of divine justice had slumbered for four thousand years, and awoke and found its victim prepared to receive the stroke that was due to his people; and having met the demands of the law which they had violated, and paid all its penalty, he comes forth a mighty conqueror. Hence he is walking in the greatness of his strength. But thanks, eternal thanks, to his great and exalted name, that victory was achieved for the benefit of his people, and all its trophies inures to them. 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." Again, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me; I have redeemed thee." And again, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sorrowing and sighing shall flee away." Then, poor mourning pilgrim, take comfort. Thy God saith to thee, 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." He declares, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." They were given to him in the everlasting covenant of redemption. They were redeemed by him from all iniquity, and they will finally be welcomed into his kingdom with these heavenly words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May we be part of that number, is the sincere prayer of

H. COX.

OPELIKA, Ala., Dec. 20, 1870.

ELD. G. BEEBE BELOVED BROTHER:—Having recently had a tour of preaching, in connection with Elder J. E. W. Henderson, a young brother of this county, I have thought I would give a short sketch of the trip.

We left our homes on the first of December, and returned the 12th. The appointments were with the churches in Pike and Crenshaw counties, in this state, a section of coun-

ties in which we had never before been, but we were truly rejoiced in spirit to find so many of our kindred in Christ contending for the faith once delivered to the saints. So far as we could learn, the churches are in a prosperous and healthy condition, some of them numbering over two hundred members, and blessed with an able and faithful ministry. We met, however, with none of the ordained ministers except Elders R. T. Webb and Wm. Galloway. Elder Wm. J. Pouncey, who supplies some of the churches that we visited, was prevented, as we learned, by affliction, from meeting with us. Our congregations were orderly, and very attentive to the preaching, and we felt some assurance at times that the Lord opened to us a door of utterance to speak in his name, and gave us a time of refreshing from his presence. True I was quite feeble, and had to speak with prudent caution, so as to be able to continue the trip; but I must confess that I was sustained in every respect, far beyond my anticipations, for which I hope I am thankful to the Lord. The weather, except one day, was remarkably favorable, and the brethren and sisters among whom we traveled were exceedingly kind in conveying us on our tour and rendering such attention as to make us feel at home. Some of the brethren went with us several days, and we felt when we parted that we had parted with faithful and beloved disciples of our Lord. Eld. R. T. Webb, with whom I have long been acquainted, was with us the whole tour. Being acquainted in that country, he had all necessary arrangement made beforehand, as to our tour, places of lodging, &c. Two days and three nights were spent at his house, and we shall never forget the cheerfulness and delight with which he and sister Webb received and entertained us, as well as all the brethren and sisters where we stayed. But the time of parting came. Elder Webb seemed to be quite overcome, and wept like a child on parting. May the Lord bless and sustain him, and all his saints, is my prayer. I found all well at home.

Affectionately yours,

W. M. MITCHELL.

OPELIKA, Ala., Dec. 27, 1870.

INFANT SALVATION AGAIN.

BROTHER BEEBE:—Brother W. S. Montgomery, of Newton Co., Ga., has kindly called my attention to what he considers an incongruity of idea in the concluding paragraph of my letter on "Infant Salvation," which was published in the "Signs" of July 15th, 1870. I have therefore re-examined the letter, but must confess that from some cause I am unable to see that want of harmony of which he complains. There may be, and no doubt is, a bad choice of words to express what is intended,

but through the entire letter it is insisted that salvation is of the Lord in all its parts, and that adults are as dependent upon him to bestow the blessings of salvation upon them, as a little infant. The substance of the difficulty to which brother Montgomery refers, is supposed to be in the following sentence, viz:

"Therefore in every sense in which we view the subject, we see that salvation is by grace alone; and though faith and repentance are necessary for adults, and not for infants, this does not change the subject, or make two plans necessary. For it is of faith, that it might be by grace, to the end the promise might be sure to all the seed.—Rom. iv. 16. It will not do to say, It is of faith, that it might be by works."

If I have understood brother M., the whole difficulty lies in saying that "faith and repentance are necessary for adults and not necessary for infants." This is perhaps a bad choice of words, but it will be seen that in introducing the subject of faith and repentance as necessary for adults, that it is presented rather as the saying of others, "But we are told that faith and repentance are necessary for adults, but not necessary for infants." Keeping up this general idea, I endeavored to show that though this should be the fact, it did not place eternal salvation any more in the power and reach of the old adult sinner, than in the little infant; because faith and repentance are gifts of God, and therefore by grace as much as any other point in salvation. That, even admitting that the arminian is right in saying that faith and repentance are necessary to salvation in adult persons, and not necessary in infants, it would not follow as a consequence that faith and repentance were conditions of salvation which adult sinners could perform, any more than a little infant could.

On further reflection I am not prepared to say that even infants who are born of the Spirit are not exercised by a living faith in Jesus Christ. But repentance for any practical sin they cannot have. As they are not proper subjects for membership in the visible church of Christ in its organized form, the development of faith and repentance by which adults are manifested as subjects of grace, is not necessary. Brother Montgomery and all others will please understand me this once for always, that I do say most emphatically, that every thing that is essential for the eternal salvation of the one, is necessary for the other. And though I confess the truth, as brother M. indicated, that I cannot write with the force and clearness of brother Patman and brother Purington, I hope my beloved brethren will be kind to correct my errors and bear with my infirmities.

Yours in love,

W. M. MITCHELL.

LACONIA, Ind., Dec. 18, 1870.

DEAR FATHER IN ISRAEL:—I feel a desire to write you a few of my thoughts upon the religion of Jesus, that religion which is hidden from the wise and prudent, and revealed unto babes. When I can realize and feel, and hear the voice of Jesus, our great Shepherd, saying, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand;" when I can feel and realize that this Jesus is mine, and I am his, then I can go on my way rejoicing, and cease from my own works, which are only legal and slavish, and enter into that sweet Canaan where I am refreshed with hidden manna, and made to drink of that spiritual Rock which is Christ. Then I enjoy that perfect rest which the world can neither give nor take away; for when Christ Jesus gives us rest and peace, who can give trouble?

"For prisons would palaces prove,
If Jesus would dwell with me there."

Then what have God's dear children to fear? Are not all things working together for their good? All their losses, crosses, fiery trials, persecutions, and even their backslidings of heart, are among the all things which God will overrule for their good. Who shall lay any thing to the charge of God's elect? No weapon formed against them shall prosper. Although they are poor helpless sheep and lambs, and have no power of self defence, yet, glorious thought! they have a good Shepherd who has all power, both in heaven and earth, and none can stay his hand. He is Alpha and Omega, the Beginning and the End. He is not a hireling, but the good Shepherd who has laid down his life for his sheep. The saints need not fear when the winds blow, the rains descend, and beat upon the house in which they dwell; it cannot fall, for it is founded on a rock. But alas! we sometimes fear and tremble lest we be found resting on a sandy foundation, fearing that we shall one day fall; for we often walk in darkness and have no light; we feel weary and heavy laden, because of the troubles of the way. The world, the flesh and Satan are enemies to the religion of Jesus, and to the peace and happiness of God's dear children. All who are born of God hate sin, and mourn because they cannot cease from sin. Yea, they loathe and abhor the corruption and depravity of their own flesh, and long to be delivered from it, as from their worst enemy. Yet they are, although poor and bankrupt, the salt of the earth, and the loved of God, and they have the riches of Christ's righteousness bestowed on them.

"The sins of one most righteous day
Might plunge us in despair;
Yet all the crimes of numerous years
Shall our great Surety clear.

The spotless robe which he hath wrought
Shall deck us all around;
Nor by the piercing eye of God
One blemish shall be found."

All the rich promises of the gospel are made exclusively to them who are of a broken and contrite heart and spirit, who feel their need of Christ. They feel that none but Jesus can give relief to the wounded heart that has become weary and sick of sin, and ready to faint by the way. These are precious characters, they hunger and thirst after righteousness, and they shall be filled. The poor in spirit are filled with good things, while the rich are sent empty away. How blessed is that people who know and love the Shepherd's voice; they are a peculiar people, and they shall go in and out and find pasture. This peculiar people eat and live upon the flesh of the Son of man, and they drink his blood. None but the living people of God ever hunger and thirst after this precious meat and drink; they have joys which the world knows nothing of. They have a loving Savior who gives them rest when weary, and who gathers them with his arm and carries them in his bosom; he also fights all their battles for them, and watches over and keeps them as the apple of his eye, and he teaches them to sing that new song which no man can learn but they that are redeemed from the earth.

"Love moved him to die, on this we rely;
Our Jesus has loved us, we cannot tell why;
But this we can tell, he loved us so well
As to lay down his life to redeem us from hell."

Dear father in Israel, I have written you of some of my exercises on the subject of the religion of Jesus. I love the people who love my Savior; none but they can speak the pure language of Canaan.

KATE BARTLEY.

ARCADIA, Ohio, Dec. 11, 1870.

ELDER BEEBE—DEAR BROTHER:—If one so unworthy as I feel myself to be, may thus speak, as I have to write you on business, I feel impressed to give a brief history of what I hope the Lord has done for me. My parents were Old School Baptists, but in my youthful days I thought I would never be identified with that people; but about nine years ago I trust I was made to see myself a lost sinner. These words, "He that believeth not is condemned already," came to my mind with great force. We attended an association at Honey Creek, and when we parted one of the Elders remarked to me, "You cannot fare well except you love Jesus, and I don't believe you do." I had seen my lost condition, and now thought others could see it also. I tried to

pray, but could only say, Lord, be merciful to me a sinner. I continued in this way for some time, until I awoke on the morning of September the 10th, 1863, in great distress of mind, and while weeping in consequence of my sins, this scripture came to me as though spoken, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." I immediately arose and went into another room, and my burden was gone, and with a loud voice I said, Praise the Lord. But I can say with the poet,

"Tongue cannot express the sweet comfort
and peace
Of a soul in its earliest love.
That sweet comfort was mine, when the
favor divine
I first found in the blood of the Lamb;
And I could not believe that I ever should
grieve,
That I ever should suffer again."

I met with Van Buren church on Saturday before the first Sunday in October, 1863, and in much weakness tried to give a reason of the hope that was in me, and although I could say but little, I was received, and baptized the following day, and for a time had great peace of mind; but since then I have had many doubts and fears, and if saved, it is all of grace; for by the grace of God I am what I am.

Brother Beebe, I have written in haste, and in order to be brief have omitted many things. I have been much comforted and edified in reading the "Signs," and am not willing to be without them. Dispose of this as you think best, and all will be right. I remain your unworthy brother in hope of eternal life,

J. P. CONAWAY.

CAPAUGRIS, Mo.

BROTHER BEEBE:—Having to write to renew my subscription for the "Signs of the Times," I thought I would, after contemplating the goodness of our covenant-keeping God, add my testimony to the goodness and long-suffering of that being who has brought us through another year, and has from his rich bounty so freely supplied our many temporal, and we trust, our spiritual necessities. Should we not render the tribute of our hearts, and implore a continuance of the same? for we read that every good and perfect gift comes from his bountiful hand.

Brother Beebe, the "Signs" come to us regularly with its rich contributions from the correspondents, and we are truly glad on its arrival. It contains the most of the preaching we hear in the winter, and all bad weather. Our pastor, Eld. Wm. Davis, lives twenty-five miles from our church. He has been a faithful min-

ister of the gospel over forty years, and has served our church as pastor for twenty-five years, and has never shunned to declare the whole counsel of God; but he is now superannuated. He appears as a ripe shock, ready and waiting for his heavenly Father's time to gather him into the heavenly garner.

Brother Beebe, I am glad to see in the "Signs" some ordinations, and hope the Lord will call, qualify and send us a faithful minister who will be able to feed the sheep, and gather the lambs into his fold. I write this, hoping that some one will see it and come among us, and we promise them a hearty welcome, as there is no minister within thirty miles of us, of the Primitive order of Baptists.

Brother Beebe, if you think proper, you may give this a place in the "Signs;" if you do not, I will not be offended, if I never see it again.

Yours, I trust, in brotherhood,

G. W. HARDESTY.

PLEASANT RIDGE, Ohio, Jan. 2, 1871.

BROTHER BEEBE:—Having finished the business part of my letter, I will write a few lines, which will be at your disposal. I never have written but once before this, and I thought I never would again; but at the particular request of some of the brethren and sisters I will make the feeble attempt to tell them how I still have a name and place among the Old School Baptists, unworthy as I am. Although I cannot meet with them very often, living some eighteen miles from the church, and having the care of an aged mother, (in her 85th year) yet it is my desire to meet often with the dear people of God, if I had the opportunity of doing so. The "Signs" are all the preaching I expect to have this winter. I receive each number with as much eagerness as I would a letter from home when far away. Through them I can hear from many I have often met with in former days; but some have gone home to rest from their labors. I had the privilege of attending two associations, (Greenville and Indian Creek) in the year just past and gone, and it was indeed a feast of fat things to my poor hungry soul. The theme was salvation by grace, and grace alone, which is a glorious thought to such poor sinful creatures as I feel myself to be. A great part of the time my way seems hedged in on every side; but sometimes I have a gleam of hope to cheer me on my way. One thing I do know, the Lord reigns, and will do all his pleasure. I would say to those who feel themselves little and weak, Write on. It is a source of encouragement to me when I read such communications; they tell my feelings better than I can tell them myself.

I must close. I did not intend to write but a few lines when I commenced. If you think this scribble

worth a place in your valuable paper, please correct errors, and if not, throw it aside.

EVALINE C. GRIFFIS.

TWIN FALLS, Greenwood Co., Kan.

MUCH ESTEEMED BROTHER BEEBE:—If you will allow me a little space, I wish to say a few words to my corresponding brethren, and especially those who responded to the request of brother Paxton of Ky., in sending their little mites, which amounted to ninety-eight dollars. I wrote brother Beebe before I left Ohio, giving the name and address, together with the amount which each one sent me, which letter did not appear in the "Signs," probably on account of its occupying too much space. Brother Beebe was kind enough to me to give me a credit of two dollars on the "Signs." I wrote him not to send them to me, as I could not pay for them, but he gave me the credit, and continued to send them to me, for which he will accept my thanks. I would say to my contributors that I used the money they sent me as judiciously as I could, and each one has my sincere thanks for their kindness to unworthy me. May the Lord bless you all.

In September I concluded it would be the surest plan for me to get a start in the world again, to go west. I saw my creditors, told them where I was going, &c., and on the 21st of September started for this state. I arrived here on the 20th of November, with but a few dollars in money, but my health is good now, and I do not fear starving as long as I can work. I have found a little band of precious brethren here, who are at peace one with another. Since I have been here I have seen three baptized, and judging from the fruits of the tree, others will soon follow their Lord and Master's example by being buried in the liquid grave. The little flock here has the labors of brother Ira Turner, whom I deem sound in the faith. He seems to be as Paul, determined to know nothing among the brethren save Jesus and him crucified. My time, dear brethren, is so taken up now that I shall have to drop my correspondence for the present. Pray for a poor sinner. Farewell.

J. H. YEOMAN.

LONE CEDAR, Ky., Christmas day, 1870.

BROTHER BEEBE:—I am now sitting in my office, shut up by the inclemency of the weather, and some bodily affliction, and cannot visit the people of God in person. Therefore I have concluded to pen down some of my thoughts and some of my reflections, and send them to you to dispose of as you may judge best, for God's glory and the good of his people.

That these are portentous days in which we live, none I presume will deny. And that the scriptures are

fast fulfilling, and the history of the religious and political world is in swift succession opening up and unfolding the purposes of God in the accomplishment of the great design for which all things are and were created, is equally clear and plain to every child of God who by the Spirit is willing for the Lord to be God, and to do all his pleasure. Hence we hear of "wars, and rumors of wars," kingdom against kingdom, earthquakes, &c., &c. The nations of the earth being engaged in bloody combat, Mystery, Babylon, the Mother of Harlots, or of all the various religious institutions of the day, engaged in using every effort, and accumulating all the means and all the power that men and devils can invent, with a corrupt and despotic government to aid them in their wicked course, to put down the south, destroy the rights and liberties of the people, and finally unite church and state. And I am fully of the opinion that this will be effected, at least so far and so long as God may see proper for the cleansing of his sanctuary, the maintaining of the church, and the development of the man of sin in his last form, before the final downfall of Babylon, and the glorious and complete triumph of the church of the living God. I am fully of the belief that we as a people are living under the sounding of the sixth trumpet, the opening of the sixth seal, and the pouring out of the sixth viol, and that there will be a general conflict and commotion with the various nations and kingdoms of the earth; that the conflict between the church of God and anti-christ will wax fiercer and fiercer, that evil men and seducers will wax worse and worse, deceiving and being deceived. And that the unclean "spirits, like frogs," which John saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, will continue to perform their work, in gathering together all the monarchical powers naturally, and all the anti christian powers spiritually, for to slay the "two witnesses," who have not ceased day nor night to expose their idols, and cry against the abominations of the corrupters of the word of God. These false prophets of Baal, and hirelings, men made missionary preachers, have almost compassed land and sea to spread *their gospel*, evangelize the world, save the heathen, and bring about the glorious millennium, as they call it. And what is the result of so much boasted *good*, and indefatigable labor, with the expenditure of millions of dollars, filched from the pockets of the poor and credulous? We have the answer: Look at the present condition of our once peaceful and prosperous America. Look at the state of affairs in Europe. To-day the world, the nations of the earth, and people

generally, are practically worse than they have been at any time since the flood. And I have no doubt but that the greatest abominations that are committed before God, are practiced under the cloak of religion; and that the worst class of men that now live on the earth, are those called preachers. God will suffer these things to continue until the cup of their iniquity is full, and the number of the beast is made up. How long, the Lord only knows. My judgment is that it will not be a great while. The Pope has lost his power and his seat, or nearly so; but this principle still exists. Where shall we look for it next? We find it in the beast that came up out of the earth, with two horns, like a lamb. Here we see represented the reformation, or rise of Protestantism under Luther and Calvin. This beast is to exercise all the power of the first beast. The first beast received the seat and exercised the power of the dragon, yet in a different form. So with the second beast, it shall exercise all the power of the first beast, and indeed has been exercising, from the same principle, all the time since its rise, but not in quite the same form, not having yet the seat, and the full power to completely carry out all the depths of its wickedness. But when the time comes, and come it will, that despotism is established, and Protestantism, or the religion of anti christ, transformed and established by law. Then will the time of great rejoicing and sending of gifts take place with Babylon, over those who have stood as witnesses for the truth, and they (the true followers of the Lamb) shall pass through tribulation and much suffering. But hark! what do I hear? The voice of the angel, who cried mightily with a strong voice, saying, Babylon the Great is fallen. For her sins have reached unto heaven, and God has remembered her iniquities. "Wherefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." And again, I hear another voice, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." O ye people of God who have been caught in her angle, and ensnared in her net, look toward Jerusalem, the city of our God; flee from Babylon, the city of destruction; look not back, tarry not in all the plains, flee to the mount of God. For the time of her visitation is come, and the delivery of the redeemed of the Lord. O ye heavenly family, the purchased possession of our God, gather together under the pavillion of God's power, and the curtain of his divine love. Touch not, taste not, handle not the unclean thing. Again, Come out from among them, and be ye separate,

saith the Lord, and I will receive you.

I have traveled much the present year, which is now nearly closed. I have found the church of Christ, composed of Baptists of the Primitive order, as a general thing sound in the faith. Peace and union abounds among them, and many of the churches have had some refreshings from the presence of the Lord, and many have been added to the household of faith. How sweet and pleasant it is for me to remember the christian fellowship and lovely conversation that I have had and enjoyed with the children of God the past year; and while I have been traveling among you, and trying to preach Jesus, my poor soul has been made to feel at times that all was well. Again, I have felt like one alone, mistaken and deceived, or surely I would not feel so cold and lifeless in divine things, and that I was not even worthy of a name among the people of God, even among those poor and afflicted people, much less to be called a preacher. And could I now, after having tried to preach nearly thirty-five years, be content, I never would try any more. But I must bring my scribble to a close, for I may have wearied you already. In complying with the request of many of my brethren and sisters, I propose writing out my *little* experience and call to the ministry, at some future day. Farewell, brother Beebe, and may grace, mercy and truth richly abound toward you.

Yours in the bonds of the gospel,
W. A. BOWDEN.

MACOMB, ILL., Dec. 26, 1870.

BROTHER BEEBE:—I have recently received and read No. 24, Vol. 38, of the "Signs of the Times," and I am very much surprised at the criticisms of a strange brother to me, (brother Croasdale, of Pa.) on an expression or two from my pen, which may be found on page 230 of Vol. 38. The reader will find by reference to the language brother C. refers to, that it occurred in a private letter I had written to sister Witherow, of Mo., with no expectation that it would ever appear in print; and although I do not on that account ask the forbearance of brethren with any unsound or false doctrine I may have therein taught, yet I, and perhaps others, in a hurried letter correspondence, do not generally spend much of my time in consulting lexicons or commentaries for the definition of words. I do not think hard of sister Witherow for forwarding my letter for publication, although it may bear the marks, very visibly, of its poor imperfect and illiterate author.

But, I repeat, that I am surprised that brother C. has covered an entire page in the "Signs" in criticizing and finding fault with a *mere word or expression* used in a private

correspondence, I have just re-perused my letter referred to by brother C., and I do not know that I could make myself any better understood if I should write a whole sheet upon the subject so briefly expressed in the immediate connection of the language referred to by brother C. I ask your readers, and especially brother C., to read the connection alluded to, beginning on page 230, 2d column, at the words, "I shall have to be brief," and read to the end of my letter. If the word "*contemplate*," as used in the connection, is not the proper word, I will say that God *intended, purposed, or predestinated* the deliverance of all his chosen people *from the curse of the law, from the power of darkness, and from the bondage of corruption*; I also repeat that all this *does not take effect at once*, otherwise the saints would not so earnestly *groan to be delivered*, and so anxiously *wait* for the adoption, to wit, the *redemption* of their body. I *do* believe that the death of Christ absolutely redeemed or ransomed all his people from the claims of the law, and the demands of inexorable justice of God, but I do not believe that they were at the *same time delivered personally* from the *power of darkness*, nor from the *bondage of corruption*, but they are waiting for the "*redemption of the purchased possession*."

As I do not wish to occupy any more space on this subject at present, I respectfully request brother C. and any others interested, to read the following places which I cite, and which are but a tithe of what might be cited pertinent to the subject, to wit: Eph. i. 14, & iv. 30; Rom. viii. 21; 1 Cor. xv. 54; 2 Cor. i. 10, & v. 2; Phil. iii. 11, 22; Eph. ii. 12, 13; Rom. vii. 24; Hosea xiii. 14; Rom. xiii. 11.

If I have, brother C., in my bungling manner, made bad use of language, I hope you and all the Lord's children will bear with me, and impute it to my want of understanding, rather than to design.

In hope, I remain, less than the least,

I. N. VANMETER.

ATHENS, Pa., Dec. 11, 1870.

DEAR KINDRED IN CHRIST:—This has been one of our feast days at Waverly. Our beloved pastor, Elder St. John, was wonderfully supported while feeding the flock, and after such a sweet repast, a thank-offering arises, I trust, of praise to him who hath said concerning Zion, "I will abundantly bless her provision; I will satisfy her poor with bread."—Psa. cxxxii. 15. And while meditating upon the solemn truth proclaimed to-day, I ask myself, Do I know any thing about these things? Have I that indwelling Spirit which rejoices to hear the name of the Lord honored and revered? Do I love the despised doctrine of the cross? Do I cherish its holy precepts? Do I shun the doctrines so prevalent in the

world, which dishonor the finished work of the dear Redeemer? Do I esteem one hour's communion with God and and fellowship with the sufferings of Christ, far more than all the pleasures of this transitory existence? Do I, in the language of the text to-day, "See Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for every man?"—Heb. ii. 8. And dare such a poor worm as I hope to be numbered with the blood-washed throng, whose Redeemer in covenant love presents to the Father, "Behold I, and the children which thou hast given me." Yes, every man for whom he tasted death presented perfect in him. If not altogether deceived, the Holy Spirit doth most graciously bear witness with my spirit that I love this precious doctrine, and faith encourages me to hope, and with its sweet whispering comes an overflowing sense of the mercy and goodness of God for the precious gift of faith, for an abiding trust in the promises of God, hoping for the things which are not seen, and a potent waiting for the perfection of hope.

I look back on my life so fraught with infirmities and folly, on the year so near closing, in which the cares of life have stolen such a large share of my thoughts and affections, and exclaim, God has indeed been very merciful to me a sinner, and he still enables me to hope in his mercy, and breathe the prayer, "God, be merciful to me." In my future pilgrimage, "Teach me to do thy will;" "Lead me to the Rock that is higher than I." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Do I see Jesus clothed with honor and glory, as my dwelling place, my refuge, my shelter, my salvation, my all in all? and if so, let me honor the King by being satisfied with the rich provisions of his house. Let me seek for the hidden manna. Let me feast on the wine and the oil of the kingdom, and cease to stray away from the shadow of the Almighty. "In his shadow is great delight." The shadow of his wings is ample protection from the chilling storms of our pilgrimage. Earthly friends may deride, human props may fall, the winds of adversity blow, disease waste this mortal frame, trials all sent by an unseen, unerring hand, to drive us nearer to the wounded side of our dear Redeemer, to bring us in closer fellowship with the sufferings of him who wore a crown of thorns, was buffeted, mocked, and spit upon, who bowed his mighty head and died, crying, "It is finished," and who for the suffering of death is crowned with honor and glory.

In connection with these thoughts I ask, Do we fully appreciate a faithful ministration of the word? In the last number of the "Signs" I read, and re-read with much interest

a precious letter from Mrs. B. F. Hamilton, in which she states that she has never, to her knowledge, heard a gospel sermon; and at the close of her letter she says, "The Lord has made us exceedingly jealous of the Holy Spirit as a teacher in the word." Bringing forcibly to my mind the words in Jeremiah xxxi. 34, "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." I trust the Lord may direct the steps of some of the laborers in his vineyard to them, that they may hear the joyful sound.

Yours, I trust, in the Savior of sinners,

MARIANNE MURRAY.

OTEGO, N. Y., Dec. 9, 1870.

DEAR FATHER BEEBE:—As my sheet is not full, I will venture to say that the meeting you attended here with us has proved a green spot in the wilderness to us all. Truly the preaching of Christ and him crucified, on that occasion was like the opening of the alabaster box,—the perfume filled the house, and the gracious fragrance has not yet altogether subsided. Yesterday was our church meeting day, and as usual the plants of our heavenly Father's planting seemed in a flourishing condition; and Oh that these lovely days of rejoicing and salvation may long be perpetuated.

On Sunday last father St. John met with us and baptized his daughter, Mrs. Mary Wilbur, and the season was profitable and solemn, and we think there is reason for us to believe that more will be brought in, to the praise and glory of that grace which bringeth salvation, and to praise his great name who came not to be ministered unto, but to minister, and give his life a ransom for many. I do believe there are a few here of the children of promise, who are counted for the seed, and they shall endure before him as the sun. I did feel for one, when you asked the little flock here if they were willing to occupy the low place assigned them, and be looked upon with scorn, as if I could say most heartily that I could bear it all, if I might be granted the privilege of sitting at their feet. For one thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold his beauty, and inquire in his temple.

We much hope that kind providence may open the door again for you to come and visit us, for we are sure it was not in vain that you did come. Please remember us, as we are without an "under shepherd." Now if you should find any of this kind of angels, that are good reapers, remember us to them.

Yours in christian love,

BALAS BUNDY.

MIDDLETOWN, N. Y., Jan. 24, 1871.

DEAR BRETHREN AND SISTERS:—My mind has for some time been led to consider the gross wickedness of man at the present time, and the love and goodness of God to his chosen people. I have been strongly impressed for a long time that we are living in the time predicted by the apostle Paul, when the cup of abominations of anti-christ seems almost full and running over. The most wicked and abominable crimes that the human mind can conceive of, are constantly before our eyes; look which way we will, whether among the professed churches of Christ, or in the world. Men whom we could once rely upon for truth and veracity, seem to be given over to work lies and hypocrisies, and have become destitute of even the principle of natural affection. The wickedness of man at the time of the flood, and for which the world was destroyed, seems hardly a comparison with the present wickedness of man.

The description of man in his fallen condition, as given by God himself, is truly fearful to contemplate. "There is none that seeketh after God; they are all gone out of the way; there is none that doeth good, no, not one; their throat is an open sepulchre; with their tongues they have used deceit. the poison of asps is under their lips; their mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known; there is no fear of God before their eyes."

And are the saints no better than this by nature? I answer, or rather the apostle answers, No, by no means. And herein is manifest the exceeding greatness of the love and goodness of God to his people, and which all the floods cannot drown, neither can the waters quench it; and if a man would give all the substance of his house for it, it would be utterly condemned.

"And had he not pitied the state we were in,
Our bosoms his love had ne'er felt;
We all would have lived, would have died,
too, in sin,
And sank with the load of our guilt."

We are commanded to contend earnestly for the faith which was once delivered to the saints; but in contending for it with the the enemy, we should do it in love and meekness, remembering that we have nothing but what we have received of God as a free and unmerited gift; and if we have received it, why should we boast, as though we had not received it. And while we must look upon and regard them as the enemies of God and truth, we are to pity them, and rather pray for them than persecute them, as our Savior has given us example.

When our minds are led by the Spirit to contemplate the goodness of God in delivering us from the

power of darkness and death, we shall feel to say, Why was I made to hear his voice, while others are left to go on in sin, and to the perdition of ungodly men? We often look around us, and see those for whom we have no hope, who seem possessed of an amiable disposition, and who, in our estimation, would better adorn the doctrine of God our Savior than we do; and we wonder why God should call us, and leave them; for what was there in us to merit esteem, or give the Creator delight? And here we see that our thoughts are not God's thoughts, nor our ways God's ways. We have a striking illustration of this in the anointing of David as king over Israel, when the prophet Samuel was sent by God to the house of Jesse, to anoint one of his sons. And when the prophet had looked upon Eliab, he thought surely he must be the Lord's anointed. But the Lord said to him, "Look not on his countenance, nor on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." And so Jesse made seven of his sons to pass before the prophet, for he thought surely the Lord's anointed must be among these. But the Lord said he had not chosen these. Now there was an eighth son, and the youngest, the keeper of his father's sheep, whom Jesse had supposed was the last one the Lord would choose as a ruler of his people; but him did the Lord choose to be king over his people Israel, and declared that he was a man after his own heart. When Israel became dissatisfied with their Judges, and desired to be like the other nations, and have a king to rule over them, the Lord in his wrath granted them their desire, and their choice fell upon Saul. And in their choice we see how differently they viewed things from what God does. They chose him simply because he was "higher than any of the people from the shoulders and upwards." They looked upon the outward appearance.

We are called upon to behold what manner of love the Father has bestowed upon us, in redeeming us from the hand of the enemy, when wandering in the wilderness of sin, when enemies to God by wicked works, at war with God and at peace with hell. "Greater love hath no man than that he lay down his life for his friends." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

"What a mercy is this!
What a heaven of bliss!
How unspeakably favored am I!"
"In songs of sublime adoration and praise.
Ye pilgrims! for Zion who press,
Break forth, and extol the great Ancient of Days,
His rich and distinguishing grace."

"What shall I render unto the

Lord for all his benefits to me?" should be the enquiry of the heaven-born child. The psalmist says, "Oh give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so." Let us take the cup of salvation, and drink it. And thought in it we may find afflictions, persecution, losses, crosses, and temptations, let us not repine. And lest we should be weary and faint in our minds, we are admonished not to forget the admonition which speaketh unto us as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him;" and also to consider him who endured such contradiction of sinners against himself. If we love him, he calls upon us to manifest that love by keeping his commandments; and his commandments will not be grievous. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Deny himself of all ungodliness and world lusts. We cannot serve the world and serve our Lord at the same time. "If any man love the world, the love of the Father is not in him." It is true we have a nature about us that loves the world, and clings to it, and says, Thou art my mother; and it will continue with us as long as we remain in the flesh; but we are to crucify the old man with his lusts, deny him. We must be crucified to the world, and the world to us. Let us not be deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. If we sow to the flesh, we shall reap corruption; we shall experience a death to the joys of his salvation. But if we through the Spirit do mortify the deeds of the body, we shall realize the presence of the Lord, which is life and light, and where is fulness of joy. We shall have crosses to bear if we follow the meek and lowly Lamb. If we will come after him, let us remember what he has said: The foxes have holes, and the birds of the air have nests; but the Son of man had not where to lay his head. And if we will live godly in him, we shall suffer the jeers and persecution of the world. And if we be without chastisement, we may rest assured that we are none of his. Let us take up our cross; not a piece of wood, or jewelry, which is hung about the neck for an ornament, and which the world are so fond of bearing, and which they say is the "emblem of the christian faith," and which is as heavy a cross as they desire to bear. Let us go to him without the camp, bearing his reproach. Let us follow him—not take the lead of him, and ask him to follow us. Let us be followers of him as dear children. We shall find his path a rough and thorny one, and shall have occasion all through our pilgrimage to call on

his name. We will find him a hiding place from the winds of doctrine which are abroad in the world, a covert from the storms of life, as rivers of water in a dry place, and as the shadow of a great rock in a weary land, under which we can sit down with great delight. Let us declare in Zion what great deliverance he has wrought for us, in redeeming us from the hand of the enemy, from wandering in the wilderness, and leading us in the right way, and bringing us to a city of habitation,—the church of the living God, there to sit down with Abraham, Isaac and Jacob, to go no more out forever.

"Gathered into the fold,
With believers enrolled,
With believers to live and to die."

BENTON JENKINS.

"I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the olive tree; I will set in the desert the fir tree, and the pine, and the box tree together."—Isa. xli. 19.

"A lone pilgrim," in a letter dated "Wilderness, March 22, 1870," expressed a desire that I should write through the "Signs of the Times," upon this portion of scripture. After so long a delay I will try to respond to this wish; and may the Lord direct us in some degree into the riches of its spiritual meaning, and apply its comforts to our souls.

From the beginning of the fortieth chapter of this prophecy the Lord is in many forms of expression both figurative and direct, declaring himself as the Saviour and the comforter of his chosen people; and a number of times he declares the vanity of all other gods; and in this connection, after declaring what he has done and will do for his chosen, calls upon those who put their trust in other gods to show any such reason for their claim to be regarded as gods. The immediate connection in which the text stands too closely to be separated in its consideration begins at the seventeenth verse: "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." We may think that we truly appreciate the sad condition of one who is in a desert land seeking for water where there is none, and so far gone from the affect of thirst that his tongue fails, so that he cannot even tell his want; but in a comfortable home, provided with all we need, we cannot enter into the feelings of one in such a situation. The promise of relief in the moment of extremity, when the tortures of thirst grow insupportable, sounds very pleasant to us; but how can we appreciate that which we have never felt the need of? This striking figure represents the condition of the souls that hunger and thirst after righteousness. So far as righteousness is concerned our nature is a wilderness

or desert. It contains no spring, no fountain whence righteousness can possibly flow. As soon, therefore, as one is quickened by divine life so that he truly hungers and thirsts after righteousness, which no unquickened soul ever does, and begins as he invariably will, to seek for that righteousness in his own nature, he is in the condition of one poor and needy who seeks water where there is none. He can not find it, neither can he live without it. He grows fainter and fainter, and his tongue fails for thirst.

Those who have never been quickened to know their own utter destitution of righteousness may read this promise, and talk about it, in a vain and proud affectation of humility fancy themselves as having a claim to it; but in their comfortable state of self complacency they know no more about its power, and the distressed condition of him to whom it applies, than one who sits at his table comfortably sipping his tea, and who has never felt thirst without water at hand to relieve it as soon as it was a pleasure to drink, knows of the real misery of the desert wanderer, of whom he reads, who falls perishing of thirst in the dry and choking sand, or of the more than delight with which he would hail the recognition of a promise just suited to his case and fulfilled in the bursting forth beside him, yea, at his very lips of a fountain of cold water. Those who have ever felt the burning thirst after righteousness will not talk about the necessity of urging reluctant sinners to drink at the well of salvation,—to accept the offers of mercy. O what anguish of soul! How poor, how sinful and polluted, how miserable the sensible sinner feels. What a dry and barren desert he finds himself to be. Not one germ of righteousness to cheer the desolate waste of his heart. Not one drop of water to moisten his parched tongue. His tongue fails for thirst. He cannot speak. Now comes the time for which the exceeding great and precious promise was given. The promises of God are never known in their power and beauty until we are first in that needy state to which they apply. Now through all the barriers of impossibility that appear to shut out relief, comes the blessed, unfailing promise of God, breaking its easy way to our fainting, despairing souls and bringing instant and unspeakable satisfaction and joy. "I the Lord will hear them,"—will hear though they cannot speak; will hear the unspoken desires of the soul that we don't know how to express. "I the God of Israel will not forsake them." I will open rivers in the high places, and fountains in the midst of the valleys. How contrary to nature.—Contrary to what any man would expect. We look for rivers in the valleys, and fountains upon the hills. The figure represents us as finding just what we could not expect. In what ever place or condition we are represented as being, the relief comes in an

unlooked for way, or rather it is an unlooked for relief that comes to us. "I will make the wilderness a pool of water, and the dry land springs of water." What an amazing and delightful abundance! The thirsty soul has been thinking only of water, dreaming of water, with longing, agonized desire, and without the least prospect of any ever been even seen to give the aching eyes a moments refreshing rest, but a certainty, rather, to all human view, that none can be found. But now what a marvellous change! Water is every where! Cool, refreshing water springs up in bright unfailing fountains at our feet, stands clear and still in springs and wells, runs leaping and singing in delightful, sparkling rills about us, flows deep and steady in the mighty river. And does this figure of delightful, cheering, refreshing abundance more than adequately represent the unspeakable fulness that we found in our glorious, blessed Saviour when he appeared to our fainting souls, and satisfied our thirst after righteousness by causing us to drink at the inexhaustible fountain of his own? It was there that the Lord became unto us "a place of broad rivers and streams."

And now follow the words of the text: "I will plant in the wilderness" I do not regard these trees as the "Trees of righteousness," by which title the children of God are in another place called. It appears to me that this is a continuation of the same figure, showing farther how God will provide for the comfort and enjoyment of "the poor and needy"; representing the glorious fulness and abundance that will be found in the Redeemer. The wilderness is a waste, uninhabited place, not a forest as the word means here, but the same as a desert. Here, where there is no green thing to cheer the eye, and no soil in which any thing could grow if men should plant it, the Lord will plant these trees of most valuable and precious wood, and beautiful foliage, setting them together in the desert, where they shall be fresh and green all the year, so that "The wilderness and the solitary place shall be glad for them, [the poor and needy] and the desert shall rejoice and blossom as the rose." So the poor sinner who was but just before in a most despairing, solitude, desolate and afflicted, ready to perish, the most miserable of all beings, now finds himself in the very garden of the Lord, with all that can cheer the eye and gladden the heart about him, and with abundance for every need; and he is no longer alone, but in close communion with the most desirable companions, a "fellow citizen with the saints, and of the household of God."

Truly they feel that a wonderful power has been manifested in this change, that a wonderful miracle has been wrought. Those who have a worldly religion, having never been in a desert land spiritually, suppose that much can be done by the crea-

ture for his own help, and that it rests with him whether he will be saved or not. But those who have been in the wilderness and the desert, who have painfully learned that they are destitute of any thing which can satisfy the desires of the quickened soul, and cause them to be approved of God, and who have seen the desert suddenly transformed into a blooming and abundantly watered garden, these know that man could have had no hand in the accomplishment of such a wonderful work. The Lord does it for them in a most marvelous way, "That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

How often the child of God, after his first experience of a Savior's love, finds himself lost in the desert or upon the mountain, and in a most desolate condition. He feels cold, and dreary, and barren of spiritual enjoyment, and is almost ready to conclude that he has never really experienced true spiritual comfort, or drank of the waters of salvation, so impossible does it seem to him now that such comfort and joys could ever take root and grow in his cold and unfertile heart, or that refreshing fountains of water could ever spring up there. But one thing we never forget after our dear Savior has once revealed himself to us, however far we may have wandered away in the wilderness: we never forget whence our help must come, if ever we shall find help. Though we may have been in the wilderness or on the mountain, "whither we have been scattered in the cloudy and dark day," so long without the presence of our Savior, so long without spiritual enjoyment, that we have almost forgotten the taste of enjoyment, yet we know in our greatest extremity that all our springs are in Christ, and that he alone can restore unto us the joys of his salvation.

He will come to us again when we shall have been long enough in the desert land. He knows how much affliction and sorrow of soul we need. All the plants and trees that grow of themselves in our vile nature, must be cut down and killed. As fast as they spring up again they must be killed. This brings us into the desert. It is a sore trial for us, very painful, but necessary. Though not for the present joyous, but grievous, yet it is for our good. "The Father of our spirits" chastens us for our good; chastens every son whom he receives; suits the affliction to their need, in infinite wisdom and love, that nothing of native growth in their hearts shall be allowed to afford them any enjoyment, which would be but delusive; cuts down all their vain joys, and roots up all their false hopes. Brought thus into the desert again, that is, into a painful realization of the utter depravity and barrenness of our own nature, we are prepared more

fully and clearly than before to understand, and in broken hearted thankfulness to enjoy the wonderful work of the Savior when he manifests himself again to our view, causing the plants of his grace to appear again in beauty and joy, and the wells of living water to spring up again within us into everlasting life.

It may be significant that some of the trees which are mentioned in the text were made especial use of in building the ark of the covenant, the tabernacle, and the temple. But I will add no more. That the Lord will comfort all the lone pilgrims in this wilderness world is my prayer for the Redeemer's sake.

SILAS H. DURAND.

CORRECTIONS.

BROTHER BEEBE:—I find several mistakes in the obituary of Mrs. Woodford, published in the second number of the present volume of the "Signs," which makes it read awkwardly. It should read, Mrs. Tennie, instead of Fannie. Again, daughter of Mr. Samuel, and Mrs. Eliza Ewatt, instead of W. Pownell, as published.

T. P. DUDLEY.

Inquiries After Truth.

Will brother John H. Gammon, of Cadiz, Ky., please give his views, through the "Signs," on 2 Kings ii. from the nineteenth to the twenty-second verse, and oblige an enquiring sister.

JANE MUNDEL.

POETRY.

THE WHEAT AND THE CHAFF.

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable."—Luke iii. 17.

With fan in hand the Master see,
Now near he stands, just at the door;
His fan will make the chaff to flee;
For thoroughly he'll purge his floor.

Nothing but wheat will stand the wind;
The chaff before the fan will fly;
And all not born again will find,
That they among the chaff must lie.

Christ will forever separate
The refuse from his saints at last;
As chaff is severed from the wheat,
And far away from it is cast.

With wheat the garner must be filled;
No chaff will there be permitted be,
The heavenly husbandman is skill'd,
His floor from all that's light to free.

The chaff, the unconverted host,
Will suffer God's avenging fire;
Will for their sins be ever lost,
And burn in wrath's unquenched fire.

I must be wheat or chaff, 'tis plain;
I must in heaven be, or hell;
Except a man be born again,
He never can in heaven dwell.

A. H.

July 24, 1870.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1871.

(Continued from page 21.)

REMARKS ON ISAIAH LXVI. 5-9.

In reply to sister Steel,

"Before she travailed she brought forth." This is said of Zion, the city of David, and Capitol of the commonwealth of Israel, and represented the seed of Abraham according to the flesh, and was a type of the spiritual kingdom of our Lord Jesus Christ. Israel, in covenant was wedded unto her Lord. To her it was said, "For thy Maker is thy husband, the Lord of Hosts is his name; and thy Redeemer is the mighty one of Israel; the God of the whole earth shall he be called." The earliest predictions of the coming, and conflict, and victory of the Son of God, spake of him as the "seed of the woman" that should bruise the head of the serpent. Zion is the woman whose seed should destroy death, and him that had the power of death, that is the devil. Of her it was written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. xi. 26. And the apostle says, "It is evident that our Lord sprang out of Judah."—Heb. vii. 14. And so he is called "The Lion of the tribe of Judah," The Son of David, "The Root and Offspring of David."—Rev. xxii. 16. According to these scriptures, when the Word which was with God, and which was God, was made flesh, he was made of a woman, and so made under the law which the woman was under, to redeem them that were under the law. In his incarnation, God was manifest in the flesh, and the flesh in which his eternal Godhead was veiled was the flesh of his children. He took part of the same flesh that his children are partakers of. And in this investment "He took on him the seed of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Heb. ii. 14, 16. "Now to Abraham and his seed were the promises made, [the promises in the Abrahamic covenant,] He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ."—Gal. iii. 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29.

According to what appears to us to be the plain import of the scriptures referred to, we understand the declaration of the seventh verse of our text to apply to the coming of our Redeemer in the flesh. And so we understand the apostle in Rom. i. 1-4. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord,

which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." "Before she [Zion] travailed she brought forth: before her pain came, she was delivered of a man child." The advent of our Savior was, as the coming of the Son of man shall be, when to them that look for him he shall again appear, without sin unto salvation. "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be." And so it was when he came in our flesh. Zion, or the people of Israel under the law, were not in labor, nor were they ready to hail his advent with joy. "He came suddenly to his temple." The Jews had no premonitory indications of the near approach of his birth. No preparation had been made to receive him. The temple to which he suddenly came was occupied as a house of merchandise, and made a den of thieves, and the very inns were so crowded that there was no room in any of them for his reception, and before their pain and travail came, the angels of God from heaven proclaimed his birth to the shepherds, and hailed him in heavenly music. Here was a marvelous display of the power and glory of God; as soon as the fulness of God's appointed time had come, God sent forth his own Son, made of a woman, and made under the law, to redeem them that were under the law, that we might receive the adoption of sons. "She was delivered of a man child," or male child, according to the prediction; "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of God." The wonderful conception and birth of our Redeemer challenges comparison. Who hath heard such a thing? Who hath seen such things? We stand amazed in the fulfillment of the prophecy, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."—Isa. vii. 14. But the mystery of godliness swells to a still greater profundity, when we consider the astounding wonder of "a nation being born at once, or the earth being made to bring forth in a day." This, if we understand the subject, has reference to the second birth of our Immanuel. When born of the virgin, he took on him the seed of Abraham, and in our flesh came under the law which held dominion over the seed of Abraham, and was made in this assumption of our flesh a little lower than the angels, for the sufferings of death. In his legal identity with the seed of Abraham, Zion, now embodied in and identified with him, as her Mediatorial Head, did travail.

In him she endured the cross, and suffered all the demands of divine justice, and received of the Lord's hand double for all her sins. The sentence of death pronounced against the seed of Abraham was fully executed upon them in his person; for all that seed he took upon him, and they were all in him when he laid down his life. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh." That is, in the former fleshly relation to the law; for the law has dominion over a man so long as he lives; and the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, [that is, under the law,] the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 1—6, compared with 2 Cor. v. 14—19.

We should not forget that in our flesh we all stood guilty and condemned as sinners, and that the sentence of the law was death; and the law consigned us all to death, and left us in that death, without the smallest hope of life and immortality. Not to annihilation, but to that perdition which is called the second death. From that death and perdition Christ is our Resurrection and life; for he "only hath immortality dwelling in the light. In his death upon the cross, Zion travailed; her pain came on her, as she was represented in the body of his flesh in which he suffered on the cross. In him all his members died on the cross: all the wrath of the law was poured on him as our Surety, so that when he died for all his members the legal death of all the seed of Abraham was accomplished, and our relation to the law of sin and death was canceled, "That being dead wherein we were held." Not the law, that cannot die; but that fleshly relation in which we were held under the dominion of the law, is put away by the circumcision of Christ. "For in him dwelleth all the fulness of the Godhead bodily. And ye [the church] are complete in him which is the head of all principality and power; in whom also ye are circumcised with the circumcision made

without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 9—13. By this circumcision, by which the body of the sins of the flesh is cut off, we are no more to be known after the flesh, or in the old fleshly relation to the law, from which Christ has redeemed us. "Yea, though we have known Christ after the flesh, yet now henceforth [from the time of his death and resurrection] know we him no more" after the flesh, or under the law, which he came under, and which he has fulfilled; for the law has no more demands against, nor dominion over him.—2 Cor. v. 16. Therefore if any man be in Christ Jesus he is a new creature. The old things of the law and of the flesh are passed away, and, being in Christ, we are now in the resurrection life and immortality of our risen Savior. This deliverance from sin, from the law, and from the flesh, in which our bodies are dead, is not only called a resurrection, but like the resurrection of Christ from the dead, it is also called a birth.

The death of Christ is called the circumcision, or putting off the body of the sins of the flesh; and his resurrection is called a birth, in which Christ, as the first-fruits, is the first-begotten from the dead, and the first-born of every creature.—Rev. i. 5, Col. 1. 15. "The first-born among many brethren."—Rom. viii. 29. "And he is the head of the body, the church; who is the beginning, the first-born from the dead."—Col. i. 8. The same truth is demonstrated, Psal. ii. 7. "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." "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 written in the second psalm, Thou art my Son; this day have I begotten thee."—Acts xiii. 33. In his first birth, when born of the virgin, he was manifested as the Son of man, being made of the seed of David, after the flesh. But he was "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 3, 4. His death upon the cross was in evidence that he was a partaker of our flesh, and that he was made a little lower than the angels for that purpose; but

his resurrection from the dead declared his eternal power and Godhead, as the Son of God.

Now as to a nation being born *at once, or in a day*, it appears to us this may be considered in a two-fold application; first as applicable to the resurrection of the crucified body of our Lord, and secondly in its application to the full development of all his members in being called, quickened, and brought to an experimental knowledge of Christ.

First, a nation signifies a government, territory, laws and subjects, &c. The church of the First Born is called in the scriptures "A chosen generation, a royal priesthood, a holy nation," &c. And the church is frequently spoken of as a kingdom, and as such was typified by national Israel. As this kingdom stood in Christ, their deliverance from the law, and birth into the spiritual life, and justification before God, was simultaneous with the birth, or resurrection of Christ from the dead; for however they may be in themselves considered, scattered, vile, polluted, dead, and in rebellion against God, and millions, for aught we know, yet unborn, yet in him the whole church is complete, and freely justified through the redemption that is in him. In their identity with him, they were buried *with him* by baptism into death, and raised up from the dead, from sin, and wrath, and condemnation, in his resurrection. But their life is hid with Christ in God; and when he who is their life shall appear, then shall they appear with him in glory. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 4—6. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1. And when the Savior was raised up from the dead by the glory of the Father, the redemption of all his members from death and from the dominion of the law was accomplished, so in his resurrection the whole nation over which he reigns was born from the dead, regenerated, from a legal, bondage state, and translated into the life and liberty of the kingdom of God.

Secondly. This nation must all be brought manifestly and experimentally into the kingdom, as the subjects of the government of the risen and glorified Redeemer, in one day. Not however as men compute time, but in that day which dawned upon the Israel of God when Jesus our Lord arose from the dead, and in which day God has said the great trumpet shall be blown, and they shall come which were ready to perish. In that day in which the proph-

et said, he should make up his jewels, and in which he would gather his sheep with his arm, and carry them in his bosom. In that day when he shall say unto 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, &c.

As soon as Zion travailed she brought forth her children. Like Sarah, she was barren until the appointed time when her God, according to promise came, then Sarah was made the joyful mother of all the children of promise. Then, in her head and representative, her pain came. "He is despised and rejected of men; a man of sorrow and acquainted with grief. Surely he hath borne our griefs and carried our sorrows." "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb so he opened not his mouth. He is 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 transgressions of my people was he stricken. This was travail, this was pain and labor; but it was not in vain; for "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied." This is enough. The gates of death are unbarred, the doors of the grave are thrown open, the avenues of immortality are brought to light. He sees his seed, with his dead body they arise, they awake and sing. The travail of his soul is availing. Therefore, "Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail, for more are the children of the desolate than the children of the married wife, saith the Lord."—Isa. liii. & liv. As soon as Zion travailed she brought forth her children. The gospel dispensation was ushered in when Christ arose, and the Sun of Righteousness which arose on Israel when Jesus burst the bands of death, shall never set until all that seed which he saw when he poured out his soul unto death, and for whom he travailed, shall be gathered out of every nation, kindred, people, tongue and nation under heaven, and presented without spot or blemish before the throne of God.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power

of God, through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 3—5. How certain and secure the great purpose and design of God. Will there, can there be any failure? "Shall I bring to the birth, and not cause to bring forth?" Would that look like the work of our God? We are persuaded of this very thing, that he that hath begun a good work, will perform it till the day of Jesus Christ. Of his own will all his children are begotten, by the word of his power, and when he shall bring them to the birth, he will not allow any impediment to prevent their being brought forth. For they are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Marriages.

Dec. 25, by Eld. H. G. Fuller, at the residence of the bride's father, Mr. Henry Oneal, Mr. Timothy Alderman, to Miss Cordelia Oneal.

Nov. 6, 1870, by Eld. Thomas M. Poulson, at the residence of his sister, Mr. Fillmore White, to Miss Sally Taylor, both of Accomac Co., Va.

Dec. 21, 1870, by the same, in Worcester Co., Md., Mr. Levin Revel, to Miss Medosa F. Warner.

Jan. 4, at the residence of the bride's father, Charles H. Obenhaus, and Florence E., second daughter of John B. and Julia N. Trott, all of Colorado Co., Texas.

Thursday evening, Nov. 24, 1870. at the residence of the bride's father, by Eld. S. H. Durand, Mr. George D. Conklin, to Mrs. Maggie Sine, eldest daughter of George Airwine, all of Baptisttown, Hunterdon Co., N. J.

Obituary Notices.

DIED—Suddenly, after a few days sickness, of scarlet fever, at Unionville, in this county, **Frank T. Halsted**, only son of John R. and Emma S. Halsted, aged 3 years and 6 months. He was a lovely child, remarkably active, bright and intelligent; had enlisted the strongest degree of parental affection, and was the cherished pet of all the connections of the family. But there are no earthly ties too strong or sacred to be sundered by the blighting power of death. The dispensation is severely felt by the bereaved parents, grand-parents, and numerous relatives. But

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

BROTHER BEEBE:—By request of the friends of the deceased, I send you the following notice of the death of **Miss Mahala L. Vaughn**, who departed this life Dec. 26, 1869, aged 22 years, 3 months and 14 days. Sister Hosier, her mother, who waited on her, informed me that she bore her sufferings with calmness and christian resignation, and not a murmuring word was heard from her lips. But she rejoiced in the near approach of her release from this world of trouble. Though she had not made a public profession of religion, yet she gave good evidence of her acceptance with Christ. Her suffering was short. Her remains were deposited in Yam Hill Co., Oregon. She left a husband, two little girls, (one an infant three days old) a father, mother, and brothers and sisters, to mourn her departure. She also requested that her death be published in some paper, so that her friends in the states might know that she had a

desire to go home and be at rest in heaven. O may it be the happy lot of the friends, and also of the writer, thus to depart, triumphing through Christ over death and the grave.

A. SHANKS.

Sublimity, Oregon.

DIED—Of consumption, brother **James Fraser**, in his 43d year. He and his wife were baptized by the writer, in the fellowship of the Hickory Creek O. S. Baptist church, the first Sunday in Sept., 1869, and he was a worthy brother and good citizen. His departure was peaceful, and he was willing and waiting to go home. He leaves his sorrowing widow and the church to mourn our loss, which is gain to him. May the Lord support and comfort our dear sister. It was the wish that the writer should try to preach on the funeral occasion, which was well attended, but as he was absent, Elders Armstrong and Doty spoke to the people.

"Them which sleep in Jesus will God bring with him." In this hope,

D. BARTLEY.

DEAR BROTHER BEEBE:—How sadly is our dear old home broken! The centre one of our family circle is taken away. My dearly beloved father, **Noah Kerby**, is no more. He was born December 19, 1800, and died at his residence near Middletown, N. Y., Jan. 7, 1871, having exceeded his three score years and ten, nineteen days. His disease was of the kidneys, which terminated in dropsy. He was not a member of the church, but for many years had a hope, and dearly loved sound doctrine, and loved to read the "Signs of the Times," and to talk with us of what they contained, and almost the last thing in life he renewed his subscription to them for the present year. His son-in-law, Wm. P. Carey, had a very pleasant talk with him the day before his decease. He was opposed to all the modern innovations which had been made by fanatics on the faith and order of the gospel.

We, his children, often gathered of evenings at his house, to sing and converse with him, as he was fond of singing, until his health failed. He was of a retiring disposition, not wishing to make any display in the world. Having food and raiment, he was therewith content. He tried to teach his children to be honest. He leaves a bereaved widow and eight children, four sons and four daughters, and six fatherless grand-children.

We miss him in the circle at home,
And miss him in his favorite chair;
We are filled with sorrow now, and gloom,
For our dear father is not there.

But we desire to say,

"Peace, tis the Lord Jehovah's hand
That blasts our joys in death;
Changes the visage, once so dear,
And gathers back the breath."

Your sister in tribulation,

MARY CAREY.

Near Middletown, N. Y., Jan. 17, 1870.

MY DEAR BROTHER BEEBE:—I am requested to forward the following obituary for publication in the "Signs."

DIED—At the residence of her son, near Lexington, Ky., on the 21st day of December, 1870, **Mrs. Martha**, relict of the late James Scott, of Clark Co., Ky., in the 62d year of her age. I have known Mrs. Scott for some thirty to forty years, and have entertained a comfortable hope that she was the subject of the new birth, for very many years.

She had several attacks of paralysis, and was confined to her bed for many months before death relieved her of all earthly cares and afflictions.

I was sent for some six or eight weeks ago, and visited her. I found her very feeble, and her mind being weak from disease, had been a good deal troubled on the subject of baptism. Some of her friends who belonged to the denomination called Re-

formers, had visited her, and urged upon her the necessity of baptism, in order to entering the kingdom of heaven. I remarked to her that baptism had nothing whatever to do with our eternal salvation; that was secured long since in the Lord Jesus. Those who contend that baptism is indispensable to salvation, admit it must be preceded by faith in the Lord Jesus Christ, and I maintained that no one was the subject of that faith but such as are in possession of eternal life. I quoted the language of the Lord Jesus, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." That baptism is enjoined on believers, and is necessary to their admission into a gospel church. The church of Christ on earth being composed of baptized believers. An apostle said, "The like figure whereunto baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God." She became entirely composed, and said she had so much regretted not taking my advice several years ago, when her sister was baptized at Mount Carmel, and then submitted to the ordinance. It had been the subject of distress whenever her mind recurred to that conversation. How many there are in the vicinity of our churches who, though like her, are indulging hope in a Savior's blood and righteousness, for some cause are negligent to obey the command of the Savior. Should they not take warning now, when opportunity offers, and not wait until affliction overtakes them, when they are deprived of the privilege, and lament deeply their failure to manifest their appreciation of a Savior's work in their behalf.

How much anguish of heart and sorrow of soul might believers escape by the discharge of religious duty! The Savior has not required any duty of his children which is not destined, in its observance, to prove their good; nor has the Lord said in vain, "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Obedience is better than many burnt sacrifices.

Mrs. Scott has left several children and many devotedly attached friends to mourn their loss.

Most truly and affectionately your friend and brother, in hope of eternal life,

THOMAS P. DUDLEY.

Lexington, Ky.

DEAR BROTHER BEEBE:—By request of the husband of the deceased, I send you the following for publication:

DIED—July 20, 1870, of dropsy, **Mrs. Melvy J. Davis**, in the 57th year of her age. She was for many years one of the most substantial and faithful members of the Mount Gilead church, always in her seat at the meetings of the church, unless providentially hindered, an example which we all should heed. Through all the trials and division in the church, she continued steadfastly in the doctrine and order of the gospel, giving place, no, not for an hour, to any of the seducing spirits and doctrines of men and devils, which were attempted to be brought in "by men of our own selves." Indeed, in these dark days in which iniquity abounds, and the love of many waxes cold, such members as sister Davis shine like jewels in the church. She seemed, like the psalmist to say, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." In all her relations, as wife, mother, and neighbor, none could say aught against her. She leaves a husband and two daughters, also brothers and sisters, and a large circle of friends, and the church also, to mourn our loss. May God bless the dispensation to our good, and may we all say, Thy will be done.

ALSO,

DIED—At the house of his mother, near Maysville, Ky., Dec. 14, of consumption, in the 25th or 26th year of his age, **Mr. John Laythan**. He had not made a public profession of religion, but we have a comfortable evidence of his having passed from death unto life. He regretted, when on his death bed, that he had not made a profession of his faith, and felt that it would have afforded him satisfaction to have got the judgment of the church. His mind was clear in regard to the way of salvation, and in the doctrine of the christian warfare. He dated his experience back some two years, or to within a short time of his father's death, since which the care and protection of his mother and family devolved on him. No son or brother could have been more devoted than he was. He was held in high esteem by all who knew him, which was attested by his being elected to office by the suffrage of the people, and by the large and solemn assembly at his funeral. The humble writer of this tribute of respect tried to preach on the occasion, from the words, "If in this life only we have hope in God, we are of all men most miserable."

The affliction of the family is great. Two years ago last May, they mourned the death of a devoted father and husband, and now an only son and brother. Truly the ways of providence are deep and inscrutable. May we all "Be still and know that he is God." May he who tempers the wind to the shorn lambs give them grace and strength according to their day, and may we say with the poet.

"He has gone from the evil to come."

May the Lord bless you, my brother, and keep us all low down at his footstool, and save us for Jesus' sake. Amen.

J. H. WALLINGFORD.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., FEBRUARY 15, 1871.

NO. 4.

CORRESPONDENCE.

WALKS AND TALKS ABOUT ZION.

DEAR FATHER IN ISRAEL:—As my last talk was about the walls and defences of the city of our solemnities, so this, as promised, shall be about the city and its palaces. But who can tell the beauties and excellencies of Zion, and declare her surpassing loveliness? For, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Yet, when looking through the pilgrim's eyeglass, which is not an earthly, but a heavenly instrument, we may see and speak of some of the glorious things of Zion. Trusting then that through this medium the beloved Prince will give me to behold the beauties of the Lord, as seen in his temple, and cause my heart to indite a good matter, I will go on to "speak of the things which I have made touching the King."

And now, since I have not only been walking about and viewing the city and its wonderful arrangement, but have also entered into its palaces and considered them, let me first speak of them. The palaces of Zion are built upon a chief, elect and precious corner stone, which is a most wonderful and sure foundation, in that it is a *living* stone! And they are made of durable, pure and excellent materials; for they are built up of *lively* stones, polished after the similitude of a palace by the Master of assemblies. But besides being thus rare and wonderful in their nature, the palaces of Zion are simple and beautiful in their structure, and so inviting and attractive are they, every one that sees them desires to dwell therein. And all who enter into these palaces, enter into rest, and have found the way of life. For in them are mansions of peaceful rest, in which the weary find sweet repose. And here, too, is the well-spring of life, which satisfies every thirsty soul with the pure, sweet waters of salvation. Moreover, all who are hungry sit down in these palaces of the King to a royal feast of fat things; and for the faint there is a rich banquet prepared, of wine and milk and honey. And though you enter these palaces penniless and poor, yet this is the King's house and table, freely furnished, without

money; for here that peerless princess GRACE reigns, and with sweetest voice she says, "Eat, O friends; drink, yea, drink abundantly, O beloved." But do you decline and say that your clothing is too mean to permit you to enter here and sit down at the King's table, and that you are too poor to obtain better apparel? Then I have yet to say that here, in the wardrobe of the King's palace, are changes of raiment, clothing of wrought gold, and raiment of needle work; yea, the garments of salvation, and the robe of righteousness! In these, you who view yourselves as black and unsightly as the tents of Kedar, shall appear as fair and comely as the curtains of Solomon. And all this is imputed or given unto you, *without works*.

The highly favored children of Zion are entertained in these princely palaces with sweetest music, even the melodies of heaven! Here is sung, by heavenly choirs, "The Song of songs." For here the voice of the Bridegroom and the answering voice of the bride are heard, in sweetest harmony of perfect love. And while their circumcised ears are charmed with sublimest song, their enlightened eyes are delighted with the beautiful and surprising decorations of the house of the Lord. Combining utility and loveliness, simplicity and richness, beauty and strength, Zion's palaces are an everlasting praise to their glorious Builder, and a rich legacy and sweet home to her children. But I must not omit to tell you that our dear and exalted Elder Brother, as a Son over his own house, presides here, and convenes his royal court in these favored palaces. Sitting in his mercy seat upon his throne of grace, with his twelve enthroned princes, he reigns in righteousness, his princes rule in judgment, and his sceptre of righteousness, which gives life and peace and joy, is graciously extended to all who come unto him. Here sitting by him is the queen, adorned as a bride in her faultless wedding robe, which is the gift of her Husband, and the seal of his love. With her he entrusts his household keys, and to her reveals his will, makes known his mind, and she is subject unto him in every thing. It is here, from this throne of power, that the ministers in Zion receive their authority to go forth and preach repentance and forgiveness in the name of Zion's anointed King.

"How lovely, how divinely sweet,
O Lord, thy sacred courts appear!
Fain would my longing passions meet
The glories of thy presence there."

Come, now, and let us walk about in Zion, and talk about this "perfection of beauty." Behold, here, the street of the city; how delightful it is to look upon! For richness and durability it is comparable to pure gold, and for purity and brilliancy it is "as it were transparent glass." Then how good and safe to walk here; yea, Zion's ways are pleasantness, and her paths are peace. And as none but the redeemed walk here, this is the way of life; for in it there is none to hurt or make afraid; but the feet of all who walk this high way of holiness are shod with the preparation of the gospel of peace. Therefore it is pleasant to walk here, not only for the sake of the street itself, but also because of the congenial and loving companions that one meets here; for their companionship and conversation (which is in the pure language of Zion) is a great comfort and joy. And as you walk on in the "good way," you may hear the loving "fellow citizens" speaking to one another of the glory of our Emmanuel's kingdom, and talking of his power; telling one another how much he has loved them, and whereof they are glad; and anon, pointing here and there, as they walk and talk, and together beholding and praising the ever new beauties and excellencies of our God, as seen in his kingdom. But see! there, in the midst of the street, is the tree of life. How wonderful it is! Behold its sweet and precious fruits, twelve manner of them, and yielded every month. Having freely eaten of these fruits, which are yielded in this rich abundance, you know how good and excellent they are, and how much they have strengthened you in the inner man. And now look at the beautiful leaves of the tree, which are for the healing of the nations. For these leaves, which are borne by the many branches, are a crown of glory to the tree of life, exhaling in rich, health-giving fragrance its precious and imperishable vitality, and covering it with a graceful robe of beauty and loveliness. "Blessed are they that do his commandments, that they may have right to the tree of life."

Behold now this "beautiful river!" It is "a pure river of water of life, clear as crystal," and it flows in the

midst of the beloved city in free abundance, watering all the lovely plants and trees of righteousness in Emmanuel's land, and freely giving to all Zion's pilgrim citizens the satiating water of life. We are now led to ask, Whence arises this glorious river, which is so pure and blessed? It must have a holy and sublime source. But unless we were instructed in the wonderful book of this kingdom, our utmost thought could not reach the transcendent source of this river of life, "proceeding out of the throne of God and the Lamb." Yes! this river is ever *proceeding* out of the throne. "And on either side of the river," as well as in the midst of the street, is the tree of life. "A pure river of water of life, clear as crystal," "And on either side of the river the tree of life," with its twelve manner of fruits and its healing leaves. How beautiful and wonderful! And how delightful and sweet to walk and to rest here! What blessed and holy company one meets here under the fragrant, healthful shade of the tree of life. Patriarchs and prophets on one side of the river, and on the other, apostles and followers of the Lamb, all united and endeared in the sweetest brotherhood of a holy life.

Now, dear pilgrim brethren, let us walk on, and talk of other things concerning the kingdom. See that tasteful garden! It is so inviting we will walk in it. Notice its rich enclosure of precious stones; and now, behold here, this precious springing fountain of life! Come, taste the joy-inspiring waters from this celestial fount. How soul-satisfying they are. Now partake of these sweet and nourishing clusters from this living vine. Let us walk there, among those sweet spices. Here is "camphire, with spikenard, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." How finely they perfume the garden, with their delicate odors and sweet incense! But, see this bed of lovely flowers! The beautiful rose of Sharon, with the sweet lilly of the valleys, and perfect plants, that seem of celestial birth. And yonder bright sky, and this celestial light, and the soft south wind, all this vernal beauty and excellence,—what pure delights are these! How we love to linger here, and long to stay in such a heavenly place! But as we are yet pilgrims of Zion, let us walk on to another

part of this blooming and fruitful garden. And now, behold, here are still new delights before us, for we are in an orchard of pomegranates, with pleasant fruits. You see that beautiful and inviting arbor, under yon great and lovely apple tree! It is a pleasant resting place and summer-banqueting house, prepared by our Beloved for his friends. Being sweetly drawn to it, let us sit down here awhile and be refreshed; for pilgrims often become weary in their sojourn. O how sweet now to rest here! "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."

Dear pilgrim-sojourners, now I leave you and walk on; but, if it is the pleasure of our sweet Prince, may you rest here under the banner of love, and be charmed with the singing of birds.

Affectionately.

SOJOURNER.

DES MOINES, Iowa, Jan. 15, 1871.

MY DEAR BROTHER BEEBE:—It is not very often that I attempt to write for the "Signs of the Times," and yet it may be too often to answer the benefit of the readers of our valued medium of correspondence. What I attempt, I do so poorly, and my omissions are so numerous and important, that I often feel humiliated with my weakness, in contrasting my own productions with many of your correspondents, even with some of the sisters, whose only advantages are their lessons in the school of Christ. Their "learning" is not of man, "neither were they taught it;" yet it takes hold of the things of the kingdom of God, and sets forth the way in which God leads his people, responsive to the words of apostles and prophets, and centering in the one and only sacrifice for sin, "The Lord of life and glory."

This, and this only, constitutes the "bond of union," and the true fellowship of all the saints. However much is preached, and written, and talked, and sung, of a union that touches not the vitality of a kindred feeling in a holy teaching, by and through the hand of God's chastening, this last is the only real christian union that ever did, or ever will exist.

What though this "party" shall attach itself to that, and shall either make a common "creed" to that end, or shall ignore all creeds, and each "do as seems right in his own eyes," for the purpose of inveigling the more converts to follow them? Is this christian union? "Every man that has learned and been taught of the Father," knows it is not. All these know and are persuaded that no teaching out of the Holy Spirit is of any avail. Even the written word has no certain sig-

nification to any that are untaught by God; and the preaching of the word in the unction of the Spirit is only a stumbling block to the Jew, (every one wedded to human works and means) and to the worldly wise Greek it is foolishness. But to all whom God teaches this one important lesson, it is "Christ the power of God, and the wisdom of God."

I have been led to reflections in the above vein, in witnessing the present efforts in many parts to establish a system of common union "among all evangelical churches." At this time there seems to be much doing in this place for its consummation. The Christians (Campbellites by another name) are circulating a "Report made to the Cincinnati Synod of Presbyterians, by Rev. W. C. McCune," very industriously. The report was adopted by the Synod, but by how much unanimity I am not advised.

The arguments of the Report in favor of "One Lord, one faith, and one baptism," are sound on their face, but the author of them seems not to know that such a union is attainable by any other means than a conventional agreement; not so much as being influenced by an internal teaching that leads all the taught into a sympathetic love, harmony and union. The gist of all the arguments which set forth the benefits of a common "christian union," seem to centre in the following:

"These divisions shamefully waste the means of the church. We have two or three church edifices, and two or three ministers, two or three religious papers and editors; and two or three colleges and theological seminaries, in virtue of our denominational divisions, in places innumerable in the christian world, when one would be more efficient than the two or three. And if we could but stop this great waste, the church would have an immense revenue with which to evangelize a perishing world. These divisions make the evangelization of our large cities well nigh impossible."

It would be a needless waste of space to cite more in the same vein, with which the report abounds; and I fear I am a little out of the way in noticing any part of it; but I feel impressed to do so, believing some of the dear saints who read the "Signs of the Times" may not have their senses as fully exercised as some who have drunken more deeply in the bitter waters of Meribah, to "prove" their faith. These, being approached with the same appliances that I have recently been, to turn them from the anchor of our hope, might be "troubled" with the insidious teachings. If there be any such, let them give no heed to them that lie in wait to deceive; yes, to deceive themselves as well as others—"deceiving and being deceived." For we all know, by the teaching of

both the Holy Ghost and the written word of God, that "we are not redeemed by such corruptible things as silver and gold, but by the precious blood of Christ." Do not the advocates of "Evangelical Union" ignore this when they tell us they make a wanton waste of the means of the evangelization of the world, by and through the loss of money, in dividing into sects? Do they not imply that without money they should have no colleges and theological seminaries, and without these, no preachers, and without the preachers, no sinners converted to God? And is not this the *shibboleth* of all the religion of all time, that is not of the Lord? Most assuredly it is. However much they be divided into sects, none of them can see that sect that is every where spoken against, and is built up a holy temple, and a spiritual kingdom, that is beyond the purvey of carnal eyes, because it is not of the world. They may behold the natural persons of those who, in the earthly tabernacle, have a building of God, a house not made with hands; yet the inner person of all these never reaches their view for they labor with much ambition to rear an edifice with their own hands, that no man's hands ever touched. It is "a building of God, a house not made with hands, eternal in the heavens."

Every one of all the sects—not every person they embrace, believe this is, somehow or other, a building of MAN that is made with hands, and is begun on the earth, finally to be transplanted into heaven! Every movement and action of every soul that believes God consummates his purposes "in the use of means," (calling always the energies and activities of men into requisition,) but too plainly indicates his blindness to see and perceive the alone power of God in the salvation of the soul, through the efficacious washing of the blood of the covenant. Though he own it to be all of the Lord, he will have it that God needs means to help him in the work, and that he has appointed these last to be exercised in "earthen vessels," after the forms and usages of men. Even these may vary with the habits of generations, and races, and ages, and the states of society in any particular place.

But, beloved, God is not divided, neither does he change. And as to man, he is every where of the earth, earthy. The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God. They are all gone aside, they are together become filthy. There is none that doeth good, no, not one.—Psa. xiv. 2, 3; Rom. iii. 12. Yet will not any of the believers in the use of their own means, be convinced that all men are so very bad, nor that they may not be converted to God in as

many ways and by as variable means as the *fashions* shall tolerate. If they can turn one from one belief to another, and pare off a little of his immorality, they fondly believe it to be christian conversion, and often feel glad of being the means of it. Would they so believe, had they been brought to God's bar, and had there learned how very dry were their bones, and how they had no flesh on them, and no life in them? Would they believe any thing short of Almighty power could clothe them on with flesh, and any thing less than his breath in the nostrils, could animate them to breathe and move? I am sure they would not.

Although the evidences of man's weakness are every where so thick around us, still he is slow to believe it is not the pleasure of God to do his own mighty work of salvation, without his agency, in some way or other. He will not believe himself so entirely dead that his efforts will not help both his own salvation and that of his neighbor. And, sure enough, if he can satisfy his mind that his labors in his own behalf were of service to him, (and no doubt they often are, in procuring the faith on which they rest,) he can just as well believe they will be equally efficacious to others. He then seizes in his right hand the "latest and most approved" systems of means, and wields them with a zeal, and a will that bespeaks a sincerity that he never can gain in any work of the kind, who has been brought to know that God only can give life, and knowledge, and hope in the Lord Jesus, not only without all human means, but in spite of them. This is done by God's own power, speaking in the soul, "I am thy great salvation." "I, even I am the Lord, and beside me there is no Savior." "Thou art my Shepherd: I shall not want." "I remember the wormwood and the gall," and how "thou hast broken my teeth with gravel stones," in the hard efforts I made to masticate the law; but thou hast put them all asunder from me, and hast raised me up from my horrors, and hast planted my feet on the Rock, even Christ; "therefore have I hope."

It was not what this man did for me, nor what that one did against me, in the way of means. It was God only that taught me, as never man could teach. All the benefits of man's teaching have been only in comforting me in the truth of what God taught me, before I could hear or know any thing of the truth he declared. And as I derived nothing from man in the way of life, I must believe all the family of God are quickened by the same power, without works. If without works, what becomes of all our Sunday Schools, Tract Societies, Missionary Boards, Theological Schools, and the rest of the paraphernalia, "to evangelize the

world?" All dust, dust, dust, all vanity of vanities, and ready to perish.

With love to all who sincerely love the Lord Jesus, I am your brother in the hope of the gospel.

WM. B. SLAWSON.

A FEW THOUGHTS ON 1 PETER IV.

It has pleased the Lord in infinite wisdom to choose his people in a furnace of affliction, and he has appointed all their trials and afflictions in love, and they shall all redound to his glory and their good. He sits as a refiner's fire, and shall thoroughly purge his saints from all their dross. And in the trial of their faith, which is very precious, and much more so than that of gold and silver, they shall not suffer real loss, for nothing but the dross shall be consumed, and they shall come forth from the furnace like gold that has been seven times tried in the fire; and they should rejoice as much in their trials as in their joys. We are told to count it all joy when we fall into diverse temptations, knowing that the trial of our faith worketh patience. And we have need of patience, that after we have done the will of God we may receive the promise. The psalmist could say, after he had been tried, "It was good for me to be afflicted; for before I was afflicted I went astray; but now I keep thy law." But we have so much dross about us, that the trial of our faith at the first works impatience, as witnessed in the case of Jonah, and also of Job. But we are to let patience have her perfect work; and although the process may be very grievous to us, it shall in the end yield the peaceable fruits of righteousness. James tells us to take the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 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, and will not send one more trial upon us than we need. And Peter tells us to arm ourselves with the same mind that was in Christ when he suffered for us in the flesh. And what an example of meekness, long-suffering and endurance we have presented in him for us to follow. He was afflicted, and hated without a cause. When he was reviled, he reviled not again; and for the joy that was set before him, he endured even the death of the cross.

We are, while in the flesh, to be engaged in a warfare, and we should be careful that the enemy get no advantage over us. Another apostle tells to put on the whole armour of God, and not to put on any other; for the weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds. And we wrestle not

against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world; against spiritual wickedness in high places. David, when he went forth to meet the giant of Gath, discarded Saul's coat of mail, and trusted alone in the Lord God of the armies of Israel, who had so miraculously delivered him from the lion and the bear. It is very necessary that we should put on the whole armour of God; and above all, we should take the shield of faith, with which we 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; having our loins girt about with truth, and having on the breastplate of righteousness. What an armour is this! Surely all the powers of darkness shall not be able to harm us while thus clad. As good soldiers of our King, we are to endure hardness; and lest we become weary and faint in the good fight, we should always have him in our view who has led the way, thus giving us an example of suffering. And no man that goeth a warfare entangleth himself with the affairs of life, that he may please him that has called him to be a soldier. In this warfare we are not to strive for the mastery over each other, but over the enemy; and we shall not have to go from home to find the most bitter and treacherous enemy he have, but shall find it in our own breast; a carnal mind which is enmity against God, and which often leads us into captivity to the law of sin: also we have the corruptions of a wicked and depraved nature, which are constantly rising up to disturb our peace; we must put them off, crucify them. The disciples, on a most solemn occasion, when their Lord and Master was about to be delivered into the hands of wicked men, and be put to death, got to striving among themselves as to who should be greatest in the kingdom which was soon to be set up. But what a rebuke did they receive from him for their ambitious pride. He took a little child and set it in their midst, and said, that except they should be as that little child, they should not enter that kingdom. From whence come these contentions? Come they not hence even of our lusts that war in our members? But we are exhorted to have fervent charity, or love, among ourselves, and then each shall esteem other better than themselves, and shall feel to hide the failings and weaknesses of each other; and if one be overtaken in a fault, those that are spiritual are to labor to restore such a one in the spirit of meekness, considering himself, that he also is liable to be tempted; and by thus restoring him, he shall save him from death, and shall cover a multitude of sins. But if we bite and devour one another, we are told

to take heed lest we be consumed one of another. But the apostle would not have his brethren suffer as murderers, or as thieves, or as busybodies in other men's matters. John tells us that "Whosoever hateth his brother is a murderer." It is that malicious spirit that would, if carried out, lead us to shed blood. But he exhorts us to lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. And we steel, or rob God, when we withhold that which belongs to him; for so he charged Israel. He has placed gifts in the church for the edification of the whole body, and they are to give them meat in due season. And as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace 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. And if we suffer as evil doers, we have nothing to console or comfort us while thus suffering; and if we even take it patiently when we are buffeted for our faults, what glory have we? But if we for conscience toward God endure grief, suffer wrongfully, according to the will of God, as a christian, we can rejoice, for the spirit of glory and of God rests upon us. And it is given us in the behalf of Christ, not only that we should believe on him, but also to suffer for his sake. On the part of those who persecute us, he is evil spoken of, but on our part he is glorified; and when he shall appear in his glory for our deliverance, then shall we be glad with exceeding joy.

For the time is come that judgment must begin at the house or church of God. The time had come when the apostle wrote this epistle, and the time still is, and it will continue to be as long as the church is in her militant state. And here before the judgment seat of Christ we must all appear. Here the Son of David holds his court, and with his apostles sits in judgment. And what need we fear when we thus appear, if we be followers of that which is good? And if it first begin at us, (the church of God, what shall the end be of them that obey not the gospel of God? The gospel of God, the laws of the kingdom of Christ, extend no farther than to the subjects of his kingdom, to those who are born of God. "If ye love me, keep my commandments." "And every one that loveth is born of God." It would not be obedience for one to observe the ordinances of the gospel, if they were not born of the Spirit; no more than it would have been for the Gentiles to have kept the ceremonial law which was delivered to Israel, and to no other nation. In neither case could or can they derive any benefit therefrom. And neither were the Gentiles condemned for not keeping that law, nor are the unre-

generate condemned for not keeping the laws of the kingdom of Christ. They sinned in Adam, and are condemned already, and the wrath of God abides upon them. The gospel requires of those who have received gifts for the benefit of the body, that they minister the same freely, that there may be meat in his house. It requires that we live soberly, righteously and godly in the present evil world. But if they neglect to minister to the flock, but go and bury their talent in the earth, the laws of the kingdom assign them their portion with hypocrites and unbelievers, and they shall be cast out into outer darkness. The end of such as abide not in Christ, in his doctrine and ordinances, is described by Christ himself in John xv: "If any man abide not in me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned." Not that they shall be utterly destroyed, for God has promised that he will not utterly take away his loving kindness from them, nor suffer his faithfulness to fail.

"Doth he permit the saint to fall?
We grant the same to be;
By this he purged a Peter's soul
From self-sufficiency."

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The sinner and the ungodly here referred to, has reference to the walk of the saints. For while as viewed in Christ all the saints are righteous, godly, perfect, yet in their walk and conversation they may be the very reverse; and if they were not liable to become so, we should not need the exhortations of the word. A sinner is a transgressor of the law, and in this case, of the laws of Christ. "For the grace of God that bringeth salvation hath appeared unto all men, [Jews and Gentiles] teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world." If the righteous,—those whose walk is according to godliness, are not saved or exempted from trials and persecutions as christians, ("For if any man will live godly in Christ Jesus, he shall suffer persecution,") how shall they fare whose walk is not according to the gospel!

Some have supposed that by the expression, "scarcely saved," the apostle meant that so it appeared to the saints when Christ was first revealed to them as their Savior, that they were scarcely saved from "going down to the pit." But I think those brethren will find, if they examine closely their first experience, that it did not so appear to them; and even if such were the case, I cannot think from the context that such a construction would be justified. It is true that in the first experience of the saints, when the holy law of God is brought home to them in its spirituality, that they cannot see how God

can possibly save them, on strict principles of justice, and his holy law be honored. But when the way of life and salvation through Christ was revealed to you, and he was revealed to you as *your* Savior, did it not appear to you as being perfect and complete? The psalmist says, "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption; and he shall save Israel from all his iniquities." "Being justified *freely* by his grace, through the redemption that is in Christ Jesus."

If God's children forsake his law, and walk not in his statutes, he will visit their transgression with the rod. "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." What awful judgments are in store for those of his children who disregard his laws, trample them under foot, and do despite to his grace! "For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." But when God shall look on them, then shall they remember, and, like Peter, shall "weep bitterly."

The foregoing thoughts have been presented to my mind with considerable force; but when I consider how much is contained in the chapter, I feel that I have hardly touched the subject. But it may have the effect to draw out more able brethren on the subject; for surely it is one of great importance to all the saints. May we seriously consider the admonitions contained in it, and may God apply them with power to our hearts. May he draw us, that we may run after him, and may we be fastened to the cross, rather than lose the sight.

"Now unto him that is able to keep us from falling, and to present us 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."

BENTON JENKINS.

MIDDLETOWN, N. Y., Feb. 4, 1871.

HANNIBAL, Mo., Jan. 15, 1871.

ELDER G. BEEBE—DEAR SIR:—For the last few months I have been reading constantly your valuable paper, the "Signs of the Times." My husband has been taking it for many years, and he valued it more highly than any other religious reading, and has often said to me, that he preferred *greatly* staying at home on Sundays and reading your paper, to hearing such preaching as he heard from the majority of pulpits. I must confess that to me the language of your paper was unintelligible until within the last few months. I regarded its breathings as, in a great measure, imaginary, and considered

your people a prejudiced, hard hearted set, and unnecessarily enthusiastic on the subject of religion. I could not understand how it was that they saw themselves so vile and unworthy; for it seemed to me that I was a pretty good sort of person, and yet did not imagine myself better than many others. I had been a member of the so called "Christian church," since I was ten years of age, and thought I had often experienced the love of God in my heart; felt that I had kind sympathies for my fellow creatures, and hoped that I was doing in all things to others as I would be done by; and, like Paul of old, was living in all good conscience toward God. I attended church on Sundays, said my prayers at night, read my bible frequently, as a matter of duty, and, in short, I felt that if the great Master should call me hence, I should not fear to go, as I had lived as near to him as the light I then enjoyed would permit. The religious teachings I had from childhood were such as to make me feel that I was safe. I had confessed Christ when I was a tender child, and have always felt the loveliness of his character; had been baptized into a church claiming to be the only one standing upon the bible alone as a rule of faith and practice, and I felt that if I lived up to my christian duties, there was no doubt of my salvation; the church that I was then in claiming that, were the conditions complied with, the result would be sure—that God was under oath to save such as had obeyed. While living thus in a half worldly, half christian manner, I experienced several severe afflictions. Our children, one by one, were taken from us, until we had lost three. These were sad trials for me. It seemed that upon one of them my very soul was centred. In losing her, I felt that I had lost my all. Earth had no charms for me without her, and heaven had no charm for me, save in the thought of meeting my beloved daughter. I now look back upon those dreary hours after her death, with horror. I had been making an idol of that child, and God has said, "Thou shalt have no other God beside me." I was willing to die if I could go to her. I could not see her sinful and under condemnation,—could not see that if Christ had not died for her, that even she, an innocent child, could never have been saved. I felt that it was a hard, hard matter, that my sweet child should have to suffer and die, forgetting that being born in sin, she must suffer the penalty thereof. This trial, together with others, were sent upon me, and still I fear I did not see the "truth as it is in Jesus." My eyes had not been opened that I might see the exceeding riches of his grace. I feel now that I was only being led in by paths of the wilderness, and was groping in darkness.

I had, I hope, quitted the land of Egypt, forsaken outbreking and infidel sins, but, like those miserable Israelites, was ready to stumble and fall at every obstacle, complaining that my journey was so rough and devious, and understanding not why it was so, since I thought myself to be much better than many who had not these trials to endure. Can I, like Caleb and Joshua, have reached the land of promise, the haven of rest, in believing in Christ? And yet I hope it may be so. About a year ago, my husband, who was not a member of any church, and who, in my mistaken ideas, was staying away from his duty, in not making a profession of religion, requested me to attend a Baptist church with him. I did so, and heard a sermon of deep feeling, portraying the character of Christ, as a living, and not a dead Savior, whose Spirit was abroad in the world, bringing his children to him. I heard several such sermons, full of Christ. It was such glorious food for my soul, just such a Savior as I needed, and just such a one as I had scarcely ever heard preached; for I had seldom attended any other than my own church. I went back, and tried to feel satisfied, as I disliked the idea of changing, and of having it said that I was fickle; but there was no soul-satisfying food there. I felt that I should starve upon it. After much reflection, and prayerful investigation of my motives and desires, I concluded to withdraw from the church of which I was a member, and offer myself to the Baptist church of this city. They accepted me upon a relation of my experience. My husband did not join with me, feeling himself too unworthy, and not having experienced, as he feared, a clear hope in Christ. I felt very happy in my new church relation, and was made still more so, a short time after, by his coming into the church. For the last few months, however, I have not felt so well satisfied with the preaching and teaching of my new brethren. I can see inconsistencies, which I did not see at first. Sometimes I am privileged to hear sermons which are like refreshing showers to the parched and thirsty earth. I drink them in, and they seem to revive and strengthen me. At other times I am entirely disappointed. These work sermons do not suit me, and we have many such. We are told to pray for sinners, and to talk with them, and that unless we do these things we are not christians; that God will save those for whom we pray; and at the same time they assert that a sinner cannot be saved unless God's Spirit is put into his heart. Now these things seem to me to be inconsistent. They teach that God and Christ desire the salvation of the whole world, that Christ died for it, but that it is necessary for christians to perform their duty, in order to accomplish the end.

Now this seems to me to be dishonoring to the Most High. The Lord God of earth and heaven desires that men shall be saved! The immaculate and incarnate Son of God lived upon this earth, suffering all that humanity is heir to, and died under the horrors of Roman crucifixion, and yet it needs our prayers to save a soul from death! Can we give them the hearing ear, or the understanding heart? Will our petitions in Jehovah's ear accomplish more than his own desire and Christ's death? A short time since I talked with a friend (one of your brethren) on the subject of religion—the one nearest my heart, and in one hour's talk with him he shed more light on the subject than I had ever seen before. Not that I had not heard him talk before, or that he talked differently from what he had, but it seemed that my eyes had been opened to see it as it is. Since then I have had frequent talks with him, and have been reading the "Signs," and no longer wonder why your dear brethren appreciate it so highly. I can understand the plan of salvation, I hope, better than I ever did, and am not frightened at what I used to consider the great bugbear of election and predestination. To me now, it is a glorious and comforting doctrine. I can now see myself an utterly lost and undone sinner, and, like Paul, when I would do good, evil is present with me; and unless Christ has died for me, I feel that I am utterly without hope. I can see that I deserve nothing but condemnation at the hands of a pure and holy God, who cannot look upon sin with the least degree of allowance, and that it is only in his free and all abounding mercy that I can hope for salvation. I do so want to know the truth. There is in my heart a deep and abiding love for God's children, and it does seem to me that the Old School Baptist people bear a nearer resemblance to what I imagine the bride, the Lamb's wife, should be, than any other. I have heard but little of their preaching, but hope to hear more. I attended an Old School association some time ago, in Indiana, where for the first time I heard your brethren preach. It is but a poor expression of my feelings to say that I enjoyed it, and never have I been permitted to witness such a deep affection among church brethren. It did my heart good. I too wanted to clasp hands with those dear old soldiers of the cross, and tell them how I had enjoyed their preaching.

And now, dear father, if one so unworthy may be permitted to address you thus, I have given you a long and tedious account of my wanderings. I have not yet arrived at my Father's house, but hope I am looking towards it. I have many conflicts to endure. The world, the flesh and the devil are alluring me on one side, and my duty to my God

and myself on the other. I am convinced that I am not in the right place, and still I stand hesitating; not choosing as yet to suffer affliction with God's people. I am mistrusted and thought evil of by those who not long since seemed my best friends. Your people are denounced as an ignorant and old foggy set, who are fast disappearing from the face of the earth. Efforts are made to rid my mind of the darkness which they say enshrouds it. Our pastor says I have gotten things awfully mixed in my mind; that God's sovereignty and man's free agency are both taught in the bible, and that I must believe both, which I find impossible, for one seems to contradict the other. I hope and pray that the dear chief Shepherd may, in his own good time, call me in such a manner that I shall not mistake his voice, for I am tired of wandering by the cold streams of Babylon. I long for the green valleys, sloping hillsides, and clear rivers of the promised land.

If you think this worthy, you may publish it in your paper. If not, I will be glad if you will return it to me. I shall be perfectly satisfied either way.

Your sister in hope.

DAVISVILLE, Pa., Dec. 5, 1870.

BROTHER BEEBE:—As my husband has gone away from home on business, and will be absent a number of days, I feel somewhat lonely, yet I am not alone, I hope. During my meditations this morning, I have been strongly impressed with the thought that it would not be amiss for me to communicate some of my feelings, through the "Signs," to the dear family of our God; for I have a hope that I am one of that blessed number, although I do feel at this time that I am one of the least of God's dear children. At times I feel so unworthy that it seems to me that I ought not to be numbered with that dear people. Yet something seems to say, "Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the promise."

When I take a retrospective view of the past, and see the way that the Lord has been pleased to lead me, I am made to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 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."

Dear brethren and sisters in Christ, it has been over thirty years since I openly professed that I had a hope in our dear Redeemer, and during

that time I have passed through many trying scenes; yet in all my troubles the Lord has been merciful to me. O what precious promises are recorded in his word, for his tried, afflicted, and tempest-tossed children. He will not suffer his children to be tempted above what they are able, but will with the temptation also make a way to escape, that they may be able to bear it. Therefore cannot we adopt the language of the poet, and say individually,

"I'll bear the toil and endure the pain,
Supported by thy word."

If we are soldiers of the cross and followers of the Lamb, what a support we have in his word. Do we not feel to sing sometimes, with deep admiration, the following words:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!

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

The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Dear brethren and sisters, are not the gracious promises of our God recorded in the scriptures, sufficient to call forth praise and adoration from the deep recesses of our souls? Said the inspired psalmist, "I will sing of mercy and judgment: unto thee, O Lord! will I sing." Have we not great reason to thank the Lord for his blessed gospel? Can we not say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings, that publisheth salvation, that saith unto Zion, Thy God reigneth?" Is it not soul-renewing and heart-cheering to sit under the sound of the gospel, when it is preached in its purity? If I am not deceived, I have that blessed privilege, and I do rejoice in being thus favored of my God, hoping that I may ever prize the goodness of God in thus blessing me. My anxious desire is that the great Head of the church may keep all of us, who love his precious truth, from the gross delusions of the present day.

When I reflect upon the difference made between the children of God and the votaries of anti-christ, I am made to ejaculate, "For who maketh thee to differ from another? and what hast thou that thou didst not receive?" Said the apostle, "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 in me." "Therefore it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and

that my name might be declared throughout all the earth."

O may we ever be kept by the power of our heavenly lover! for if we are left to our own ways, we shall certainly fall. It is a great consolation to the dear saints, when they are led to realize that he "who keepeth Israel shall neither slumber nor sleep." Blessed declaration. Amidst all the religious delusions of the present day, one glorious truth concerning the family of God is precious to the sheep and lambs of his flock; for said the apostle, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Can we not rejoice in this, brethren, that the Lord knoweth them that are his? Does it not afford real comfort to know that he has done all for us? How sweet it is to Zion's pilgrims to know that every thing concerning their welfare in this life, and joys in the celestial world of glory, is absolutely fixed; and in his own way, and at the appointed time, he makes known to the vessels of mercy their interest in Christ. He says, "My sheep hear my voice, and I know them, and they follow me; and I give [not offer to them] unto them eternal life, and they shall never perish, neither shall any [man] pluck them out of my hand." Ought not such declarations humble us in the dust before our heavenly Father, and make us obedient? Could I only be found at all times as Mary was, but alas! I too often find myself like Martha, cumbered about much serving; for the Adamic man has troubled me much of late, and I find that my fleshly passions still remain, giving me much sorrow at times. O that I could be more separated from the cares of this life, and be enabled to feel the binding force of Christ's language when he said to one, "Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead."

Dear brethren and sisters, do you not feel sometimes that the things of this world are dead to you? And if so, and we are permitted to have a faint glimpse of the glories of our glorious and risen and exalted Redeemer, and have a view by faith of that better land, every thing of this world appears like vanity; yet we should be thankful for the comforts of this life, which our bountiful Benefactor so kindly bestows upon us, and use all blessings as not abusing them, remembering that their fashion passeth away.

Brother Beebe, I feel that perhaps I shall weary your patience; but we read in the scriptures that "They that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they

shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as man spareth his own son that serveth him." Not long since, while "riding out" with two sisters, we began to speak of our feelings to each other, and we soon found a likeness in our difficulties; for each one of us had to say that our lives seemed made up of "sinning and repenting." O how my heart was drawn out to them.

I am often made to inquire, What am I? Do I act the hypocrite! or is what I write about and talk so much of, something that I have learned, and not been taught me of the Lord? These, to me, are grave questions, and my prayer is, Lord, save me from delusion. I desire to be found clothed in the armour of God, so that I may be able to stand in this evil day, and having done all, to stand.

I must stop, or I shall surely weary your patience. If you think this scribble worthy of a place in "our paper," print it. There may be something in it that will afford a "crumb" of bread to some trembling and weak lamb of the flock.

I remain yours in the love and fellowship of the gospel,

ANN M. FETTER.

NEW HARMONY, Mo., Jan. 11, 1871.

BROTHER BEEBE:—By your permission I will give, through the "Signs," some of the exercises of my mind, and impressions made on my heart to preach the gospel. It gave me some trouble for a long time, because the impressions were not made visibly, but, as it were, in a vision, when the Lord spoke to me, not in an audible voice, but by his Spirit; and we are informed in God's word that "In a vision of the night, when sleep falleth upon men, then he openeth the ears of men, and sealeth their instruction."—Job xxxiii. 15, 16. "And there was silence, and I heard a voice, saying," &c.—Job iv. 15, 16. These, with many other passages of scripture, have given me much comfort when I have been made to doubt whether the Lord had ever pardoned my sins or not. Yet, looking back to the time when faith presented Jesus to me in all his divine glory, I have been encouraged to try to tell a dying world that Jesus is the Savior of poor sinners. And the glory, power, wisdom, love and mercy was so sublime, in the condescension of Jesus Christ, and was so suitably adapted to the condition and circumstances of a poor sinner, that it filled my soul with reverential fear and love. But then difficulties presented themselves. My mind would return and take a view of myself—I am unlearned, of poor parentage, and I could see so much sin in myself, I would say, No, God never called such a creature as me to preach his gospel. I was very poor,

and had a small family to support, and nothing to do it with but my own labor, and there was nothing to be expected from the brethren. The majority of old preachers were rich, and preached against the support, or helping the preacher, to their own injury and to the injury of the church. Brethren and sisters, read the ninth chapter of Paul's first letter to the Corinthians, and see if you have done your duty to the ministry. As poor as I was, the Lord blessed me with a Testament, which I carried in my pocket daily, reading at every interval while at work, and I read where Paul says, "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," &c. And it seemed the obligation would return with double force to my mind, until sleep would leave me at night, and my pillow would be wet with tears, and my very soul would heave with in me with groanings which could not be uttered. Yet I could not be the man, for I was of a stammering tongue. By this time six years had rolled around, and in order to get rid of my trouble in this matter, I concluded to go to California, and in the spring of 1850 I got my outfit, and with my bible in my pocket I started, leaving a loving wife and three lovely children behind, and every day's travel for over four months brought more and more to my view of the divine power and wisdom of God in the creation of the world, and of his discriminating grace and mercy to the sons of men, in giving them a hope in Christ of a glorious inheritance that is incorruptible. And then to see the bustle of men after the riches of this world, and the total depravity of the human heart developed in every perceivable way, and in the very midst of all this confusion, the very breathings of my soul were, Lord, have mercy on me, and deliver me from the evils of this world. For I felt that I was a runaway from God, and when I was alone in the mountains, and retired for a night's repose, with my head on a rock for a pillow, under the green bower of the lofty cedars, and the wild beasts prowling around with their hideous cries, making night still more gloomy, it was with these surroundings then and there that the lovely Jesus was presented to my view more gloriously than ever before, in the midst of the seven golden candlesticks, (or his church) holding the seven stars (his ministers) in his right hand, and that his power was their protection, his grace their strength, and his mercy their comfort. I was made to cry out in the language of Thomas of old, "My Lord and my God." I felt then that I could do all things through Jesus, and I promised the Lord if he would preserve my life until I returned

home, I would love, serve and honor him in every duty presented. For me to have commenced to speak of Jesus there, seemed to me to be presumption; for preaching was not as much as heard of there, and I was easily lulled into a disposition to procrastinate.

In July, 1851, with my pack on a mule, I started for home. I crossed the rugged mountains and lonely plains, under the protection of that God whose love and mercy never fails to those that fear him. On reaching home, September 14th, I found my family all alive and well, at which time my poor soul was made to rejoice in witnessing the kind protection, parental care, and tender mercy to me and my family. I felt that the Lord had answered my prayer, in permitting me to return home, and I felt to be under ten thousand obligations more to discharge my duty in the house of God. Still the way was not yet clear. I had been at home but a few days, till I learned that the two preachers belonging to the church had gotten into a difficulty, which bid fair for the dissolution of the church. And as there were but few members, and I was young, it was too great an undertaking for me to attempt any thing of the kind there. So I concluded to call for a letter of dismission, and go back to the church where I was baptized. The letter was granted, and the church dissolved without settling the difficulty. This circumstance gave rise to another close investigation of myself, to see brethren in the ministry, whom I so dearly loved, and under whose ministry my soul had been filled to overflowing, and to see the reproach they brought upon themselves and the cause they professed, even to the scattering of the sheep, caused me to have many serious and bitter reflections; and I came to the conclusion that the impressions I had had to defend the gospel were simply produced by the pride of my natural heart, and that in the future I should be content with what the Lord had given me—that is, the pardon of my sins, by his love having been shed abroad in my heart by the Holy Ghost, which is given unto us. And in order to wear off my impressions, I concluded to hold my letter, and read my bible, and I could worship God at home, as well as any where else. And much to my sorrow I blundered along for five years. Temptations, trials, afflictions and doubts attended every step of the way. Out of the communion of the church, from under the watchcare of the brethren, I became much cast down and depressed in spirits, and had about come to the conclusion that I had been mistaken in the whole matter. Brother Wm. Davis had an appointment to preach at my father's. My wife and I went to the meeting, but the preaching did not seem to have much impression on my

mind. He had an appointment also in the evening, at old brother Prichett's, close by. My wife wanted to go home, as we lived some distance: but I felt like I must hear him that evening; so I did. It was a continuation of the subject in the forenoon. He commenced with the christian exercise of mind. I got so full I could hardly keep my seat. He then pointed out the hopes and prospects of the children, and of their house not made with hands, eternal and in the heavens, and of that inheritance which is incorruptible. I felt as if the very doors of heaven were opened, and the glory of God burst upon us, with Jesus in the midst. Every face was wet with tears. I here realized the language of the apostle Paul, "Whether in the body or out of the body, I cannot tell." And I realized things that my broken language has never been able to express. I arose to my feet, and brother Davis took me by the hand. I told him I could not stay away any longer. My wife had a hope before we were married, but her people being all Presbyterians, and bitterly opposed to the Old School Baptists, she had never united with the church. At the next meeting, when the opportunity was given for any who wished to unite with the church, my wife went forward, and we were received. I then felt like talking, and did talk of Jesus and his salvation, how he had brought me through the fiery furnace, and the deep waters of temptation and affliction. Yes, dear brethren and sisters, the eternal God is our refuge, and underneath are his everlasting arms, and the poor little child of God can never fall; for by one offering he hath perfected forever them that are sanctified. Yes, they are separated from the world by the quickening influence of the Spirit, made lively stones, to offer up spiritual sacrifices holy and acceptable to God. And there are diversities of gifts, but all by the same Spirit, and every gift is made manifest to the church by the discharge of the duties the Spirit points out for the member to do; and notwithstanding my weakness and ignorance, my duty was so impressed upon me that I could not think of anything else, day nor night; and when opportunity was given, or I was called on to open or close the exercises, and I would refuse, it would give me trouble, for I had promised the Lord that I would glorify his name in my body and in my spirit which are his. And when I would go forward, it was in fear and much trembling; but the Lord knows our weaknesses, and when I had thus gone forward I would leave the meeting with a calm resignation to the will of the Lord, feeling joyful in spirit, that I had given vent to my feelings. On the fourth Saturday in February, 1859, the church licensed me to exercise my gift, and in a few months I commenced making my own appoint-

ments for preaching, and found myself perfectly absorbed in trying to proclaim the everlasting gospel of the Son of God, traveling far and near; and I felt that I was not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; not to the disobedient or dead sinner, for the apostle says, We preach Christ crucified, to them that perish, foolishness; but unto us which are saved, it is the power of God. The gospel then being spiritual, must be received in the light of the Spirit; 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. And the man that preaches the gospel is made to, as David was. "The Spirit of the Lord spake by me, and his word was in my heart." And as Paul was: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." "And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." And having this qualification, the man of God is ready for the work, without taking a test oath imposed by men of corrupt hearts.

In the commencement of my ministry I found myself amid the din of war and the clash of arms; but this did not turn me to the right or left. I was cast into prison three times, and once dragged out of the stand with drawn revolvers, and carried away to prison. But all this did not deter me. I felt that God was my protector, and my strength. In April, 1864, I was regularly ordained to the gospel ministry, and amid all the strife and persecution, God has preserved my life, and enabled me to face all the opposition that has been brought against me.

Brother Beebe, I have written much more than I intended. Dispose of it as you think best.

Yours in hope of eternal life,

PETER L. BRANSTETTER.

LEESBURG, Va., Jan. 22, 1871.

BROTHER BEEBE:—If I may so address you, being a subscriber of your valuable paper—indeed valuable to me, and not having heretofore troubled you, I beg to ask your attention for a short time, that you may give me your explanation of some charges brought by one of the Clark portion of the Baptists, against you doctrinally. I would say that I ask not this favor to make capital, or talk about, but for my own benefit. I trust I am not one who would knowingly mar the peace of Zion, and I do not wish this for any one's eyes or information but my own. Then to the charges, hoping that you may find time to write me a private letter concerning them.

The first is, that you ascribe to our blessed Lord three natures, 1st, God; 2d, man; 3d, an eternal created existence, which eternal created existence is more than man and beneath God. That you do not believe that his divinity sanctified his humanity; and that by taking upon him our nature, (sin excepted) he was capable of rendering satisfaction to divine justice for us. And that you hold that the third nature is the husband of the church, and that when it was created, the bride, the Lamb's wife, was also created. That they both were eternal created existences; and that when he died, the church died also; and that the three days he was in the grave, there was not a saint on earth or in heaven; and that his resurrection was the resurrection of the church. That there is no such thing as individual regeneration; but that the whole church died when he died, and rose again when he arose. They sum these charges up thus: 1st, That you believe in the eternal created existence of a third nature, which is the Lamb or husband of the church—neither God nor man. 2d, The eternal existence of the church of Christ, as his bride. 3d, The denial of the doctrine of the regeneration of the soul of man.

A few remarks on the above I beg from you, and I assure you, with no wicked motive that I know of.

Brother Beebe, I beg to trouble you still farther. Will you explain to me the fourth verse of the fifth chapter of Galatians? The last clause of this verse seems somewhat darkened to me. Paul uses in this epistle unanswerable argument that appears to me no man can gainsay: that justification is not by the deeds of the law, he emphatically declares. "By the deeds of the law shall no flesh be justified." Then how astonishing it is that any should contend for works, with these plain declarations of Paul to the contrary. And as if to make it so plain that though he be a fool he cannot err therein, he adds, "But that no man is justified by the law in the sight of God, is evident: for the just shall live by faith. And the law is not of faith. And again, "If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Then I think it is clearly established that this justification or inheritance that we receive, we receive by promise, and it is incorruptible, undefiled, and fadeth not away, but is reserved in heaven for all them to whom it was made. Therefore I cannot believe in works, or that any of God's redeemed, whom he has promised to raise up at the last day, and of all that the Father has given him, can fall from grace, only as Peter fell, and as we fall every hour and minute of our lives. But Paul seems to be

speaking to the Galatian brethren when he says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Now a man must attain unto a thing before he can lose it; and as Paul was speaking unto these whom we suppose had attained unto grace, I cannot believe that eternal fall was meant.

Please give me your views, and oblige yours,

E. V. WHITE.

(Editorial reply on page 45.)

OCOQUAN, Va., Jan. 1871.

ELDER BEEBE:—An opportunity appears to have been presented to me this morning to pen a few of my thoughts upon the goodness of the Lord. I am often fearful when I am among the brethren that I talk too much, and also fear that I may force myself into places that I am not qualified to occupy. Now as none of the brethren have ever told me that I have been writing or talking too much, I take it for granted that after all I may not be doing wrong in continuing to write and to talk a little, whenever an opportunity is presented for me to do so. There are times when I am so filled, from the contemplation of this ever fruitful and glorious theme, that it appears impossible for me to restrain myself from writing or talking of it. Often when I am in darkness, it affords me relief to write or talk. There are times, I hope, in my pilgrimage, that I can sensibly feel the words, "He brought me to the banqueting house, and his banner over me was love." Those seasons, however, come over me unexpectedly, and they leave me as unexpectedly as they come. How refreshing! How comforting it is to be brought to the banqueting house of our Lord and our God. We can rejoice with joy unspeakable and full of glory, when we can feel his banner over us to be love. When in darkness, how hopefully do we look forward to a time in which he again may visit us, refreshing and comforting us as in times past. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God." Often in reviewing my past life, reflecting upon the goodness of the Lord to me; and then contrasting my own vileness, I am led to fall prostrate, as it were, in the dust before him, feeling to fear that he will not continue his goodness toward so sinful, vile and depraved a worm of the dust as I feel myself to be. Very often, however, when thus cast down, I am suddenly again lifted up and placed upon my feet, rejoicing in the knowledge that the Lord omnipotent reigneth, and hoping that in him I have righteousness, and that he will impart strength unto me sufficient to enable me to bear the burdens of life,

that he will not allow me to be tempted more than I can bear, but with every temptation will make a way of escape, that I may be able to bear it.

"Whene'er the tempting foe alarms,
Or spreads the fatal snare,
I'll fly to my Redeemer's arms,
For safety must be there."

Wonderful theme to reflect upon! the goodness of God—the vileness of man. If God were changable, like unto man, what would become of us? In all my wanderings, however, there is an earnest desire attending me at all times to be led of the Lord in paths of truth and righteousness. The great trouble with me is, that I come so far short of performing any thing that is good. How often am I led to mourn over my liability to err; to mourn over this law in my members warring against the law of my mind. At such times how earnest is the desire of my soul to be led of the Lord in the path that I should walk. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."

"Permit me, Lord, to seek thy face,
Obedient to thy call;
To seek the presence of thy grace,
My strength, my life, my all."

Now in all my wanderings, and troubles, and temptations, I am never without hope. A bright and blessed hope of deliverance from the troubles that beset me in the pathway of life. Where is this hope? It is in the Lord. A "stronghold" it is in the day of trouble, "an anchor of the soul, both sure and steadfast." No mountain can stand before it. It looks to God for deliverance from the trials of life; it rests in his sacred promises. "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 health of my countenance and my God." The arch-fiend of darkness assails us upon this point also. He will tell us that we have no experimental knowledge of that hope which Paul speaks of as being "Christ in you the hope of glory." It is impossible, however, for him to take it from us. Our trust is in God, and not in man. "For in the Lord Jehovah is everlasting strength." In the journeyings of natural Israel through the wilderness, the Lord went before them in a pillar of a cloud by day, and in a pillar of fire by night, and he fed them with manna day by day. So spiritual Israel in their journey through the wilderness of this world, are led according to the unerring purpose of Jehovah. His everlasting arms are around them; by his omnipotence he upholds them. He feeds them day by day with manna from on high. The supply granted to them each day is sufficient to sustain them through the temptations or trials of that day. Thus day by day we journey on, most of our time in darkness, beset by an enemy of doubts and fears. "Nevertheless the foundation of God

standeth sure, having this seal, The Lord knoweth them that are his."

I hope I have said nothing amiss, and if so, that my attention may be drawn to it. I write mostly to relieve my own mind, to raise myself, if possible, from seasons of gloom and darkness. If you deem the above communication, Elder Beebe, of sufficient value to insert it in the "Signs," you can do so. If not, please cast it aside, and all will be well. May the Lord continue to impart strength unto you, enabling you to wield "the sword of the Lord and of Gideon," is my humble prayer, if in accordance with his will.

Yours in gospel bonds,

WM. M. SMOOT.

SHARPSBURG, Ky., Jan. 20, 1871.

MY DEAR, HIGHLY ESTEEMED AND BELOVED BROTHER IN THE KINGDOM OF OUR GOD:—I feel in my old age to say to the people of God within the compass of the circulation of the "Signs of the Times," that owing to the unchangability of God, I am to day just what I was fifty-three years ago, touching the way Jesus Christ is revealed to his people, whom to know is eternal life, and without which revelation no sinner can live in Christ. While the world is using all the inventions of human wisdom to save all of Adam's race, and on this hypotheses trying to build a structure to reach to heaven, God is holding them in derision, and is himself building his own house, which is Mount Zion, which he has chosen for his dwelling place; for he dwells there of his own choice, which he made before the world began. He is not waiting for missionaries to prepare a place for him, for he is the provider and preparer of a place for his children, so that where he is there they may be also, that they may behold his glory, in a world without end. These undying truths, I trust and humbly hope, have had a fast hold on my heart for half a century, and they are still as precious to me as when I first saw Jesus as my Savior and my all. God calls his people and brings them out of the wilderness of sin, and instructs them, and leads them about, in the strait and narrow way that leads to life; and when he gives them this eternal life, then they have the understanding heart, and are of one mind, and one judgment, because God is their teacher, and look not to humanly devised institutions to teach the things of his kingdom. Now when the people of God are thus prepared of God to see the kingdom, they are taught to know the truth, which makes them free from error of the world, and they are ready to sit down with Abraham, Isaac and Jacob, in the kingdom of their God, and they understand the mysteries of the gospel, which are hidden from the wise and prudent of the world, and are revealed unto babes. This is indeed

a great mystery to the world; for they are ever learning, but never able to come to the knowledge of the truth. But the people of God are enlightened thus: God, who commanded the light to shine out of darkness, shines in their hearts, causing them to see and to walk in the delightful ways of God. They do not stumble at what is a hidden mystery to the world, because they are the children of the light, and there is no occasion for them to stumble. God in infinite mercy and wisdom has blessed his people with all spiritual blessings in heavenly places in Christ Jesus. And he has given to them teachers, or servants, for their comfort and edification, and to give them their meat in due season. These servants are a gift from God to his church, and they are prepared and qualified of the Lord to go forth in the strength of Israel's King, declaring a free, full and finished salvation in the person of the Son of God. And the church is fed and built up on this, which is to them heavenly food, but which is to the world a stumbling block and a rock of offence. Hence their railing against it for nearly two thousand years.

O, my dear brethren and sisters, what manner of persons ought we to be, in view of all the goodness and mercy of God to us as objects of his love in Christ Jesus, before the world began. We are all one in Christ, one body, and Christ is our glorious Head. May God grant us grace that we may walk as the children of the light, and be at all times ready to every good word and work. And may we all fill our several places in the mystical body, and walk in obedience to all the commandments of our Lord. May God bless you, my dear brethren and kindred in Christ; for I have you in my heart, to live and to die with you. We shall soon meet where parting will be no more, where neither age nor disease will dim the eye, nor pain distress the body.

Farewell, my dear brother Beebe. May God bless and uphold you.

SAMUEL JONES.

ASHLEY, Ohio, Jan. 11, 1871.

DEAR BROTHER BEEBE:—The little church here is in peace, and still favored with the labors of our beloved old brother, Elder Christian Kaufman, who is now ninety years of age, and we appreciate the favor, for we think there are but few who have been as faithful, or blessed with so great a gift. We have also been favored in the last year with a visit from our beloved brother Hiram Slawson, from your state, which was very acceptable to us; and we have also had a visit from our beloved brother Brees, of Michigan. He was with us on the first Sunday in this month, and we had a very pleasant time for several days together. I will just say, in behalf of the First Marlboro church, in Troy, Delaware

Co., Ohio, and the Bethel church, near Galion, that we would be glad if you, brother Beebe, would visit us, which I think you could do as you pass through to Kentucky. These churches both meet near the C. C. & C. R. R. Or any of our brethren in the ministry who are of our faith and order. The first named church meets within three miles of Delaware town, north. This invitation is not to those who believe the preacher is the means of life to dead sinners, or that they are the instruments of salvation to those who are dead in their sins, or who preach against God's predestination of all things, or against the eternal vital union of Christ and his people. But it is designed for those who preach not themselves, but Christ Jesus the Lord, and themselves the servants of the church for Jesus' sake—to those who are witnessing to small and great, none other things than those which Moses and the prophets said should come, that Jesus should be the first that should arise from the dead, and that he (not the preacher) should shew light to the people and to the Gentiles. As saith the Lord, "In his name shall the Gentiles trust." "In that day Judah shall be saved, and Jerusalem shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness." And ye, saith the Lord, shall be witnesses of these things, and so also is the Holy Ghost which God hath given to them that believe. How? Through the preacher? No; but by the working of God's mighty power—through the preaching of the gospel? O no; "Which he wrought in Christ when he raised him from the dead, and set him at his right hand, far above all principality and power, and every name that is named in heaven, or in earth, or under the earth. But proud man would be something, and receive a little of the glory. But God has said that no flesh shall glory in his presence; for "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption." Let others then glory in their means and instrumentality systems; may it be ours to glory only in our Lord Jesus Christ.

Your brother in tribulation,

JOHN H. BIGGS.

BIRDSVILLE, Ky., Jan. 22, 1871.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will now, with your permission, write a brief article for our excellent paper, the "Signs of the Times," as I wish to say something to our dear kindred in Christ. We must through much tribulation enter the kingdom of our Lord. How forcibly do we realize the truth of this declaration. The man of sin is being revealed more and more every day that we live in the world. But, thanks be to our exalted King, he has said for our encouragement, "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." Therefore, dear fellow pilgrims, passing through this vale of sorrow to that glorious inheritance which is incorruptible and undefiled, and that fadeth not away, which is reserved in heaven for you, be assured of this, although for a season, if need be, ye are in heaviness through manifold temptation, that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried in the the fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. But oh, our nature is so prone to murmur and complain, that we forget that Jesus took our sins on him, and put them away by the sacrifice of himself; and that in all the afflictions of his people 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. Dear brethren and sisters, Jesus is our Shepherd, and the good Shepherd giveth his life for the sheep. He says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Ye poor desponding lambs of Jesus' flock, lift up your heads, ye, who are ready to perish, in the land of Assyria, and ye outcasts from the land of Egypt, though you feel so small and so unworthy, you shall not be left behind when Jesus shall come to take his ransomed children home. For Jesus has said, "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out."

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

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

His love and mercy are unchanging, and his everlasting arm is underneath his children, by day and by night. Be then of good cheer, lift up your head and rejoice, for your redemption draweth nigh. When Christ, who is our life, shall appear, then shall we also appear with him in glory. Then, my Father's children, while we sojourn in this barren land, let us try to honor the cause of Christ by our walk and conversation. See that ye love one another with a pure heart fervently. Endeavor to keep the unity of the Spirit in the bond of peace. Let not discord and strife show its deformed head in our midst. Let us live soberly, righteously 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."

Your unworthy brother in trouble and sorrow, but in hope of a better world,

WM. M. WOOD.

PERSONALS.

Brother W. F. Thomason of Arkansas will please send me his Post Office address.

C. B. HASSELL
Williamston N. C.

APPOINTMENTS.

DEAR BROTHER BEEBE:—At the request of the brethren at Otego, N. Y. I wish to give notice through the "Signs of the Times," of my next appointment there, which will be, if the Lord will, on the first Saturday and Sunday in March; meeting to begin on Saturday at half past ten o'clock, a. m. Your brother in hope.

SILAS H. DURAND.

CORRECTIONS.

OPELIKA, ALA. Feb. 8, 1871.

BROTHER G. BEEBE:—In my published letter in the current volume of the "Signs of the Times," of Feb. 1, and second column, near the top, page 28, in speaking of the churches that I visited in Pike and Crenshaw Counties in this State, I am made to say, "The churches are in a healthy and prosperous condition, some of them numbering over two hundred members." It should read one hundred members, and I think you will so find it in my manuscript.—Please make the correction and oblige your unworthy brother,

W. M. MITCHELL.

POETRY.

THE DAY HATH ENOUGH OF ITS OWN GRIEF.

Take no thought for the morrow, its trials or dangers;

Why burden thy spirit with desponding gloom?

To-day hath enough to perplex and distress thee,

It needeth no shadow of dark things to come.

Take no thought for the morrow, no sorrow shall touch thee,

But that which thy God in his Son hath decreed;

Go to Christ with thy grief, as it daily ariseth,

And seek for his strength in the moment of need.

Take no thought for the morrow; rich mercy abounding

Hath marked every step of thy pathway till now;

Put thy trust then in God for the still distant future,

Effacing those dark lines of care from thy brow.

Take no thought for the morrow, its dawning may find thee

A spirit at rest 'neath the altar of God,

With the last battle fought, the last trial ended,

The victory won through Immanuel's blood.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1871.

REPLY TO BROTHER E. V. WHITE,
ON PAGE 42.

We presume that our sentiments upon the all important and all absorbing subject of the person, attributes and perfections of the Great God our Savior, have been as extensively published, and as extensively made known to the Primitive Baptists throughout the states and territories of our country, for the last half century, as our limited ability would enable us to make them known. We have never presumed to set ourself as a standard of orthodoxy, nor to anathematize those who have failed to entertain the same views which we have held upon the subject; but we have, and do require as the basis of christian fellowship, that every name and title applied to him in the scriptures shall be recognized, honored and revered, and that none can walk in fellowship with us who deny his eternal power and Godhead. We know of no attribute or perfection which is in the scriptures ascribed to the Father, that is not equally applied to our Lord Jesus Christ. Indeed all the light of the knowledge of the glory of God shines in the face of Jesus Christ; and as we understand the testimony of the scriptures, we trust he has been revealed to us experimentally by the Holy Ghost, as the very embodiment of the fulness of the eternal Godhead.

"Without controversy, great is the mystery of Godliness. God was manifest in the flesh." On this profound and heavenly mystery we desire to hold no theory or sentiment that is not clearly recorded in the scriptures. We believe with all our heart every word of the record God has given of his Son, and we leave to others who think themselves wise enough to improve upon the sacred record, to theorize, simplify, and relieve the subject of its mystery, and to prescribe names, titles and relations for him which God has not given in his holy word.

We do not question the purity of the design of our brother in appealing to us for an avowal of our sentiments as touching the things whereof he informs us we have been accused by what he denominates "The Clark portion of the Baptists." While we recognize no such division of the church of God, we nevertheless feel, as we presume the great apostle did when Agrippa said unto him, "Thou art permitted to speak for thyself."—Acts xxvi. We have heard no complaint from any of our brethren in regard to our views on this subject as set forth in our own version of it. Others who seem to assume to know better what we believe than we do ourself, have made all the confusion we have heard of,

and we have allowed such deceivers, traducers and false accusers of the brethren, to say all manner of evil of us falsely for our Redeemer's sake; for he has forbidden us to avenge ourself.

Some weeks ago we received an anonymous letter, which was written in a candid and brotherly manner, calling us to answer through the "Signs" the same accusations, but as he neither gave us his name or address, we laid his letter aside. But we hold ourself bound to give satisfaction to our brethren, so far as we are able, who approach us in a christian spirit and temper. But let it not be understood that we appear in this article in self defence; for we have no confidence in the flesh; for we preach not ourself, but Christ Jesus the Lord, and trust in God to protect us from the malicious aspersions of wicked and unreasonable men.

The first of the charges is, that we are accused of ascribing to our blessed Lord three natures. To this charge we plead, Not guilty. When? Where? To whom did we ever make such a declaration? We have no recollection of ever on any occasion attempted to tell what were the number of his natures, or to ascribe to him any other than what the bible declares. But we have believed and testified that he is God, and Man, and Mediator between God and men, as the Man Christ Jesus. If this be heresy, the apostle is also implicated, for he has said the same. Did Paul ascribe to our Immanuel three natures, when he affirmed, "For there is one God, and one Mediator between God and men, the Man Christ Jesus?" Will our accuser deny that any one of these titles belong to Christ? If so, let him say which of them do not belong to him. Is he not God, in the most positive and unrestricted sense? If he is not, he cannot be a Savior; for God has by the holy prophet declared of himself, "I am God, and beside me there is no Savior." Is he not the Man Christ Jesus? Was Paul mistaken, or did he err in declaring the affirmative? But thus far we believe our accusers will allow us to go; but they charge that we ascribe to him another nature, by asserting his Mediatorial identity. But, we ask, is not this same Christ who is admitted by our opponents to be both God and Man, also the Mediator between God and men? If he is, of what are we, or why should we be accused, and denounced for asserting it? And if he is not the one Mediator between God and men, why did the Holy Ghost, by the mouth or pen of Paul, declare that he is? We have freely spoken of him as God, Man, Mediator, Prophet, Priest and King, Shepherd, Husband, Everlasting Father, Prince of Peace; but when have we asserted that each and all his names and titles imply as many distinct natures? Never. But

our brother White says that our accusers charge that we hold that he is, 1st, God; 2d, man; and 3d, an eternal created existence. The first and second, that he is God, and man, are admitted. We most positively deny that we have ever uttered the sentiment, or made the assertions of the third specification; and we have reason to know that he who originated that charge knows that we have constantly disavowed such an absurdity. Things that are in an unrestricted sense eternal, cannot be mere creatures. These unwarrantable constructions have been charged as deducible from our having represented him as existing in a mediatorial relation both to the Father and to his church, before the world began. If he did not so exist, how were the people of God chosen in him, and in him blessed with all spiritual blessings in heavenly places in him, before the foundation of the world? See Eph. i. 4. It is charged that we hold or teach that his Mediatorial existence is *more* than man, and beneath God. We are unconscious of ever having made any such declaration, and certainly we have never denied that his divinity sanctified his humanity. The very reverse is what, as we have understood the matter, is what has brought down on us all this malignant persecution. Sanctification signifies consecration, setting apart for a holy purpose, &c. If the body of our divine Redeemer had not been so consecrated by the indwelling Godhead, how could he have filled the office of a Mediator? This sanctification or consecration, we have contended, extends to the church through Christ as her Mediatorial Head, and as long as he has borne or held the distinctive relation of Mediator between God and men, so long has his church stood in vital relation to him, as chosen and created in him, unto good works, which God hath before ordained that we should walk in them. This word *created*, as here used by the apostle, we understand in the sense in which God said, "Behold I create new heavens, and a new earth."—Isa. lxxv. 17. Or as used by the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me."—li. 10. "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."—Isa. iii. 5. "I form the light and create darkness. I make peace and create evil. I, the Lord, do all these things."—Isa. xlv. 7. "I create the fruit of the lips."—Isa. lvi. 10.

Butterworth defines the word *create* to signify, 1. To bring out of non-entity, as in Gen. i. 1. 2. To plant grace in the heart. 3. To sanctify. Webster, who is recognized as the standard lexicographer of our language, in all the best Colleges in the world, defines the word *create* to sig-

nify, 1. To produce; to bring into being from nothing; to cause to exist. 2. To make or form, by investing with a new character, as to create one a peer. 3. To produce; to cause; to be the occasion of, as to create a sensation. 4. To beget; to generate; to bring forth. 5. To make or produce by combination of matter already created, and by investing these combinations with new forms, constitutions, and qualities, to shape, and organize. 6. To form anew; to change the state or character, to renew.

Whenever we have had occasion to speak of our Redeemer as being begotten of the Father, made flesh, made of a woman, made a little lower than the angels, made under the law, made a quickening Spirit, made a priest, and of God made unto us wisdom, righteousness, sanctification and redemption, we have been careful to apply all such terms to his Mediatorial sonship, as the only begotten Son of God, given to be the Head over all things to his church, which is his body, and the fulness of him that filleth all in all; and also we have been particularly careful to say that none of these terms were applicable to him in any other sense.—That his Godhead is uncreated, unbegotten, underived, self-existent, independent, and eternal, possessing every attribute and perfection of the eternal God.

We have said that the church was created in, and simultaneously with her glorious head; for we do understand that the same quickening act which gave him to be, and made him the Head of the church, made the church his body, and members in particular. If what we said on the simultaneous creation of the church in and with Christ, has conveyed to any one the impression that we hold that Christ, in his eternal Godhead, was ever created, or in any sense whatever a derived being, they have not comprehended our meaning.

Our correspondent informs us that it is said of us, that we do not believe that Christ's divinity sanctified his humanity. If we know our own heart we have never doubted that important truth; but we go farther, and believe that what they call his divinity is what we understand to be eternal Godhead. "God was manifest in the flesh," not as some affirm, a mere emanation from God, which they call his divinity. All the fulness of the Godhead dwelt in him bodily, and so sanctified his body which he took on him, as to make that body an all-sufficient sacrifice for the sins of his people. In the absence of his divine nature, he would have been but a human sacrifice; but we believe the Word which was with God, and which was God, was made flesh, or assumed a body of and that he suffered in the flesh, was put to death in the flesh, and that in the resurrection of his incor-

ruptible body he was justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

And it is also charged that we do not believe that by taking on him our nature, (sin excepted) he was capable of rendering satisfaction to divine justice for us. We have labored more than fifty years in the ministry, constantly affirming the doctrine which in this last charge we are accused of disbelieving. We not only believe that Christ took on him the seed of Abraham, and in doing so partook of the same flesh and blood that his children are partakers of, but that he also took on him with our nature our infirmities, and that the Lord hath laid on him the iniquities of his people, and that he was capable and did satisfy divine justice, and with his stripes all his people are healed.

It is further charged, "And that you hold that this third nature is the husband of the church, and when it was created, the bride, the lamb's wife, was also created,—that they both were eternal created existences." We appeal to those who have heard us preach, and who have read our publications to testify if they have ever heard any thing of the kind uttered by our tongue or pen? When have we ever preached a third nature, which was created and eternal? Never. We have preached that Christ is the second Adam, and the Lord from heaven, and that the church is embodied in him; and in him were blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he (God) hath hosen us in him before the foundation of the world. And we have preached that the first, or earthly Adam is the figure of him that was to come, and that as the natural life of all the human family was created in the earthly Adam, and they were seminally embodied in him in the natural creation, so the spiritual life of all the election of grace was treasured up in Christ and hid with Christ in God from everlasting. If this be heresy, then let us be branded as an heretic.

And farther still, we are charged with believing that when Christ died the church died also. we have felt safe in believing what the inspired apostle has taught, Paul has said, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." As we understand this subject, that death to which his people were sentenced by the law, was fully executed, and the law was honored and justice satisfied in its execution. But as to our ever having held, or uttered, or believed, that during the three days that Christ was in the grave there was not a saint in earth or heaven, we say, it is a wicked and mal-

icious fabrication, without a particle of truth in it.

There was many years ago a young preacher at an Old School Baptist association who in our hearing, said, that it occurred to his mind, that while Christ was in the grave, all life of his people was suspended in earth and heaven. But we immediately desisted, and so did every minister present, and the young man acknowledged that it was wrong, and recalled the unguarded remark. But still it has been bandied about from that time to this, as a prominent item of our faith. We do believe that the church, as embodied and represented in the crucified body of her Redeemer, was quickened together with Christ, and raised up together and made to sit together in heavenly places in him, and one reason why we believe it is because God has so declared by his apostle, in Eph. ii. 5, 6. And we believe the church in Christ was regenerated from her legal bondage, and became dead to the law by the body of Christ, and raised with him, and in him to a newness of life. But we also believe that into that resurrection life to which they were quickened by his resurrection every one for whom he died and rose again either have been or shall be brought, at God's appointed time, by being individually born, of that incorruptible seed, by the Word of God, to which they were begotten by the resurrection of Christ from the dead.

In the discussions which have been published in the Signs on the subject of regeneration; brethren have not, we think, clearly understood each other. Those who apply the word exclusively to the quickening and spiritual birth of each child of God in their individual experience, do not, if we understand them deny that Christ has redeemed and raised up his church from under the law, and into a gospel state: nor on the other hand those who think that the word regeneration, in the two passages in which it is used in the New Testament is used in reference to the resurrection of the church in Christ, as firmly believe in and as earnestly contend for the individual quickening and spiritual birth as do any of their brethren. Indeed there is no room for any difference of sentiment on this point.

FAIRFIELD, Iowa, Jan. 26, 1871,

BROTHER BEEBE:—Sister Smith wishes you to give your views through the Signs, on Job xiv, 10. "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" I will also add my own request to hers; for I also desire your views on that text.

CYRUS G. PUGSLY.

REPLY.—We claim no special light upon the passage proposed: the declaration is not more positive and emphatic, than it is clearly apparent to every intelligent being. The mortality of man is so fully demonstrated, not only by the testimony of the scriptures, but also by the passing of each successive generation to their graves, that all who are living know

that in their turn they must die. Job, in his deep affliction is made to contemplate this subject, as affording comfort to the tried people of God, in the consciousness that all the days of man are but few, and full of trouble; so that he could say in the sincerity of his heart that he would not live always. In the full assurance that he had a living Redeemer, and that he should stand with him in the last day, and although his reins should be utterly decomposed in the grave, he should be raised up from the dead, and in the image of his Redeemer be presented in glory with all the redeemed at the last day. As death came by sin, and has passed upon all men, for that all have sinned, the universality of the reign of death is demonstrated by the fact, that no one can bring a clean thing out of an unclean. The fountain in Adam being polluted and unclean, no mortal power can from that fountain bring a pure and holy production. Man's days are few, but their number is with the Lord: "Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds, that he cannot pass."

The impossibility of any exemption from the stern decree which remands our bodies to the dust, and our spirits to him who gave them, is strikingly set forth by the comparisons made, of a tree and other similes the incontext. A tree that is cut down, may sprout again, though the root wax old and the stock thereof die in the ground, yet old and decayed as the root may be after the trunk and branches are dead, yet through the sent of water it will bud, &c. But it is not so with man.—"But man dieth, and wasteth away;" No scent of water, no process of nature, no human or earthly power can reproduce the man. So man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. He wasteth away, becomes decomposed the dust returns to dust. The place which knew him, shall know him no more forever. So when the grave is closed upon the man, all hope of his returning to fill his former place on the earth is fruitless.

"Yea, he giveth up the ghost, and where is he?" The word ghost, in the scripture, means spirit, especially when separated from the body which it animated before the separation. By giving up the ghost, is meant, he yieldeth up his life, his vitality, and when the spirit of man has departed, he is dead, and shall no more return to the state and condition which he held before among the sons of men. "And where is he?" In vain we search for him. He cannot come back to us. We may find in a decaying root the germ, or principle that shall reproduce a tree; but if we analyze the cold remains of one from whom the ghost or spirit has departed we shall find in it no germ, no hope of reanimation, or return to

its former association with the sons of men.

To bring up the dead from their graves in the final resurrection will require no less power than that which first made man of the dust of the ground. The final resurrection of the dead, cannot be affected by any power which they possess, nor can any power of nature, or scent of water raise them up. As the waters fall from the sea, and the flood decayeth and dryeth up. So man lieth down, and riseth not till the heavens, (the natural heavens,) be no more. Should the seas dry up, no man could supply the channels of the mighty deep; none but God can supply the seas with water; so, none but God can raise the dead. Of all the millions of our race, should we enquire. Where are they? Our fathers, where are they, and do the prophets live forever? We cannot separate their dust from its fellow dust nor by human discernment trace their departed spirits to the God who gave them. They cannot return to us, but we shall at the appointed time, go to mingle with them in the house which is appointed for all the living.

REPLY TO BROTHER BUSH, ON JOHN x. 12.

"But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

The manifest object of this simile, was to illustrate the difference between a good shepherd who would lay down his life for the protection and security of his sheep, and a faithless hireling whose mercenary object, is to secure his wages; because he is a hireling and careth not for the flock, "The hireling fleeth, because he is a hireling, and careth not for the flock." The business of a shepherd is to watch over and feed the flock, and to protect them from their enemies. But the hireling will not expose himself, for a flock for whose welfare and safety he careth not; even though the wolf should catch the sheep and scatter them.

It is not the shepherd that the wolf is after; but it is their wont to watch their opportunity to visit the flock in the absence of the shepherd, and to catch them, and devour them.

This similitude would fail to show by contrast, what constitutes a good shepherd, if it be so construed as to read that the wolf catcheth the faithless shepherd, and only scattereth the sheep.

Who ever heard of a wolf leaving a flock of sheep to give chase to a runaway shepherd. By the figure and its application, let the flock of Jesus learn to appreciate their good Shepherd who gave his life for his sheep, and who will never leave nor forsake them, nor leave them to be devoured by their enemies. Had he left his flock to the care of mercenary

hirelings, they would have been devoured, but he who is himself the owner and lover of his flock is also the Shepherd and Bishop of their souls.

As to the ordination of deacons by the laying on of the hands of a presbytery, we know of neither precedent or precept for it in the New Testament.

It is thought by many, that the seven brethren who were chosen from the multitude, to care for the widows, and so relieve the apostles from that preplexing charge, were deacons. But they are no where called deacons in the scriptures. It is true they were chosen by the multitude of the disciples and set before the apostles who when they had prayed, laid their hands on them, See Acts vi. 1-6, But in Acts. xxi. 8. Philip is called "the Evangelist, being one of the seven." Implying, if we understand correctly that they were not deacons, but they were Evangelists. Many of our sound churches, in this country and in the old country have been in the practice of setting their deacons apart by the laying on of the hands of the presbytery, and have generally referred to the sixth chapter of Acts for their example. Not because that these were any where called deacons, but because they were to have charge of the daily ministrations, or service of tables, which seems to be appropriate works of deacons. But this was not all the work of these seven, for Stephen and Philip, were preachers of the gospel, and Philip was an administrator of baptism, and whether the other five preached and baptized we are not informed.

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Marriages.

Feb. 5—At the residence of the bride's father, Mr. James Alderman, Mr. Joel Par- ish, to Miss Sarah J. Alderman.

At the residence of the bride's father, in Hopkins Co., Ky., Dec. 21, 1870, by Eld. W. M. Wood. Mr. James R. Kirkwood, to Miss Maria Wilson, of Bath Co., Ky.

Obituary Notices.

DIED—Dec. 6, 1870, near Warwick, N. Y., Frank, infant son of Wm. H. and Abby A. Benedict, aged 9 months and 8 days.

DIED—Jan. 31, at the residence of her son, Wm. W. Wilson, near Starrsville, New- ton Co., Ga., after a long illness of dropsy, Mrs. Margaret M. Wilson, aged nearly 80 years. She died as she had lived, trusting firmly in the merits of Jesus Christ for sal- vation, having been a consistent member of the Baptist church for 63 years.

At her funeral a sermon was preached by Eld. Wm. L. Beebe, from John xi. 25, 26, after which the corpse was deposited in the burial ground at Holly Spring Primitive Baptist church.

DEAR BROTHER BEEBE:—I send you for publication a notice of the death of our sister, Elizabeth Burton, who died in Nov. last, aged between 70 and 80 years. She had been lingering for some time, but seemed about as well as common for her, until a short time before her death. The infirmity of old age had deprived her of the pleasure of attending her meetings for some time, and she was very lonely, having no one with whom she could converse in relation to her hope in Christ, and of what were her anticipations for the future. I had the pleasure of visiting her several times during her lonely hours, and always found her strong in the faith, though weak in the flesh. She always seemed to be re- vived to see me, and I delighted to speak to her words of consolation. She was bap- tized in the fellowship of the Messongo church, July 11, 1825, and lived as a worthy member until called hence by death. She leaves one grand-daughter and one sister, who, with the church, mourn, but not as they who have no hope; for we verily be- lieve she was like a shock of corn fully ripe for the harvest, and is now gathered into the garner of the Lord.

A discourse was delivered by the writer, on the occasion, from Rom. viii. 23, to a solemn assembly.

THOMAS M. POULSON.

Messongo, Va.

DIED—In East Woburn, Jan. 2, 1871, Elijah Wyman, aged 78 years and 6 months. For more than half a century our late dear brother Wyman has been identified with the cause of Christ in Woburn, and al- though of a meek and humble spirit, yet in the defence of the Redeemer's kingdom he was a faithful and true soldier. It was his delight to meet with the people of God, and joined heartily in the songs of praise. Notwithstanding the great distance of his residence from the house of worship, he would always, when possible, be present, when many would have deemed his infir- mity a sufficient excuse for their absence. Being of a cheerful turn of mind, his pre- sence was welcomed with pleasure. After an absence of several weeks this autumn, he longed to be with the people of God in his house; as he expressed himself, "I am hungry to meet with my brethren and sis- ters, to join in the public prayer, and aid in the praise of God. It was his last at- tendance. He failed in body, but his faith was firm to the last of his consciousness. His end was peaceful, and we trust he has joined the choir above, where they cease not day or night in ascriptions of praise to the Lamb that was slain.

How often has our dear brother joined the congregation in singing those touching lines of Doddridge, "No more fatigue, no more distress, Nor sin, nor death, shall reach the place; No groans shall mingle with their songs, That warble from immortal tongues."

R.

ELDER BEEBE:—At the request of my pa- rents I send you for publication the follow- ing obituary notice of my sister.

DIED—In Davenport, N. Y., Dec. 7, 1870, Alice C., daughter of Jehiel and Maria Hunt, aged 23 years and 21. Her health had been poor for three years, but we did not feel se- riously alarmed about her, until last sum- mer. During the autumn she failed slowly, but at times seemed so much better that we would think there might yet be hope of her recovery. A few days before her death she told mother that she had a hope that her sins were forgiven; that she had been troubled in her mind for several years, and that three years ago, being in great dis- tress, she threw herself upon her bed, ex- claiming, Lord, save me from my sins! when these words came to her mind with great force, "Thy sins, which are like scar- let, shall be made white as wool." Oh, said she, then all was peace. She told mother she had no more fear of death than of her natural sleep. A short time before her death, as mother approached the bed, her hands were clasped, and her countenance perfectly radiant, as with a sweet smile she said, "Happy in Jesus," and then added, "When you see that last smile in my face, you will know that I am with Jesus." As she ceased to breathe, a smile rested upon the dear face, which remained long after death had set his seal upon the pale lips. Her aged parents and the two remaining sisters feel their loss deeply, but believing that she has exchanged a world of sorrow and suffering for one of purest love and perfect bliss, we have been enabled to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

M. JENNIE HALLENBECK.

DEAR BROTHER BEEBE:—By request of brother Samuel Kincaid, I send you for pub- lication the obituary of his wife, sister Mary Kincaid, who died Dec. 1, 1870, aged 70 years, 11 months and 5 days. She was born in Kentucky, Jan. 16, 1800, was mar- ried to brother S. Kincaid in March, 1822, joined the Bethel church, in Fulton Co., Ill., in July, 1829, and was baptized by Eld. S. Strickland. She removed to Jackson Co., Mo., in 1836, and joined the Pleasant Grove church. In 1840 she removed her mem- ber ship to Pleasant Garden church, in Lane Co. In 1852 she removed to Oregon, and united with the Siloam church, in Marion Co., where she continued until June, 1870, when she obtained a letter of dismission, and the following August joined the New Hope church, in Washington Co., but was not permitted to attend the meeting of the church any more, having had a stroke of palsy several years ago, together with old age. She was so enfeebled that on the first Sunday in September, 1869, she fell and dislocated, or otherwise so injured one of her hips that she was not able to walk a step until her death, which was near six- teen months, during which time her suffer- ing was great. On the night of the 6th of October, 1870, she had another stroke of palsy, which laid her very low, entirely de- stroying her speech, and rendering her en- tirely helpless. She seemed to be gaining for some time, but about two weeks before her death she began to decline, until her spirit took its flight. She left a husband and a large circle of children, grand- chil- dren, great-grand-children and friends, to mourn our loss. But we sorrow not as those that have no hope, for we believe that our loss is her everlasting gain.

THOMAS G. FLANARY.

DIED—Thursday morning, Dec. 15, at the residence of her son, (brother James Bliz- zard) at Westminster, Md., sister Margaret Blizzard, in the 87th year of her age. I do not know that it can be said that she had any particular disease, but the powers of life waxed old, and grew feeble, and went out like the feeble glimmering of a lamp whose oil had failed. There is something pleasant in the death of the christian, when God thus takes them away. We cannot mourn their departure. I have known her for the last three years, and have seen her frequently in that time. If one thing about her struck me more forcibly than another, it was the constant sense she had of her

own weakness, and yet an unflinching trust in God. In her affliction she was always full of patience, and waiting for the Lord's will. Her life had been one of toil and hardship, and during the last years of her life much bodily pain was her portion. But her afflictions purified and made the gold to shine the brighter. She was baptized upwards of fifty years ago, (the exact date I have not been able to learn) by Eld. Edward Choate, and remained a consistent, orderly member of the Patapsco church until her death. She leaves children and numerous other friends to mourn, but their sorrow is tempered by the thought that her exchange of worlds was a happy one. May the Lord grant them the same grace vouchsafed to her in life, and which was her support in death.

The text used upon the occasion of her funeral by the writer, was Job xiv. 14.

ALSO,

Our brother and friend, Joseph Gist, departed this life at six o'clock a. m., Dec. 27, 1870, aged 56 years, 11 months and 4 days. Never has one departed from our midst of whom it could more confidently be said that he sleeps in Jesus. And while we deeply sorrow at our loss, yet our sorrow is soothed by the thought of his unspeakable gain. Yet Jesus wept over the grave of his dear friend, and so we mourn, but not as those who have no hope. He had been troubled with the asthma for years, and had suffered much with this disease. He was confined to the house for about five months before he died. In this time consumption was doing its work, and at last he sweetly passed away. He had never made a public profession of religion, but none had a deeper interest in the truth, and no one did more for the cause than he. You, brother Beebe, and many of our traveling brethren, can bear witness to the abundant and overflowing hospitality with which they have been entertained at his house, and many will remember his bounty, and sorrow at the loss of a brother. Something more than a year since, while I was conversing with him, he remarked that years ago he had thought he might unite himself with us long ere this, but he had always felt that a professor of religion should be able to honor their profession in their life, and this had stood in his way. I felt at the time that if he could feel thus, surely we all might well take heed to ourselves; for his walk and conversation, so far as I could see, was as near the divine rule as it is possible for any of the saints to walk in this world. Shortly after my return from Maine last fall, I called to see him, and found him very much composed, seeming to feel that all was well. He said that when I went away to Maine, he had one desire, which was that he might be strong enough to go down in the water with me when I returned, but this was not possible then. He frequently said that all doubt seemed to be removed from him, and his only fear was that he might be left to murmur as he grew weaker in the flesh; but such was not the case. He was wonderfully sustained to the very last. About six hours before he died, he united in singing the hymn,

"When I can read my title clear
To mansions in the skies," &c.,

and also repeated a part of the twenty-third Psalm. Thus his path shone brighter and brighter unto the perfect day. Many other things there were which show how God's grace can shine triumphant, even though the flesh grow weak. While the outward man perished, the inward man grew stronger and stronger every day. The blow, though long looked for, falls heavily upon the bereaved companion; but she has found strength in God—that God who has promised to be a husband to the widow and a father to the fatherless. He leave five children and many warm friends, who feel their loss to be a great one.

The writer was present at the funeral, and used these words, (Job xiv. 14) "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." Together with the family,

we as a church feel deeply bereaved, for he was to us all a dearly beloved brother in Christ. May we all bow in humble submission, in the prayer of your unworthy brother in the gospel,

F. A. CHICK.

Reisterstown, Md., Jan. 11, 1871.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., MARCH 1, 1871.

NO. 5.

CORRESPONDENCE.

COVINGTON, Ga., Feb. 13, 1871.

DEAR FATHER:—In compliance with a request from one of the members of our Father's household living in Pennsylvania, sent me by mail, I submit the following thoughts in connection with the text proposed, which reads as follows:

"Command the children, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead."—Numbers v. 2.

With much self-distrust these remarks are presented for the consideration of the saints who read the "Signs," from two prominent reasons. First, it is not a light matter to attempt to write an elucidation of any portion of the inspired record, even when long experience and mature reflection have confirmed the views presented. And secondly, I often fear that I have never known anything assuredly, concerning the revelation which God has given to his spiritual people by the pens of those holy men who testified only as they were moved by the Spirit of God. Hence, not only in this case, but in all that I write or speak, whoever detects any error will confer a favor on me personally, and only discharge an imperative duty to the church, by pointing out the express passage of scripture condemning my sentiments. Therefore, trusting in the faithfulness of the saints generally who may read this letter, and assuming that they at least in some degree reciprocate the strong affection I feel for them, I will give the views I have on the subject without pretending to claim for them any more weight than what intrinsically attaches to them as being in strict accordance with the scriptures.

The text is the language of the Lord addressed to Moses the prophet king, whom God had appointed to give laws to his national people Israel. And although he was perfectly educated in all the learning of Egypt, he was not authorized to issue one command or institute one observance among that people, without direct authority from the Lord God. Even the apparently insignificant deviation from the divine command in *smiting* the rock instead of *speaking* to it, (Num. xxviii. 12) was such presumption and rebellion that he was forbidden on account of it to enter the land of promise. Here is

manifest the importance of strict obedience to every word of our God; and this order Moses was directed to *command the children of Israel*. It applied to them exclusively, and not even the children of Esau, the twin brother of Jacob, or Israel, had any right to receive or obey the command. It was limited to the people expressly designated. The command was imperative, and left those to whom it was given no option but implicit obedience. With reference to the literal meaning of the text there is little need to speak particularly, further than to observe that the three classes designated to be put out of the camp were all ceremonially unclean by the divine law. And although their diseases were neither infectious nor contagious, their presence defiled the camp of Israel. Leprosy in particular was an incurable affliction, and had its origin in the vital blood of the patient, while its external manifestation was only hideous deformity, attended with little or no severe pain. The other classes designated were one of them similarly afflicted with the leper physically, and the other legally disqualified for association with the congregation of Israel until they were restored by ceremonial observances expressly provided by the law of God.

As all the provisions of the law of which this text was a portion expired with the manifestation of the gospel day, when our Lord as the Sun of Righteousness arose to them that fear his name with healing in his wings, (Deut. xviii. 15, & Luke xvi. 16) the literal application of the text is only important to us as containing the shadow of good things to come, the body of which is Christ. Therefore leaving the letter, which is only a ministration of death, let us contemplate the vital, spiritual body, or substance, of which this is only the shadow. And as it is not always manifest in a literal sense what portion of the substance is marked out by a given part of the shadow, so we may not correctly apply this shadowy portion of the Mosaic economy to the particular thing in the church or body of Christ which it properly represents. But the better understanding of the reader will reject any erroneous application, and if the proper spirit shall rule in me, it will afford me satisfaction to be corrected.

Let it be observed that the per-

sons to be put out of the camp were not aliens or interlopers, but as fully and veritably descendants of Abraham, and as certainly Israelites as those from whom they were separated. Not even their hopeless disease could dissolve that birthright union by which they were entitled to claim their descent from their father Jacob. Yet they must be separated from their brethren. It would not do to trace in this a typical representation of sinners in a general sense; for they have no vital union with the saints, and consequently they are only in their natural element when separated from the church. But applied to the case of those who have been killed to the love of sin, and have been in profession united with the visible church, and who yet fail to live in obedience to the laws of our King, the shadow precisely corresponds or agrees with the substance, as I shall try to demonstrate. First, as no created skill is competent to successfully contend with the ravages of this loathsome disease, and it never was known to yield to any other power but that of the Almighty, so is the awful plague of sin when it has dominion and reigns in the mortal bodies of the subjects of grace. No human efforts can arrest this dreadful malady; but like the type, it eats as a canker, spreading its horrible deformity over the whole deportment of the transgressor, until that which at first seemed but a slight defect which might easily be concealed, becomes so diffused as to exhibit itself in every word and action of its victim. And for his relief there is no hope but in the all prevailing word of the Lord. In vain may human reason remonstrate and point out the impropriety of his conduct; in vain may moralists suggest their temporizing remedies; the leprosy of transgression closes the eyes and stops the ears of the sinner in Zion against all such appeals. Nothing can reclaim him until the gracious Lord speaks to him the healing word, whose power cannot be resisted even by death itself. But must the man whose disregard for the authority of the Lord manifests the prevalence of this leprosy of sin, yet be retained in the visible church? No; the gospel law is as imperative as the one in the text. "Now WE COMMAND YOU, brethren, IN THE NAME OF OUR LORD JESUS CHRIST, that ye withdraw yourselves from EVERY BROTHER that walketh dis-

orderly, and not after the tradition which he received of us."—2 Thess. iii. 6. Other passages in the laws of Zion might be cited equally pertinent to this point; but it is inexpedient to protract this letter by their introduction here. It is worthy of special notice in this connection, however, that the command cited dissipates the erroneous notion of the independent sovereignty of individual churches, or even of the whole church collectively. While no church is authorized to interfere with the local affairs of any sister church, and it is blasphemous presumption for men or earthly governments to attempt to influence the saints in their religious duties and rights, the authority of God himself is alone competent to rule in his church. Hence she is dependent absolutely upon him for all her laws, ordinances and privileges. The church cannot enact or adopt any rule without the direct authority of her Lord; and hence his law is perfect and applicable in the church at all times and under all circumstances.

Probably the reader can call to mind some instances in which a whole church has been *defiled*, and ultimately perhaps even destroyed by the want of faithfulness in putting some disorderly members out of the camp, or withdrawing themselves from such a one. Our attention is solemnly called to this point by Paul, Rom. xi. 22, where the severity of God's justice is illustrated in the cutting off from the enjoyment of his favor of the natural branches of Israel, and we are admonished to fear a like penalty if we be disobedient. God is faithful to apply the rod to his disobedient children, as he is true to the fulfillment of his gracious promise in saving them with an everlasting salvation. And if any can enjoy a life of disobedience to his holy commandments, not feeling his rod in that course, he does not deal with such as with his children.—Heb. xii. 7. So that we are not to faint when we are rebuked of him.

As leprosy is the external manifestation of a constitutional impurity within, it is a very striking illustration of outbreaching transgression. The outward appearance does not produce the disease, but is produced by it and proves its existence; so, transgression of the laws of Christ does not make the man a subject of sin, but manifests the fact that sin has dominion over him, as the apos-

tle says, Rom. vi. 16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Although the subjects of grace are no more under that law whose transgression has consigned the race of Adam to death, yet the severe infliction of the chastening rod of our God upon his disobedient children is spoken of as a sorer punishment than the death inflicted on the despisers of Moses' law. The grace of God is not to be made a cloak for indulging our carnal mind in sin; and wherever a child of God yields himself to that service, he will certainly experience that death which is the wages of sin. This inevitable consequence results from the inflexible justice which is the habitation of the throne of our God. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—1 Peter iv. 17.

In the rule given for the guidance of the priest in discerning leprosy, Lev. xiii., there is a specification in the 13th verse that when the leprosy covers all the flesh from head to foot of him who is afflicted with it, then he shall be pronounced clean, though no partially affected case was to be so decided. Does not this forcibly express the rule of the gospel? Every disorderly or unworthy member is to be separated from the visible organization of the church by the rigid observance of the discipline ordained by the authority of our Lord; yet, if the transgressor, under a feeling sense of his vileness, acknowledges his fault, and with the honest confession shows a consciousness of his entire pollution, then repentance works in him such a change that he is to be forgiven, and all his transgression is blotted out; he is to be held in full fellowship with the saints. But while the transgressor seems to have no feeling of self-condemnation in his unwarrantable course, it is evident that the leprosy in his case is only partial, and according to the type he must be "put out of the camp," or excluded from the fellowship of the church.

Whether or not these remarks present the correct application of the shadow in the text, is left for the decision of the reader. If not, no one will more gladly receive instruction on the subject than the writer; and it will be no new thing for me to be enlightened in consequence of exposing my ignorance.

An anonymous request has reached me by mail, calling for an explanation of Psalms cxxxvii. 1-4; when opportunity serves I will endeavor to comply with it. I hope to attend the spring associations, from the Baltimore to the Warwick, if the Lord will, in company with Eld. D.

W Patman, Eld. Wm. M. Mitchell, of Alabama, and perhaps some other brethren from this section.

Still wandering in the dark valley of Achor, I am as ever, tremblingly in hope of a better life,

WM. L. BEEBE.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22.

Daniel Goble Jr. of Indiana has asked my views upon this passage of scripture, in a letter dated April 20, 1870. Brother John W. Paxton of Kentucky has also asked me to give my views upon the same passage, and has himself written to me very interestingly upon it. It is a great and deep subject, and I do not feel able to deal with it in its full extent, but will try to express some thoughts upon it, desiring to look to the Lord prayerfully for such light as he sees will be best that I should now have, and for a patient and humble waiting upon him in all things.

The apostle's subject in this connection is "the resurrection of the dead;" and he takes it up with especial reference to objections which had been made to the doctrine by some among the Corinthian brethren. It is likely that these objections were various. The Sadducees said there was no resurrection, neither angel nor spirit, (Acts xxiii. 8.) but we do not know that any members of the church of God had been led away into this error. It is not likely. The pharisees allowed, what Paul expressly declared to be his belief, "that there shall be a resurrection of the dead, both of the just and unjust;" (Acts xxiv. 15) but of course this was only a natural or traditional belief with them, and not a spiritual belief, as it is with those, and those only, who are taught of God. We learn in the second epistle to Timothy (i. 17, 18) that one great error upon this subject was, "that the resurrection is past already." Hymeneus and Philetus proclaimed this error, and "overthrew the faith of some;" and it must have been regarded by the apostle as a very dangerous error, for he says the word of them that hold it "will eat as doth a canker," destroying the peace and comfort of those upon whom they take effect, as a canker does, and causing great injury and sore trouble to the church. It seems likely that this error is the principle one with reference to which this particular argument of the apostle was made. I have regarded it as something like this: to hold that all the resurrection there is for us to experience is our experimental resurrection with Christ from under the condemnation of the law at the time our burden of sin is removed, and we find peace in believing, so that as soon as one becomes a believer the resurrection with him is "past already." This would be simply to deny the resurrection of the body, and this it appears that the objectors referred to

in this place did, by the peculiar question they are represented as asking; "How are the dead raised up? and with what body do they come?" By this question they intended to suggest the natural impossibilities of such a thing as the same body being raised up, as a strong argument against it.

It is clear also that the apostle is referring throughout this chapter to something yet to be experienced by the *believer*, in speaking of the resurrection of the dead, and not to something which was experienced in becoming a believer; for he is talking to believers only, and yet is speaking of what is still in the future for them.

The first argument used in proof of the resurrection of the dead is, that Christ is risen. This he reminds them that he had preached to them, even as he had received it, as had also the rest of the ministers of Christ; and he recounts to them the evidence of that resurrection. He does not however speak of it as something which any of them had doubted, but rather as that which they all had believed, and in the belief of which they were still well settled. And now he declares to the saints that the resurrection of Christ necessarily implies the resurrection of the dead,—that the two things are inseparably connected. The force of this argument evidently depends upon the doctrine of the union of Christ and the church so clearly taught in the scriptures, but which the world cannot receive. To the believers in a conditional salvation (an impossibility in terms; for how can there be a salvation, either temporal or spiritual, except in the case of one who is saved?) there could be no force in this argument; for they declare that some for whom Christ died and rose again are lost; their salvation and resurrection to eternal life being ensured by the resurrection of Christ, but depending upon their performance of conditions. But the apostle declares their resurrection to depend absolutely upon his as the cause, so that if Christ is risen, then the dead shall rise, and "if the dead rise not, then is not Christ risen." "Now by 'the dead' in this connection the apostle does not, I think, include the 'unjust,' but those only who are in Christ. To them alone has he addressed the epistle, and of them only is he speaking. Some one, I cannot now remember who, has suggested to me that the resurrection of both the just and unjust is by virtue of the resurrection of Christ, although one is unto life, and the other to shame and everlasting contempt, and that both are included in the reference to 'the resurrection of the dead' in the first part of this chapter. There are sufficient considerations to show that this is not so. First, the declaration for the comfort of the saints that the resur-

rection of Christ is an absolute proof that the dead will be raised. How could this be an assurance and comfort to the believer if the resurrection to damnation were also assured by it, as well as the resurrection to glory? Second. How could the resurrection of Christ be presented as a proof and necessary assurance of the resurrection of the dead, unless because of a vital connection between him and them? There can be no such connection between him and those unto whom he will say, "I never knew you." Third. Why should Paul say, "If Christ is not raised, your faith is vain; ye are yet in your sins?" How could that faith by which they are justified, and cleansed from their sins, be in the resurrection of Christ, if his resurrection also caused that of those who are not justified? Fourth. The apostle here, as well as in other places, sometimes uses the pronoun *we*, by which he includes only those who with himself are subjects of grace, and "shall bear the image of the heavenly." From all these and many other considerations it is clear to me that the argument is confined to the resurrection of the saints.

I will here quote a paragraph from a letter written by our esteemed brother Wm. B. Slawson, Feb. 24, 1870, in reference to the death of my father, and containing an affectionate tribute to his memory. He says, "The resurrection of only the just comes through and by reason of Christ's resurrection, which is fit only for holiness in those who are partakers of it. But the resurrection of the unjust (just as sure to come to pass) is not by virtue of Christ's resurrection at all, but by the direct command of him who ordered the light. God has ordered two resurrections; first, of the just, in Christ; and second, of the unjust, out of Christ. His is the first resurrection; and 'Blessed and holy are they that have part in the first in the first resurrection.' In another letter he has spoken more particularly upon this subject, and as he has expressed his willingness that any thing he writes may be 'thrown into the common stock of our household medium,' I will send it to you, hoping to see it published, at least that portion in which he speaks of the resurrection, to which I wish to refer in this connection, viz:

"DEAR BROTHER DURAND:—I had forgotten that I wrote any thing in my letter about the resurrection, till I received yours. But I remembered it when you spoke of it. I remember that the subject came into my mind as I was writing, and seemed so to impress me, as I then stated, and without the smallest reference to any thing I had before heard or read from others. In regard to the 'first resurrection,' I am still tolerably clear that reference is made in it to the resurrection of Christ, from which is not only ensured the resurrection of all the saints, but is the cause of it, as flowing directly from his resurrection, as the springing of corn results from the seed sown.

Where it is 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," &c., there seems to be no distinction made between the just and the unjust, as to the power that is to call them forth from their graves. But we may learn, I think, more of the relationship of Christ and the saints (his body) from sundry other passages. In all those passages where the words are used, "And I will raise him up at the last day," it seems to me that a direct relationship is implied between Christ and believers, and that their relationship to him is by the will of the Father, who has begotten them all "by the word of truth." "It is written in the propheth, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me." "And this is the Father's will which hath sent me, that of all he hath given me I should lose nothing, but should raise it up at the last day." "And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." "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." "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." Martha said of Lazarus, "I know he shall rise again at the last day," speaking, no doubt, of his resurrection. And so I conclude in every place where "raising at the last day" is spoken of, the resurrection is intended; and in all the passages above cited there seems to my mind a relationship implied, because spoken in connection with the teaching of that truth. The oneness of Christ and the Father being only as the unity of the children of faith with Christ. He being one with the Father, could not see corruption, but must burst the tomb through the power of an endless life, and the saints in him, with his dead body must arise, and put on the crown of his glory, even as he has received it of the Father, to live and to reign with him forever and ever.

Although the pharisees were very exclusive in their belief of benefits to anybody but themselves, through the keeping of the law, it seems likely they believed in the resurrection of both the just and the unjust. This, no doubt, they had gathered from Job, Isaiah and Daniel. I have not time to write the passages, but you are familiar with them. Their zeal in proselyting, no doubt, was the expectation they had of being able to gain a resurrection that would not be "to everlasting contempt." So they "compassed sea and land to make one proselyte," as if the resurrection to life with all its happy results were the effect of a labor of

their own hands. They held the fact of the resurrection correctly, but they had no knowledge of its power, and were ready to kill all those who trusted in it as a God-given power, through the Eternal Spirit in Christ Jesus. If they could have had but one thrill of the power of Christ's resurrection from the dead, and but the least thought of the necessity of his death to satisfy divine justice, and if they could have seen the seed of Christ as the growth of his own Spirit, being of him, and in him, why, they would have been believers, and as such would have trusted every thing to him, and would have expected nothing that they did not derive from him as a spiritual Head. But being only carnal, (of the flesh) they could not perceive the things of the kingdom of God; for they are foolishness to them; neither can they know them, because they are spiritually discerned. All the philosophy and all the searching thoughts of men are as powerless to perceive it as are our natural eyes to search out the treasures of the sea, or to delve to the centre of the earth and lay bare its hidden wonders. We can indeed talk about them, and so can they talk about the resurrection; but of its power they have no knowledge whatever. But have not the saints some knowledge of it? Have they not seen and felt and heard and handled of the word of life? "That which was from the beginning; which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." "That which we have seen and handled declare we unto you, that ye also may have fellowship with us." How? By only a blind belief of what we say, without seeing and hearing and feeling the fellowship that we feel? and without having the knowledge that we have? By no means. Not only one, but all shall be taught of God. Every one shall then come to Christ, and every one shall then be by him raised up at the last day, just because "Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption." Is Christ risen from the dead? then shall all that are Christs be with him in glory. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory!" With this exultation in our hearts we are quite deaf to the caviling of skeptics, who would try to bewilder us with the question above, "How are the dead raised up, and with what body do they come?" Saying, "The identical matter of which one body is composed, may have gone back to the earth a dozen or even fifty times, and again taken into the composition of as many bodies; and how shall the resurrection restore to each his own body,

while so many have an interest in the same?" The word of truth is our fortress here, as well as in every thing else. We can answer, "Thou fool. That which thou sowest, thou sowest not that body that shall be, but bare grain; [just simply grain] it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." And though the grain is identical with that which was sown, God giveth the body of that which is reaped in the harvest, as the identity of the seed; and how can even reason stagger at it, believing it necessary to be composed of only the identical atoms that were sown? I know not how it can; but I am sure it does, for I have heard it. Well, let the votaries of reason cavil on, and in their bewilderment grope in darkness at noon-day. But be it our blessed privilege to rejoice in the glory of the knowledge of a blessed resurrection through our Lord Jesus Christ.

Of the resurrection of the unjust there is no more doubt than of the resurrection of the just. For Paul had hope toward God that "the dead should be raised, both the just and the unjust." And Jesus declared that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." This settles the matter. They shall all be raised; and I have tried to establish the relation (but very feebly) between the death and resurrection of Christ, and that also of the saints. But as that of the wicked is a resurrection to damnation, it cannot be derived from Christ, since that is a resurrection of glory. But still it must come through his voice, as the Lord and ruler of all things, and the Judge to pass the sentence of death, as well as the eternal King, to purge the throne of his glory, by gathering around him a pure throng that have been cleansed with his own blood, and made like him. The wicked cannot be made like him, nor can they have a part in his resurrection, (which I deem to be "the first resurrection,") because they are every way unlike him, and unfitted for the enjoyment of it. They have no part in that which is holy, and cannot have part in a holy resurrection; as that is which Christ our Lord brought forth from the grave, in a complete and perfect triumph over death, that after all had been paid that we owed to God, to every jot and tittle. His life is not the life of the wicked, but it is OUR life. And when he who is our life shall appear, we shall be with him in glory, if so be that we have part in his resurrection.

WM. B. SLAWSON.

The apostle evidently regards those to whom he is writing as prepared to appreciate the force of his argu-

ment by a knowledge which they all have. They all know that Christ came to save *his own people* from their sins; and that those who are saved by virtue of his death, were his by a vital relation; and that the efficacy of his death in satisfying the law for them, was because of this relation or vital union existing between him as Head and them as members of his body before the transgression was committed, in which relation as he appeared under the law, payment for their trespasses could be justly demanded of him, and the punishment due to their sins inflicted upon him. The apostle could therefore direct their minds to the full power and effect of this relationship, and show them that when Christ was raised up from the dead, the resurrection of every one thus related to him was absolutely ensured. In other places he speaks of the saints as already risen with Christ, "raised up together." He is their Resurrection and Life, and when he was raised up from under the law, from under the power of sin and the dominion of death, they were raised with him. But not until now have they received the experimental knowledge of this, so as to be addressed as "risen with him." In this place he speaks of a resurrection yet to be experienced, clearly showing that it is the resurrection of the body, but which is just as absolutely certain as that which they have already experienced.

To the twentieth verse of this chapter the apostle is considering what would be the case if Christ were not risen, by way of argument. Then he leaves this argumentative style and declares positively and authoritatively, "But now is Christ risen from the dead, and become the first-fruits of them that slept." Those that died in faith before the resurrection of Christ may be referred to here as "them that slept." In the twenty-third verse is a more general statement in regard to his being the first-fruits of all the saints. "For since by man came death, by man came also the resurrection of the dead." This also is a positive declaration of a truth, but presented rather as a doctrinal reason for, or proof of the former declaration, more fully to be comprehended by the saints, showing that as death was a penalty incurred by man, the law would demand that man should receive it; and therefore to bring any of the mortal race from under its power, our Savior must appear in the flesh under the law, as a man receive the wages of sin which man had earned, as a man die, and rise again by the power of the Father, thus becoming the first-fruits from the grave, of all the family of God.

"For as in Adam all die, even so in Christ shall all be made alive." A still farther positive declaration in proof that Christ is raised from

the dead as the first-fruits of all his people; but a statement so broad, so deep, so full, that the whole subject seems to be covered and embraced in its condensed form. If we should understand the word "all" in the first clause of this sentence to include all the descendants of Adam, still the same word in the next would not necessarily include the same number, but only those who are in Christ as their progenitive spiritual Head. In that case, however, I think it would have been written, "As in Adam all *died*." It appears to me that the word "all" in each clause refers to the same characters, and includes all those of whom the apostle is speaking throughout the chapter, who shall be raised in immortality and glory. The use of the present and continuing form die, is the strongest reason for this in my mind, probably, that I can express. When Adam transgressed, death passed upon all his race, so that all are in a state of death when they are born. But none "die" experimentally—none feel the power of that death while in this mortal state, except those who are quickened by the Spirit. Paul was dead in trespasses and sins before the commandment came, but he knew nothing of it, but rather thought himself fully alive in every respect in which he could live. But when the commandment came with its glare of spiritual light, he saw his sins, felt their penalty, and thus experimentally died, losing all hope or confidence in himself; and ever after, so far as his Adamic nature was concerned, he continued to experience that death, though he lived in Christ, who was revealed in him the hope of glory. So with all the saints. Of them alone can it be said that they "die," except in regard to physical death. All that rises from their Adamic nature is but a manifestation to them of the death that reigns there. Their natural hopes, joys, expectations, all fail and disappoint them, and prove but as exhalations from a body of death. In reference to all things worldly, they "die daily," as Paul protested to the saints by their rejoicing that he did. If he had not died daily, they could not have rejoiced in his preaching, for he would have preached himself and the power of man, instead of Christ crucified, as soon as he ceased to die in this sense, as the arminian and worldly preachers all do. Those who do not know their natural state and condition can do much in religious things that they can feed their pride and vanity upon. But not so with the saints. In reference to all their own works they experience only death. They never live but by the faith of the Son of God.

Now the death spoken of in the text, I understand to cover the whole ground of the consequence of Adam's transgression as it is experi-

enced by the saints, from the first sense of sin resting upon them as a burden to the last gasping struggle of this mortal body. In order to fully understand the points of comparison presented by the words, "as—even so," and to see where the great force of the comparison is intended especially to bear, we must keep in mind the particular doctrine upon which he is endeavoring to establish in the minds of his brethren. It is the resurrection of the dead. His subject is not the new birth, not the first experience of the gift of life by faith in Jesus, but the resurrection of the body; not the *quickening*, which causes us to walk in the spirit while yet in the flesh, but the *change*, by which our mortal bodies are raised spiritual and immortal bodies.

How, then, do we die in Adam? First, we die spiritually. This may not be a strictly correct expression, but will, perhaps, convey my meaning. I do not mean to infer by the word "spiritually" that Adam was created a spiritual being, as one is who is born of God, but to express that death which he immediately experienced, and in which all his posterity are born, in distinction from the death of the body which is afterwards experienced. He was created perfect as a man; good, pure, innocent. That perfection as a man, that goodness, purity, innocence, he lost, was separated from, in the day he transgressed. In that first condition he was happy, self-satisfied, as a man. When he sinned he lost that happiness, and could never again be satisfied with himself. He was then dead in sin, and in this state all his descendants come into the world. But only when quickened by that "life which is the light of men" do any realize this death; and therefore with reference to the saints the expression, "they die," must be used instead of, "they died." As they begin to realize this condition of death, they begin to make efforts to get back into the life which Adam enjoyed in his first estate; but the more they struggle towards this, the more fully do they feel and understand that death which came upon him by sin. They cannot talk with God, as the innocent Adam could. They cannot approve of themselves, and be at rest in self-complacency, as he was. They cannot be satisfied with what is about them, as he was. But on the contrary there is continual unrest, bitterness, pain, self-abhorrence, and fear of a justly angry God. Not that they know anything literally about Adam before his fall, but there is in their minds a picture, as it were, of what he was, of what an innocent man would be, and towards that their desires and struggles tend. They feel or imagine what might be their state, and privileges, and enjoyments, if they were only innocent. Every one can remember, and even notice yet, that all

his natural efforts when suffering under pain, sorrow, guilt, self-reproach, are, to get back into the enjoyment of such a perfect and happy life as he thinks man might enjoy but for this painful sense and consequence of sin. But this never can be, because in Adam he is dead; and this death he is just now merely becoming more and more conscious of by the light of another life. Experimentally, therefore, in Adam he dies—in Adam all the saints die.

To suit all our natural desires and ideas, and all the theories of worldly or conditional religion, the apostle's expression must have been, "As in Adam all die, even so in Adam shall all be made alive." But it is not so. They are made alive,—not in Adam again, never more in Adam, not even for a moment, but in Christ. None are ever to know the joys of the perfect life of man, only the sorrows of his fallen state. But when they are made alive it is with a life as much higher and more glorious than the perfect life of Adam, as Christ, the Mighty God, the Prince of Peace, is higher and more glorious than Adam, the creature of his power and wisdom. As they die in Adam to all the joys and comforts of that innocence and goodness in which he was created, while yet the body lives, so they are made alive in Christ while yet in the flesh, enjoying by faith a taste of the holy pleasures and heavenly comforts of that divine life. This joyful experience of the christian I regard as corresponding to what I have called the spiritual death in Adam. As in Adam they die thus, in Christ they are made alive thus. Not that the life which they lost is restored, but that another life, infinitely glorious, and eternally theirs in Christ, is now manifested in them; and that life which they now live in the flesh, they live by the faith of the Son of God. They taste the joys of this heavenly life even while enclosed in the body of this death. It is a present experience, not merely an expectation or theoretical looking for. Christ comes into their souls from time to time, experimentally, with sweetness and power, and thus gives them a taste, an earnest, of the rapturous joys of that eternal life.

All this the saints know by experience; and now to this knowledge the apostle addresses himself in speaking what they must recognize as a clear and truthful proposition. They have known that as in Adam they died in sin, so in Christ they are made alive unto holiness, have been given a hope of eternal life, and have been made to taste of heavenly joys. They have known that as sin and death came by Adam's transgression, so righteousness and life came by the obedience of Christ. And yet some of them have denied the resurrection of the body. Well, is the death of the body, which all

must certainly experience, because of Adam's transgression? In laying down the natural life, do we "die in Adam?" Then in this respect also shall we be made alive in Christ. "For as in Adam all die, even so in Christ shall all be made alive." This, it seems to me, is the very thing which the inspired apostle means to establish by this expression. To every part of the death-work of Adam there must be a counter-part in the life work of Christ; and so as the body must go down to death because of the disobedience of Adam, it must come up again into life because of the obedience of Christ; but not as it went down; not into the life which it was separated from. It is made alive in Christ. In answer to the caviling question of the natural mind, the apostle presents the figure of a seed sown in the earth, and says, "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 putting of the body into the grave literally is not this planting or sowing, but the going down to death,—the sowing of the body of the saint in death. As we stand by the bed-side of the dying saint, how strikingly the words of the apostle apply. It is sown in *corruption*, in *dishonor*, in *weakness*. It is sown a natural body. That is the kind of a body that every descendant of Adam has. But the bodies of the saints are sealed with the Holy Spirit of God. By the power of that Spirit they shall be raised. But the resurrection power is not simply a *quickening*, but a *changing* power; and so they are raised in incorruption, in glory, and in power. In a word they are raised spiritual bodies.

The truth of the resurrection is thus clearly proven, but not to the understanding of the natural mind. The faith of God's elect discerns it, and by that faith they embrace and rejoice in it. It is a mystery to them, but not a question of doubt, at least when faith is in exercise. They cannot understand how, but they believe. Should they give rein to the carnal mind, and follow it in all its attempts at philosophical investigation, they would be lost in a maze of speculation. But compassed about upon this subject with "the form of sound words," which they are admonished to hold fast, they are safely enclosed and kept in from error, and can rest in faith and love, even though they cannot understand fully the great mystery that is shown them. They do not know how they shall appear when they are raised, for the spiritual body must be beyond the natural sight or comprehension: but they know that they shall be raised, and that is enough. "It doth not yet appear what we shall be; but we know that when he shall appear, we

shall be like him." "When Christ, who is our life, shall appear, we also shall appear with him in glory."—1 John iii. 2; Col. iii. 4.

I have written more than I intended, but the subject is so great that I seem hardly to have touched it. My earnest desire and prayer is that our minds may be led comfortably into the truth, may abide in it, and in the midst of all our afflictions enjoy peace in our dear Redeemer, who is the Resurrection and the Life.

SILAS H. DURAND.

HERRICK, Pa., Feb. 24, 1871.

MACOMB, Ill., Jan. 27, 1861.

ELDER BEEBE—DEAR BROTHER:—I received a letter some time since from Elder N. P. Beamon, of Deasonville, Miss., one of your subscribers, requesting my views through the "Signs of the Times," on three several passages of scripture. Two of the passages seem to me to be intimately connected, and read as follows: "Then was Jesus led of the Spirit into the wilderness to be tempted by the devil."—Matt. 4: 1. "And lead us not into temptation, but deliver us from evil." Matt. 6: 13. The other passage reads "My God, my God, why hast thou forsaken me?"—Matt. 27: 46.

With the above awful and sublime declarations of Holy Writ before me, I shudder, and the thought of a poor, short sighted and weak creature like myself attempting to expound their mighty import, causes me to hesitate, and to beg you, and brother Beamon, and all your readers, to bear with my weakness, and also impresses upon me to beg for a ray of light from the throne of God's glory that I may not darken counsel.

I have other similar requests on hand from dear brethren and sisters, and I fear that they over estimate my ability to instruct them, and that they will excuse me should I decline some of them for the want of sufficient light.

Many infallible proofs are found in the scriptures to establish the twofold character of the Lord Jesus Christ—as the True God, the Lord of glory, the Creator of all things and who was before all things; and also as a man, the son of man, the son of Mary, the seed of David according to the flesh, and in the likeness of sinful flesh. In his character he combined or possessed all the glorious and incomprehensible attributes of the Deity in wisdom, power and justice, in holiness, immutability, truth and love; yet in his manhood he was possessed of a human body and soul, of flesh and spirit, of blood and of bones. In this body of flesh, prepared of God, he was susceptible of pain, hunger and thirst, of joy, sorrow and temptation.

In his character as mediator he was set up from everlasting in the eternal counsel of Jehovah to redeem and bring many sons unto glory, but in this the Captain of their salvation had to be made perfect through sufferings.—Heb. 2: 10

Notwithstanding Jesus Christ was given to be "head over all things to the church," and in all things pertaining to his authority and glory he has the "pre-eminence," yet in his humility as the suffering man and elder brother of the family, he was a man of sorrows and acquainted with grief. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed"—Isa. 53. Being made like unto his brethren, but being their elder brother, leader and captain, he was not only subject to similar temptations and trials, but "was in all points tempted like as we are, yet without sin."—Heb. 4: 12. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. 2: 18.

After Jesus had fulfilled the righteous requirement of the new covenant ordinance, and set the example for all who should believe in his name, and after the Father had sanctioned his obedience and proclaimed him his Son in a most remarkable manner, the Spirit immediately led him into the wilderness to be tempted of the devil. Matthew and Luke say that the Spirit led him, and Mark says the Spirit driveth him, all doubtless meaning that the Spirit influenced the man Christ Jesus to go into the wilderness, or into the desolate uninhabited parts of Judea, where for forty days and nights our elder brother and blessed Savior was with the wild beasts, and destitute of natural food. see Matthew and Luke 4: 1 of each and Mark 1: 12. I understand that the same Spirit that gently but successfully leads every subject of grace to the feet of the Redeemer, and that leads them all through this wilderness of temptation and sorrow, also led Jesus into the wilderness after his baptism. That there was an irresistible power exercised over the human body and soul of the Lord Jesus in driving him into the terrible wilderness, in leading him into this lonesome and dreary place, where he should be exposed to and experience the fiery darts and awful assaults of Satan, and mingle with the wild beasts, there can, I think, be no question. It was not the will of the Son that led him into the wilderness, nor that subjected him to sufferings at any time, but the Father's will, and His power that brought Jesus to this, and to all other scenes of suffering.

By the same almighty and irresistible Spirit Ezekiel was lifted up Philip was caught away, and John was carried.—see Ezek 3: 12, 14; Acts 8: 39; Rev 17: 3, &c. But while Jesus was led by the Spirit into the wilderness to be tempted of the devil, to be exposed to the dreadful shafts of the wicked one, who let loose all his satanic artillery against our glorious Michael the Archangel, He was found to be too strong for the dragon, and overcame all the powers of darkness, and triumphed

over the prince of this world.—see Rev. 12: 7; Jude 9. I do not understand that God tempted his Son, for he tempteth no man, and no man can say when he is tempted "I am tempted of God;" but I understand that the Lord does lead his people through many a great and terrible wilderness, many a fiery furnace and lion's den to try them, to prove them, and to purge away their dross. It is the devil and their own fleshly lusts that entice, entrap and tempt them to do evil, but God is over all and exercises an absolute power of restraint over not only the prince of this world, but over all things; hence "he 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" 1 Cor. 10: 12. "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgement to be punished." 2 Peter 2: 9. The word *tempt* in the scriptures has more than one meaning. Perhaps the most common use made of it is to *entice* or to *provoke to do evil*, but the word also means to *try*, or to *prove*; and in this latter sense it must be understood where it is said "God did tempt Abraham," which Paul explains by saying that Abraham was *tried*.—see Gen 22: 1, and Heb. 11: 17. see also Heb. 3: 8, 9.

According to this latter definition and use of the word temptation, we can see the consistency of the language in the Lord's prayer, "Lead us not into temptation." The language is not only agreeable to the feelings and desires of every child of God, who dreads the fiery trials that are to try them, and prays that he may not be led into such places as are exposed to the shafts of the enemy; but it is also agreeable to the purpose of God who says, "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. 3: 10. True, the apostle says "count it all joy when ye fall into divers temptations, (i. e. trials,) but the reason is "that the trying of your faith worketh patience," &c.—James 1: 2, 3.

The Spirit led Jesus into the wilderness, but it was the devil that tempted him or used all his cunning and hellish plots and enticing snares to induce the Son of man to turn aside from his great purpose of love, or to fall down before his satanic majesty. But, glory to God, and exalted be the name of the King of Zion! he was more than a match for the king of the bottomless pit, and overcame him under these dreadful temptations. This victory he won in behalf of his people; for them he judged, cast out and vanquished the god of this world, and now in accents of love divine, he says to his fearful and sorrowing people, "Be of good cheer, I have overcome the world." In view of the glorious victory of their Captain, and being sensible of their own weakness they can and do

cry unto their glorious Lord, "Lead us not into temptation, but deliver us from evil." Amidst their trials sufferings and temptations they are buoyed up by the consoling declarations of their conquering King: "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."—Luke 22: 28, 29. If we suffer with him we shall also be glorified together.—Rom 8: 17.

I should, if space would allow, be pleased to dwell more fully on the temptations of Christ in the wilderness, on the mountain, on the pinnacle of the temple, &c, but I must pass to something still more awful and sublime, and notice very briefly the other text, viz: "My God, my God, why hast thou forsaken me?" Brother Beamon asks, If the last dying words of persons are indicative of their future prospects, how are we to understand the above language? I answer that, the case of an ordinary person in death, and that of Christ on the cross are very different. The one is but suffering a dissolution of a frail and mortal body as a consequence of being a sinner; the other is suffering for sins not his own, but by imputation. The Lord Jesus on the tree of the cross as well as in the garden was pressed under the ponderous load of all the black crimes that all his people ever had or ever will commit against the infinite claims of the divine law, and the incensed justice of a sin-avenging God. The fulness of the time had come when the claims of inflexible justice must be met, canceled and borne by the surety; the long-suffering vengeance of the inexorable throne must be poured out without a mixture of mercy upon the sin-bearing Lamb of God; the sword of injured justice awakes to assert her awful and eternal rights, and its keen edge is unsheathed to fall upon its victim! And there was none to pity, none to uphold; for even the Father, who is long-suffering and full of compassion, cannot, in view of his violated law, clear the guilty, or relieve him who has been made sin for us. In view of the untold agonies of the cross, and of the ponderous load of shame and contempt, crushed under the immeasurable weight of the accumulated guilt of his people, and treading the wine press of the wrath of God alone, he falls to the ground and cries, "O my Father, if it be possible let this cup pass from me!" "My soul is exceeding sorrowful, even unto death." And while he thus grapples with the inexorable throne, behold the bloody sweat that stains his raiment! But he is held responsible for the offences of all who were given him in the covenant of redemption of all whom he loved, and for whom he had undertaken.

His love for them is stronger than death, and hence he approaches the fatal and ignominious cross, is nailed to the tree and reared up to linger in racking pain.

"While justice pours upon his head,
Its heavy vengeance in our stead!"

He is mocked and abused by demons in human shape, while writhing under the unmitigated strokes of the sword of justice, and weltering in his own innocent blood! The heavens are robed in blackness, while the awful groans of the Lion of Juda's tribe are heard resounding from Golgotha!

But the hour has come when the sustaining power of God the Father is to be withdrawn, and the divine presence felt no more, when the final shock shall fall upon the immaculate Lamb, and the sword of justice shall drink its full from the fountain of expiation. God gives him up to death, and he feels the last mighty stroke of vengeance and cries, *My God, my God, why hast thou forsaken me!* With a loud voice he cries, *It is finished!*

At the awful sound the earth is startled and quakes to its center! The rocks are rent, the veil of the sanctuary is rent in the midst, and the mansions of the dead are invaded by the mighty power of God! Thus the Godhead has forsook the manhood that it might die a victim to the law, that you and I, dear brother, might be redeemed from the curse of the same; but he rose and ascended that redeemed sinners might have hope in their death of a blessed immortality.

I am fully aware that I have but glanced at the subjects named, and I can only ask brother Beamon and the readers of the "Signs" generally to bear with the weakness of the writer, and correct me if wrong.

I remain in hope, through the blood of the cross.

I. N. VANMETER.

NEAR LEXINGTON, Ga., Jan. 22, 1871.

DEAR BROTHER BEEBE:—Being confined at home by inclement weather, and having no appointment this fifth Sunday to call me away, I feel inclined to write in connection with the following text, Eccl. xii. 13. "Let us hear the conclusion of the whole matter: fear God and keep his commandments; for this is the whole duty of man."

Not many days since, my attention was called more particularly to this subject, from listening to a funeral sermon by a Methodist minister, in which he eulogized our departed neighbor to the highest degree, for keeping the commandments of God in the different relations of life, as the head of a family, as a neighbor and citizen, a regular attendant at church, and always ready to pay his quota in support of the ministry and other church expenses, and therefore his departed spirit was in heaven; and throughout his discourse he urged the importance of keeping God's commandments, as a preparation for death and to meet God in peace. What a strange conclusion, that a creature, a servant, or even a son, could inherit the estate of his

father, master, or Creator, by keeping his commandments. Adam never inherited the good things of this world by fearing God and keeping his commandments, for they were all created and given to him, and by disobedience he forfeited every claim to them, and to his life, and he never had any promise of or claim to heavenly and eternal blessings. By his disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; and all must readily perceive that since that time none can be justified by rendering obedience to that violated law. The children of Israel did not inherit the land of Canaan by fearing God and keeping his commandments, for God gave it to them by promise made to Abraham.—Gen. xii. 7. After they entered that fertile country they enjoyed its blessings by obedience to God's law, and by disobedience brought his judgments upon them; both of which (blessings and curses) were confined to this life, and had nothing to do with spiritual and heavenly blessings. When they feared God and kept his commandments, it was well with them, and they ate the fruit of their doings; but when they disobeyed God's law, it was ill with them; for the reward of their hands was given them. As they received the law immediately from God, through Moses, written upon tables of stone, even so the children of the new covenant or gospel kingdom received the law of the spirit of life in Christ Jesus immediately from God, in their personal experience, written not with ink, nor on tables of stone, but upon the fleshly tables of the heart, with the Spirit of the living God.—2 Cor. iii. 3. As the happiness enjoyed by national Israel in obedience to God's law, and sufferings for disobedience, all belonged to this life, even so the happiness of the children of God in obedience to the New Testament rule, and chastisement for disobedience, all belongs to the time they remain in this wicked world, and have nothing to do with securing to, or depriving them of the inheritance of all spiritual blessings in heavenly places in Christ Jesus.—Eph. i. 3—6, & 11. "In whom also we have obtained an inheritance, being predestined according to the purpose of him who worketh all things after the counsel of his own will." Again, 18th verse, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Here we are taught that the saints had obtained an inheritance in Christ Jesus according to God's purpose and predestination, and that Jesus had an inheritance in the saints; so that the inheritance in both cases must have been upon the unchangeable principle of eternal relationship in which his

people stood to God in Christ Jesus in the covenant of redemption, and in oneness of eternal life freely bestowed upon them independent of duties or doings on their part; because they belong to Jesus. First, as a gift or heritage from his Father. Secondly, they are his by redemption. And thirdly, they are his by conquest. Then who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. The saints when manifestly born of God realize in their own experience an earnest or foretaste of this never failing inheritance, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. They are no more under the law, or ministration of condemnation, but under grace, or the ministration of life and peace; delivered from the power of darkness, and translated into the kingdom of God's dear Son, and can no more come into condemnation, because they have passed from death unto life. The law of sin and death can no more rise up again in its claims against them, than it could again require the humiliation, sufferings and death of Jesus, their head and representative. Yet the saints are not without law, but are under law to Christ. The fruit of the Spirit in them is love, connected with the fear of the Lord, which is the beginning of wisdom. A good understanding have all they that do his commandments.—Psa. cxi. 10. Jesus told his disciples in the following language, Luke xvii. 10, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Just so it is with all his children to this day, no matter what gifts he bestows upon them, and what ability to exercise them, as commanded in the New Testament, after all they must say, We are unprofitable servants; we have done that which was our duty to do. "There is no fear in love; but perfect love casteth out fear; because fear hath torment."—1 John iv. 18. The fear that hath torment, all fallen beings have. Adam said, "I heard thy voice in the garden, and I was afraid; because I was naked, and I hid myself."—Gen. iii. 10. This fear is connected with hatred to God, his word and ways, and inclines its subjects to go from God; and never come and appear before him, if it could be prevented. The fear of the Lord, which is the beginning of wisdom, none have until born of the Spirit. And yet it is due to God that all his creatures fear him and keep his commandments; and nowhere are we told to fear the devil, nor authorized to serve him. It is

not only the duty, but to the best interests of all men, as far as possible, to live morally right. It is the duty of all to repent or turn from outbreaching sins, and from that of worshiping idols. And yet if all that was done to the greatest extent, it would perform no part in preparing them for, nor entitling them to heavenly blessings. Hence poor depraved mortals feel in their rebellious hearts to say, "What is the Almighty, that we should serve him? And what profit should we have if we pray unto him?"—Job xxi. 14. These things being incontrovertably true, how vain to believe or teach salvation from sin, and justification and peace with God, by works, or by poor helpless, depraved mortals fearing God and keeping his commandments, when, if this could be done to the letter and in spirit, it never could prepare them for, nor give them a right to heaven; for except a man be born again he cannot see the kingdom of God.

I have written more than I intended, and must close by saying to the readers of the "Signs of the Times," Dear brethren and friends, how stands the case with us? Have we been taught of God to know our lost and helpless condition, and have we in our experience been brought to hope in his pardoning mercy through our Lord Jesus Christ? Are we made daily to mourn over our depravity, weakness, darkness and ignorance in divine things? Are we of that class who are poor and afflicted, unpopular, and despised by popular religionists of the present age? Are we truly the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh? If so, who has made us to differ from another? and what have we that we have not received? Let us not be high-minded, but fear. Let him that thinketh he standeth, take heed lest he fall—not under the law and its curse, but unto reproach, by disgracing ourselves and the profession we have made. The most popular doctrine of the age is salvation by works, and by the use of means. But the true doctrine is salvation by grace, independent of works, or mortals, or of the use of means. And let it be with me as it may, I do rejoice in such truths as the following: "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; Isa. xliii. "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." When Jehovah says he will do this, how presumptuous in mortals to say it may not be so, and cannot be so, unless we use the means. Again, "The ransomed of the Lord shall return

and come to Zion with singing," &c. Zech. iv. 6, "It is not by might, nor by power, [of men, angels or means,] but by my Spirit, saith the Lord of hosts." So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I also rejoice that his people are kept by his almighty power through faith unto salvation, ready to be revealed in the last time. Let us be not weary in well doing, for in due time we shall reap, if we faint not.

Your unworthy brother in tribulation,

D. W. PATMAN,

OTEGO, N. Y., Feb. 6, 1871.

DEAR BROTHER BEEBE:—I enclose to you a letter from a dear sister in Christ, which although not written by her for publication, I have thought perhaps might do others of the family of God as much good to read, as it has me, I have obtained her consent to send it to you, and submit it to your judgment.

And I want also to tell you what the good Lord is doing for us in this place; for it is truly a day of glad tidings, and I feel a desire to tell it to the King's household. The two days meeting at this place which you attended, and which others have spoken of in the "Signs," is truly like a green spot in the wilderness, and long to be remembered. It did seem as if you and my dear father were enabled to soar above the world and see the land that is very far off, and the King in his beauty. It seemed as though every quickened soul must see that salvation is of the Lord. I wish now to tell you about our last meeting: Eld. S. H. Durand was with us last Saturday and Sunday, and he came in the fullness of the precious gospel of God our Savior. I believe the Lord was with him, and upheld him by his strength. There were five added to our little band; two by baptism; and three by experience; and I feel confident that there are still others ready to come by the door into the sheepfold. It does seem to me that there is a sound of much rain in this place. O, may we be kept humble at the footstool of our God who is able to do his own work, and none can let or hinder. We would not put forth our puny hands to steady the ark. My brother, how much cause we have to be thankful, and I more than all the rest; for if I am a child of God and heir of that inheritance which is incorruptible and undefiled and that fadeth not away, it is not because there was any goodness in me; but because, so it seemed good in the sight of God. I am not deserving of any favor from his hand, for I have sinned against the Just and Holy God all the day of my life, and all the hope I now have is that Christ has died for sinners of whom I am the chief. O that I might praise him more, and serve him better. If salvation depended on doing anything to merit it, I should be in despair; for I cannot even think a good thought,

and sometimes dare not so much as lift my eyes towards heaven, but I often feel to cry with the poor publican, "God be merciful to me a sinner." I desire to give him all the glory. He has given me a hope in his mercy, and I trust has numbered me with his dear children, which are every where spoken against, and their names are cast out as evil. I do believe they are the only people on earth which answer the description given in the bible of the true church of the living God.

Brother Beebe, I wish you to remember us at the throne of grace, that the Lord may send one of his servants to break to us the bread of life. We hope brother Durand will meet with us at our next churchmeeting, but are not certain. Yours in hope,

Mrs. BALAS BUNDY.

OTEGO, N. Y., Feb. 3, 1871.

DEAR KINDRED IN CHRIST:—I feel constrained, I hope by the Spirit of the Lord, to write to you of some of my experience since our two days meeting, they have been such as I never felt before. O that they might all be last. I hardly know how I have been led. Truly there is great reward in keeping the commands of our Savior. For the last fifteen years of my life I have been suffered to dwell in Babylon, as a member of the Arians, the Lord only knows why; for he knoweth all things. I believe the Lord has of late showed me where I was, and I desire to give him all the praise; for it is nothing that I have done; it is all of God. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. How glorious it is to think of his power. He doeth all things well. We have not to labor and toil for our salvation; for He hath saved and called us, according to his own purpose and grace which was given us in Christ Jesus before the world began. How glorious! Salvation is truly of the Lord.

Since I was permitted to follow my Lord in baptism, I do feel that he has been pleased to reveal himself to me, so that I have been enabled to look away from earth, and have enjoyed much of that spiritual comfort which the world knows not of. The prophet says, "And all thy children shall be taught of God." And I do feel of late he has given me an ear to hear his voice, and that he is teaching me as never man taught. O he is so good, so kind. I can look back fifteen years to the time when I think the Lord quickened me; and I enquire, What is the reason I did not rejoice as I have of late? I believe it was so ordered, because I was not in the right way. I think I have a full sense of it: it was not right that I should have any rest there. The Lord says, "This is the way; walk ye in it." How true it is, there is but one way, and that is the way the Lord has marked out, for his children to walk in. Now I feel at rest; a rest I knew nothing about before I was

set at liberty. It has seemed since I was baptized that I can never doubt again; it seems that I have now, got home, to mingle with my Father's children.

A place is mine among the saints,
A place at Jesus' feet:
And I expect in heaven a place,
When saints and angels meet.

What a blessed theme to dwell upon, that we shall have a place in heaven! O, I am so glad it does not depend on our works to gain that rest which remains for the people of God. How many will come short of it, who are depending on their own works for salvation. I rejoice that the Lord has a chosen people. What a Rock have they to build upon, who are founded on this Rock of Ages. It is a safe foundation and will stand when all other hopes shall fail. "We know that we have passed from death unto life, because we love the brethren." "By this we know that we are the children of God, when we love God and keep his commandments for this is the love of God, that we keep his commandments which are not grievous." "Love not the world, neither the things of the world." O, the pleasures of the world look so small to me. If I cannot enjoy the presence of him whom I have in heaven, there surely is none on earth that I desire besides him. I want to stand still and see his salvation. I am dead to all worldly enjoyments. I can see no beauty there. I can say, "Old things are passed away, behold, all things have become new." I hope I have been taught of God. This portion of scripture comes often to my mind with much force, "To be carnally minded is death; but to be spiritually minded, is life and peace. My mind has been for some time greatly exercised; but how long I shall be permitted to continue on Pisgah's Mount I do not know. I think it will be a great fall, when any who have enjoyed as much of the presence of the Lord as I have of late if they should have to descend into the valley again. But our Lord knows what is best for his people.

I hope all who are standing where I so long stood, when I knew my duty, and did it not, may hear the voice of the Lord saying unto them, "Come out of her, my people," and obey; for in keeping his commands there is great reward. In obedience much enjoyment comes. "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 be faint." But how great is the contrast. There is no peace to the wicked. They are like the troubled sea which cannot rest, whose waters cast up mire and dirt. In believing there is peace and joy in the Holy Ghost. I often ask, is my teaching of the Lord? and I sometimes fear that I am deceived. But all God's chosen ones are taught of God. It is sweet to believe that if we are of that number, we cannot be lost; for none can pluck them out of his hand. O this blessed

doctrine of salvation by sovereign grace, is precious; but deliver me from the delusive hope of salvation by works. Salvation is all of grace, from first to last, and grace is the gift of God. I do feel that my eyes have been blessed with seeing, and my ears with hearing this doctrine of electing grace that was once so dark to me; but it is all of God, and of nothing that I have done, and I do desire to give him all the glory. I have an awful sense of the doctrine which worldlings proclaim, but wo to them who proclaim it, as it cannot be true.

This world looks small to me, and I sometimes feel, that to depart and be with Christ would be far better than to remain here. Where is there any real enjoyment only in God's electing love? I am not ashamed to proclaim it. I am willing the whole world should know where I stand. The saints are founded on a rock, but worldlings on the sand. O the love I feel for God's people, such love as I never felt before.

"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."

"How unsearchable are his riches, and his ways past finding out." Let us speak of his goodness and talk of his power, while here; and soon we shall be called home where we shall still sing in unbroken strains. Not unto us. Not unto us, but to thy name be the glory. Yours in hope of eternal life,

MARTHA BUNDY.

N. B.—I wish to just say that this dear sister, with her husband were baptized last Sunday, by Eld. S. H. Durand. May she long be permitted to enjoy the same love she now feels is my desire and prayer,

Mrs. B. BUNDY.

WILDERNESS.

ELD. W. J. PURINGTON:—Will you please give your views through the "Signs" on the "Christian walk," touching especially on the scripture which commands us to "Abstain from all appearance of evil?"

ENQUIRER AFTER TRUTH.

REPLY.—While I retain a visible place in the church of Christ, and have a standing with that people whose "God is the Lord," I desire to comply, so far as God may give light and ability, with the requests of all true enquirers after the truth; and when (as in the present case) I am desired to treat upon the "Christian Walk," that no false principle may actuate me, either in contending for the truth, or shun the truth for fear of incurring the displeasure of mortals. In the fifth chapter of 1 Thess. is found the language to which an enquirer refers and wishes especially treated on; beginning with the 14th verse of the chapter, in which the language is found, the apostle says, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded &c;" and then follows a number of declarations, simple in form, but cogent in meaning, until we

come to the declaration, "Abstain from all appearance of evil."

Connected with that language of Paul, or involved in it are many things, demanding the serious consideration of all professed followers of Christ; and the subject is of such a character as to open a "broad field" to be explored or viewed. It is clearly and positively set forth in the New Testament that the Redeemer's kingdom is not of this world; therefore to see that kingdom and be brought under the laws of the King something more is necessary than the external revelation of the scriptures to the human intellect; for a person may be convinced that the doctrine of eternal predestination and election, baptism by immersion, and an entirely different system of salvation from Judaism, are all taught in the New Testament, and yet have no real knowledge of the cross; hence to love obey, and reverence Christ from the heart there must be a new heart given, and an internal revelation of the Holy Ghost; for without a new heart there is no spiritual circumcision; but, said the apostle, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Without spiritual circumcision, there has been no *real* separation from the flesh; and if not from the flesh, there certainly will be the love of worldly pleasures paramount, and at some time will certainly prevail over the merely nominal professor of religion; and if such be the case, as cause and effect are united, the church and society of the saints will become unpleasant—the church a sort of moral prison, and the society of the saints distasteful. The religion of Christ will not lead its happy recipients to be sullen, morose and full of malevolence; but as they are led into the truth and appreciate more fully the blessings of life, as conferred by their bountiful Benefactor, a proper regard for the duties of life will actuate them and in their intercourse with men, as citizens of the world, a cheerfulness will be manifested and an ardent desire to deal justly, love mercy and walk humbly with God in this life, will actuate them.

The portion of scripture to which an enquirer has called attention reads peculiarly, for it does not say abstain from all evil, but *from all appearance of evil*. Many things may not absolutely be evil in themselves considered, but present *that appearance*; hence the injunction to abstain from the appearance of evil. Paul said upon one occasion, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you a chaste virgin to Christ." I am fully aware that he had direct allusion in *that* to the law that no spiritual adultery should be committed by professing to be the spouse of Christ and still loving Moses better; but the principle in that for which I seem to have use in this reply is the presenting her as a "chaste virgin."

When a person old or young follows the Lord into the watery grave, then there is an open acknowledgment of faith in the Redeemer, or a visible espousal to him, and the candidate says by the act of baptism, I have been circumcised, and separated from the world, and now desire to show my love to Christ and the cause of truth; and I now wish to have a home in the church with the people of God, and live as a pilgrim and stranger upon the earth; but I know this new relation or society into which I am received will not, in the least, lessen my obligations in pursuing some proper vocation to obtain my food and raiment; *nevertheless* the society which I once so much delighted in, can no longer afford me pleasure. Now brethren and sisters, does not the candidate in the ordinance of baptism set forth the preceding things?

Having made these prefatory remarks we will endeavor now to say something of the "Christian Walk." Said the Redeemer to his disciples, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" that is all that I in my wisdom see that you need. Many of our churches are small and have preaching but few times in the year; and yet will not assemble at any other time than when they have a minister. In such a course as that there is not only the appearance of evil but the *evil itself*; for such a course is not only wrong, but positively forbidden in the New Testament; for it is written "Let us hold fast the profession of faith without wavering; (for he is faithful that promised;) let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; put exhorting one another; and so much the more as ye see the day approaching."

The apostle does not say any thing about the number necessary to meet whether few or many; therefore the plea often made—"O there are so few of us that it is not any use for us to hold meetings," is not a valid excuse; neither does he say that they must have ability, which is another unscriptural excuse made by some for not assembling; for when questioned about the matter the answer is "we have no gifts among us therefore we do not feel like meeting together." Now both of those excuses receive no countenance from scripture; for in ancient days, "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." This description given of the ancient saints, by the prophet Malachi, shows that the only qualification necessary was the *fear of the*

Lord; and another prophet says "they shall feed in the ways, and their pastures shall be in all high places." We can see by this that they will not feed out of the ways and that want of ability is no excuse. The Savior gives the number necessary to be blessed, if they are gathered by him; for he said where two or three are gathered together in my name, there am I in the midst of them. With the Savior's declaration before us, an excuse that there are so few of us, is an unscriptural one; therefore the qualifications and numbers, which the scriptural rule requires, are the fear of the Lord and the number two.

Doubtless an enquirer desires my views, not only upon the importance of the children of God assembling together to speak of his goodness and talk of his power, but something with regard to their course in the social and domestic circles of life. Well, I will proceed to notice some things, which as I understand the matter, have the *appearance* of evil and should be abstained from. There are places and society into, or among which, ministers and private members of a church may be providentially thrown, while attending to their business matters; but their stay should be as brief as possible; and while there how careful should each professed child of God be of that "little member" that sometimes "boasteth great things." King David "said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." I will now proceed to speak in plain terms of things, which I deplore; and they have caused me many heart-aching hours; but probably I shall not speak *salvopudore*; yet I will speak plainly; and care shall be taken that no mistake is made.

In our business transactions, we have to travel more or less; the minister, to his appointments, the farmer, to the markets, the merchant, to his place of business, and the mechanic to his work; all of which things are proper and right; and for the accommodation of travelers, there are erected hotels, or public houses, so that persons can stop and rest, obtain food for themselves and their beasts. Supposing that at such a house, a preacher should stop, and indulge tolerably freely, and then take his seat in the "bar-room" and take an active part in the low, uncouth and vulgar jesting going on at the time? What kind of ensample would that be for the flock? How soon such conduct would be spread abroad, and if he be a man of any influence, what sad consequences must follow. I wish it to be distinctly understood here, that I am not denying his right to eat or drink *temperately*, whatever he may feel would be beneficial to him; for Paul said, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new

moon, or of the sabbath-days." And he said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Mark, he restricts them to a *little*, so that there should not be an excess or drunkenness. Now it is not that he has not the right to the comforts of life, and to those things absolutely necessary, and allowed by the apostle, that there is reason given to abstain from; but the improper conduct of the person, at such places and times, which brings, to say the least, the appearance of evil, which should be abstained from. I will quote again from the apostle: "Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace to the hearers." Some one perhaps will say, That had primary reference to the *not mixing* of law and gospel, Grant it; but the sense is complete at the close of the verse; and I presume that low, vulgar language in the pulpit: or the bar-room, would be corrupt. I will let the apostle still decide further; for addressing the saints at Ephesus, and in naming many vices which were not become the saints, he says, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." It seems that this language of the apostle ought to settle the matter with regard to impropriety.

Now supposing that a case of the kind already hinted at, to have taken place in the township of A, and at the public house of B, and a few days after the occurrence some of the members of the church where C is pastor should call at the same hotel, and the landlord should say, "Your preacher stopped here the other day, and I tell you what, he is a jolly good fellow. He told us some rich stories, with which we were all much pleased; and I told him that on such a day we should have some tall trotting done by several fast horses, and I invited him to attend, and he thought he would do so." After these statements the members might feel that while they remained at the place, they would not be much to blame if they indulged in light vain jesting, and had a "good time generally." Now I would ask if there is no *appearance* of evil in such things being practiced by the professed followers of Christ?

As such places and such company have a bewitching influence upon the carnal mind, it may not be long before some members of the church become so infatuated as to resort to such places quite often; and if asked *why* they so often frequent such places, the answer is, "O, I am so lonesome, that I want to go there to enjoy myself, time hangs so heavily on my hands;" or something to that effect. Dear brethren, what a poor excuse, when perhaps we have a family

that would be glad of our company in our leisure moments, and a bible which we ought to read more. But there are other serious evils arising from such "walk;" for as cause and effect are cognate, or dwell together, some talking must be done; and what a reprimand such things has received by the apostle: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." Solomon says, "A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." The place, the company and the circumstances will certainly lead to such results; and sorely have some churches suffered from such "walking" of their members.

Probably an "enquirer" desires something said of those things which are claimed in this day as "innocent amusements." I think no one can be more anxious for the friendship of old and young, than the writer of this article; neither is there any person more desirous of their prosperity than he is; and he wishes them all the true joy and happiness of this world; but that is another position entirely from the one under consideration. Is there any appearance of evil when young members of the church meet to enjoy each other's society, and become so infatuated with "card playing" as to remain away from their respective homes unreasonably late? Some one may say, I have a right to thus amuse myself, and this is a meddling with my individual right; and it is merely parlor amusement. To which I answer, Is there any appearance of evil in such a course? Remember the injunction is to abstain from the appearance of evil. I cannot think that members of the church can bring any justification for allowing knowingly such things in their houses. Perhaps some sensitive brother or sister may think this a matter in which no one has a right to "meddle;" for the house is mine. My brother or sister, is there any appearance of evil in such a thing? I must leave the matter between you and your God; and if you can reconcile such things with the religion of Christ, and the doctrine taught in the New Testament, of course I ought to grant you the privilege. Also, my youthful brothers and sisters in Christ, if you can reconcile such things with your experience and the teachings of your Savior, I should grant you the privilege; but I cannot, neither do I think you can.

I am satisfied that it is proper, right, and edifying for the children of God to visit each other, and enjoy each other's society, if such societies or gatherings are properly conducted; and I am pleased to see the young members of the church enjoy their social privileges; but when the face of a "card" has more attraction than the pages of scripture, and the

sound of fiddling and the sight of dancing have stronger attractions and more charms than the songs, prayers and praises of the saints, there is danger, great danger. But I must forbear, by again asking, Do you, my brethren, see any appearance of evil in the things touched upon? I expect carnal religionists to go heart and soul into all such things, but I certainly do look for different things from professed Old School Baptists. This communication may appear to many out of place in the "Signs," but I do not feel it to be so, and I do say unhesitatingly that no pastor of a church is justified in "winking" at such things, when he knows members are indulging in such practices. I am satisfied that I have incurred the displeasure of some, by openly opposing and exposing such practices; but said Paul, "Am I therefore become your enemy, because I tell you the truth?"

One other practice of members I wish to particularly notice before closing my remarks upon this subject. It is often the case with some that they will absent themselves from the regular and stated meetings of the church upon certain days, to visit earthly relatives, and in some instances it appears to be done to save time. Is there any appearance of evil in such a course? When Sunday, or the first day of the week, is selected to "visit," there is not only the appearance of evil, but evil itself. Of course, if relatives or dear friends are ill, and desire to see them, it is justifiable; but when such days are set, and the visiting takes the members away, such course should be rebuked; and when young members get to "gadding about," (this is scripture language, I believe) and are found in the assemblies of so called religious societies, whose every act shows them to be the enemies of the cross of Christ, can the faithful pastor and humbler followers of Christ feel otherwise than grieved? When our relatives select the first day of the week to visit us, are we justified in remaining at home during the day to accommodate them? I answer emphatically, No. Well do I remember a deacon of a Baptist church who would tell his friends, "To-day is my meeting day, and will you accompany me, or remain here until I return?" as I must meet my brethren." The more I think of his course in that matter, the greater my admiration of his faithfulness.

I would say to Enquirer, I have briefly touched upon the points, and hope that nothing I have written will harm the truth.

WM. J. PURINGTON.

APPEAL FOR AID.

A sister Mary A. Corbin writes that her husband, who, with his family moved into Kansas last fall, has since died and left her, with her little children (how many she does not say) in a very destitute condition; suffering in a strange land for food and for clothing. Having no relatives that she knows of, she asks the sympathy and prayers of her brethren who are able and willing to assist her.

Those who feel disposed to contribute to her relief, will address their communications to her, thus—
Mrs. MARY A. CORBIN,
Washington, Washington Co. Kansas.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1871.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Romans viii. 29.

This declaration is very positive and emphatic, and being made by an inspired apostle is to be received as the testimony of God who cannot lie. It is full of comfort as well as of instruction to those unto whom it is addressed, and is spoken to a people who know that all things work together for good to them that love God, to them who are the called according to the purpose of God. God certainly has a purpose in all that he does, and we are told that he worketh all things after the counsel of his own will. He has declared the end from the beginning, and has said, "My counsel shall stand, and I will do all my pleasure." The salvation and calling of his people is not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began.

When the foreknowledge of God is spoken of in the scriptures, we are not to understand that time has any power to increase or diminish the knowledge of God; for he is the High and Lofty One that inhabiteth eternity, and whose name is Holy. Time is among the creatures which he has made, and all that God designs to bring to pass in time, was fully known of him before time itself began. It is in this sense that we understand the words foreknew, predestinate, and the like expressions are used to signify to us who are now in a time state that God as fully knew all things that should ever be brought to pass in time, from everlasting, as he will know when time shall be no more. "Known unto God are all his works from the beginning." His foreknowledge and his predestination are inseparably connected. Nothing could be foreknown that was unsettled or uncertain, and nothing could have been with certainty fixed and irrevocably established by any other than his predestination. For, "With whom took he counsel, and who instructed him, and taught him in the path of judgment; and taught him knowledge, and shewed him the way of understanding?"

We must conclude that God's foreknowledge of what should transpire in time either rested upon his own predestination, or that he was instructed by some other being or counsellor. If any are disposed to take the position that God's foreknowledge rested on any thing short of his own determinate counsel, let them respond to the challenge of the apostle, Rom. xi. 34, 35, and of the prophet, Isa. xl. 14. The words of our text would be without meaning if God did not foreknow his people.

And our apostle says, "God hath not cast away his people which he foreknew."—Rom. xi. 2. We understand that God knew his people before the world began; before he formed them, and before any of them were brought into manifestation in the order of time. No one who has any appreciative sense of the boundless infinity of God can doubt his perfect knowledge of all things; and especially of that people whom he has chosen unto salvation from the beginning, through sanctification of the Spirit and belief of the truth. Did he not know that people for whom he prepared a kingdom from the foundation of the world, and whom he blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world? If not, why are we told in the sacred record that "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his?" The words, "For whom he did foreknow," implies that he foreknew them in a different sense from that in which he foreknew all things,—that he foreknew them as his peculiar people, chosen in Christ and ordained to salvation by his rich, sovereign and distinguishing grace. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." If this were said of all men, it would assert a universal salvation; but that would conflict with other portions of the scriptures of truth. In their first development, in the order of time, they bear the image of the earthly Adam; and in that image they are of the earth, earthy, fallen, degenerate, and by nature, that earthly nature, they were children of wrath even as others. But by the immutable decree of Almighty God they were destined or predestinated to be conformed to the image of him who is the "brightness of his Father's glory, and the express image of his person,"—to the image of him who is the image of the invisible God. This is called predestination, because the irrevocable decree is prior to its execution. This glorious image is enstamped upon them, so far as relates to their inner man, when they were born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever; for in the new man they are after God created in righteousness and true holiness, and are in the image of him that created them. But this image is contrasted, by Isa. xl. 6—8, and 1 Peter i. 23—25, with their fleshly nature, which with all its glory is called grass, frail, transitory and mortal. The Spirit of Christ which is in his people is as pure, holy and spiritual as it will ever be; for being the Spirit of Christ it is the spirit of holiness. If any man have not this blessed Spirit of Christ, he is none

of his: but as many as are led by it, they are the children of God, and heirs of God, and joint heirs with our Lord Jesus Christ. By this Spirit they are sealed to the day of redemption, deliverance, or resurrection of their bodies. For this is the Spirit which brought up the crucified body of Christ from the dead: and "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The perfect consummation of this decree or predestination to be conformed to the image of the Son of God, in body as well as in spirit, can only be accomplished by the resurrection of the saints, when God shall change our vile body, and fashion it like Christ's glorious, resurrected and glorified body. For this mortal must put on immortality, and this corruptible must put on incorruption, before we shall bear the image of the heavenly, as we have borne the image of the earthly Adam. The change of our vile body, to fashion it like unto the risen body of our Savior, will no more change the identity of the body than it changed the identity of the body of Christ when he was raised from the dead by the glory of the Father; but it will essentially and radically change its image, from a natural to a spiritual, from a body terrestrial to a body celestial, from mortal to immortal, from a sinful, depraved, sickly, dying body, to a holy, perfect, and deathless body. No more to hunger for the productions of earth, or be in need of earthly food or medicine, but perfectly conformed to the image of God's dear Son.

We utterly repudiate the popular delusion that seems to be entertained by many, that the saints in their resurrection will retain their former appearances, renew their former associations, partialities, and sex; for how then would all whom God foreknew be conformed to the image of their risen Lord and Savior? Of those who held that groundless doctrine when Jesus was here in the flesh, he said they did greatly err, not knowing the scriptures nor the power of God; for they that should be accounted worthy of that world, and of the resurrection of the dead, shall neither marry nor be given in marriage, but are equal to the angels, and are the children of God, being the children of the resurrection. What would heaven be to us better than earth, if we were there to retain the image of the earthly Adam? Carnal professors may desire to retain all their carnal lusts and affections, but an infinitely brighter vision opens to the faith of those who feel impatient to be with and like their dear Redeemer; to awake with his likeness, to see him as he is, and to be like him.

"O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sense no more control
The sacred pleasures of my soul."

The apostle John has said, "Now are we the sons of God; and it doth not yet appear what we shall be." Our present appearance is in the image of the earthy Adam, in the likeness of sinful men; our present appearance is far less glorious than that image to which God has predestinated those whom he foreknew; for the glory of the terrestrial body is one glory, and the glory of the celestial or heavenly body is another. That of the terrestrial now appears, but that of the celestial doth not yet appear; but we know that it will appear, it must appear, when we awake with the likeness of the First Born. We know that when he who is our life shall appear, we shall be like him.—1 John iii. 2. We know this because God has so predestinated to conform us, if we are his people, to the image of his Son. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. This transformation from glory to glory, even as by the Spirit of the Lord, is secured to the saints by the predestination of God, and thus is secured not only the ultimate glory of the saints, but also the pre-eminence of the Son of God, as the first born among many brethren. In his incarnation the Son of God took on him the seed of Abraham, and took part of the same flesh and blood that they are partakers of, and thus identified himself as the brother to his Father's children in the flesh. But his birth of the virgin was not prior to the birth of all his brethren, for many thousands of them had lived and died before his advent. The sense then in which we understand that he is spoken of in our text as the first born among many brethren, is in his resurrection from the dead. God has informed us in his word that Jesus Christ is "the first begotten from the dead."—Rev. "Who is the image of the invisible God, the first born of every creature." "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."—Col. i. 15 & 18. See also Psa. ii. 7, compared with Acts xiii. 30—34. As the Son of God, the apostle testifies that he is the First Born of every creature, for all created things were created by him as the Son of God. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. i. 15, 16. "This Word which was with God, which was God, the same that was in the beginning with God," by whom all

created things were made, and who is before all things, and by whom all things consist, is the Head of the body, the church, and for her redemption and salvation was made flesh, made of a woman, made under the law, made a little lower than the angels for the sufferings of death. He took not on him the nature of angels, but he took on him the seed of Abraham, and in the flesh and blood of that seed, tasted death for them all. He was put to death in the flesh, finished transgressions, made an end of sin, and was the first to raise from the dead. None of all the creatures of God had ever risen from the dead when he arose. He is therefore called the first begotten from the dead, as in all things else, he has the pre-eminence, or the first-eminence. The resurrection of the church from under the law, and her complete redemption, was accomplished by the power of his resurrection; for he was put to death for our offences, but raised again for our justification. The church of God is quickened together with him, and raised up together, being fully redeemed from all iniquity, redeemed unto God, and her life is hid with Christ in God. But the resurrection on which the apostle is treating in our text is that of the bodies of the saints, and that which shall be accomplished in the last day. The resurrection of the crucified body of our Lord from the dead was necessary that he might be the first born among many brethren. "Now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv. 20. This must refer to the resurrection of his crucified body, and fully implies the personal resurrection of them that slept, as the subsequent fruits of his resurrection. First fruits necessarily imply after fruits. As the figure is taken from the ceremonial law, the first ripe fruits were offered to the Lord, and the acceptance of the offering secured the acceptance of the whole prospective harvest represented by the first fruits. Hence the apostle argues the certainty of the final personal resurrection of all for whom Christ died and rose again. It is just as certain that every one for whom he tasted death shall rise from the dead, and in the power and glory of his resurrection be presented in resurrected, changed spiritual and immortal bodies at the last day, as it is certain that Christ hath risen. "For if the dead rise not, then is not Christ risen." We must admit the resurrection of the dead, or reject the inspired testimony of the apostle. But vain philosophers and speculators will cavil, and perhaps some of the saints will say, "How are the dead raised up, and with what body do they come?" Could we fully comprehend the resurrection of Christ, the first fruits, we would see in him

exemplified *how* and *with what body* the dead are raised up. But this to our contracted minds doth not yet fully appear. We read that he was raised from the dead by the glory of the Father, but of that glory we at present can only know in part; the partial manifestations of it to us fills our little souls to overflowing, and our cup runneth over. When Jesus arose, his body which had slept in death was quickened; so it must be with the bodies of his saints, to carry out the figure. Christ was seen by many witnesses after his resurrection, and in various forms, to prove beyond dispute that he was risen indeed; but after his resurrection to glory he was seen by Paul, and in vision by John, saying, "I am he that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of hell and death."—Rev. i. 18. As Christ in his resurrection is the first born among many brethren, all these brethren, as the bone of his bones, and the flesh of his flesh, are by his resurrection begotten again to a lively or vital hope of an inheritance which is incorruptible, and which cannot fade away. As he is the first born, so their birth in like manner is perfectly secured, and he has given his word that he will raise them up again at the last day.

This perfect conformity to the image of the Son of God in the resurrection of the saints, is the mark of the prize of our high calling, to which Paul was pressing forward. Not as though he had then already attained, or was already made perfect; but, said he, I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus; as he also says in this connection, "If by any means I might attain unto the resurrection of the dead." May we also press towards this same mark, for when we shall attain it, we shall awake with the likeness of him who for all his members has unbarred the doors of death, and triumphed over the grave, and who has brought immortality to light through the gospel.

To those who, like the writer, have filled their three score years and ten, as the outward man decayeth, and we approach the end of our pilgrimage, the prospect of soon leaving the earthly house of our tabernacle, and being clothed upon with our house which is from heaven, is full of comfort; but if in this life only we had hope in God, we of all men would be most miserable.

As in this number the subject of the Resurrection is ably elucidated by brethren Durand and Shawson, we should not have written on the same subject at this time but at the suggestion in a private letter from our brother Rittenhouse, by whom we are advised that our views of the doctrine are not clearly understood by some of our brethren.

Marriages.

Feb. 1.—At the Baptist Meeting House in Washington, N. J., by Eld. Wilson Housel, Mr. Henry Dehart, of Rahway, to Miss Alice Bussett, of Madison.

Feb. 8.—At the house of the bride's mother, in Chester Co., Pa., by Eld. G. W. Staton, Mr. Wm. Springer, to Miss Debby Whiting.

Jan. 2.—At the bride's residence, by S. R. Boggess Esq., Mr. John M. Arnold, to Miss Mary E. Russell, both of Girard, Macoupin Co., Ill.

Feb. 17.—By Eld. Wm. Pollard, of Dunwich, Ont., at the residence of Mr. Daniel Crawford, (the bride's father) John Blue Esq., to Miss Barbara Crawford, all of Oxford, Ont.

Jan. 7.—By the same, at the residence of Mr. Duncan Trahane, (the bride's father) Mr. Peter A. McIntyre, to Miss Annie E. Trahane, all of Lobo, Ont.

Obituary Notices.

DIED—At Waterloo Mills, Orange Co., N. Y., Feb. 18, 1871, **Lewis W.**, infant child of Mr. John Hoyt, aged 4 months and 24 days.

ELDER BEEBE:—Please publish the death of my nephew, **John A. King**, who died at the house of his father-in-law, in Brandon, Mich., of putrid erysipelas. He was confined to the house three weeks. His sufferings were great. I was there several times through his sickness, and I never heard a murmur from him. He leaves a wife and a number of friends to mourn their loss. He was born Oct. 28, 1846, and died Feb. 8, 1871.

JOHN HAMMOND.

DIED—At Otisville, N. Y., Feb. 7, 1871, **Mrs. Frances E. Tinny**, wife of James H. Tinny, and daughter of Jonah H. Reed, aged 24 years and 9 months. Deceased, we are told, had frequently said of late, that she would not live to be twenty-five years of age, and that she was willing to die at any time the Lord saw fit to take her, although she would willingly live to be a comfort and help to her dear husband. As she had always been in delicate health since marriage, she expressed regret that she had not been that comfort to him that she desired. On the night before her death she told her mother she was not afraid to die, but willing to go at any time the Lord saw fit to call her hence.

ELDER BEEBE:—I wish to announce through your columns the death of my beloved father, **Samuel Daniel**, who departed this life April 1, 1869, after a short illness, in the 84th year of his age.

It is enough to say that his hope was in a blessed immortality beyond the troubles and ills of this life. He was an Old School Baptist, and uncompromising in the doctrine of salvation through the merits of a risen Savior, continuing firm and unshaken in the faith, until Christ came to lead him over the stormy water to the peaceful shore beyond. Many relatives and friends mourn their loss, but should not mourn as those who have no hope, for their loss is his great and eternal gain:

Your brother in hope of a blessed immortality,

B. L. DANIEL.

DIED—At his residence in Anderson Co., Ky., brother **Dudley George**, who was some upwards of 80 years of age. Brother George has been a faithful and unwavering believer in the doctrine of salvation by discriminating and reigning grace, for many years, was ever ready to defend the truth of the gospel, and, indeed, that truth was the ruling theme of his conversation. He traveled much among the churches and associations of Kentucky, until disabled by de-

crepitude. He was well known and well reported by the brethren and others where he was known, and therefore needs no eulogy from me. For him "to live was Christ, and to die was gain."

Most truly,

J. F. JOHNSON.

Lawrenceburg, Ky.

DIED—In the city of Baltimore, Jan. 15, 1871, **Mrs. Tamar Cooch**, aged 85 years. She had been a worthy member of the Baptist church at Welsh Tract, about seventy years. At the time of her death she was living with her relatives in Baltimore. Her remains were brought to Newark, and from there conveyed to their last resting place at Welsh Tract, when a sermon by the pastor, Eld. G. W. Staton, was preached from 1 Cor. xv. 19, 20, and that lovely hymn was sung,

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

She died as she had lived, an humble christian, with a full belief that God saves his people through Christ their Redeemer, and calls them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. Thus our beloved sister has been removed from us to the land of rest for which she often sighed. But she has only gone home a little before the rest. Thus when we see those with whom we walked so long in christian love and fellowship, taken away, we are taught thereby that this world is not our home.

A. COULTER,

Newark, Del.

DEAR BROTHER BEEBE:—Please publish the following notice:

DIED—In New York, Feb. 12, 1871, of pulmonary consumption, our second son, **William C. Housel**, aged 24 years, 11 months and 26 days. He contracted a cold two years ago, while on a visit at Warwick, from which he never entirely recovered. He was confined ten weeks, and suffered a great deal, but bore his affliction with great resignation, and finally fell asleep in a most triumphant manner. He had been under an exercise of mind for several years, and had entertained a hope in the mercy of God for some time. He had been married more than two years, and his only anxiety was for his wife; but after being assured that she would be cared for, he was satisfied, and seemed to spend his time in converse and communion with God. The last he said, was to bid good bye, and then to commit himself to God. Happy death! His remains were brought to Washington, and after an excellent and comforting sermon on the resurrection, by Eld. Wm. J. Thorpe, we laid him in the tomb to rest until the morning of the resurrection.

He leaves a young widow, father, mother, brothers, sisters and friends, to mourn our bereavement, but not as those who have no hope.

Your brother in affliction.

WILSON HOUSEL.

Washington, (South River) N. J., Feb. 19.

DEAR ELDER BEEBE:—I send you for publication in the "Signs" the death of our beloved mother, **Hannah Kagy**, who departed her natural life on the 15th day of November, 1870, at the house of her son Henry Kagy. She was buried in the cemetery at the Honey Creek Old School Baptist meeting house, and her funeral preached by our beloved Elder Lewis Seitz, to a large and respectable congregation. The deceased mother lived to the age of 90 years, 1 month and 26 days, and then fell asleep, as we confidently believe, in Jesus, whom she claimed as her only Savior and Redeemer. She was a member of the Old School Baptist church over forty years, and was almost a constant reader of the bible in her last and declining years. She had a strong constitution, and as a general thing was rugged and healthy, until five days before her death, being sick only a short time.

She was a widow over forty years, had twelve children, all grown up and married, consequently had many grand-children, great-grand children, and great-great-grand children, to mourn; but we mourn not as such who have no hope; for we believe, as the poet saith,

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

Your unworthy brother in Christ,
JOHN KAGY SEN.
Honey Creek, Ohio, Dec. 22, 1870.

DEAR ELDER BEEBE:—Again has the grave opened, and again has one of our beloved ones been hid from our sight, but in hope to rise in a glorious immortality. **Mrs. Betsey Burton**, our father's sister, closed her eyes on earthly scenes last Friday afternoon, the 20th of this month, just one year from the day our dear father left us, and on Monday she was laid to rest in our little family burying ground. She was a native of Orange Co., N. Y., where she spent the early part of her life; but she lived some years in New Orleans, where her husband died fifteen years ago, and since then her home has been in brother John's family, which is now left lonely indeed. One sister survives her, who is now the only surviving one of their father's family. She was two years younger than father, and since his death she has been gradually failing, and seemed to be conscious that her earthly life was drawing to a close. Through the past summer she suffered much but was able to attend meeting, generally. In September she had a sinking spell, and appeared for a time to be gone, after which she never went but once, when the preaching was close by. After this she had almost constant pain, but was truly a patient sufferer, and meekness could always be seen on her mild and lovely countenance. She was confined to her bed about one month, during which time she took very little nourishment, and the last few days she did not swallow at all. But her peaceful mind continued clear and unimpaired through all her terrible sufferings. She told us of the little hope that was given her in the days of her youth, and that it was so faint that she could not feel confidence to unite with the church of Christ; yet it had been like a glimmering star through all her chequered life, and I feel sure that it lighted her through the dark valley. It was touching to hear her trembling voice as she spoke of the refreshing meetings in the neighborhood of Wallkill, more than fifty years ago. Her eyes filled with tears when she mentioned uncle Silas D. Horton, and how wonderfully he used to talk at those meetings, and how precious his words were to her. One evening was very marked in her remembrance, when she listened to an old blind preacher, at the house of Jacob Dunning, from the words, "Master, it is done, as thou hast commanded, and yet there is room." She said, "O, I never could forget it." In the same week he spoke in the house of Wm. Carpenter, from this text, "We know we have passed from death unto life, because we love the brethren." It was at this meeting that her troubled heart found peace. Afterward, as she stood by the water and saw father and others enter in, she longed to be worthy to go with them; and at one time when a number (six, I think she said) were baptized, one of them her cousin Abbie Horton, now Murray, and while looking on the beautiful scene she felt that her soul was rising to heaven. She said the Lord's people had had a different look since then; and though she never felt satisfied with her hope, she thought she loved the brethren. She loved to read the "Signs of the Times," for she said she had often read experiences in them that were very much like her own. Through the first of her confinement she would ask us to read favorite chapters and hymns for her, and she requested singing a few times. Once after finding relief from some pain, she asked brother Silas to read the 20th chapter of John, about Christ's resurrec-

tion, and smilingly she said, "You know John tells it differently from the others." And it appeared to do her good to listen to the words of the beloved disciple. A number of times our dear aunt asked brother Silas to pray with her, expressing herself comforted. She told how much she had enjoyed his preaching, and had wanted greatly to talk of it sometimes, but her feelings had so overcome her that she could not say what she would. One evening, after a day of severe suffering, I asked her if she had not had some word of comfort? and she said these words had been with her all day, and she felt that they were for her:

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

The last week she could hear no reading, and could talk but little. But once she said, "I have been trying to find time [from her pain] to talk some. I was feeling that my suffering was so great that I could not endure it, when these words came in my mind, Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; and they eased me." O what power has the great Physician, who can by his word give a healing balm. She was anxious to leave this world for a land of rest, and was fearful lest she should be impatient; but the Lord sustained her. She said it seemed good to have us near her, and she was thankful for every attention. Sisters Abbie Dodge, Marianne Murray and Lorina McNish visited her, much to her comfort, and were themselves comforted, as we all were, by witnessing the sweet peace of mind and resignation in this time of trial. Elder St. John attended her funeral, and spoke with great power, and very comfortingly, from these words, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

BESSIE DURAND.

Herriek, Pa., Jan. 25, 1871.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the church at Black Rock, in Baltimore Co., Md., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1871.

The Delaware Association will be held with the London Tract, church, in Chester Co., Pa., about 5 miles north of the Newark Depot, on the Philadelphia, Wilmington & Baltimore Rail Road, at which place friends will be met with conveyances. The meeting is to commence at 10 o'clock a. m. on Wednesday before the fourth Sunday in May.

The Delaware River Association is to be held with the First Baptist Church of Hope-well, Mercer Co., N. J., to commence at 10 o'clock a. m. on Wednesday before the first Sunday in June, 1871. Seasonable notice will be given in regard to arrangements for meeting the brethren and friends with conveyances from the cars.

The Warwick Association will be held with the New Vernon Church, about two and a half miles north of Howell's Depot, on the Erie Railway, to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, 1871.

The Chemung Association will be held with the church at Burdett, Schuylers Co., N. Y., to commence at 10 o'clock a. m. on Wednesday after the second Sunday in June, 1871.

Each of the above named associations to continue in session three days.

The Conference of Western New York will be held at South Dansville, Steuben Co., N. Y., to commence at 10 o'clock a. m. on the third Sunday in June, 1871.

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ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., MARCH 15, 1871.

NO. 6.

POETRY.

TO THOSE WHO ARE AFRAID OF THAT
WHICH IS HIGH.

"And there be that are higher than they."
—Eccl. v. 8.

Dear Jesus, to thee I complain,
Beset with strong foes in my way,
This truth does my spirit sustain,
There are that be higher than they.

My sins in the past come to view,
And sorely my conscience dismay;
But O! this thought comforts me too,
Thy blood rises higher than they.

But ah! what corruptions within!
What hosts set their deadly array!
How could I resist all this sin,
Were Jesus not higher than they?

Hell's legions, too, rush on with power,
Oft threatening to sweep all away,
But just when about to devour,
They find there be higher than they.

Men, too, in oppressions unite,
And causelessly join this array;
But hand in hand leagues can't affright,
When I see there are higher than they.

In the midst of the storms I can sleep,
Though hosts which oppose take my way;
For though they oft cause me to weep,
My Helper sits higher than they.

Yes, Jesus, I trust in my God;
His arm in each strait he'll display;
O'er the Red Seas he'll stretch forth his rod;
Their proud waves have higher than they.

Let them toss with tumultuous roar,
Let the flesh shake with fear and dismay;
They may harass, but can do no more,
For there are that be higher than they.

That man whose support is divine,
Spite of all things must hold on his way;
Sin, Satan, world, flesh, may combine,
But God is far higher than they.

"BUT THE SON OF MAN HATH NOT
WHERE TO LAY HIS HEAD."

Birds have their quiet nest,
Foxes their holes, and man his peaceful bed;
All creatures have their rest,—
But Jesus had not where to lay his head.

Winds have their hour of calm,
And waves to slumber on the noiseless deep;
Eve hath its breath of balm,
To hush all senses and all sounds to sleep.

The wild deer hath its lair,
The homeward flocks the shelter of the shed;
All have their rest from care—
But Jesus had not where to lay his head.

And yet he came to give
The weary and the heavy laden rest;
To bid the sinner live,
And soothe our griefs to slumber on his breast.

O, why should I have peace?
Why? but for his unchanged, undying love,
Which would not, could not cease,
Until it made me heir of joys above.

Yes, but for pardoning grace,
I feel I never should in glory see
The brightness of that face
That once was pale and agonized for me!

Let the birds then seek their nests,
Foxes their holes, and man his peaceful bed;
Come, Savior, in my breast
Deign to repose thine oft rejected head!

Come, give me rest, and take
The only rest on earth thou lov'st—within
A heart, that for thy sake
Lies bleeding, broken, penitent for sin.

CORRESPONDENCE.

MOLALLA, Clackamas Co., Oregon, }
January 29, 1871. }

ELDER BEEBE—DEAR BROTHER:
—Through the solicitation of several brethren I have seated myself to pen a few thoughts on Isaiah xl. 6—9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

As our dear brother Wm. L. Beebe has given his views on the same passage, in the "Signs," No. 23, Vol. 38, I hope he will not be offended or take it amiss if in some things I should differ from him. Unfortunately we cannot all see exactly alike on every passage of scripture, especially those more mysterious passages. I believe, notwithstanding, that the whole bible in all its parts is understood to perfection by the church of Jesus Christ. Yet there is no one member, no matter how high his attainments may be, or how great talents he may possess, that can understand or explain every passage. Still it is a great mercy, and productive of much comfort and consolation to the children of God, that they do in a good degree see eye to eye, and speak the same things pertaining to the plan of redemption through the Lord Jesus Christ, and the wonderful display of his grace in the deliverance of poor sinners from the bondage of corruption into the liberty of the children of God. I very much admire the ability with which brother William wrote on the above scripture, and at the same time feel my own weakness and inability to write on so grand, sublime and mysterious a subject as the one under consideration, and it is with much trembling that I make the attempt at this time. Still it is a duty we owe to each other to endeavor to give all the instruction we are capable of giving. But I fear lest I might inadvertently drop a word that might give offence to my dear brother William; but I assure him if such should be the case, that it will

not be intentional on my part. I frankly acknowledge brother William's superior ability in writing; but I hope it will do no harm, if it does no good, for me also to show my opinion. Hoping that the brethren will compare what I may write with the scriptures, and if it does not agree therewith have wisdom enough to reject it, I proceed to the subject. And in the first place I will give some of the reasons why I differ from brother William. If I understand him, he thinks the wolf, the leopard, the bear and the lion are representative figures of the old Adamic man. And that the lamb, the kid, the calf, the cow and the ox are representative figures of the new or christian man. I agree with brother William that the new man, in a measure, brings the old man in subjection; but, brother William, do you not know that the old man, even in the most orderly christian, often gets the advantage of the new man, and brings him (the person) in bondage to the law of sin which is in his members? We see this exemplified conspicuously in the two apostles, Barnabas and Paul. The contention grew so sharp between them that they separated one from the other, &c. Again, I agree that the old and new man dwell together, and must dwell together in the same tabernacle or house of clay, till death separates them. But you know, brother William, that they do not dwell together peaceably. Now our text speaks of those animals dwelling together peaceably, feeding together in love, eating of the same gospel food, which the old man never did, neither can he. The enmity still exists. The warfare still goes on. The struggle still continues, and will continue until the subject of grace will be enabled to sing, "O death, where is thy sting! O grave, where is thy victory?" Oh! brother William, with me there is no peace. My two natures never rest and lie down quietly together. There is a continual struggle going on in my members. The old man often rises up in poor me with all the malignity of a demon, and overcomes me, and brings me into bondage to the law of sin which is in my members. But I hope you are not plagued with carnal nature as I am. But, brother William, I do think that this prophetic scripture does clearly set forth a peaceable dwelling together. The death of enmity, a reclining at the

same table, partaking of the same gospel food in the holy mount of God. Then, brother William, seeing that the foregoing interpretation of the text under consideration is objectionable, let us see if we cannot find an interpretation which is not objectionable. For this purpose let us read the tenth verse of the same chapter: "And in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." Now this verse interprets the whole text, or the above three verses. "And in that day." Not a day composed of twenty-four hours, nor a day measured by the revolution of either sun, moon or stars, but the whole gospel day from the beginning of the gospel of Jesus Christ to the end of time. In no other day or dispensation did the Gentiles seek to the root of Jesse, the Lord Jesus Christ. Likewise in no other day or dispensation did the wolf and the lamb dwell together, &c. There was a continual enmity existing between them. In like manner there was no reconciliation between Jew and Gentile in the former dispensation; but there existed a deadly antipathy between them. Then let us take for granted that those animals which subsisted on herbage, of which the Jews were allowed to eat, such as the lamb, the calf, the cow, the ox, &c., were representative figures of God's redeemed and called people from among the Jews, and those carnivorous animals, such as the wolf, the leopard, the bear, the lion, &c., are representative figures of God's redeemed and called people from among the Gentiles, being all called in one hope of their calling, having one Lord, one faith, and one baptism, composing one family in the Lord Jesus Christ. One body, "speaking the truth in love, they grow up into him in all things, which is the head, even Christ, from whom the whole body [Jew and Gentile] fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind," &c.—Eph. iv. 15—17. And the Lord by the prophet Isaiah saith, (lxv. 17, 18,) "Behold I create new heavens and a new

earth, and the former shall not be remembered nor come into mind," or come upon the heart. (Margin.) "But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." These new heavens and new earth are the gospel heavens, and the former, which are the Jewish or law heavens, shall not be remembered nor come upon the heart, because Christ hath taken their laws and ordinances out of the way, nailing them to his cross, that the Gentiles, which were not of the law, might inherit the new heavens and new earth. And to this agree the words of the apostle to the Hebrews, saying, "He [the Lord] 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 which are shaken, [which are the law heavens or former dispensation] that those things which cannot be shaken [which are the gospel kingdom with its ordinances] may remain. Therefore we receiving a kingdom which cannot be moved," &c. This kingdom is composed of Jews and Gentiles. In other words, the lamb and the wolf, the calf and the leopard, the cow and the bear, the ox and the lion, all dwelling peacefully together in one fold, and under the care of one Shepherd. But the Lord by the prophet continues to speak of the redeemed and called Gentiles, saying, "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call I will answer them; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. lxy. 21—25. Here we find that peace reigns triumphant in the holy mount of God, the holy city, the new Jerusalem. It is alone in this spiritual realm that peace reigns. For saith Christ, "In the world ye shall have tribulation; but in me ye shall have peace." The wolf and the lamb do not dwell and feed together in the world. The enmity remains the same that it ever did in the world. It is only in the kingdom of grace, God's holy mountain, where the wolf and the lamb feed and dwell peaceably together. For dust is still the serpent's meat; it does not live upon spiritual food. It is emblematical

of the world of the ungodly, the world that lieth in wickedness. Their only enjoyment or happiness is in the things pertaining to this world. Christ addressed the unbelieving Jews thus: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" For further proof of the correctness of our position, we will call the reader's attention to a portion of the second chapter of Ephesians, commencing with the eleventh verse. "Wherefore remember that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one [the Gentile and the Jew, the wolf and the lamb], and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain [Gentile and Jew, the wolf and the lamb] one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh: for through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens 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 [the wolf and the lamb, the leopard and the calf, the bear and the cow, and the lion and the ox] fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."—Eph. ii. 11, to the end of the chapter. Now we think we have taken a position, and found an interpretation which is unobjectionable. We think the foregoing scripture quotations clearly and conclusively demonstrate the fact that these several animals spoken of in our text represent the believing Jews and Gentiles. But lest there should be some who doubt the correctness of our position, we will refer the reader, if possible, to a still stronger testimony, which is found in the tenth chapter of the Acts of the Apostles. We will commence at the ninth verse. "On the morrow as they [the messengers of Cornelius the centurion] went on their journey, and drew nigh unto the city, [Joppa] Peter went up upon the housetop to pray, about the sixth

hour; and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou unclean. This was done thrice, and the vessel was received up again into heaven." Here we are not left to merely guess at the interpretation of this vision. It is proof positive that this vision of wild beasts represented Gentile believers. And I believe that in this vision Peter was shown the whole Gentile church of God. And although the passage reads, "All manner of four footed beasts," &c., which according to the arminian notion of "all," there must have been cows, calves, sheep, lambs, goats, kids, &c., in the vessel. Whereas it is evident there was not a clean beast there; for had there been, Peter would not have said, Not so, Lord, &c. He could have selected a clean beast, a lamb or kid, killed, dressed, and eat it. But "all" signifies all of a certain character or class. Then we are to understand the passage thus: Wherein were all manner of unclean four footed beasts and creeping things, and fowls of the air, wolves, leopards, bears, lions, reptiles, vultures, &c., &c., all of which the Jews were forbidden to eat. We learn from history that the Jews called the Gentiles in those days after the names of all manner of carnivorous animals, such as dogs, wolves, &c. And it is evident that in the days of the apostles the Jews had no friendly intercourse with the Gentiles, and that they considered them an unclean people, from the manner in which Peter introduced himself to the house of Cornelius. When Peter had entered into the house of Cornelius, and saw many that were come together, "He said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for," &c. Here we may say the prophecy began its fulfillment. The wolf, Cornelius, his household and friends, dwelling with the lamb, Peter and his companions. But the fulfillment of the prophecy concerning the wolf and the lamb dwelling together is more clearly set forth in those churches composed partly of Jews and partly of Gentile

believers, such as Rome, Corinth, Galatia, &c. And again, the same thing is set forth in the book of Revelation, by the appellation of four beasts and four and twenty elders, the four beasts representing all God's redeemed and called people from among the Gentiles, and the four and twenty elders representing all God's redeemed and called people from among the Jews. They all unite together in one harmonious song of praise, giving glory to God. "And before the throne there was a sea of glass like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion," &c. "And they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gave glory, and honor and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O God, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 6—11. "They shall not hurt nor destroy in all my holy mountain." The wolfish nature of the Gentile, as the inhabitant of God's holy mountain, is so subdued by grace that he shall not hurt nor destroy, and he has become so docile that a little child may lead him. But in the world they possess the same vicious nature they ever did, biting and devouring one another. I only have space left to hint at the meaning of the latter clause of the ninth verse. "For the earth shall be full of the knowledge of the Lord," &c. Under the law they were required to teach their children the knowledge of the God of Abraham, Isaac and Jacob, which was a natural knowledge, confined to the land of Judea; but the true knowledge of God is not taught in this way to the subjects of the new covenant; for all shall know him, from the least to the greatest; for all thy children shall be taught of the Lord. Neither is this knowledge confined to the land of Judea, but it extends to every nation, kindred, tongue and people. And I believe it has extended even to this far off western coast; consequently it covers the earth, as the waters cover the sea.

Yours with much esteem,

JOHN STIPP.

ZION'S CAPTIVES.

"By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" —Psalms cxxxvii. 1-4.

In compliance with an anonymous request addressing me as brother, but without even a legible post mark to show whence it came, I propose if the Lord will, to write my views on the above text, of which the request specifies particularly the last verse. The writer claims to be one who is constantly going astray, and as that is the description of all the people included with himself by Isaiah, (liii. 6) I am not able to form any idea which of that whole redeemed nation makes this appeal to me. Possibly the writer was not aware of the society and kindred claimed in this description, which doubtless expresses the sincere truth as he or she really feels it. Yet none but those who are spiritually alive can grieve over their unworthiness any more than they can rightfully exult at their ability to work righteousness and walk in the right way of the Lord. So that my brother or sister claims a very prominent characteristic of the saints, although as this seal is described by John, as being "in the forehead" of such as receive it, of course they cannot themselves see it, and without reflection they may even go so far as not only to question but actually to deny the mark being set upon them. Yet the nature of sheep, which is used to represent the saints, is such that they love one another better than they love wolves.

The psalm from which the text is selected seems not to have been written by David or any of his contemporaries, as like the seventy-ninth, it contains unmistakable allusion to the Babylonish captivity as a past event, and therefore it is probably, though not so noted, one of the psalms of Asaph; yet its inspiration is unquestionable. With the literal grief and desolation of the Jews in that captivity we have little occasion now to be concerned further than to observe that it was all the result of their departure from the living God and worship of the idols of their heathen neighbors, and that their captivity was not a mere accidental triumph of their enemies, but the certain vindication of the truth of God in the provision of his national covenant wherein he promised them protection in obedience to his law, and deliverance into the power of their enemies in disobedience; the wicked being expressly declared to be the avenging sword of the Lord. Ps. xvii. 13. I understand all the record given of the national Israel as typical of the true spiritual Israel, though, of course I do not pretend to see the precise application of every portion of the type. In the captivity referred to in the text there is peculiar aptness as an illustration of the miserable bond-

age of the saints when they have yielded themselves servants to sin, whose only wages is death; not indeed the destruction of their eternal life which is hid with Christ in God, but death to all spiritual enjoyment and to that full assurance of faith by which the saints live the life which they now live in the flesh; as it is written, "The just shall live by faith." When the Lord has turned again our captivity and appeared for our deliverance from this severe bondage, can we not look back to it and remember with what heaviness of heart we longed for the Jerusalem of our heavenly nativity, that "vision of peace" where we enjoyed the light of our Redeemer's countenance? Then, what a horrible Babylon, [that is, confusion or mixture,] was that place of our captivity, by whose sullen rivers we sat down! How unlike that place of broad rivers and streams which the Lord is to his people in their own land! Rivers signify abundance or supplies; but those streams in Babylon were strongly impregnated with the muddy land wherein they flowed, and fouled with the galleys with oars, propelled by hopeless slaves with never ceasing toil, and gallant ships whose sails were set to catch every wind of doctrine; so that we could only weep to remember the crystal rivers by whose tide our native Jerusalem is made glad, while these brackish streams but sicken us when we would partake of their polluted waves. With what bitterness of soul did we realize the value of that solemn warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Every suggestion of our carnal or natural mind is a proposed departure from the plain and simple instructions of our God; and all such reliances are only rivers of Babylon whose waters are full of bitterness to the saints. In this captive condition we were in sad plight for singing indeed. Our useless harps were hung upon the swaying branches of the willows tossed by every passing breeze. No majestic cedars of Lebanon suggested to our hearts the feeling of praise to be poured forth as incense on the fire of heavenly love. In the midst of desolation and confusion we could only weep. Language was too poor to afford articulate expression to our utter desolation of grief and the homesickness of our souls.

But now our cruel captors mockingly required mirth and a song. Having led us out of our pleasant land and placed us in cruel bonds, our oppressors demanded that we should rejoice in our own calamity. What refinement of cruelty! Still it is severely true to the experience of the disobedient saint. The very same sinful lust which prompts the Christian to disobedience are the selfish principles which demand of him mirth and the singing of the songs of Zion in that land of captivity. It was in obedience to our natural minds that

we forsook the Fountain of living waters and turned for refreshment to the streams supplied by the broken cisterns of our own works, thus yielding ourselves servants to self and sin. The same selfish lust of the natural mind with insatiable cruelty demands songs of joy in the midst of our bondage. This calls forth the painfully remonstrant question to which my attention is especially called.

"How shall we sing the Lord's song in a strange land?" On the shores of deliverance, when we saw the power of God exhibited in the destruction of all our enemies, when our terrible multitude of sins was manifestly overwhelmed and forever buried in the Red sea of the atoning blood of our Redeemer, we could sing triumphantly and with joy the praises of our God. Then our whole souls were transported with rapture, and thanksgiving welled up from our hearts to our tongues without an effort, and the Lord's song burst forth from our lips with ecstatic joy. The bird just released from its prison cage soars not with so light a wing to greet the shining sun as then did our rejoicing voices ascend toward the eternal throne in thankful songs to our loving bleeding Lord. But now the happy manifestation is withdrawn from our sight, the joys on which we feasted are hidden, we find ourselves captives in a horrid land of enemies. How shall we sing in this condition? And how can we bear to even think of such triumphal strains of exultant harmony as those glorious things spoken of Zion, while the chains of our oppressors fester on our captive limbs, and cruel task masters say unto us continually, Where is thy God? Language is inadequate to the expression of the utter desolation and blackness of gloom by which the captive exile is oppressed in this dreadful bondage. There is grief to the hopeless toiler when he sees the arduous labor of a lifetime destroyed in one hour's revelry of fire, there is heart-rending anguish to the fond parent when the cherished darling in youth's brightest bloom is cut down by the sickle of death, and the true patriot's heart is stunned with distress at the ruin of his country; but all earthly agonies combined fail fully to express the fearful severity of suffering which is known only to those who have experienced the chastening rod of our Heavenly Father when persisting in disobedience to his holy commandments. Well does the Apostle say, "It is a fearful thing to fall into the hands of the living God." And Jeremiah and the Psalmist have used the most forcible language to record the intensity of that fearfulness. The "rod of his wrath" and the "power of his anger" as felt by disobedient saints, is as the refiner's fire. Poor old Jonah expresses his experience of it as causing him to cry to the Lord out of the belly of hell; and the Psalmist says, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with

all thy waves. In another psalm he says the Lord has delivered his soul from the lowest hell. "This is as expressive and strong language as can be used; yet Jeremiah puts it in the form of a question and challenges all that pass by to "Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger." Under such intense sufferings songs of triumphant melody would grate discordantly upon the sufferer's ear; much less can the tortured victim be expected himself to sing. Such seasons of internal anguish are experienced in a measure by all the pilgrims who sojourn in this Mesekh, and dwell in these tents of Kedar, where we are drawn by force [Mesekh] so that we cannot do the things we would; and consequently our dwellings is in sorrow, [Kedar,] while we are in the flesh. It is not strange, then, that this peculiar people is described by the inspired pen of Zephaniah as "an afflicted and poor people." Their heritage here is tribulation; their King had not where to lay his head when he was made flesh and dwelt on earth among his people personally. Yet through suffering he was made perfect as the Captian of our Salvation; and the privilege of knowing the fellowship of his sufferings by experience is one of the good and perfect gifts bestowed upon his followers.

"To them the cross, with all its shame,
With all its grace is given;
Their name, an everlasting name,
Their joy, the joy of heaven.
They suffer with their Lord below,
They reign with him above;
Their profit and their joy to know
The myst'ry of his love."

In one sense the saints are "in a strange land" all the time they remain in the earthly house of this tabernacle; as being born of God their place of nativity is Jerusalem which is above; but they are enabled at times to sing with heavenly exultation; even though like Paul and Silas, the dreary midnight finds their feet fastened in stocks in the inner prison; for when their glorious Lord graciously favors them with the light of his countenance they forget self and personal sorrow; enraptured by that vision of peace which they see in him they are for the time translated into their own Jerusalem. He gives songs in the night, and opens refreshing and abundant springs in the desert. Allured by the attractions of her Lord the spiritual Israel shall receive her vineyards even from the wilderness, and the valley of trouble [Achor] shall be to her a valley of hope, and she shall sing there.—Hos. ii. 15. His presence is heaven and home to all who have experienced the unspeakable joys of his salvation. But when he hides the face of his glorious throne in clouds of darkness which is painfully felt by the poor wandering child of God, and when added to this terrible darkness is a realizing sense of willful disobe-

dience or rebellion against the Lord, then the saint is in a land of bondage, a strange land indeed, where he feels more like mourning and weeping than singing the cheerful and animating songs of Zion. It is not a time for singing when the heart is overburdened with grief; and these poor captive children of God cannot but be sorely grieved as long as they remember their distance from their cheerful home; and this grief is only aggravated by recollections of the happy hours enjoyed in that lovely land of Hephzibah, where their whole delight still remains. It is well to observe, if my unknown correspondent is troubled on account of being captive in a strange land, that it is not probable that during all the years of that tedious captivity there was any one in Babylon who felt any longing to see Jerusalem except the Jewish prisoners. So, in the application to the spiritual Israel, none mourn for the desolations of the Zion of the visible church but those who have a birth-right dwelling place therein. All others either join with her cruel enemies in afflicting and oppressing the captive saints, or at best, like Gallio, care for none of these things. The saints not being of the world are loved by none but such as belong to the same spiritual family. So says the beloved John, "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." Then, it is safe to conclude that this is an infallible test. To know God is eternal life; and although the saints are lawfully held captive for a season, the truth of God is pledged that they shall ultimately be delivered; for our Prince and Savior is anointed by the Spirit of the Lord God "to proclaim liberty to the captives, and the opening of the prison to them that are bound." In view of the unchanging faithfulness of our Strong Redeemer we can sing his glorious triumph over all enemies even though in darkness and captivity ourselves; but we can never sing this lovely song to amuse or gratify our wicked captors.

If this letter should bring a little comfort to any "one who is constantly going astray," my labor is richly rewarded, for I know such are my brethren.

WM. L. BEEBE.

COVINGTON, Ga., Feb. 13, 1871.

NEW BALTIMORE, Va., Feb. 13, 1871.

DEAR FATHER BEEBE:—To day is our regular day for preaching at Broad Run, but as I am deprived of the privilege of attending with my kindred in Christ, I will, with your permission, pen a few thoughts for their perusal. I have for sometime desired to conform to the example of those who feared the Lord and spake often one to another. Although I feel incompetent to say much that will be worth their attention, there is nothing that I so much enjoy as meeting and conversing with the saints of the Most High, on the things of his Kingdom, and to listen to the pro-

clamation of the gospel by one who does not shun to declare the whole counsel of God, and such an one we have in the person of our beloved pastor, Eld. J. L. Purington. What a source of consolation it is to realize Christ as our all, to rejoice in him, and have no confidence in the flesh, and although we feel that in ourselves we are vile, yet by his knowledge we are justified. "He shall see of the travail of his soul and shall be satisfied," and "By his knowledge shall my righteous servant justify many for he shall bear their iniquities." There is no love so great as his; and should we not rejoice that we are counted worthy to suffer affliction for his sake, and pray for grace that we may endure all trials on earth with patience and submission? It is but a little while we are to remain here; and when we shall go hence we shall see even as we are seen, and know as we are known, and enjoy the place prepared for us above. There is nothing that can possibly separate us from the love of God which is in Christ Jesus. Whatever we may have to endure, "We know that all things work together for good to them who are in Christ Jesus, to them who are the called according to his purpose." Dear kindred in Christ, is it not a great comfort to sit at his feet and feel that we are the very least of all? And when all murmuring thoughts are subdued by a sense of his great love to us? Then we can say with the poet.

"Wait O my soul, thy Maker's will,
Tumultuous passions, all be still,
Nor let a murmuring thought arise,
His ways are just, his counsels wise."

He says, "As the heavens are higher than the earth, so are my thoughts, higher than your thoughts, and my ways higher than your ways." How pleasant it is to contemplate the glorious beauty of the Sun of Rightousnes, and by the eye of faith behold him as our Mediator, and feel assured that nothing can separate us from his love; for what he has promised he will surely perform; and that without asking any help from man. I know that if I am one of his redeemed I shall one day behold him seated in his throne, and it will not be for any merit of my own: for in me, that is, in my flesh there dwelleth no good thing. I am, in myself, full of bruises and wounds, and putrifying sores, from the sole of my foot even to my head, and cannot think a good thought nor perform a good work, only as He is pleased to work in me to will and to do of his good pleasure. I often feel to say with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

"When troubles roll in thick and fast,
Ah, then my faith gives way;
Sometimes I think I cannot stand,
No, not another day."

But God is merciful, and does not leave me to despair. Though I am often filled with doubts and fears as

to my second birth, yet, one thing I know, "Whereas I was once blind, now I see." The scriptures have to my mind a very different import from what they once had, and when I read them, I can sometimes apply some of the precious promises to my own case. Dear kindred, although many of you are strangers to me in the flesh, I am thankful that we have a medium through which I can hear of your welfare, and to those who enrich the columns of our valuable paper with their communications, I say, Write often; for there are many of the dear ones who have no other preaching except what they get in reading their bible and the "Signs," and I know it must be a great pleasure to such, for we who hear the gospel preached every month, would not like to be deprived of them. What they contain often affords me much comfort when I can derive no pleasure from anything else.

Dear father Beebe, dispose of this as your better judgment may dictate.

With love to all the saints scattered abroad in th's vale of sin and sorrow, I remain your sister in hope.

ANNIE FRANCIS.

NEAR DUMFRIES, Va., Feb. 8, 1871.

DEAR BROTHER BEEBE, and all the dear brethren and sisters:—I have been so much comforted and encouraged to-night in reading in the "Signs" the communications of the dear ones whom I trust I love in the Lord, that I feel an irresistible desire to cast in my mite. Feeble as my testimony may be it may afford a word of comfort to some one of the poor weak and trembling lambs of our Father's flock. I feel that He is so good and gracious, and his loving-kindness and tender mercy so great to us poor unworthy worms, that my heart rises in thankfulness to him for all his benefits, but most of all for the gift of his dear Son. At times I am almost overwhelmed at the thought, and I know I cannot praise him as I desire to—

"But when I see thee as thou art,
I hope to praise thee as I ought."

It was on my mind to-night, when I took up my pen, to try if God would give me liberty, to tell of the reason of the hope that is in me. But I am a poor writer, and a very poor sinner; for when I would do good evil is present with me; and perhaps what I have to say had better be left unsaid.

It was in the spring of 1856. on a Sunday morning I was singing my babe to sleep, I was singing that good old hymn, "Show pity Lord! O Lord, forgive," &c. the thought occurred to me, that the words were meant for me; and I sung it again, and got the book and read it over carefully, and with tears. I saw myself a sinner, and my crimes, seemed to be very great. Every word seemed to condemn me. I cried earnestly,

"O wash my soul from every sin,
And make my guilty conscience clean;"

Yet save a trembling sinner, Lord, was my prayer. But after a time my trouble, and deep impressions were

off in some degree; and I wondered why I had felt as I had. I had frequent opportunity to hear preaching of different denominations, and earnestly desired that something might be said at those meetings to arouse me, and soften my hard and stoney heart.

"O turn and look upon me, Lord,
And break this heart of stone."

was my strong desire. I continued for years in this way, knowing that I was a sinner, and yet feeling no sorrow and grief on account of it. At least, not that deep heartfelt sorrow that I ought to feel. But a few weeks, or perhaps months before Eld. J. L. Purington's visit to Virginia, one year ago last June. A deep sense of my vileness grew upon me, and I made many inward resolves to do better, but they all failed, I felt that God would be perfectly just if he cast me off forever, and I wondered that he allowed me even to exist on the earth. One morning I arose early having been unusually wretched and miserable, and walked in the yard awhile, and then went about my morning duties, with the cry in my heart, God be merciful to me, when the words were presented to me, "I know that my Redeemer liveth," and I hope I saw Jesus as my Savior, as the way, the truth and the life. A trembling and glad feeling came over me, and a peaceful rest possessed my soul. And, "We know that we have passed from death unto life because we love the brethren," was continually in my mind. I thought of the members of the Quantico church, O how I loved them. And when Elder Purington preached there, which was at about that time, they looked to me so pleasant and happy, I felt a desire to be with them if I were only worthy. His text at that time was, "Come unto me all ye, that are weary and heavy laden, and I will give you rest." It was very comforting indeed. He described my feelings much better than I could. But it was not long before I began to fear that what I had experienced, was only in my imagination, or had only learned it mentally, and not by the teaching of the Spirit. Sometimes I had a glimpse of joy and peace, and then again all would be dark and gloomy, until the fourth day of August 1870, when my husband, who had had a hope for some years, went forward, and I was also enabled to tell the church what I hope the Lord had done for me. We were received and baptized by our much loved brother J. L. Purington, deeply sensible of our own unworthiness, but knowing that the blood of Christ cleanseth from all sin. This one thing I know, It is all, all of God's grace and mercy, for I am nothing, and less than nothing.

We are blessed in having Eld. Purington for our pastor, and also in additions made to the church of such as shall be saved. Dear brother Beebe, in looking over this, there seems to be so many imperfections in it, perhaps you had better throw it aside. Yours, affectionately,

MARTHA CHAPMAN.

BRICK STORE, Ga., Jan. 29, 1871.

ELDER G. BEEBE:—By private letter, Erastus J. Wall, of Michigan, has requested my views on 1 Cor. xv. 41, which reads, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

The above text is only a link in the chain of argument that the apostle uses in nearly the whole chapter, upon the subject of the resurrection. There were various and conflicting views there entertained upon that sublime subject, and there are yet. This fact, together with my general incapacity and present peculiarly barren state of mind, causes me to enter upon the investigation of the above subject with no little embarrassment. Though the church of Corinth was constituted by Paul, and for a season enjoyed his ministrations, and received gladly his doctrine and ordinances, as he received them from Christ Jesus, yet after his departure they became involved in divisions amongst themselves, and fell into gross errors in principle and practice. His first epistle to them was intended to reclaim them and bring them back to the teachings of the Spirit. Though he had preached to them the doctrine of the resurrection, and though they had believed in it and rejoiced, yet some of them now disputed it; for he says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Others of them, perhaps, were not so bold as to deny the resurrection altogether, in so many words, yet they were cavilers, and wished to make confusion, and entangle those that did believe it, by asking questions prompted by carnal reason, and wished answers that their natural senses could comprehend. They said, "How are the dead raised up? and with what body do they come?" Paul proves the doctrine of the resurrection so plainly by the scriptures, that no one could believe the one without believing the other. "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures." As though he had said, "You profess to believe the scriptures. The scriptures teach this doctrine: but supposing you still deny it, on that ground you will believe me, I saw him, so did Cephas, and the twelve; so did five hundred brethren at once, and the most of them are now living witnesses of that fact. If the doctrine of the resurrection is not true, then Christ is not risen, our preaching is vain, and your faith is vain, and we are found false witnesses of God. 'For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is

vain; ye are yet in your sins." Here not only is the resurrection of all the saints based upon the resurrection of Christ as the first fruits, but their salvation is also dependent upon the same basis. And since nothing is more firmly and certainly fixed, the saints may well rejoice in their certain and triumphant salvation and resurrection. Christ is himself the resurrection and the life. He had power to lay down his life, and power to take it up again. If the grave could have held him, it would have held all the saints. If he had not gloriously triumphed over death, it would hold in its strong grasp all the saints, and it would be true that the dead were perished, even those who were fallen asleep in Christ. But the apostle not only establishes the resurrection, and shows its glorious results, all calculated to buoy up and strengthen the poor, weary, halting, doubting pilgrim, through this vale of sin and sorrow, but he argues negatively, and shows our condition if there were no resurrection. If in this life only we have hope in Christ, we are of all men most miserable. We are dead to sins, and cannot live any longer therein. We are the filth and off-scouring of all things; here we have no abiding city, but are strangers and sojourners, as all our fathers were; without are fightings, within are fears; we long to be free from this vain world of sin and sorrow; we look to the grave as a peaceful, quiet resting place; we look beyond it and contemplate the joy and rapture of our resurrected state, and hope on; but take away that hope, and we are miserable indeed; there is no delivery from the body of this death. Every enemy that the child of God has shall be destroyed, it matters not how numerous and powerful they are, even death itself, so that there shall be no more death; but this is brought to pass by the resurrection of Christ.

Paul reasons with his brethren about natural things which they could in a measure understand, as the sowing of grain and its germination, the different kinds of flesh, of celestial and terrestrial bodies, of the different glories, showing the diversity and infinite power of God in making all things to his praise and glory. His hands made and fashioned the grain of wheat, small as it is. The same almighty hand fills the firmament in the day with its luminary, giving heat and light to all in every land. But that same luminary by its brightness, so necessary to life, hides the myriads of twinkling stars, and even planets, worlds in themselves, are not seen in the day. But that luminary, guided by the finger of God, runs his course, hides his face, and the heavens seem to present no object. Soon the stars and planets appear in their glory. Their glory is not the same as that

of the sun or moon; it is peculiar to them; but they have a glory notwithstanding. Even one star differs from another star in glory. One star is of greater magnitude than another. Some stars are named in scripture especially, while thousands are not. We have our morning and evening stars, and with us they differ in glory from other stars: still they are but stars, and cannot be as glorious as the sun or moon. In point of glory the moon is next the sun. Though glorious, all her light is derived from the sun. The same God that formed man, proud man, formed all flesh, even the most inferior. The heavens show his handiwork; the earth is full of his power. This the Corinthians could see and understand; and Paul appears to bring these facts before their eyes to convince them that God could as easily raise the dead and give them a body as it pleased him, as to perform any other work. True, no natural man ever did or can comprehend the subject of the resurrection, for it is only known by revelation. When Christ is revealed, the resurrection is also. Now can the saints in this time state, while they only know in part, and see through a glass darkly, fully comprehend the glory that shall be revealed in them? They shall be like him. That surely is enough to satisfy the most enlarged desire. They shall all be raised incorruptible, in glory, in power, in Spirit. When all this is accomplished, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Sin has brought death and misery; the resurrection through Jesus Christ brings life and immortality.

The glory of the sun far exceeds any star, and doubtless the glory of our resurrection into life will as far exceed our glory in our time state. But it may seem strange to some that the apostle was so lengthy in establishing a point upon which almost all professors now agree; because few now dispute either his premises or his deductions. Yet those who deny the covenant of redemption, deny the resurrection; for it was through the blood of the everlasting covenant that the God of peace brought again from the dead our Lord Jesus. Those who believe that salvation is conditional, must believe that the resurrection is also conditional, for the latter results from the former. Those who in effect dispute that Jesus has fully redeemed his people from all sin, deny the resurrection; for if sin reigns after death, the saints cannot be raised incorruptible.

Many think that the expression, "For one star differeth from another star in glory," means that those who have converted a great many sinners, been the best Sunday School teach-

ers, preached the most sermons, and done the most for the Lord, are to have the highest seats in heaven. But on that principle, works, none would have any seat in heaven, high or low; because works end in death with the creature, while the resurrection can only take place after death, and that by the power of God. The great desire of the child of God is to be where Jesus is, and to be like him, to ascribe glory, might, power and dominion to him that died for his sins, and rose and conquered too.

If we abide by the teaching of the scriptures, grounded by its spirit, there need be no vain questionings as to whether we shall recognize each other, where we shall be, nor what is to be our employment.

I can only say to my friendly enquirer that I have written at his request, was dark and shut up when I commenced, and am so yet; and often seriously fear that I am a stranger to the power of the resurrection. If there is one word or sentence in this comforting to my friend, or any of the household of faith, God be praised. I know I have not done the subject justice. Use your discretion, dear aged, faithful editor, in publishing or not. If it is published, I shall take it kindly for you or any of the brethren to correct any errors you may see in it.

Unworthily your brother,

WM. S. MONTGOMERY.

CADIZ, Trigg Co., Ky.

DEAR BROTHER BEEBE:—I acknowledge that I am quite late in making my annual remittance, but circumstances over which I had no control have hindered me; therefore I ask your pardon. In the overruling providence of God we have been brought through another year; truly it has been an eventful one, but not in my opinion as eventful as the one we have just entered. Circumstances are daily developing themselves to show the fulfillment of divine writ, and that the man of sin, or Protestant Anti-christ, is urging forward his forces to the completion of all that the divine Revelator has predicted he shall; and while we look on with fear and alarm at the tremendous engines that he has brought to bear upon the true church of our Lord, for the purpose of her extinction, yet we have the blessed assurance from the Master that "he that shall endure unto the end, the same shall be saved."—Matt. xxiv. 13. This, with many other assurances of our divine Lord, ought to be sufficient for the dear family. The true church of Jesus Christ has ever been called on to endure persecution and affliction here in this world; for she was chosen in the furnace of affliction, and through centuries upon centuries have rolled, she still bears the same characteristics. Notwithstanding the boasted light and

knowledge that Protestant Anti-christ professes to possess in the present day, still her garments are dyed in the blood of the saints; for they have all had a common origin—they have all proceeded from the Mother of Harlots, and they all, more or less, bear her image; no matter what they profess, they hate the truth and despise them that hold it. We see this spirit manifested in the rise of the second beast, or in other words, Protestant Anti-christ, as set up by Luther and Calvin, and history proves them both to be the enemies of the Baptists; and the spirit possessed by them has been carried out by their followers even in our own country. In looking over the attempts to get up the "Protestant Ecumenical Council" in New York, I see the speeches of several New School Baptist D. D's., giving in their adhesion to this last trick of the second beast to fasten on our necks an abominable system which neither we nor our predecessors are willing to bear. What would have been thought of a people bearing the Baptist name, a hundred years ago, to stand identified with the different branches of Protestant Anti-christ? Does it not prove beyond a doubt that if they ever held to the ancient landmarks, they have long since forsaken them? I contend that the New School Baptists left the faith and order of the gospel, (in England) in the year 1792, under Ryland, Carey, Fuller, &c., when they adopted popular arminian sentiments, for the purpose of personal aggrandizement. This system was imported into the Baptist churches in this country some years after, and drew immense numbers after them; and now I find their leaders at the North, willing to stand identified with those who have ever since their organization been the enemies of the true church of God.

So, brother Beebe, this indeed promises to be a very eventful year. Divine prophecy is fulfilling every day, and the question, Will the true church of our Lord be swallowed up in this great vortex? Our enemies here say that it will, and in a few years the old order of Baptists will be reckoned with the things that were. This I know is not the first time they have made this prophecy. They have ever failed to carry it out, and I believe they ever will. Their forefathers tried to exterminate them by fire and sword, and the most awful persecution, (for at one time the churches of our Lord were literally drowned in blood) and still they live under the sovereign protection of their great Captain, who has vouchsafed their eternal deliverance. I believe thousands are now living that are unacquainted with the history of these people, who have ever held the truth. All they know of them they have had from their enemies, and they represent them as a

faction that went off from them a little over thirty years ago; and in all the so called church histories, their historians never once allude to the particular faith and doctrine as held by the true church of God. They class them with Protestant Anti-christ; whereas the true church never was identified with either of these beasts. I also am astonished at some of our own brethren in their views of a history of the church of God being published. During my visit to Indiana last fall, I was told of a brother who had visited them, from the North, that he did not believe that God ever intended the history of that people to be written. This seems somewhat singular to me. What, I ask, would we know of the progress of the church from the close of the canon year 98, had not God mercifully preserved its records from age to age, for the benefit of his people? I unhesitatingly believe that he has, and that the time is coming when all his people that are yet in Babylon, under the power of the second beast, will, under his mighty hand, be brought out from among them, and be made to rejoice in the truth as it is in Jesus.

I remain yours, I hope, in the love of the truth,

JOHN H. GAMMON.

CHIPPewa, Del., Feb. 12, 1871.

BROTHER BEEBE:—There was a point of gospel order introduced as a topic of conversation during our interview at the spring associations, in May and June last, which I propose now to consider in a communication for the "Signs." The point involved in the conversation referred to was, the propriety of church members connecting themselves or remaining connected with a church at a great distance, when there is a church, or churches, near at hand, of the same faith and fellowship. That this practice has extensively prevailed, that it has been countenanced and connived at, even by the largest and most influential churches, and by old and experienced ministers, will hardly be deemed sufficient to establish the correctness of it, in the absence of divine warrant. The cases where the question comes up may be divided into two, viz: when candidates first apply for admission, and when there occur removals. As instances are continually occurring of candidates going to a distance to apply, passing by one or more churches that are convenient, and which are at the same time in full fellowship, and recognized as sound and orderly by a regular correspondence; and as members frequently move from the bounds of the church to which they belong, and within reach of some other church, neglecting or refusing to take letters to said church, it certainly becomes us to inquire whether such proceeding is gospel order, and if it is not, that it should be so un-

derstood. There may be various arguments, or excuses, in different cases. Two or three occur to me now. There are some small, weak churches, where things are in a somewhat disorderly or dilapidated condition, and we are unwilling to commit our gospel standing into their hands. Another is, the attachment formed and felt for the *mother's home*, and the ties incident to the place of nativity. These are probably the most weighty and important, and in a majority of cases the only ones involved. Still there may be partialities, or prejudices, that are entirely fleshly, and admit of no excuse, but which nevertheless have their influence in the matter.

The partialities and preferences between Paul and Apollos and Cephas, or the gospel ministers who have succeeded them, may possibly have survived the apostles' day. I do not know why there should not be the same preference between churches, as there is undoubtedly the same difference between them. Every body of course prefers the best preacher to the more commonplace one; and if we do not all prefer the same ones, we all have our preferences; so it will not do to institute any objections to this.

I must plead guilty to the same preference among gospel churches. But while we have these preferences, whether they should influence our conduct towards acknowledged gospel ministers and gospel churches, is another thing. In order that I may be fully understood, let me say that the case considered is this: An Old School Baptist brother, or sister, residing in the immediate vicinity of some one of the churches, claiming the privilege of a seat with them in their worship, and at their communions, stands connected with some church at a great distance. It is immaterial as to the main question whether this person has moved here without bringing a letter, or whether he or she has gone this distance to apply. In the former case there is perhaps more show of excuse than the latter. Whatever obstacles may present themselves in any case, it would seem that a church with which we could commune ought to be a church to which we could belong. If our gospel standing were liable to be damaged in the one case, why not in the other?

In regard to some fragments of churches, scattered about the country, having not much more than a nominal existence, I wrote you a communication about seven years ago, considering, or rather questioning, the propriety of continuing to recognize them; and thus imposing upon ourselves the responsibility of their acts, and of our own conduct toward them, in regard to that respect to which gospel churches are entitled. I have carefully reviewed that article to-day and I have noth-

ing to either add or retract. It may be seen in March 1st "Signs," 1864. If there are churches that are not worthy of recognition at the hands of individuals, it would seem to follow that such churches were unworthy of recognition by the brethren at large. If such an objection be raised, should not the brethren consider it? And if the grounds of objection be substantiated, let it be so declared; and then the proper course for all to pursue would be apparent. But suppose the one church is rich and the other poor,—the one has many members and the other few,—the one has preaching statedly and the other but occasionally,—the one a large congregation and the other a small one; circumstances generally prosperous on the one hand, and adverse on the other; any of these things, or all combined; let the case be as strong as we can make it; still are not all and every of these circumstances just so many weighty reasons why I should unite with them instead of standing aloof?

Our natural love of ease, of quiet, and comfort, and the disposition quite general among men to shrink from heavy responsibilities, may draw us unawares into a position which presents many temptations. That a church is a New Testament institution the readers of the "Signs" will not dispute. The obligations upon all believers to unite in church organization, and walk in and maintain the order and ordinances of the house of God, would seem to follow. It is at least sufficiently clear for our present purpose. The many obligations that members take upon themselves in uniting with a church, are nearly or quite all avoided by being connected with some church at a great distance. Among them may be mentioned, attendance upon the appointments of the church, particularly, business meetings. It is the undoubted duty of members to share the burdens, whatever they may be. It is not alone the fact of contributing to the support of the gospel ministry, or to the poor and needy among the members, but the responsibility devolving upon somebody to see that all such things are properly attended to. No church organization can be maintained without considerable expense, and it is not to be supposed that one can be long maintained without encountering difficulties, and coming in collision with impostors. The responsibilities resting upon gospel churches are of the greatest and most solemn character. They embrace the maintenance of gospel discipline, and of a sound gospel ministry. But if I am one hundred miles or more away, I am not expected at church meetings. I am hardly expected at any meetings. So far from being expected to contribute, I live in almost total ignorance of the church's wants. I am now a privileged char-

acter. I can go to one church, or the other, or any church, and attend their solemn feasts, share their joys, mingle in their love and fellowship, but I am out from all their responsibilities. If any thing occurs that I disapprove, I can stay away. If serious difficulties or embarrassments are encountered, they will have to get along the best way they can. I am out of the trouble. In all possible candor and sincerity, let me inquire, brethren, Does this look like gospel order? Is there not something wrong about it? It may be said that we have got along so a good while, and better allow this course still to be pursued, than to agitate the subject, and possibly produce some confusion. I will answer, that I love and enjoy quiet as well as any body, but we may as well all know what good order is, if we can. Suppose a difficulty occurs between one or more of the members of any church and member of a distant church living in the vicinity, you will at once perceive the embarrassments the church must labor under. One of the parties is measurably out of reach. Or, supposing reports to get out, affecting the character or standing of the member alluded to, who shall tell what is the duty of the church in the case, more than to protect herself from imposition? Can she cite him, or her, to attend church meeting to answer? Is she as a church in duty bound to watch over a member in that position? Has she any claims upon such, as she has upon her own members?

I have only yet treated the subject in reference to those who acted, and were disposed to act honestly. The opportunity afforded, in such loose irregular discipline, for dishonest persons to avoid and escape church dealing, and continue to impose on the churches, is too apparent to require argument.

I was at a church meeting many years ago, and among the very first that I ever attended, when one of the older members suggested to the meeting for consideration, "Whether, when members move out of the bounds of this church, and within the bounds of another, we should not require them to take letters to said church." This has remained a question with me ever since, and I think it would be well for us to find an answer to it. Does it not argue a want of confidence, or a lack of fellowship? How much better, if we live near enough to any church to be of service to her, to unite at once with her, and strengthen the things that remain, sharing every burden, sympathizing in every trial; and so much the more if she is weak and in need of assistance. There may have been some propriety in our suffering thus far, but we are now talking about what is right. In former times it was a common thing for members to take letters of dismis-

sion, put them in their pocket, and keep them there. This unchurching one's self very few would approve now. Moving, without taking letters at all, may be less objectionable. But if brethren will give the subject that investigation which its importance demands, I think they will arrive at the conclusion that I have, viz., that our discipline in this respect is somewhat defective, and not worthy the exalted character of gospel churches. We are called to work *in the vineyard*, rather than to idle in the market places.

It is time that judgment begin at the house of God: but if it first begin at us, and if it be so important that we occupy a place in the church, and discharge faithfully the obligations of church relationship, what shall be said of believers who neglect to make any profession at all? I will now submit what I have written, saying in conclusion that I had no allusion to any particular persons or to any single case.

Yours to serve, as ever,

E. RITTENHOUSE.

CHESTERFIELD Co., Va., Feb. 13, 1871.

DEAR BROTHER BEEBE:—Having been favored for many years with the privilege of reading the experiences and correspondence of so many dear brethren and sisters, in the "Signs of the Times," and as I am confined by sickness, and may not be spared much longer, I propose to submit to your ripper judgment the following account of the work of grace, as I trust on a poor sinner's heart.

I was born in the county of Henrico, Virginia, Dec. 8, 1805, lost my father, at the age of four years, and my mother at the age of fifteen years. I was very sickly all my childhood, and could consequently get no education. When I was about seven or eight years old, I had very serious impressions about my not being prepared to die. I would try to fast and pray; but these all wore off, leaving only occasional fears of death. At the age of eighteen I was visited by a still deeper impression on the subject of religion, and would read the New Testament, as well as I could, and for a time thought I was doing very well. I became a pharisee, and concluded there were very few who were better than I. Here I settled down on the doctrine of election, while I had no evidence of the pardon of my sins. But this proved a poor resting place, for I had often fears within. Yet being a good pharisee, I could make all societies quite agreeable—could take a part in singing at meetings, and was fond to hear members of churches talk of their hopes and fears, and tell their experiences to one another.

In March, 1828, on the twentieth of the month, I married a Baptist lady, who, like many others, thought that I was a christian; but in the

spring of 1831, when coldness and indifference seemed to becloud the churches, it pleased the Lord to take off my mantle of self righteousness, and to show me my utterly lost condition. I was then more fully impressed that God had an elect people, and it became my chief desire to know whether I was one of them. I felt guilty and justly condemned on account of my sins, and on account of my having deceived myself and so many others with my pharisaic garb. On taking this view of myself, darkness covered my mind, and I felt like I should lose my senses. It seemed to me that such awful temptations followed me day after day, that when I was away from the house I feared to return to it lest I should do violence to some of my family. I was afraid to have any thing to do with man, or with beast. I trust however that the Lord, after that, instructed me to see that it was my duty to serve him, for his mercy in sparing my sinful life. I cannot say that I was then tormented with the fear of hell, as I had been before, but my grief was that although all my days should have been spent in his service, yet I had spent none of them in his service. But still it seemed to me that I could not cease from my own works; could not give up the cry of Lord, *help me*, and the inflicting of punishment on my own flesh. But it was not long before I was cut off from my own works, and made to cry, Lord, *save me*. One day as I was ploughing alone, and feeling to be under great condemnation, I saw plainly that it would be altogether the mercy of God if I was ever saved; but it seemed doubtful in my mind whether I was perfectly resigned to be saved in the Lord's way. Just at this time my mind seemed to be taken away from my body, and there was presented to my view the pathway of a christian, wherein lay many difficulties, many hills and vales, many rough and miry places, many gins and snares, so that my mind seemed to despond because of these difficulties. But having noticed that all the tracks in the pathway went forward, and none backward, I was somewhat encouraged. Soon after this I found myself at the edge of a broad river, in the length and over the centre of which there appeared to be a curtain drawn. The surface of this river appeared to be very calm and smooth; and while wondering how a christian could cross it, the curtain seemed suddenly raised just enough for me to have a glimpse of a personage standing on the other side of it; whereupon my mind seemed to alight again at my plough, and just as I began to review the scenes that had just passed in my mind, this scripture came forcibly to me, "Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down, why cumbereth it the

ground?"—Luke xiii. 7. I then thought of my past pretensions to religion, and that I had no friend to plead that it might stand one year longer. For eight days from this time it really seemed to me that I was suffering the tortures of hell. This was some time in July. There were many who seemed to be concerned about their condition as sinners against God. The church was aroused, and they had frequent night meetings. But poor me, mine seemed a hopeless case; for I had no tear to shed, no heart to pray, and but this one desire left, that if I was sent to hell I might be prepared to serve God there! To my mind heaven or earth was too good a place for me. I went to meeting one night, (it was at a private house) the house was crowded with people. I could get no seat except in the centre of the room. Here I soon found that I was a pest to those who sat near me. It was here I could see a dark pit beneath me, over which I was hanging, as it were, by a small thread. How can one describe the awful condition of a lost sinner? But, God be thanked, this awful pit was shut up when I again became sensible of what was passing around me. I then felt a desire to be alone, and just as I rose from my seat to retire, the congregation were singing these words,

"Lo onward I move to a city above;
None guesses how wondrous my journey
will prove."

When wonderful indeed to tell, my burden was gone, and my soul was filled with love to God and his people, especially to the old preachers, Elders Good and Forse. This amazing love was so great that my natural strength could not support it; but after remaining for about three hours without speaking to any one, I got to my horse and went home. There I seated myself on the style for a time, enjoying the stream of God's love descending into my very soul, and for four days I neither cared to eat nor to speak to any one at all. But since those golden days I can only say,

"Through many dangers, toils and snares,
I have already come;
'Twas grace that brought me safe thus far,
And grace shall lead me home."

Brother Beebe, if you think the preceding account of my travels is worth publishing, give it a place in the "Signs." If you think otherwise, throw it into your scrap box; but believe me your affectionate brother in Christ Jesus,

JOSEPH G. WOODFIN.

[The foregoing account of the Lord's dealings with our brother, will be read with interest by those who have known him a steadfast and faithful minister of Christ for more than thirty years. His lot has been cast near Richmond, Va., which has been a hot bed of New Schoolism; but our dear brother has stood firmly at his post, when isolated and alone in the ministry, with but a very small band of dear brethren to stand by him, and feed on his ministry. Ed.]

LEBANON, Ohio, Feb. 20, 1871.

BROTHER BEEBE:—I am pleased to witness the kind spirit which characterizes the many precious contributions which reach me through the "Signs of the Times." And I feel to "thank God and take courage," in view of the unanimity existing among the Old School Baptists of the United States at the present time. It is true there seems to be some disparity on some points, but yet I am made to believe that it is more in the form of expression that brethren differ, than in the doctrine which they believe. Holding this view of the case, I realize that it is very important that the brethren who write for the public, and those who exercise a gift in preaching orally, should study to clothe their views in the language of the bible. In that precious record we have the doctrine of God our Savior in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual. And I may truly say that the saints live by every word that proceedeth out of the mouth of God. If therefore all the servants of Christ speak according to this word, the effect of their ministry will be to feed (not divide) the church of God which he has purchased with his own blood. A calm and courteous investigation of each others views, keeping in view the foregoing rule, that is, viewing and measuring the ideas of each other by the word of God, will surely be attended with good results, and instead of gendering strife and alienation, such a course will certainly bring them nearer together. I hope that you nor any of the dear saints will attribute to me no other than a pure design for mutual good, in the purpose which I have in this communication of testing some things by the word of God, which appear in the Feb. 1st No. of the "Signs," over the signature of brother T. P. Dudley. Brother Dudley expresses the wish or anxiety that brethren would test what he has written by the word of God. In this he has manifested the true honest desire of keeping within the record, and abiding the decision of the infallible rule. In this he is certainly right, and will, I trust, take kindly in me the disposition to gratify this wish, so far as I may be able. The first declaration I note is the following language: "I conclude that the old man is an entire old man, composed of soul, body and spirit, and bears the image and likeness of his natural father." Brother Dudley, will you be so kind as to tell us why you conclude thus? Does God say so in his word? Did you ever read in the word of God of an old man (the old man) having a soul in the likeness of his natural father? If you did, please give me the reference where I may find it. If you cannot, my brother, you are certainly out of the record, and the rule we have agreed to measure by, even

the word of God, marks rejected the conclusions of men, if God has not said it. Has the word of God said any thing like it, or used in any place language bearing any resemblance, in form or matter, to the expression, "The old man is an entire old man, in soul and spirit?" If there be any thing in all the word of God associating the idea of soul and spirit as component parts of the old man, I want the quotation. Let us try the rule to the old man, and if possible see what he is. Rom. vi. 6, "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. 12th verse, "Let not sin therefore reign in your *mortal body*, that ye should obey it in the lusts thereof." Here we have our old man *crucified*, that the *body of sin* might be destroyed, and we have our *mortal body*, that in which sin reigns. Not one word in all this about the component parts of the old man being soul and spirit. No; just the body of sin, and sin reigning in the mortal body. See Col. ii. 11, "In whom also ye are circumcised with the circumcision made without hands, in putting off the *body of the sins of the flesh*, by the circumcision of Christ." See also the exhortation in the third chapter, closing at the ninth verse, as follows: "Seeing that ye have put off the old man with his deeds." In Rom. vii. 23 we read, "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 [or body of sin, or sin reigning in my mortal body,] which is in my *members*. O wretched man that I am! who shall deliver me from the *body of this death*?" We see that sin is spoken of as a body, and death also as a body, and that both (for I conclude the one is of the other) reign in our mortal body, or in our members. Read now the eighth chapter and tenth verse. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." I certainly need search no farther to find what the old man is. The record shows it to be the body of sin reigning in our mortal bodies. But to add one more proof to the list I will call up the hope which Paul had of deliverance final. Verse thirteen, same chapter, "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. Brother, if there is a mortal soul and spirit, component parts of the old man, and the body is the other component part, what will become of the soul and spirit? For surely the soul and spirit have no promise in the word of God of a resurrection with the body. Verse twenty-three, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the

redemption of our *body*." Now, as the old man is the body of sin reigning in our mortal bodies, bringing forth all those fruits enumerated by Paul, Col. iii., "Fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry; anger, wrath, malice, blasphemy, filthy communications," &c. I can see a cause for warfare between this and the new man; a warfare that will never cease until the mortal body dies. I can see how it was that Paul would not be unclothed, but clothed upon, that mortality might be swallowed up of life. I gave my views in a former number as to the soul and spirit. I shall not pursue that point farther now.

The second expression which I note in brother Dudley's communication is in the following words: "It is quite as irrational to suppose that Adam could produce, or contribute to produce of a spiritual substance, as to suppose that men will gather a crop of tobacco from corn planted in the spring of the year, or that a buckeye planted will produce an oak or apple tree." Now my objection is founded on the conclusion drawn from this figure, to wit, that the Adam cannot be made spiritual. Now, my brother, if you do not mean this, correct me. A buckeye tree can be nothing else but a buckeye tree, and its seed will produce nothing else, though it fall into the ground and die, if it were possible, a thousand times. This is natural, and I may say understood by science. But we learn from the record that there is a change awaiting our Adamic bodies that science does not comprehend. 1 Cor. xv. 51, "Behold I shew you a *mystery*; we shall not all sleep, but we shall all be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality." If therefore a change so glorious awaits these bodies, even the redemption of the purchased possession, may we not rejoice that an earnest of this is given unto us, which is the Holy Spirit of promise, by which we have been quickened and raised up from death, which shall also quicken our mortal bodies. Does brother Dudley design to call this putting the germ of a pumpkin seed into a grain of corn? If so, then the record says, This mortal shall put on immortality, and we believe it because God hath said it.

In conclusion I will say that to my mind the great trouble arising from the views of brother Dudley is, in assuming that the chosen people of God from among men are in soul, body and spirit the *old man*, fighting against God while they live here on earth, and at the end of life dying, soul, body and spirit, and like a buckeye doomed to be nothing else but what they have been here, though they fall into the ground and come up again. I ask, Is this the record? Does the soul and spirit die with

this body? Man cannot answer the question. Let us go to Jesus, Matt. x. 28, "And fear not them which kill the body, but are not able to kill the soul." Acts vii. 59, "Saying, Lord Jesus, receive my spirit." I cite also the case of the rich man and Lazarus, Luke xvi. 19—31. Does not the record show that the soul and spirit do not die with the body? But again, are the soul and spirit in antagonism to the spirit of God? (I speak of the saints.) Psa. xlii. 1, 2, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Luke i. 46, 47, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior." Thus does the record show a unity to God in soul, and a panting desire for the living God, magnifying his name for the wondrous works which he hath performed toward Israel in fulfillment of his promise. The record reads right to me. Once more, John vi. 51, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." That which is fed by the body and blood of Jesus, to whom he is the bread of life, who doth magnify his name, and hath rejoiced in God our Savior, shall never die. Believest thou this? There is no antagonism here toward God, but a glorious rising up toward his holy throne. Hence the hope that our bodies will also be changed, and the warfare cease, and the full desire of the saints be consummated, in corruption being swallowed up of life.

Your brother in the gospel,

JOHN A. THOMPSON.

(Editorial remarks on page 70.)

NEW HOPE, Ky., Jan. 25, 1871.

DEAR BROTHER BEEBE:—As I know it to be a gratification as well as encouragement to the ministers of our Lord, for those to whom they preach or write to give some token of their approbation of what they have said, especially on subjects not commonly discussed, either by word or otherwise, I have therefore thought that perhaps it would do no harm for me, as ignorant as I am, to say something in reference to your remarks in the last number of the last volume of the "Signs." I have continued my subscription for the last five or six years, more on the ground of a hope that I would see something from the pens of those able writers in the paper, on the subject of the signs of the times, than any other; for it seems to me plainly manifest that we are now, and have been, in times and surrounded by circumstances that the world never saw, and that "the dreadful turmoil of nations and the rapid increase of religious fanaticism and delusion which is now sweeping like a pestilence over our guilt-stricken world, admonish us that the end of all things is at hand."

That, as the scriptures predicted, evil men and seducers should wax worse and wore, deceiving and being deceived. That the man of sin, the son of perdition, is now being revealed, even him whose coming is after the working of Satan. That the prophecies of the Old and New Testaments in regard to the last times are being radidly fulfilled. And hence it is that I am exceedingly glad to know that your mind has been called to these things, and I hope you will not stop at what you have said, lest you leave the minds of many of the children as did Paul in his first letter to the church at Thessalonica, on this very subject; but that you will write again, and comfort those that are troubled in mind in regard to the signs every where manifest. As Paul says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be admired in all them that believe, in that day. Who are those troublers to whom God will recompense tribulation? They are organizations, most assuredly, at that time, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire. Is it not now visible every where that the fires of confusion are destroying each and every organization, "Taking vengeance on them that know not God?" There is no organization now that knows God. The reason is, they are ruled by the man of sin, and they obey not the gospel of our Lord Jesus Christ; they are not now walking in the light of the gospel, even as they once did. They are to be punished with everlasting destruction, from what? "From the presence of the Lord, and from the glory of his power." At what time, or in what day? When he shall come (be revealed from heaven) to be admired in all them that believe, in that day.

Brother Beebe, I have thought that there was not a rational minded man this side of Asia, at least, whose mind was not more or less troubled, who is not looking for some terrible event. Is the heaven and being shaken? If so, no wonder men's hearts are failing for fear. Paul says, "Whose voice once shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing those thing that are shaken, as of things that are made; that those things which cannot be shaken may remain. Wherefore we receiv-

ing a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." This kingdom which cannot be moved is that which is in the hearts of all God's children, and while Christ is in you the hope of glory, this kingdom will stand. But as all other kingdoms and things upon the face of the earth are *made*, they are now coming to an end; and hence "The end of all things is at hand."

I remain as ever, yours truly,
JOS. E. SETTLER.

MT. GILEAD, Ky., March 6, 1871.

DEAR BROTHER BEEBE:—As it is a long time since I have appeared in the "Signs" as a contributor, I have concluded to write you a few lines, and I especially desire you to exercise your judgment in regard to publishing or suppressing it. I think it is not only your privilege but your duty to suppress whatever in your judgment should not be published. I desire to be governed at all times by that Spirit which is of God, by which we are led into all truth, and without which no man can read or hear understandingly. I long since have learned what poor dependent creatures we are. Nothing in ourselves, and compelled to look to Christ for all, and truly it is a great blessing to have such a friend to look to, and rely upon, in every emergency. I think I have derived great benefit from reading the "Signs," more especially the last five years; passages of scripture which had been dark and mysterious to me, have been expounded to my entire satisfaction; and points of doctrine also have been explained; and although I had believed and contended for them as bible truth, yet I could not see them in all their fullness and beauty until you, fathers, *masticated* them for me. I cannot think that even the church has yet arrived at a perfect understanding of all the heavenly truth pertaining to our holy religion; and although she has made great progress within the last century, I think she will continue to travel in the truth, in future as she has in the past, still going on to perfection. And those brethren who have been peculiarly blest with the spirit of investigation, need not feel discouraged on account of opposition, for they may rest assured that truth in all ages has had its opposers, and "truth crushed to earth will rise again." Let me ask, Is it a new thing under the sun for the church to progress in the knowledge and understanding of the truth? I think not. Take, for example, the apostles, in regard to the Gentiles receiving the gospel. It was new to them, at first, and they contended with Peter about going to the uncircumcision, and eating with them. But when it was explained by him to

them, he said, "And what was I to withstand God?" Then they held their peace. It is right to allow brethren to object to our views, when their objections are presented in a christian spirit, and they try to show by the scriptures that our views are wrong. But brethren should be exceedingly careful not to misrepresent the views of brethren with whom they differ. If our brethren's views are not well understood, it were better to say nothing about them than to make a wrong impression. I cannot think any Baptists who possess the Spirit of Christ would knowingly injure a brother. O how brethren should try to cultivate brotherly love and christian fellowship. Well might Moses say to the two contending Hebrews, "Sirs, ye are brethren." It is much better to suffer wrong than to do wrong, and far better to suffer for well doing than for evil. I have sometimes thought you, brother Beebe, have your share of persecution to encounter; but God has abundantly blest you with the spirit to rejoice in being accounted worthy to suffer reproach for his sake. You may rest assured that when your warfare in the flesh shall be ended, you shall receive a crown of righteousness which God, the righteous Judge, shall give you at that day; and not to you only, but also to all them that love his appearing. Then, my dear brother, all our trials will be over; we shall then suffer no more sickness, pain or death, but dwell in the immediate presence of our ascended Redeemer, and hail him as the King of kings, and crown him Lord of all. Then shall we all see even as we are seen, and know as we are known, and clothed in the robe of spotless righteousness, be brought unto the King in raiment of fine needlework, and join with all the ransomed church of God and sing the song which none can ever sing but they who are redeemed unto God out of every kindred of mankind.

As ever, your brother and companion in great tribulations,

J. H. WALLINGFORD.

P. S.—I have just learned that Elder Samuel Jones, of Sharpsburg, is dangerously sick with erysipelas.

J. H. W.

CARROLLTON, CARROLL Co. Miss., Feb. 1871.
BELOVED FATHER IN ISRAEL:—

I was presented by a beloved sister in Christ (Mary F. Willis) with your paper, last year, but the time will be out on the 15th of March, I do not feel willing to do without them while I have ability to get them, and they continue to publish the doctrine of salvation by free and sovereign grace, as they now do.

My esteemed and beloved father, though we are strangers in the flesh, and unworthy, poor and imperfect, and less than the least of all the children of the living God, as I feel, and often fear that I am not one of that "holy nation, and peculiar people."

But still, in my most desolate and distressing hours I find something in the words of my blessed Lord and Master to console me, when searching for a brighter evidence. And when I have felt that my way is hedged up, and there is no strength nor power in me, how often has my poor heart been made to rejoice in some, yea, I may say in all the promises: for when one is given to me, all of them are included. I then feel ashamed that I had been so foolish and fearful, and so distrustful of the goodness of the Lord which endureth continually, and his mercies which endures forever.

Last nigh I read your reply to E. V. White, and how my heart did rejoice that you so plainly vindicated the truth, and in such a way as to make the enemies of the cross see it if they have any desernment. I rejoice in reading the communications of your correspondents and I would gladly cast in my testimony with them; but fear that I might do wrong. As I have no opportunity to hear preaching, only what I read in the "Signs" I do great prize the "Signs" and I love them who give all the glory to the true and living God, in the salvation of poor lost sinners. I often feel my heart burning with love to the dear little ones, who are beloved of the Lord. I feel that love to them, which many waters cannot quench, nor floods drown. In reading your editorials and the communications I am drawn out in love to them as the beloved children of my God, and I am made to rejoice greatly that it is written. "We know that we have passed from death unto life; because we love the brethren." I desire an interest in your petitions at the throne of grace, for me and mine. I am your Sister in hope of eternal life, and your companion in tribulations,

THE LEAST OF ALL.

BRICK STORE, Ga., Feb. 9, 1871.

ELDER G. BEEBE:—Some time last August it was my privilege to be in company with Eld. Wm. M. Mitchell, of Ala. A short time before that, his article on "Infant Salvation" appeared in the "Signs," with which I was well pleased, as far as I understood it; but there was one part of a paragraph that I thought was incongruous with the main drift of his article. Being on the most intimate terms with him, I called his attention to that part of his article. He rather thought there was no error in the expressions, but said in substance, as I understood him, that when he went home he would re examine it, and if necessary I would hear from him. I supposed he meant privately. As I received no letter, the whole subject was dropped. I have just seen his article in the "Signs," explaining his position more fully, and especially the part to which I called his attention. I do most heartily endorse his views. The difficulty from the first was in my want of understanding.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1871.

REMARKS ON BROTHER THOMPSON'S LETTER ON PAGE 68.

Elder M. makes a sentence in his last which, in justice to myself as well as to him, needs an explanation from me. He says, "And though I confess the truth, as brother M. indicated, that I cannot write with the force and clearness of brother Patman and brother Purington, I hope my beloved brethren will be kind to correct my errors and bear with my infirmities." In using the words which I have italicized above, I was simply enjoying a pleasantry, and I supposed that Elder M. so understood me at the time. Much as I admire the Elders named above, (and I owe them an apology for using their names in that way) none is dearer to me than Elder M., and I could not intentionally wound him, either by making him or his style appear less than others. Common politeness, if no higher motive prompted, would have restrained me in his presence. I do not justify myself in jesting, because an apostle says it is not convenient.

I have no wish to set in judgment on the errors or shortcomings of my brethren, (for I am still in the flesh) for surely none of them have so many as I. The object of this article is not to controvert or condemn any thing said by Elder M., but to set myself right by confessing my fault, though unintentionally committed. I hope we shall hear often from our dear afflicted Elder, and I have no doubt this is the sincere wish of every reader of the "Signs."

Hoping that Elder M., for whom I have the kindest christian regards, will accept my apology, I am unworthily,

WM. S. MONTGOMERY.

Marriages.

Jan. 18—By Eld. P. Hartwell, at his residence, Mr. Abraham Quick, and Mrs. Harriet Quick, both of East Amwell.

Jan. 28—By the same, at his residence, Mr. Job Wykoff, and Miss Ella H. Chamberlin, both of East Amwell.

Feb. 9—By the same, at the residence of the bride's father, Mr. Wm. Halsey, of Southampton, L. I., and Miss Augusta Terry, daughter of Thomas Terry, of Farmingville, L. I.

Feb. 25—By the same, at his residence, Mr. Smith F. Servis, of Hopewell, and Miss Maggie Reed, of Lawrence.

Feb. 26—By the same, at his residence, Mr. Joseph M. Dalrymple, and Mrs. Sarah Lewis, both of East Amwell.

March 1—By the same, at his residence, Mr. Lewis L. Danbury, and Miss Rebecca Snook, both of East Amwell.

Jan. 18—At the house of the bride's father, in Fairfax Co., Va., by Eld. J. L. Purington, Mr. Amos A. Hutchinson, to Miss Nancy Cockrill, both of Fairfax Co.

Feb. 21—At the house of the bride's father, in Fauquier Co., Va., by the same, Mr. Richard R. Ashby, to Miss Sarah E. Morehead, both of Fauquier Co.

Feb. 15—At the house of the bride's father, in Broome, Schoharie Co., N. Y., by Eld. I. B. Whitecomb, Mr. Levi Alger, of Rensselaerville, to Miss Hattie Beaman, of the former place.

March 7—At the residence of the bride, in Hancock Co., Ohio, Mr. Conard Line, and Mrs. Eve S. Bishop.

March 1—At the house of the bride's brother, near Middletown, by Eld. Gilbert Beebe, Mr. Wm. Osborn, of Montrose, Pa., and Miss Catherine E. Kerby, daughter of the late Noah Kerby.

On the same day, by the same, at the residence of the bride's father, Dr. Thaddeus Mead, of Port Jervis, and Miss Elizabeth Hallock, daughter of Gabriel Hallock, of Mount Hope.

Although we object to a renewal of controversy on the subject of the Christian Warfare, we have no objection to a calm and brotherly discussion of that or of any other subject wherein the brethren labor to make themselves more clearly understood, in whatever their views have been misrepresented, and where the manifest tendency of all who write is to edification and the mutual comfort of all who are of the household of faith. But when the discussion of any subject on which there may be a difference of sentiment, assumes an unkind and unbrotherly appearance, or a strife for the mastery, we think it far better to close our columns against it.

It is our firm conviction that the principal trouble in the discussion of the christian warfare has arisen from a failure of the brethren who have taken part in the discussion to clearly understand each others views, and what has caused the greatest excitement has been, when those who have misapprehended the views of others have put unwarrantable constructions on what they have misapprehended, and labored seemingly to fix a charge of heresy on the opposite party.

With the exception perhaps of a very few aspiring persons who have betrayed a malignant design to misrepresent, distort and even falsely state the views of the brethren, we firmly believe that every experienced child of God is simply relating their own daily experience, and the conflict which they constantly feel between their own flesh and spirit, would perfectly harmonize with each other, and clearly understand each other. A time of trial to the saints of God who have an experience, if we have not mistaken the present signs of the times, is near at hand, that will force the brethren to recognize each other, and show a united and bold front in opposition to the powers of darkness. As the fiery furnace will purify the precious metals and burn up the dross, so will the day of trial which is evidently approaching tend to purge from the saints a sensorious feeling towards each other. The law of Christ, by which all christians should be governed, cannot be fulfilled by us if we fail to bear one another's burdens, or if the strong refuse or neglect to bear the infirmities of the weak. If any of our brethren are favored with clearer light upon any particular subject, or upon any passage of the scriptures, than others have received, they should undoubtedly let their light shine so as to give light to all who are in the house; but they should not be impatient if their

brethren are not at once prepared to see as clearly as they do. The inspired apostle found among the Hebrew brethren some that were not at the time able to bear many things concerning the priesthood, which were hard to be uttered, seeing that they were dull of hearing.—Heb. v. 11-14. He therefore bore with their dullness and incapacity, and fed them with milk, until they should attain to a more mature age, when by reason of use their senses should be exercised to discern both good and evil. Should we not profit by this apostolic example?

That a warfare exists in every heaven born child, is so fully known and so sensibly felt that no child of God will dispute it. But to search into the cause of the strife, and to be able to define what within them is the mind with which they serve the law of God, and to clearly discriminate between it and the flesh, with which they serve the law of sin, may be more than they can do, or more than should be exacted from them. And is it not enough, as a basis of fellowship, that they do feel and know that there are in them conflicting elements, causing them sometimes to groan being burdened, and to cry, "O wretched man that I am, who shall deliver me from the body of this death?"

The spirit of the letter of brother Thompson seems to be conciliatory, and in harmony with the frank and conciliatory spirit of the communication of brother Dudley, to which he refers, and in hope that such explanations may be elicited as shall lead to a more perfect understanding, we insert the letter, and leave brother Dudley to reply to the questions proposed by brother Thompson, as his mind may be led.

In these remarks we have purposely avoided anticipating brother Dudley's reply to the several questions, inasmuch as brother D. is of age, and can speak for himself. If the same questions were propounded to us, we would feel more freedom in responding to them; but we hold that none is so well qualified to tell what are brother Dudley's views, as brother Dudley himself, and we firmly believe that much mischief and mystification has already resulted from the attempts of some over much wise and confident expositors attempting to interpret his meaning.

One word farther. Brother Dudley has passed the years allotted unto man: more than half a century has God sustained him in the gospel ministry, through all the innovations, divisions and trials which have afflicted and disturbed the tranquility of the church of God, he has stood as an iron pillar and a brazen wall. His standing and talents have excited the envy of our common enemies; he has stood firmly in the front of the hottest conflicts with anti-christ, and has never to our knowledge or

belief turned his back to the enemy. Near relatives in the flesh, and those who were dear to him by ties of affinity and consanguinity, have been found among the cruel archers who have shot sorely at him; but neither the sacrifice of friends nor fear of foes has caused him to swerve from what he has honestly believed to be the truth as it is in Jesus. And now that he is ready to lay off his armour, and pass to that peaceful abode where no malignant dart can pierce or wound him, we wish to remind our brethren that he is justly entitled to that respect that the apostle commands to be shown to the aged in the church of God, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren,"—1 Tim. v. 1.

That brother Dudley is a man subject to like passions as we all are, is readily conceded, and of that fact no one is more deeply sensible than himself; and if we have not altogether failed to understand him, it is the consciousness of the depravity of his fleshly nature that has led him to express his views upon this very subject of the conflicting elements which are found in all the children of God while here in the flesh.

We do not mean to favor the idea that any error is less pernicious because held by a dear and venerable minister of Christ, but we do contend for the application of the apostolic injunction, that he be not rebuked, or reviled, but entreated as a father. And as brother Thompson has, in our judgment, conformed to this admonition, and addressed him as a father, we doubt not that in paternal love and tenderness he will respond to his enquiries.

Change of Residence.

I wish to say to the brethren corresponding with me upon the subject of the History of the Primitive Baptists, that I have removed from Cadiz, Trigg Co., Ky., to Patoka, Gibson Co., Ind., where I hope they will hereafter address me. I hope to have the book ready by the end of the current year.

JOHN H. GAMMON.

APOLOGETIC.

We have several Obituary notices on hand waiting for space for their insertion. We would gladly gratify the wishes of our brethren and friends; but in order to do so, they must make them much shorter, or allow us to abridge them, or wait until we can find room. Unless there be something very remarkable to note, all obituaries would be much more interesting and sure to be read, if restricted to a reasonable length, and still would embrace all necessary to be written, or profitable to be read; except, perhaps in some remarkable cases.

MONIES RECEIVED FOR
"THE EDITORIAL."

Henry Carlough, N Y, 5, Lawrence Van-
wart, N Y, 5, John T Clayton, Ky, 2 30, Sen-
eca Watts, Mo, 2 30, Abishai Vanmeter, Mo,
2 30, Jas Elder, Ill, 2 30.—Total \$19 20.

Subscription Receipts.

New York:—V E Baird 2, Mrs E Hawkins
2 60, Izadore Dumund 2 85, Mrs R Vail 2,
C W Keator 7, Lemuel Winchel 2, E L Up-
tegrove 2, H W Coones 1 50, David Hulse
1 50, S Kellogg 6, Alpheus Chapman
1.....\$30 45

Maine:—Isaac Curtis 4, George Lam-
bert 2..... 6 00

New Jersey:—Eld P Hartwell 40 50,
J M Bears 2..... 42 50

Pennsylvania:—Mrs Mary Jenkins
2, J M Search 2, Mrs M K Tompkins 2,
Mary Albro 2..... 8 00

Maryland:—J F Fox 2, Dr John
Thorne 16, Thos Holland 4, James A
Hanway 2, Jos G Darce 10..... 34 00

Virginia:—Nancy Johnson 1 50, Eld
J L Purington 4, Susan Chamblin
1 50, Eld J G Woodfin 2, Ariana G
Cock 2, Wm B Marshall 2 75, Wm
Hunter 2, J H Johnson 1 50..... 17 25

District Columbia:—Laura Webster. 2 00

North Carolina:—D B Batts 2, Jeff
Horner 1 50, Hartwell Alsbrook 1 50,
Eld C B Hassell 4..... 9 00

Arkansas:—Miss E A Morton 2, Sol-
omon Yeager 2, Mary P Cook 3 50..... 7 50

Louisiana:—Nelson A Craft..... 11 70

Mississippi:—E D Sinclair 10 50,
Terel Harris 2..... 12 50

Georgia:—Eld Wm L Beebe 1, Mrs
E Martin 2, R Hitchcock 3, R Anna
Phillips 2, S Timmerman 3..... 11 00

Tennessee:—T N Daniel 2, Bettie
M Thompson 2, I T Maxey 1 50..... 5 50

Texas:—H M Smith..... 3 50

Alabama:—W B & J S Sharpless 3,
Eld R T Webb 8 50, John N Hurst 2,
David B Moore 1 50, Elison Laney
2..... 17 00

Ohio:—Geo Falkerson 1 25, I D
Counts 1 50, D M L Singrey M D 2,
Peter Ranch 5, Eld Lewis Seitz 3 50,
Wallace Lewis 3 50, Eld John H
Biggs 4, Jas T Webster 1..... 21 75

Michigan:—George Livsay..... 1 00

Wisconsin:—D G Carter..... 4 00

Indiana:—J W Denman 2, James T
Drake 1 50, L N Hendricks 2, John N
Mangum 1 50, S Adams 2, Mary J
Banta 1, Agnes Plew 1, Rachel Den-
man 2..... 13 00

Illinois:—John G Cox 1 50, Dennis
Olehy 1 50, Stephen Dunlap 2, C Hunt
and others 8, Jas Elder 2, Mrs E C
Harburgh 2, Nancy Brumback 1 50,
Samuel Grove 1 50, Thos I Lionberger
1 50, John Guyman 2, Eld B Bradbury
2, Mrs Col S Jameson 2, Rd Rushton
1 50, R E Burns 6 50, Martha Huges
3, Chas R Smith 2, Eld Wm A Thomp-
son 18, Mrs E Hopkins 2, John D
Dougherty 1 50, H W Martin 1 50,
John Montgomery Jr 2, Mrs M Dun-
ham 1 50, Jane McIntyre 2, Samuel
Morse 6, Wm Fitzgerald 1 50..... 76 50

Missouri:—Mrs M H Chancellor 1 50,
Mrs Sarah Durand 1 50, Susan Shif-
lett 2, Mrs Jane S Hughes 6, J A
Lynch 1 85, John Long 2, Eld E G
Moore 2..... 16 85

Iowa:—Jacob Wright 3, John Park-
hurst 3 50, C W Bell 4, Amos H Mc-
Kay 3, Henry Reel 2, D S Hahn
1 50..... 17 00

Kentucky:—Eld T P Dudley 10,
Abijah Wood 5 50, Mrs S Tucker 2, J
D Downs 1, M D Hord 3, J F White
3 50, Henderson King 1 50, R H Pax-
ton 15, Mrs M Hedges 2, Dixon Hall
9, A W Bristow 2..... 54 50

Total.....\$411 50

Obituary Notices.

BROTHER BEEBE:—Please publish the
death of my beloved companion, Mrs. Sarah
H. Norris, who departed this life Feb. 1,
1871, after a lingering illness of dropsy,
which she bore with christian fortitude.
She was willing to depart, and spoke of her
decease before she died. Her age was 68
years and 5 months. She has been a con-
sistent Old School Baptist forty years, and
lived an exemplary life, and was beloved by
all who knew her. She leaves with me
seven children, all married, to mourn our
loss; but we hope that our loss is her un-
speakable gain.

Brethren, pray for me, a poor old sinner,
saved by grace alone, if saved at all.

JOSIAH W. NORRIS.

Spavia, La.

DIED—At his residence near Brookfield,
Linn Co. Mo., Henry P. Ausmus, aged 20
years, 8 months and 12 days. He was born
in Adams Co. Ill., and emigrated to the
state of Missouri in Oct. 1869. He never
made a public profession of religion, but he
gave satisfaction to me and those that
talked with him that he had been delivered
from the power of darkness and translated
into the kingdom of God's dear son. His
funeral was largely attended on the third
Sunday in December, and a discourse was
preached by Eld. Wilson Thompson, from
Rev. xiv. 13, "Blessed are the dead which
die in the Lord," &c. It was the best dis-
course that I ever heard on such an occa-
sion.

He leaves a wife and one child, a father,
mother, brothers and sisters, to mourn their
loss.

The hymn was sung,

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

PETER AUSMUS.

Brookfield, Mo.

BROTHER BEEBE:—Please insert in the
"Signs" the obituary of brother James
Howell, who was born in Gallion Co. Ohio,
in 1802, was married to Jane Alsberry about
forty-five years ago, and in the same year
moved to Sangamon Co. Ill., near to Spring-
field, and in 1831 he moved to Macon Co.,
where he spent the remainder of his days.
About twenty-five years ago he joined the
Concord church, in which he continued a
worthy member until death. He was a
faithful brother in filling his seat with the
little band of his brethren. He died in full
assurance of the faith of the gospel. We
mourn not as they who have no hope. He
leaves an aged and afflicted widow, five
children and many friends. Truly the
widow and orphans have lost a true friend,
who was not a friend in word only, for his
hands were ever open to relieve their
wants.

Your brother in the bonds of the gospel,
JOHN H. MYERS.

Decatur, Ill.

DEAR BROTHER BEEBE:—By the request
of the relatives of the deceased, I send you
for publication the following obituary no-
tice:

DIED—At her residence in Mt. Rose, N. J.,
Mrs. Harriet B. Savidge, relict of the late
John Savidge Esq., in the 79th year of her
age. Her disease was consumption. She
has suffered much for several years past,
but was sustained by her God to the last,
and her end was peace. Sister Savidge has
been a worthy and consistent member of
the 1st Hopewell Church for about fifty
years. She was faithful in her attendance
at all the meetings of the church, and when
able enjoyed the preached gospel, but often
complained of her unworthiness, was trou-
bled with doubts and fears, but was enabled
to trust in the blood and righteousness of
Christ, and remained firm in the faith to the

last, and died peacefully. We trust that
she has entered into the full enjoyment of
that bliss of which she had only a foretaste
here. "Blessed are the dead which die in
the Lord." She has left one sister and one
brother, together with many relatives and
friends and brethren, to mourn their loss.
Her funeral was attended by many friends at
her late residence, on Dec. 1, 1870, and a
discourse delivered to an attentive congre-
gation, from 2 Cor. v. 1.

Yours as ever,

P. HARTWELL.

DIED—Suddenly, on Friday morning,
Feb. 24, at his late residence in this county,
near Bethel Church, Mr. Lewis Reynolds,
aged 64 years.

Mr. Reynolds was one of those men who
do not seem to be at all to spare. He filled
a large and important place in all the rela-
tions of life, both religious and social. He
had for many years served our little church
here in two or three capacities, and he
served most faithfully and devotedly. You
have long known him as a subscriber to the
"Signs." Many have known his dwelling
as a Baptist home. Without a note of
warning to even himself, from the midst of
active life, he is called out of time to his
final destiny. His change was "In a mo-
ment, in the twinkling of an eye." I can-
not tell you the sickness whereof he died.
I can only say, "He is not, for God took
him." Although he had never united with
the visible church, he so far filled the place
of a member that we shall greatly miss him
and feel the loss. He is beyond the need
of church ordinances now; and we may
trust that the gracious Being who has tak-
en him from us will sustain the afflicted
family, and in his own good time build
again the waste places of Jerusalem.

E. RITTENHOUSE.

BROTHER BEEBE:—Please publish the fol-
lowing obituaries:

Sister Harford died Sept. 24, 1870, in the
77th year of her age. She united with the
Regular Baptist church at Big Red Stone,
Pa., in March 1823, and was a worthy mem-
ber ever since. Her companion died Jan.
28, 1871, was not a member, but a friend to
the Baptist cause.

ALSO,

Sister Mary Jorden died Nov. 10, 1870, in
the 60th year of her age. She united with
the same church in May, 1830, and was an
ornament to her profession, and her seat
was seldom vacant when she was able to
attend. She was an orderly member, and
died in the triumphs of faith.

ALSO,

Brother John Grabel died Jan. 10, 1871,
was an aged brother, and united with the
same church in Nov., 1830, and was an es-
teemed brother. He was afflicted several
years, and suffered greatly at times. He
was fully aware that his end was near, but
his faith was firm in his Redeemer, and his
views of doctrine, and of the order of the
Lord's house, were clear. We feel that we
have lost an esteemed brother in Christ.
May the Lord sustain the afflicted ones.

CALEB T. FREY.

Upper Middletown, Pa.

DIED—At Sanford, Maine, Feb. 4, 1871,
Mr. James N. Alben, aged 60 years. His dis-
ease was consumption. He never made an
open profession of religion, but as I was
acquainted with him, and had conversed
with him upon the subject of religion, I
gained a hope that he was a child of God.
He did not believe in any of the exciting
meetings to get up revivals, nor did he fol-
low them. His views, he said, were like
the Old School Baptists'. He was a kind
husband, father and neighbor. He made
all the arrangements he could for his fune-
ral, &c., and then said he was willing to
die, trusting wholly in the merits of Christ
for salvation. He has left a sorrowing wife,
three children, an aged mother, and other
relatives to mourn.

ALSO,

DIED—At North Berwick, Maine, Feb. 10,
1871, Mrs. Susan Bieker, aged about 60 years.
Her disease was dropsy, and she suffered be-

yond description for some months before
she died. She was not a member with the
O. S. Baptists, but I visited her in her sick-
ness a number of times, and I believe she
was a child of God. She talked well about
her hope in Christ. She left two brothers
and two sisters to mourn.

WM. QUINT.

DEAR BROTHER BEEBE:—I send you for
publication the obituary of our beloved
sister Fermeila H. Edwards, who departed
this life at her residence in Anderson Co.,
Tex., on the 6th day of August, 1870, there
being no surviving relative near but one
daughter.

Sister Edwards' maiden name was Hum-
phrey, was born Dec. 28, 1800, in Chester
Co., Pa., and emigrated from there to Vir-
ginia, and in the year 1825 she joined what
is now called the Baptist Church of Christ
of the Primitive Order. She was married
to Samuel Brown, Jan. 13, 1826, and Mr.
Brown dying, she married Wm. Wright,
May 25, 1828. She then emigrated to the
state of Ohio, and thence to Texas in 1843,
and being left a widow again by the death
of Mr. Wright, she married Asa Edwards,
in the year 1860, and joined Bethel church,
Anderson Co., Ohio, the same year, by let-
ter, in which she remained a member until
her death. And for the satisfaction of her
friends and relatives, I hereby certify that
I lived in Bethel Church with sister Ed-
wards from the day she joined until her
death. She was a sensible and orderly
member of the church, always ready to
give the reason for the hope she had in
Christ. We have an abiding hope that she
is now resting, and will forever rest in the
arms of Jesus her Savior.

JAMES MAJORS.

DEAR BROTHER BEEBE:—Please publish
in your valuable paper the obituary of my
dear mother, Mrs. Mary Mauley, who died
Dec. 9, 1870. Her disease was supposed to
be neuralgia, which affected all her limbs
very much for about three weeks, when it
concentrated and went to her heart, which
caused excruciating pain, which she only
survived one short hour, when, as we hum-
bly trust, she fell asleep in Jesus. She
prayed to the good Lord while she was in
such distress, to take her from her suffer-
ings, and her prayer was soon answered.
She was the oldest daughter of John and
Phebe Key, who emigrated from the state
of Virginia, and settled in Montgomery Co.,
Ohio, where she was born and raised, and
there married Thomas Mauley, and moved
to Randolph Co., Ind., in 1830, where they
lived until her death. She has left a hus-
band and four children, three boys and one
girl, who are all married; also one brother
and one sister, and the church, to mourn
their loss. She has been a member of the
Old School Baptist Church about eighteen
years, and has ever since been a faithful
member. When circumstances would ad-
mit, she was always present at the meet-
ings. She was a true lover of the truth as
it is in Jesus, a kind companion, an affec-
tionate mother, and a good neighbor. None
knew her but to love and respect her. Her
age was 62 years.

"God moves in a mysterious way,

His wonders to perform."

Your unworthy brother if a brother at all,

J. R. MAULSBY.

DEAR BROTHER BEEBE:—By request, I
send you for publication the obituary of our
beloved brother Wm. Hail. He was born
Oct. 6, 1800, and died in hope of a glorious
immortality beyond the grave, at his resi-
dence in Carroll Co. Ky., Feb. 2, 1871. He
seemed to bear his sickness with a humble
submission to the will of his heavenly Father.
He joined the church at Cane Run early
in life, and was subsequently set apart to
serve as Deacon. He was one of the most
devoted men to the cause of his Master that
I have ever been acquainted with. His
great delight was to talk of the goodness
of the Lord, and to speak of his power in
saving his people, and he continued firm
and unshaken to the last. All his acquain-

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., APRIL 1, 1871.

NO. 7.

POETRY.

LEAVE ALL TO HIM.

Leave all to him who knoweth all,
To whom there's neither great nor small,
But one vast comprehending plan,
Thyself involved, ere worlds began;
Leave all to him.

Leave all to him, he guideth all;
He hears the weakest when they call;
For none are mightier than those
Who on his unseen arm repose;
Leave all to him.

He'll scourge thee when naught else will do,
But make thee more than conqueror, too;
Scourge thee, perhaps, against thy will;
Yet trust him—he's thy Father still;
Leave all to him.

Through friends may turn to bitter foes,
Leave all to him, he ever knows
When thou wouldst lean too much on these,
And seek, with them, thyself to please.
Leave all to him.

Leave all to him, thy want, thy care,
That nameless grief that none may share,
That daily sum of wearying toils,
Which vexes, and thy peace despoils.
Leave all to him.

Leave all to him, then sweetly lie
Beneath his watchful, loving eye,
And say, Fulfill thy will in me,
In life, in death, eternally.
Leave all to him.

AS AN EAGLE STIRRETH UP HER NEST.

As an eagle doth stir up her nest,
And fluttereth over her young,
Lest they should inactively rest,
When for soaring their pinions are strong;
So Jesus his offspring will show.
On this earth they shall not abide,
But be loosed from all things below,
That under his wings they may hide.

This earth for a season's the nest,
Where we our first life do receive,
But was never intended for rest
To the saints who in Jesus believe.
For a time they may cling to the clod;
But where there is life from above,
The soul will be panting for God,
And mount on the pinions of love.

But should fleshy ease e'er prevail,
To make us lie down in the nest,
The Lord will our comforts assail;
Afflictions will rob us of rest,
And thus mar the pleasures of earth,
As objects of trifling worth,
And teach us to value the cross.

Should kindred and relatives dear
E'er tempt us to rest in their love,
A thorn in the nest will appear,
To raise our affections above.
Bereavements will sever the bond
Which bound us so firmly below,
And the rent in the heart over-fond,
Will force it to Jesus to go.

Away to the land of repose,
Where the sin-weary traveler may rest,
Where the river of life sweetly flows,
And the spirit forever is blest
With the vision of God and the Lamb,
Where sorrow no more can annoy;
To gaze on the glorious I AM,
And drink at the fountain of joy.

CORRESPONDENCE.

OPELIKA, Ala., Jan. 27, 1871.

MRS. ELIZABETH MARTIN—BE-
LOVED SISTER IN CHRIST:—I am in-
formed by brother J. N. Hurst that
you have requested my views of
Mark xvi. 15, 16: "Go ye into all
the world and preach the gospel to
every creature. He that believeth
and is baptized shall be saved; but
he that believeth not shall be
damned."

I have but very little opportunity
for writing, and cannot hope to be
very instructive; but knowing that
you would not make the request
merely for speculative motives, I will
very briefly offer a few thoughts for
your consideration and disposal.

The phrase "all the world," is very
broad and comprehensive, when ta-
ken separately and without regard to
its connection or the general scope of
the scriptures. It does not always
signify every part of the earth's sur-
face, as some over zealous persons
would have us believe. "There went
out a decree from Cesar Augustus
that all the world should be taxed.
And all went to be taxed, every one in-
to his own city."—Luke ii. 1—3. Of
course the term "all the world," in
this text, only means the Roman Em-
pire, and all that went to be taxed
were only such part of the human
family, Jews and Gentiles, as were
then living and subject to the Ro-
man government. Again, the apos-
tle says, "We know that we are of
God, and the whole world lieth in
wickedness."—1 John v. 19. In this
text the term "whole world" is used,
and also another class who are of
God, in distinction from the "whole
world that lieth in wickedness." I
simply introduce these texts to show
that in searching after the true ap-
plication of scripture we should not
be governed merely by the sound of
word or phrase, but by the general
connection of the scriptures, and by
such restrictions and qualifications
as the inspired writers themselves
have given.

The term "every creature," in the
text, is also of itself very broad. If
taken without regard to the special
and limited sense in which the Lord
of life and glory used it, an applica-
tion might be made to all created
things, animate and inanimate,
whether men, angels, beasts of the
field, fowls of the air, fish of the sea,
trees of the forest, or stones and

minerals of the earth. They are all
creatures, and God is their Creator,
who created all things by Jesus
Christ, and gave him to be the Head
over all things to his church, which
is his fulness. As the Head over all
things, whether in heaven or earth,
possessing all power and all author-
ity, he gives this great command to
his chosen apostles, to "Go into all
the world and preach the gospel to
every creature." He did not say,
Send men into all the world; but
with all the authority vested in him
over all worlds, he commands, "Go
ye," as in Matt. xxviii. 19. Modern
Missionaries would have us believe
that they are *commissioned* by Jesus
Christ to send men of their own
choosing, whom they have educated
for the purpose of carrying their
learned gospel to the heathen; and
as they know they have no specific
direction as to the plan of opera-
tions, they have invented one of
their own, and organized various so-
cieties outside of even their own
church organizations, and combine
all the wisdom, learning, honor and
wealth of the world, as far as possi-
ble, to enable them to *send* their gos-
pel to all the world.

Are any such things indicated in
the command which Christ gave his
apostles? Surely not. It has been
contended by some modern mission-
aries that this great command was
not given to the apostles in their of-
ficial capacity as apostles, but as an
organized church, and therefore the
same command to the same extent is
binding on the church till this day.
Though this erroneous position is ta-
ken by some of the learned Doctors
of Divinity, a mere child could detect
its fallacy, were it not for the force
of tradition and early training. Sup-
pose it applies to the whole church
as an organized body, then the whole
church must "Go into all the world
and preach the gospel to every crea-
ture," instead of hiring others to do
it. In the twelfth chapter of 1 Cor-
inthians, the different gifts which
God hath set in the church, are com-
pared to the members of the human
body. "If all were one member,
where were the body? If the whole
body were an eye, where were the
body?" If the command was given
to the apostles as the church, and the
whole church, it would be like the
whole body being an eye; and then
where would be the hearing? Or,
indeed, if all one member, where is

the body? Hence the apostle asks,
"Are all apostles? Are all proph-
ets? Are all teachers?" "God hath
set some in the church, first apostles,
secondly prophets, thirdly teachers."
1 Cor. xii. 28.

The command to "Go ye," was
given to the apostles, and they alone
were authorized and qualified to car-
ry it out. Previous to the crucifix-
ion and resurrection of Christ, they
were commanded to "Go not in
the way of the Gentiles, nor
enter any city of the Samaritans."
But as he had now been cru-
cified, and fulfilled all that was shad-
owed forth in the ceremonial law,
broken down the middle wall of par-
tition between Jew and Gentile, and
none should any more be considered
as belonging to his kingdom by vir-
tue of their fleshly birth; and hav-
ing "other sheep" besides those
among the Jewish tribes, which must
hear his voice and come to the one
gospel fold. He gives the command,
"Go ye into all the world." No re-
striction to labor simply among the
Jews; for fleshly distinctions are
done away. The term all the world
signifies that they should go wherev-
er the providence and Spirit of the
Lord should direct, and no longer to
think, as the Jews were before ac-
customed to believe, that it was an
unlawful thing to keep company
with those of another nation. God
beholds all as sinners, both Jews and
Gentiles, and as condemned sinners
he saves them according to his own
purpose and grace which was given
them in Christ before the world be-
gan. But I must hasten. There was
a seeming difficulty in the way of the
apostles carrying out this command.
They were men of limited human
learning, and could only speak the
Jewish language. What is to be
done? Shall they go to schools of
men to learn to preach with "enti-
cing words of man's wisdom?" or
shall they obey and trust their sov-
ereign King to supply this defect?
"Go ye into all the world and *preach*
the gospel." But they were not yet
qualified, and must "tarry in the
city of Jerusalem until ye be endued
with power from on high."—Luke
xxiv. 29. The power to go and the
power to preach the gospel comes
from on high as a special gift, and
not from the schools of men. All
God's apostles and gospel ministers
can say truly with Paul that, "I re-
ceived it not of men, but that I am
made a minister according to the gift

of the grace of God given unto me by the effectual working of his power." And this grace and this heavenly gift, and this effectual power of God in an earthen vessel, is what makes one feel "less than the least of all saints," and prepares him to preach the "unsearchable riches of Christ."

Obedient to the instructions of Christ, the apostles tarried for their qualifications to "Go into all the world." And when the "day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a mighty rushing wind. And they were all filled with the Holy Ghost." And without any further delay, preparation or study, they "began to speak as the Spirit gave them utterance." They began now to carry out the command to "Go ye and preach." And about sixteen different tongues and languages were represented in the congregation, and yet every man heard them speak in his own language. There were devout men out of every nation under heaven present to hear the apostles of Jesus deliver their first message of gospel truth to the world.—See Acts ii. 1—6. The "world," as mentioned in the command, was represented on that great day of the Lord. It is but a reasonable inference to say that these "devout men out of every nation under heaven," that heard the apostles preach that gospel which Jesus Christ had committed to them, spake of the same glorious truth to their respective nations from which they came; and thus in a short time the pure gospel of Christ was preached throughout the whole world, even in the apostolic day.

It is to the apostles the command is given, and they acted accordingly "Ye shall receive power [says Jesus to them] after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 2, 8. Having therefore received power from God, not from men, they went forth preaching the gospel, which is the power of God to every one that believeth.—Rom. i. 16. Men may encompass sea and land to make proselytes to their human creeds, but never preach the gospel of Christ. When success is based upon the power of money and human learning, that is not the gospel that Christ commanded and qualified his apostles to preach. They received power, strength and wisdom immediately from heaven, and in preaching the gospel they preached the same power, wisdom and strength that had sent them; and though they preached the gospel, they declared that they had nothing to glory of.—See 1 Cor. ix. 16. The command to go into all the world plainly indi-

cated that they were no longer restricted to any one nation, but to preach to every creature, without regard to his rank, birth or station in this life; thus showing that the blessings of the gospel are not confined to any particular class of men, as a class; that is, to rich or poor, bond or free, old or young, male or female, kings or subjects, Jew or Gentile, but that the promise of eternal life through Jesus Christ extended to all that were far off, "even as many as the Lord our God shall call."—Acts ii. 39. "Every creature" of those whom the Lord should call by his grace to a knowledge of the truth, whether Jew or Gentile, receive Christ as the power of God and the wisdom of God.—1 Cor. i. 24.

But it is not only important that the apostles "go into all the world," without distinction of nation, and preach to "every creature," without distinction of rank or station in this life; but it is positively commanded that in all these places where they should go, and every class to whom they should preach, that they should *preach the gospel*. If the gospel is proclaimed and practiced, every religious system that is based on human policy must fall. The church of Jesus Christ is "complete in him," not only in regard to her numerical strength, but in regard to every thing necessary to her present and eternal salvation, and in regard to every grace, every gift, every law, every duty, and every good work.—Col. ii. 10, & 2 Tim. iii. 17. Any thing claiming to be religious, or of religious obligation, and yet lacking the express authority of Jesus Christ, as the great Head of the church, must be regarded as the works of men and devils. Those popular denominations of the present time who most frequently refer to this great command of Christ, as authority for sending men to preach to the heathen, are generally alarmed for the safety of their humanly devised systems, wherever they find the gospel of Christ is preached and practiced. If the gospel is preached, eternal and particular election must be preached, that God hath hid the blessings and privileges of his spiritual kingdom, or gospel church, from the wise and prudent men of this world, and revealed them unto babes, simply because it seemed good in his sight.—Matt. xi. 25. This will cut off all their popular systems and schools for teaching fleshly children the way of salvation, or for training young men for the ministry. Yet this is the gospel, and the very gospel that Christ commanded his apostles to preach, and which they did preach as the Spirit gave them utterance; not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.—1 Cor. ii. They preached that God had from the beginning chosen his people unto salvation, through sanctification of the

Spirit and belief of the truth.—2 Thes. ii. 13. They preached that God the Father had blessed his saints with all spiritual blessings in heavenly places in Christ, and that these spiritual blessings were dispensed just according as God had chosen his people in Christ before the foundation of the world; and that whom he did foreknow he also predestinated to be conformed to the image of Jesus Christ.—Eph. i. 4, & Rom. viii. 29. They preached that not many wise men after the flesh, nor many mighty men, nor many noble of the earth, were called of God to know the truth, but that God had chosen the foolish things of the world to confound the wise, and weak things of the world to confound the things which are mighty.—1 Cor. i. 27. They did not boast of their earthly honors or wealth, and give as evidence of the correctness of their teaching that most of the talent and learning and wisdom of the world were found to embrace their principles, and co-operate with them. They taught plainly however that kings, captains, mighty men, and great men of the earth, with all their merchandise, wealth and glory, would be found in "Mystery, Babylon," and be made drunk with the wine of her fornication, and worship the beast and his image.—Rev. xii. But I must pass from this point.

We next inquire, Did the apostles "go into all the world and preach the gospel to every creature?" In the sense of the command they certainly did. The apostle Paul declares that "their sound went into all the earth, and their words to the ends of the world."—Rom. x. 18. The preaching of the gospel is the subject treated of in this connection, and therefore the sound of which he speaks is the gospel sound, which went into "all the earth," and was preached to "every creature which is under heaven."—Col. i. 23. Here is the very language of the command, "Preach the gospel to every creature." To every creature therefore it was preached, in the true sense of the command. Not to every individual person of Adam's race, for many millions were not yet born into the world; but it was preached without distinction of rank, class or station in life, to every creature whether Jew or Greek, learned or unlearned, rich or poor, bond or free. Realizing the full force and meaning of this great command, the apostle Paul solemnly felt that he was "debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." In this sense every gospel minister down to the present time is under obligation, "as much as in him is, to preach the gospel" wherever the providence of God shall cast his lot, and the Spirit of the Lord shall give him a "door of utterance." So clearly did the apostles of Christ understand the nature and extent of the command of their

sovereign Lord and King, and so fully and completely did they obey and carry out that command, that it is said that the faith of the saints at Rome was "spoken of throughout the whole world."

In obedience therefore to the command given them, the apostles were enabled to stem the torrent of opposition and persecution, and go through perils by land and sea, and preach the gospel of the grace of God, "Testifying both to Jews and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ."—Acts xx. Even in the proud heathen city of Rome a gospel church was organized, and the same principles of faith and order upon which that church was established, were the principles upon which all other churches were established; and these principles having been preached by the apostles "to every creature," gospel "fruit was brought forth in all the world."—Col. i. 6. The fruit of the Spirit, such as "love, joy, peace, long-suffering, goodness, gentleness faith," &c., were "brought forth," and "spoken of in all the world," as evidence that the Son of God and King in Zion had not given this great command in vain, nor left it to uninspired men to devise ways and means to carry out the command. The assurance given the apostles, "Lo I am with you always, even unto the end of the world," was indemnity enough for them, without organizing Boards, Conventions, Schools, or any thing of the kind. Even till this day the saints "walk by faith, not by sight" of the natural understanding; and the weapons of their warfare are not such as men would devise and think necessary, but are "mighty through God to the pulling down of strong holds."—2 Cor. x. 4.

Having written under great disadvantages, and extended my letter to such an unpardonable length, I must drop the subject, with a feeling sense of my inability to expound the scriptures and edify the saints. I hope, sister Martin, you may be guided in all truth by the Spirit of the Lord.

Affectionately yours,

W. M. MITCHELL.

PHILIPPI, Va., Jan. 6. 1871.

DEAR BROTHER BEEBE:—Most gladly do I avail myself of the present opportunity to inform the dear people of our God, through the medium of your excellent paper, that we have a few names in the hill country of Virginia who are not disposed to bow to the modern gods of the present generation, though inducement after inducement is presented before them, with all the ingenuity imaginable, by Satan and his emissaries, even causing fire to come down from heaven in the sight of men, (fleshly excitement) and call it the grace of God. But it is said in the holy writings, that as Jannes

and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no farther, for their folly shall be manifested unto all men, as theirs also was. 2 Tim. iii. 8, 9. And though they are gathering with all their mighty strength, as a dark thick cloud looming up over the western horizon, portending a dreadful storm, to shake the tallest oaks, and bend them to its mighty sway, dashing the sailing vessels upon the great waters from wave to wave, under the peltings of the rain or hail, causing the crew to have serious thoughts about their safety, and doubts to arise in their minds with regard to reaching the desired haven, the sun gone down, and the heavens being overcast with clouds, not a star to be seen by which to guide the vessel, and a cry of awful distress from the sides of the ship, How can we be saved? with a disposition to examine closely the chart book, also the log book, and the needle of the compass, with all the particulars, to see what latitude and what longitude they are in, to guard against breakers, and wait for the coming of the morning light. As in Psalm cxiv., "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth." Again, Psalm cxxx. 6, "My soul waiteth for the Lord more than they that watch for the morning." "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." It is said also in Psalm cvii. 25, "For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble; they reel to and fro and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses; he maketh the storm a calm, so that the waves thereof are still." So, my dear brethren, how pleasant it is to reflect upon the sweet promises of our God, who says, "Be still and know that I am God."

Paul says, in the eighth chapter of his letter to the Romans, "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." See how careful God was of his people in the days of Moses, to lead them in the right way, by a pillar of fire in the night, and a pillar of a cloud by day, and put darkness between them and their enemies. No wonder that they would

say, "Lord, thou hast been our dwelling place in all generations."—Psa. xc. To you that believe, he is precious, the chiefest among ten thousand, and altogether lovely. The clouds of distress are driven away, the sun shines again in all his splendor, the winter is past, the rain is over and gone, the herbs in the garden and the vegetable kingdom begin to show signs of life; the flowers and blossoms of spring begin to unfold their beauties, and send forth their fragrance upon the air; the singing of birds is heard in the land, the warm breezes of heavenly love make strong impressions upon the mind, and draw the affections to spiritual things, causing those who are exercised thereby to count all things but dross, that they may win Christ, counting all the iniquities as filthy rags, looking alone to the merits of Jesus for life and salvation. The ship of church is under full sail, with a gale of love. How amiable are thy tabernacles, O Lord of hosts. A day in thy courts is better than a thousand. Yea, I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.—Psa. xxvii. So we render to the Lord thanksgiving, praise and adoration; and thus he has gathered from his garden, the church, his myrrh with his spice; he has eaten his honeycomb with his honey, drank his wine with his milk; like Sampson, he has slain the lion, and received honey out of the carcass. Then let the anti-christian powers invent their sciences, and fix their plans, and mould their idols, and build their babels, and fortify themselves in their strongest positions, and invent their heaviest siege pieces, and marshal their forces, and call their fortifications impregnable, and cry out, Great is the goddess of missions, and of boards of men, and of Sunday Schools, said by them to be the nursery of the church, and of the Tract Society, and of the selling of life memberships for gold and silver, as Tetzel sold his indulgences in Germany, under the reign of popery, and thunder away with fire, and smoke, and shot and shell, causing the very earth to tremble and the world to wonder after the two horned beast like a lamb, as it wondered after the first beast with seven heads and ten horns, that is Catholicism; and I believe, as brother Gammon of Kentucky stated, that Fuller and Calvin were the two horns of this Protestant beast, which is growing in power and audacity every day. But the gates of hell shall not prevail against the church of Christ. She is firmly fixed on the Lord Jesus, her walls are salvation, and her strength is the everlasting God. And

those that offend her, or one of these little ones, had better have a millstone hanged about their necks, and drowned in the depths of the sea. Then under trials for Christ's sake we should rejoice and be exceeding glad, for great is our reward in heaven. Our trials will be done after a little while, the war will soon be over, and the ship will anchor forever in the kingdom of God triumphant. O the riches of heaven, the glory of God's throne, the power of his might, and the sweetness of his cause, should impel us on to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity: for if these things be in you and abound, they will make us that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter i. 5—8. It is said also that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.—Gal. v. 22, 23. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Gal. v. 19—21. We are commanded to shun every appearance of evil; and as we have put on Christ Jesus, so ought we to walk in him, and be careful to maintain good works. It may be that the Lord is strengthening the church at this time for a fiery ordeal, by adding a few names to her number, and by putting his gracious word into the hearts of his servants, to speak plainly to his dear sheep and lambs, with all humility and christian fortitude, not striving about words to no profit, nor casting stumbling-blocks in each other's way, nor loving to have the pre-eminence among our brethren, like Diotrephes, (3 John. i. 9) for such a position is highly dangerous, and is fraught with evil consequences. We should stand shoulder to shoulder against the common enemy, and bear with each other's imperfections, for we are but worms of the dust; as David says in Psalm xxii. 6, "But I am a worm, and no man, a reproach of men." Thus when we feel poor, and unworthy of the society of our brethren, we are not apt to search after their faults; we are not apt to sow the seeds of discord among them, which is one of the seven things that the Lord abhors; but are more likely to be found at the feet of Jesus, as Elijah was at the foot of the juniper tree, weary of his own life, and praying for grace to help in every time of need. It is said by naturalists that the oil of a juniper tree is so offensive to reptiles that they are

seldom found about it. Thus Elijah could rest his weary limbs in perfect safety. So Jesus is a safe tree to rest under, as the shadow of a great rock in a weary land; and so he giveth his beloved sleep. "I sleep, but my heart waketh; it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night." "Or ever I was aware, my soul made me like the chariots of Amminadib." Thus the ancients likened John, the beloved disciple, to an eagle soaring above the clouds. Many waves cannot quench love, neither can the floods drown it.

Brother Beebe, if the Old School or Primitive Baptist church is not the Zion of God, I am really at a loss to know where to find her; for she dwells alone, as the Lord has told her not to touch the doctrines and commandments of men. While other denominations will preach together, and pray together, and puff the smoke from their engines into the faces of our brethren, as they pass along with their rail-road religion, running people to heaven by steam, saying, as they increase their speed, Oh, those hard shell Baptists will soon be out of the way; they are behind the times so far, they are not worth our notice; they are a nuisance on society; the church has been asleep for several hundred years. Give us plenty of money and we will build a tower so high that every man can climb to heaven from the top of it. Yes, we will soon have power to slay the two witnesses, (notice their testimony must first be finished, the Old and New Testaments, perhaps.) We must put such glosses on the word as will suit our plans, or have a new translation, and then we can alter such words as we please, because it hinders our progress the way it now reads; then we will send gifts one to another. O how they would delight to trample the truth in the dust. Babylon will then fall, and that time may be near at hand. The Lord says to his people, Come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues; for her plagues shall come in a day, death, and mourning, and famine. And they are coming out, and bearing testimony to her iniquities.

Brother Beebe, I have extended this letter beyond my expectation; do as you think best with it. I remain your weak and unworthy brother, if a brother at all,

JOSHUA S. CORDER.

NEWARK, Del., Feb. 15, 1871.

"Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter."—John xiii. 7.

DEAR BROTHER BEEBE:—The above text was quoted in a letter from a brother whom I have never seen in the flesh, in speaking of his

trials, especially his exercises in regard to bearing testimony publicly of the gospel of the grace of God. The text has afforded me some pleasant reflections, and I thought I would pen a few of them down. These words were spoken by our dear Redeemer to his servant Peter, on the occasion of his washing the disciples' feet, just before he was betrayed into the hands of his enemies. After supper he laid aside his garments, and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet. When he came to Peter, Peter said, "Lord, dost thou wash my feet?" Our Savior replied in the words of the text quoted above, "What I do thou knowest not now, but thou shalt know hereafter." Peter could not see the necessity or propriety of his Lord and Master performing such an office for him, a work which belonged to servant, and was generally performed by inferiors for superiors. Besides, Peter may have supposed that there was no necessity at that time that their feet should be washed, as it was not common for the Jews to wash their feet at their feasts, or at their meals; but when they came in from traveling, with feet soiled from dust, it was necessary and doubtless very refreshing to have their feet washed. Had it been necessary on this occasion, doubtless Peter supposed it would be most proper for him to have washed his Master's feet. Hence his astonishment and opposition to what his Lord was about to do. But our blessed Savior was only fulfilling his divine mission. He came not to be ministered to but to minister. Though he was God, he took upon himself the form of a servant, and became obedient unto death. By this lesson he would teach his disciples the nature and object of his mission, and that they should follow him and be always ready to perform the most menial office for each other. "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," whenever it may be necessary, and that this spirit should be manifest in their conduct to each other; a spirit of humility, and meekness, and love; that his kingdom was established on the principle that he that was least among them should be greatest. Our blessed Savior taught both by precept and example, and his disciples are required only to follow him. As he was obedient in all things to the will of his Father, so his children should in all things be obedient to him. As he said, "Not my will, O Father, but thine be done," even so our wills should be swallowed up in the will of our Lord. But this reply of our Lord to Peter seems to present the principle or foundation of all the dealings of our precious Savior with his dear children. "What I do thou knowest not now." When in their experience

they are brought to see themselves condemned by his holy law, justly meriting the wrath of God, that the holiness and justice of God demands that they should be punished forever; that they are entirely without strength, and turn which way they will, nothing but death and destruction meets them. In pain and bitter anguish they cry out, Lost! lost!! They cannot realize the hand of the Lord is in all this, nor are they able to see the necessity or propriety of all this, if the Lord has mercy in store for them. Surely if they were the objects of his love, he would not give them over to such anguish and bitter sorrow; surely he would not thus terrify them with the torments of the damned. They cannot realize the hand of a covenant God in all this. "What I do thou knowest not now," poor soul, but thou shalt know hereafter. Yes, when thou hast seen an end of all human perfection and human strength, you shall know that I am thy righteousness, and sanctification, and redemption. I suffered the penalty of thy sins; justice demanded thy death, but I have met his utmost demands. Justice has bathed his sword in my blood, and thou art free. My thoughts towards thee have been peace and love from everlasting, or before the world was; but thou hadst wandered far from me, and had no mind or heart to return to me; therefore I sent the famine upon thee, that thou mightest know what a glorious inheritance I have provided for thee. When the very pains of hell gat hold upon thee, I saw and pitied thy distress, and had compassion upon thee. The poor soul knew it not then, but is brought to know it in God's own time, and is led to wonder and adore the wisdom and mercy of the Lord, who works all things after the counsel of his own eternal will, and leadeth his flock like a shepherd. When the sorrowing disciples saw their Lord and Master crucified, and his dead body buried in the tomb, they knew not what it meant, and gladly would they have prevented it if they could have done so; they knew not what their Lord did. But when he arose from the dead triumphant over death, hell and the grave, led captivity captive, and sent down the Holy Ghost by which they were led into all truth, they then testified of the wisdom and love of a wonder working God. Then they saw that without the shedding of blood there could be no remission of sins. The dear children of God are often called to pass through deep trials in their pilgrimage through this wilderness, which is not their home; but at the time they cannot see the wisdom and love of the Lord in thus afflicting them. What he does they know not then. They look upon all these things as being against them, and in the bitterness of their grief they cry out, O Lord, wilt thou afflict us for-

ever? hast thou forgotten to be gracious? wilt thou pursue thy worm to death? wilt thou be angry forever? Be patient, poor soul, thou shalt know hereafter what the purpose of the Lord is in this thine affliction; thou wilt see that every stroke of his rod was in love and mercy. You often seek the Lord in prayer, and ask him to remove his chastening hand; and he always hears and answers prayer; but it has been in such a way as almost drove you to despair. But you shall know hereafter, and rejoice in the hand that dealt those heavy blows.

The Lord says to one of his children, Son, go and labor in my vineyard; go and bear testimony for me; preach my gospel, and comfort my children. He is almost frightened at his own thoughts, and says, like Moses, I am slow of speech, and of a slow tongue, O Lord. I am not eloquent, neither heretofore nor since thou hast spoken to thy servant. I am illiterate and uneducated; here is my brother, send him. And he tries to dismiss the subject from his mind; but he cannot get rid of it at his bidding. His comforts seem to decline, he can't enjoy himself with his brethren, but what this will continually be rising up in his mind; he cannot listen to the preaching of the word but what these thoughts will intrude themselves. He grows weary, and can't take that interest in his worldly affairs that he once did, and thinks he ought to. The Lord stirs up his nest in various ways, until his life becomes wearisome to him. He is afraid to go to the conference or prayer meeting, for fear he will be called on to say something, and the brethren will find out his secret. Perhaps he, like Jonah, tries to run away; but, like Noah's dove, he can find no rest; for the voice of the Lord is still sounding in his ear, Son, go labor in my vineyard. He cannot understand all this. Ah, my brother, thou knowest not now, but thou shalt know hereafter. The Lord is preparing thee for the work he has for thee to do. This is Christ's divinity school. The husbandman must first be partaker of the fruits; and the Lord has ordained that his servants shall be faithful witnesses, and testify that which they do know. He does not send them with any heresay testimony, or what they have gleaned from dead men's brains, in some Theological Seminary, but he himself will be their teacher, for they shall all be taught of him. He is now instructing them in the glorious message they are to bear, and in his own time he will send them forth with a "Lo I am with you alway, even unto the end of the world." Having been instructed in the school of Christ, they will be faithful witnesses for him; and when they testify that the Lord calls whom he will, and puts them into the ministry, they speak what they do know, and

testify what they have seen. And now they know why they were caused to pass through such sore trials. Again, sometimes the Lord designs to remove one of his ministers from one field of labor to another, and they can't see the necessity or propriety of it, and, like Peter, are averse to the purpose of the Lord; they are comfortably situated, but the Lord stirs up their nest. They are ignorant of his design. But one trouble follows on another; thieves break through and steal their worldly goods; every thing goes wrong; they become discontented, and cry unto the Lord to remove their troubles from them, and give them peace. They know not what all this means; but the Lord always accomplishes his purpose; and he breaks up their comfortable nest, and sends them to another field of labor, and they then see the purpose of God in their troubles.

But I must stop. In looking over what I have written, I am sensible of its imperfections, but have concluded to send it to brother Beebe, to do as he pleases with it. May the Lord comfort and strengthen you for all your duties, is my sincere prayer for Christ's sake.

G. W. STATON.

[The following memoirs, of our departed brother William Durand, were embodied in the obituary, which will be found in the appropriate department of this paper, but the limited space appropriated to the record of mortality is so much crowded at this time that we have thought it best to divide the article. Ed]

At our church meeting at Vaughn's Hill on the 14th of January, four days before he was taken sick, brother William spoke with more than usual solemnity and feeling, and referred to his early experience more particularly than I had ever heard him before. As he has never written it for the "Signs" which I believe he was intending to do soon, I will here speak of some things connected with it. His first serious exercise of mind concerning his lost condition was in the year 1832, when he was about thirteen years old. At that time a brother named David, two years younger than he, to whom he was very strongly attached, was drowned. The startling cry that conveyed the sad intelligence to him produced an effect which never left him. As though that sound had been an awakening call from the Lord, he saw himself at once a poor, lost sinner. He remained in great trouble of mind many years. This brother was very familiar with the scriptures and was constantly talking about them, and explaining passages to him when they were together, as they were most of the time. After David's death he said many of these passages would come back to his mind with great power. From the age of fourteen he kept a journal, and look-

ing over some pages of it that we have found, I see that he made a note whenever he heard preaching, which seems to have been often, being particular to write down the text. Eld. Hezekiah West's name often appears in the journal.

When he was near twenty years of age and away from home at school, the Savior was manifested to him, and his soul was made to rejoice. I find an allusion to his feelings which I will quote; "Jan. 22. 1841. My mind was clear and calm at noon. This morning I went to singing. I was so merry I could not help it. The boys got to laughing at table at noon, but I could not laugh at what they did. My mind was far off. I began to think what my strange feelings meant. I now felt like another person for two or three days. I went out doors and all looked new and strange. There was something removed from my mind which had been there for years. I thought at this moment that my sins were forgiven. No tongue can express the joy and peace I had at this moment. I thought it could not be possible that my sins were forgiven. There were verses flowed to my mind which I had never heard before, as fast as I could speak them, to the praise of HIM who liveth, and was dead, and behold, he liveth forevermore, and has the keys of hell and death. Never was my mind so occupied before. Everything looks lovely.—I felt so merry I could not sing without laughing. For more than seven years I had this load on my mind."

As my eye for the first time rests upon these notes written so long ago, and I thus get glimpses of his feeling at that time, the words of the Psalmist come forcibly to my mind: "When the Lord turned again the captivity of Zion, then was our mouth filled with laughter, and our tongue with singing."

Soon after this his mind became deeply exercised in regard to his duty. It seems that one night at quite a late hour he was in such a state that he could not rest. He took the bible to see if the Lord would make known to him his will through his word. The first words upon which his eyes rested were those of Ananias to Saul; "And now why tarriest thou? Arise and be baptized, and wash away thy sins." It seemed as though the Lord spoke them directly to him. It was then about midnight, and he thought he must wait; but there was no rest for him. He turned again to the bible, and his attention was at once arrested by the words of the prophet Samuel to Saul: "To obey is better than sacrifice, and to hearken than the fat of rams." There was an Old School Baptist preacher, Eld. Bryan, living within about half a mile. He went at once to his house, called him up, and told him his feelings, and his desire to be baptized. Eld. Bryan talked some with him, urged the inexpediency of baptizing him then, as there was no church near, and finally

persuaded him to wait. He returned to his studies, but his health failed at once, and he soon returned home, and for three months was seriously ill, with his reason dethroned. He always felt that could he have been baptized then, when the Lord first spoke to him, many of his subsequent serious trials might have been avoided. But it was not so to be. It was ten years before he found strength to relate his experience to the Asylum church, when he was received and baptized. For twenty years he had walked in the fellowship of the church, having the love and confidence of the brethren, when the Lord took him to his home above.

In 1858 he lost one of his eyes from inflammation, suffering greatly for a long time. The next year he injured his knee by being thrown from a carriage, and was confined to the bed in great pain more than three months. He recovered, but never used the joint afterwards. From that time his health was excellent, and continued so apparently up to the day he was taken down, which was on the 18th of January, two days before our aunt's death. He had erysipelas swellings covering the whole of his left side and arm, and suffered from the first most indescribably. He appeared very solemn, and was evidently impressed that he should not get well and at once arranged his worldly affairs. Yet he was anxious to recover, saying that he felt as though his family needed him yet. His family consisted of his wife, one son and five daughters, three sons having gone before him. He talked a good deal about our little church. He said it had been on his mind more than ever for the past few years, and especially since father's death.

He often spoke of our last meeting at Vaughn's Hill the Saturday and Sunday before he was taken. We had some visiting brethren, and the conference on Saturday was unusually interesting. On Sunday the ordinance of the Lord's supper was administered,—the first time in a long while. He spoke of having enjoyed the meeting on both days better than ever before; and referred often to the text on Sunday, which had seemed to me to be laid upon my mind with unusual power for the occasion. He said when it was read he could hardly sit still; it struck him with such power: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." It seemed to be like the morning light to his soul. He had some severe trials during the past summer, which made the comfort sweeter to him.

For four weeks he was unable to move only as he was lifted on a sheet. Everything that the skill of physicians could do was done. The doctor and all who saw him remarked the wonderful calmness and patience with which he bore the terrible suffering caused by the swellings which were opened in five places, and one of a gangrenous nature

opened itself. He could hear but little reading, but what he could hear read from the bible and hymn book seemed to be a comfort to him. When he would speak of his children, and especially the two little ones, he seemed quite affected, and his desire to be spared to them did not seem to give place to perfect resignation till near the last. Yet his mind appeared peaceful all the time. There seemed no recoiling from death, but a patient waiting to see what the will of the Lord might be. He repeated two or three times: "As thy days, so thy strength shall be." One of our sisters was with him all of the time, and I spent all of my time in helping take care of him. As I did nothing else, I will here mention that the date of my letter in the last "Signs" is printed by mistake Feb. 24th instead of Jan. 24th. When our mother was able to be with him he seemed much affected, feeling deeply for her; but it was a great comfort to feel her hand on his forehead, and have her sit by him. About noon on Tuesday he told sister Bessie it seemed that he could not live. He saw that he was going, but was suffering too much to talk except to tell how to move him. About two o'clock his pain subsided but his voice failed rapidly, though his mind was clear. I said "Do you feel that the Lord is with you through the deep waters?" He replied "If he was not, I don't know what I should do," and immediately, but very faintly and slowly, repeated the words, "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." He seemed to make an effort that we might hear every word. It melted our hearts with solemn thankfulness to find that the Lord was comforting his soul after such great tribulations. I said, "What precious promises!" "Yes," he said "the promises are very precious when they are rightly applied." After a little silence, while we watched him breathing gently, and failing away I said, "Do you feel that your confidence is in the Lord?" He replied "I try to. Then he said "How shall I have strength for what I have to go through." It seemed as though he was looking for some great struggle, a return of the agony he had before endured. I repeated the words, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." All of this time his face had a calm and restful expression, but it now seemed to become more so. He had no presumptuous selfconfidence in approaching death, but the Lord gave him calmness of mind, and was better than his fears. He spoke, no more, neither was there any more pain. He breathed softly a little longer, and then ceased without a groan or gasp, at about half past three, and his poor tired and wasted body lay in peaceful repose, while his spirit found rest in Heaven.

S. H. DURAND.

OPILKA, Ala., Mar. 9 1871.

"For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law."

BROTHER BEEBE:—By a private letter received from Brother J. F. Williams of Bowdoin, Ga., I am requested to give my views, through the "Signs," of the above text.

The principal difficulty in my own mind, and perhaps with brother Williams, in understanding this text, is to define properly what is meant by "sinned without law." This difficulty is the more apparent when we observe that the scriptures teach that "sin is the transgression of the law." 1 John iii. 4. How there can be any "sin without law" especially when "sin is not imputed when there is no law?" Rom. v. 15. Again it is expressly said "Where no law is, there is no transgression." Rom. iv. 15. It is also said that the saints are "not under the law, but under grace," and for that reason "sin shall not have dominion over them" Rom. vi. 14. Now if they are not under the law of which the Apostle speaks, they "cannot sin" in the eye of that law. If sin is "the transgression of the law," as we know it is, then those who are dead to the law by the body of Christ, and delivered from the reigning power of sin though the redemption that is in Jesus Christ can no more sin in the view of that law from the curse of which they are delivered, neither shall they ever again come into condemnation by that law, in time nor eternity because they are passed from death unto life. John v. 24. With regard to this great law of sin and death under the curse of which all the progeny of Adam are "Whosoever is born of God doeth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." 1 John 3-9. The righteousness of the law is fulfilled in those who walk not after the flesh but after the spirit. There are so many laws mentioned in the scriptures, or the term is so variously used that it is frequently difficult to determine the true sense and application of the subject. Circumcision as first enjoined upon Abraham is called a *Law* and there is also a "Law that came by Moses" which the Lord enjoined upon the Hebrew nation. This law has been considered by many writers as *moral ceremonial and judicial*. The gospel of the grace of God is the "law of liberty" "the law of love" and "the law of faith." The Apostle Paul was enabled by the light of spiritual life to see "a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members." Rom. vii. 23.

Special mention is also made of the "law of God" and the "law of Christ." All these laws have their appropriate application. Mention is made of some persons being "without law" but surely there is some qualified sense in which this is to be under-

stood. Paul "was alive without the law once" and "without the law sin was dead." Rom. vii. He had no experimental knowledge of the law in its holy, just and spiritual character, and therefore "sin was dead" as to any feeling sense of its reigning power and dominion over him until he was made alive by the Quickning Spirit of God then he saw that he was not without law to God, and sin with all its hideous deformity was no longer dead, but by contrast with the purity, holiness, and perfections of the law, sin became in his view "exceeding sinful." In the connection of the text we are considering at the head of this article, the apostle is contrasting the condition of Jews and Gentiles as they stand before God. "As many as have sinned without law" doubtless refers to those who were not under the law as given to the Jews, and who had no knowledge of the letter of it. Yet they were sinners before God "without" that law having any binding force upon them. All men are sinners before God even without the transgression of any law that has been given to any people since the original transgression. Yea, their sin and condemnation goes further back than any practical act of their natural life, even before their natural birth into this world. What an astonishing thing is this! "Behold I was shapen in iniquity, and in sin did my mother conceive me." Psalms li. 5. This is the true condition of all men, but none but those who are born of the spirit have ever come to a knowledge of it. The natural man thinks if he repents of his practical sins, turns from his immoral course and walks orderly in this life that he has no sin to account for, but those who are taught of God and have learned of the Father, very well know that after all their mourning and repenting for their practical sins, the root of the matter was still in their very being, and they saw that the tree being evil could not bring good fruit. Though they may be without any given law by which to regulate their conduct before God and man, yet they sin without such a law and shall perish without it. The Apostle shows that those wise Greeks who were "without the law" of Moses, or any given law from God to regulate their practical life, except the law of nature were nevertheless sinners "without excuse." Rom. i. 20. A catalogue of more than twenty horrid sins are mentioned in the first chapter of Romans against the Gentiles who sinned without the law of the Hebrews, and to show that no law given to man since the fall will remove original depravity, the Jews who had such a wholesome law with so many inducements of obedience and who know by their law that the Gentiles who committed such sins were worthy of death yet such is the natural bent of nature and enmity of mind against God, that the Jews not only done the same things that

the Gentiles did, but they had pleasure in them that done those things. Rom. i. 32. By the law which the Jews had for regulating their conduct they condemned the conduct of others who came not up to the requirements of their law, and were therefore "inexcusable" inasmuch as they themselves who had the letter of the law done the same things that they condemned in the Gentile nation. Therefore it is proven that both Jews and Gentiles are all under sin.

I have written very hastily and my time being limited I drop the subject with hope that some brother who has more time and ability will give a comment on the text.

Affectionately yours,

W. M. MITCHELL.

ASHLEY, Ohio, March 7, 1871.

DEAR BROTHER BEEBE:—Since I read your remarks on the subject of Deacons, as published in the fourth number of the present volume, my mind has been exercised much on the subject. I suppose the more so, from the fact that I have looked at the subject differently from the way you have expressed. And what has most concerned me is that I have been assisting in ordaining to the deacon's office. Now, my brother, I do not feel willing to be doing any thing in the house of God for which I have no precept or example in the scriptures. I had taken it for granted that we had the example given us in the Acts of the Apostles, to show us how all officers should be set apart in the church, and what should be their characters, as well as how the church should be planted, in order that the people of God might not be at any loss as to how to observe all things that Jesus has commanded. If those seven brethren which were set apart by solemn ordination, by the laying on of the apostles' hands, were not to fill the deacon's office, although they were not called deacons, where in the scriptures is their office set forth, and how shall the church know when they, as officers in the church, are attending to their proper work?

Dear brother, I do not write in a faultfinding spirit, but from a desire to be right, and to know how to behave myself in the house of God, which is the ground and pillar of the truth, and as one that is willing to receive instruction, not only from my aged brethren, but also from any of the Lord's little ones. Neither do I desire any strife or contention, or divisions among brethren of the Predestinarian Baptists; but I would be glad to hear them all speaking the same things, and perfectly joined in the same judgment, and striving together for the faith of the gospel, and in nothing terrified by their adversaries.

And now, dear brethren, if we enquire after truth, let us enquire after it for the truth's sake, that we

may know the truth, and knowing, we may walk in the truth. And in searching for truth, let us search prayerfully and carefully, and when the Lord reveals the truth to us on any point of doctrine or practice, let us not regard it as a light or non-essential thing, but as something sacred. For Jesus Christ is the sum and substance of the truth; as he has said, "I am the way, the truth and the life; and no man cometh unto the Father but by me." John has also testified of him that he is full of grace and truth; and of his fulness have all we received, and grace for grace. That is, because of that fulness of grace given us in Christ Jesus before the world began, we in time experience the grace of God in our redemption, justification and salvation, including repentance and forgiveness of sins, and the inheritance of that eternal life which God that cannot lie promised before the world began. These are all freely bestowed of God on us through Jesus Christ our Savior. Not by, for, nor according to our works, but according to God's own eternal purpose. Therefore it is all of his eternal and sovereign favor. O what love and mercy must have eternally dwelt in the bosom of our Father God, that he should have treasured up such unspeakable favor for such unworthy worms of the dust,—for such polluted creatures as we are, and especially for the poor unworthy writer, if he may be permitted to claim a blessing so divine. But as unworthy as I feel, I am permitted to indulge at times a little hope, sometimes somewhat brighter than at other times. And the reason of my hope is, because Jesus Christ came into the world to save sinners, of whom I am chief. The time was when I could not hope, for I thought there was no mercy in store for me; and awful was my state. Justice seemed to pursue me to death, and I saw no Daysman to plead my cause. But now we see Jesus, the end of the law for righteousness to every one that believeth; so—

When Jesus hung upon the tree,
He bore the sins of you and me.

Brother Beebe, dispose of this as you think best.

JOHN H. BIGGS.

(Editorial reply on page 82.)

WOODLAND, Cal., March 14, 1871.

DEAR FATHER BEEBE:—If it is my province to address you thus; I have many times since my sojourn on this Pacific coast, especially for the last three or four years, been made to wonder why it is that California is so devoid of that order of Baptists whom it is your privilege to represent. It has been about eleven years since I have been my privilege to listen to an oral discourse from the old order of Baptists; yet it has been a source of great comfort to me to read the able correspondence from

time to time in your valuable paper, which I do not feel willing to do without, especially as I have no other preaching that I can subscribe to, notwithstanding I am surrounded by every order of religionists that I could think of, almost; yet I have not heard any that I thought their doctrine would stand when tried by the unerring standard of truth. The most prominent of these in this immediate vicinity are those calling themselves Disciples—more familiarly known as Campbellites. Their doctrine, as you are aware, is a do and live doctrine, instead, as I conceive of, a live and do system as the scriptures teach. Except a man be born again, he cannot see the kingdom of God; and except he be born of water and the Spirit, he cannot enter it. The apostle said to the church at Ephesus, "For by grace are ye saved, through faith, and that not of your selves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In short, a new life and new birth are absolute prerequisites to good works. My object in writing these lines were that you and others, provided you see proper to give them publicity, might know that it would be a source of great comfort to me were any of your order of Baptists desirous of emigrating this far west, to take a look at Yolo County, in the vicinity of Woodland. I think they would be well pleased with the country, especially if they would come with a quorum, as did the early Baptists to America, from Wales; but gospel, in almost all ages, has been carried from country to country by persecution. I hope however it will come here without being driven by persecution; but if that be the Lord's plan, his will be done. But the signs of the times nationally are ominous of a coming persecution; but if it comes, the Lord will certainly overrule it to his own glory and the ultimate good of his people.

Now, my dear friend, lest I weary your patience I will submit the foregoing for your disposal, as your better judgment may think. With the hope that I shall meet you and all the blood-washed throng in that better land, I am yours affectionately,

J. R. WALKER.

HANNIBAL Mo. Dec. 26, 1870

DEAR BROTHER BEEBE—The "Signs" have come regularly to me since I returned here, and they are equal in comfort and instruction as at any former period, and I sometimes wonder why all the dear saints do not receive them, at least the many who are so abundantly able to do so, for surely they contain Gospel food for such as are in any need. It is very true that many brethren are so situated that it may not be very convenient for them to get them,

when they would no doubt take much comfort in them. How comfortable it is to find brethren in fellowship one with another; the psalmist David says of it, "Behold how good and pleasant it is;" and do we not in our experience realize it to be so? and had I as much ability as I have of leisure, it would afford me great pleasure to write to the dear saints scattered throughout our land, and exhort them to let love abound more and more, for "love is of God." And John tells us that "He that loveth is born of God." And he also says, "If ye love not your brethren, whom you have seen, how can ye love God, whom ye have not seen?" So then we should not love in word only, but "in deed and in truth."

Brother Beebe, on returning to this place after so long an absence, not at all designing to do so when leaving, nor for any considerable time before hand, while I realize much pleasure and fellowship among the dear brethren here, yet I do often feel sad at the separation from those precious brethren in the East, among whom I have enjoyed an immediate intercourse and fellowship, as well as with yourself, I have had so frequently an opportunity of mingling together in those precious seasons of joy and fellowship, but whether I shall in the providence of our God again have such blessed privilege, is known only to him; but whether I shall or not, I am sure I shall hold very dear in love and fellowship each and every one of them who love the truth, and walk therein, whether they be those who have "named the name of the Lord," or are only inquiring as the spouse in "the song of songs, which is Solomon's," "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?" and the blessed response, "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 shepherd's tents." O what a precious song this one of Solomon's, abounding in figures the most forcible, and with the most affectionate regard, which are known to none except those who can say in its own language, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to his banqueting house, and his banner over me was love." I might transcribe the whole of this wonderful and glorious song, and yet the fulness of this blessed love and fellowship could not be told; language fails when we contemplate the subject.

The apostle breaks forth in language like this: "O the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out."

This same beloved apostle Paul, in writing on this same subject, charity, "To the church at Corinth, and to all in every place who call upon the name of the Lord," says, "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity "rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, endureth all things."

"For we know in part, and prophecy in part." "For now we see as through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am known."

So then the preciousness of this love is only known in part, and while we can realize it with so much pleasure in part, what will it be when we shall realize it in its full fruition in the world of eternal glory! O shall it be my privilege, who am less than the least of all saints, if indeed I am one? What a sure foundation is the christian's hope built upon. The Lord by the prophet has said of this foundation, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. 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 places." This foundation is laid in Zion, the city of God, Jerusalem, which is above and is free, and is the mother of us all.

Into this holy city, none of the Arminian tribes of antichrist can come; the gate is too strait and the way too narrow to admit of so much rubbish as they carry; but it is for the redeemed of the Lord, and for the wayfaring man, and though a fool he shall not err therein; and why not? Because the Lord has said so. "The mouth of the Lord has spoken it" of this Zion, the redeemed of our God. Well might Moses the servant of God sing his song, "Happy art thou, O Israel, who is like unto thee? O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

Thus much, dear brother Beebe, I have written, and send it to you, which if you have time you can read and lay it aside, and if at any time you lack some matter to fill up with, you can use it. May the Lord be with and direct you in the publication of the "Signs," and may his name be glorified thereby, and his dear people comforted and instructed, I pray, for his name sake. Amen.

W. F. KERCHEVAL.

ALEXANDRIA Va., Feb. 23. 1871.

DEAR BROTHER BEEBE:—I am still blessed with good health, and am enabled to attend my appointments. I am favored with encouraging manifestations of God's goodness and mercy to me, which serves to hold me up in the midst of considerable opposition. Generally my congregations are large and very attentive, and much interest is manifested. I have baptized forty persons, all of them white persons but five, since last Spring; and it still appears there are more of the same sort to be gathered into the visible fold. Though I am poor and needy the Lord has helped me, and I trust him for the future. This I speak to the praise of God's grace, and not to the praise of man.

Your article, in reply to E. V. White of Leesburgh Va. is well timed, to the point, and I think must be satisfactory to all the lovers of truth. A considerable spirit of inquiry is manifested by some, whose minds have been imposed upon by false and unkind accusations brought against you, and the brethren in these parts, and elsewhere, and which a bold, humble, and scriptural defence of God's truth it is hoped and believed will remove. May God give to his people grace and strength in this evil day, to contend earnestly for the faith once delivered to the saints, and bear with meekness and patience all obloquy and reproach heaped upon them by their adversaries, and indeed rejoice to be counted worthy to suffer for Christ's sake. The everlasting arms of Omnipotence are underneath his people, and they shall never perish. As the mountains are around about Jerusalem so the Lord is around about those that fear him. He feeds his flock like a shepherd, yea, he feeds and nourishes the little ones, for he will never leave nor forsake them.

Excuse the brevity of this letter as it seems I have no time to write any more. May God bless you, and your family. Yours affectionately

JOSEPH L. PURINGTON.

EDITOR "SIGNS OF THE TIMES:"—I was so much impressed with the manner of your paper, that, after reading the Editorial in this year's first number, these lines were immediately suggested to me, which I send you for insertion, if you think they are worth it. This is my first attempt, and being an acrostic, I may not have conveyed my exact meaning, but I hope you will understand me, for my heart fully endorses every sentiment in that issue I have read, and I am humbly grateful that he hath directed my steps to the house where he is worshiped in humbleness and sincerity; and though led there, I learn that the Old School Baptist Church is far from extinct. O! how my heart rejoices that I am no longer alone; I have so frequently been told that my ideas were of the past ages, that they would not answer for the present day, and I could never find a

church entertaining such views, or that had faith enough to carry out my principles, and I was induced to join a New School, who, although they conformed too much to the world, as I thought, still, they, i. e. two of the deacons who examined us as to doctrine, agreed with me, and I felt I must waive minor matters.

Three years have passed very unprofitably, I fear, in a spiritual sense, but my husband advised me to examine myself and be careful not to blame others, who were so much more experienced than myself; at last, God in his own good time, and in his mercy has, I trust, led us to his church, and under the preaching of Elder Thorpe, we feel that God is as able to verify his promise now as in the days of the apostles, when he said, at that time it shall be given you what ye shall say; although I have often been answered, that we are too well educated, and too much enlightened, to be satisfied with such preaching, still, it is our hearts desire.

I am somewhat of an invalid, and consequently confined to the house much of the time. This, with my "peculiar" views, has made me quite exclusive, and I do feel so thankful to God for having so mercifully kept me from all heresies and false doctrines, unworthy as I am. But I do beg your forbearance for having written so much; I intended to have merely written a line or two in reference to your paper, but I have far exceeded that limit, and not written to the purpose either. Hoping I may soon receive the number due, with which to spend some hours very satisfactorily, I will subscribe myself, humbly,
MARIA HILLINGS.

"Signs of the Times,"—how portentous of ill,
I fear, to vast numbers professing God's will;
Genuine, true, must our faith be, this day,
Not charmed with new doctrines, which lead us astray.
Searching the scriptures we ever commend,
Oh! may we its great divine truths comprehend;
For in it we find rich treasure, and rare,
That turn us from such as our hearts would ensnare.
Hope on then, believer, thy God will defend,
Endow thee with strength to endure to the end;
Trials will meet thee, but trust in his word,
I'll never forsake thee, for "thus saith the Lord."
My purpose is changeless, I'll keep thee secure;
Each soul I have purchased shall ever endure;
Stand fast then, O! christian, the promise is sure.

Change of Residence.

Eld. A. St. John wishes his friends and correspondents to address him hereafter at Watkins, Schuyler Co., N. Y., instead of Burdett, Schuyler Co., N. Y., as formerly.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1871.

THE MYSTERY OF GODLINESS.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.

If iniquity, with which all the fallen sons of Adam are so familiar, be a mystery beyond the comprehension of our finite powers, how much more profound and inexplicable must be the mystery of godliness, which can only be known as it is revealed by the Holy Spirit to the children of God, and even to them, while here in the flesh, it is only made known in part. Yet when the apostle says, without controversy this mystery is great, we do not understand him to mean that this truth is not controverted by the enemies of the truth, but that among all who are born of the Spirit and taught of God it is so clearly apparent as to admit of no denial or successful contradiction. The popular religion of the world is only on a level with the literature and science of this world, and that they so regard it is demonstrated by their classing it with the things which are taught in the schools of men. The science of law, or medicine, in their estimation are as obscure and mysterious as that of godliness, and that an understanding of the latter is as easily attained by study as of the former. The same appliances are by them resorted to to teach godliness, or what they call divinity, as are successfully employed in acquiring a knowledge of law, or of medicine; and they whose intellectual capacities are too limited to make talented lawyers or skillful physicians, are put through a course of study to fit them for the ministry; and they are by them considered quite competent to teach every man his neighbor, and every man his brother, saying, Know the Lord. But all this proves rather that godliness, in the sense the word is used by the apostle, is a mystery so great and unsearchable by human minds that the wise and prudent of the world have not the remotest conception of it. They are pleased with their own delusion, and are perfectly satisfied with a religious creed of their own vain imagination, which they can reduce to a theory that can be taught and learned in schools of various grades, from the infant and Sunday Schools up to their Colleges and Theological Seminaries, as easily as grammar, arithmetic, or geography are taught and learned. But while we concede to them the ability of teaching what they profanely call divinity, or godliness, the scriptures of truth declare of them that they are ever learning, but never able to come to the knowledge of the truth. They may heap to themselves teach-

ers and pupils, but this truth of God they cannot overturn, that God has hidden these things from the wise and prudent, and revealed them unto babes, for so it seemed good in his sight. For it has pleased God, in the wisdom of God, that the world by wisdom should not know God, and he has made foolish the wisdom of this world, in regard to spiritual things.

They who knew nothing of the godliness of our text, of course cannot successfully controvert the declaration that it is a great mystery. For the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. And none but the spiritual, who are made so by being born of the Spirit, can spiritually discern any thing of a spiritual nature. While all natural men are held under chains of darkness, all who are born of God and taught by his Spirit are delivered from the power of darkness, and translated into the marvelous light of the kingdom of Christ. And all the true light they have they receive from the Sun of Righteousness, in whom was life, and the life was the light of men: so to have this light is to be quickened with that life which is light. "This is life eternal, that they may know the only true God, and Jesus Christ whom he hath sent.

The word *godliness* in its general application in the scriptures, is used to signify a christian walk and deportment, purity of faith and practice, induced by a holy principle or life implanted in the saints by the new birth, leading its recipients to a conformity to the precepts and examples of our Lord Jesus Christ. As it is said, "The grace of God which bringeth salvation hath appeared unto all men, teaching us, [the saints to whom Paul wrote] that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world." But the particular sense in which it is used in our text is defined as especially applicable to our Lord Jesus Christ. In every sense in which the word is used in the scriptures, mystery beyond what human reason can solve is involved; but when applied to our Emmanuel, (God with us) the mystery is far more deep and profound. Our text applies it to the incarnation of the Son of God, or to his manifestation in the flesh. This sacred mystery comprises the wonderful union of Christ and his church, and of the sublime and glorious economy of grace, in the salvation of the people of God, by and through our Lord Jesus Christ. It involves the mystery of a union of Deity and humanity, of the Creator and the created, wherein the Word was made flesh and dwelt among his creatures. This mystery would be dismantled of much of its

profundity and surpassing glory, in our estimation, if Christ, in his Godhead, were only an emanation from God, a created, or derived offspring of the Godhead, or if it were only some part, as a second or third part of God that came in the flesh. But the apostle avers that God was manifest in the flesh. He was inspired by the Holy Ghost to use no such terms as, the first person in the Godhead, or the second person, or the third person, but God himself. The same apostle affirms, Col. ii. 9, "For in him dwelleth all the fulness of the Godhead bodily." And we challenge those who preach that there were two equal and distinct parts of the Godhead that were not embodied in our Emmanuel, to tell what essential parts of God were not manifest in the flesh? Do they dare to say that the Father was not in him, or that he was not one with the Father, and so perfectly identified that they who have seen the Son have seen the Father also? Do they not know that he is in the Father, and the Father is in him, and that he and the Father are one? How else can it be said in truth that "In him dwelleth all the fulness of the Godhead," if only a part of that fulness dwells in him? How shall we account for this express declaration? We are aware of the names, titles and relations applied distinctively to the Father, and the Son, and the Holy Ghost, but dare not so construe them as to deny that these three are one, or so as to imply a plurality of Gods, or so as to imply that any less than all the fulness of the one only true and living God dwells bodily in our Lord Jesus Christ. He that was manifest in the flesh was and is God. To fully believe the declarations of the scriptures because they are declared in the scriptures, is not to claim ability to comprehend what they aver; for if finite mortals could comprehend the Deity, it would no longer be a mystery. We notice in our text then that he who was manifest in the flesh is God.

We do not understand that God was manifest to all men, for we read of those who know not God; and that he does manifest himself to his saints as he does not unto the world. "He was in the world, and the world was made by him, and the world knew him not." Yet, as we shall presently notice, "He was believed on in the world;" but it was by those unto whom he was manifested. Many who saw Jesus when he was here in the flesh, had not the slightest conception of his Eternal Power and Godhead: they saw him only as a root out of dry ground, but saw no beauty or comeliness in him to admire.

The manifestation of God to his people is a subject so vast and heavenly that all we can say, or write, or think, falls infinitely below our theme. But the manifestation is

thus set forth by divine inspiration. "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. All we can possibly know of God is revealed to us in and through our Lord Jesus Christ. "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. "I am the way, the truth and the life; no man cometh unto the Father but by me."—John xiv. 6. "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 this unto thee, but my Father which is in heaven."—Matt. xvi. 16, 17, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me." From these and many other scriptures it is evident that all we can possibly know of God is revealed to us through our Lord and Savior Jesus Christ.

"God was manifest in the flesh." In the fleshly body in which he was born of the virgin, in which he humbled himself and learned obedience, in which he sorrowed, wept, and groaned, and died. The body of his flesh is the vail through which, by a new and living way consecrated for us, we have access unto the Father. In the vail of his flesh the fulness of the Godhead dwelt, and no man cometh unto the Father by any other way.—Heb. x. 19, 20, & John xiv. 6.

Even Nicodemus was constrained to confess that no man could do the miracles which he performed, except God were with him. There was a striking manifestation of the Godhead in the wondrous works which he wrought. In healing the sick, in giving sight to the blind, in raising the dead, and casting out devils, the power of God was manifested. But in his complete control of the elements of nature, wherein the winds and waves obeyed his voice, his Godhead was demonstrated while he was here in the body of flesh in which he suffered on the cross. And even in his suffering, the trembling earth, the rending rocks, the darkened heavens, the opening graves, the rising dead, all proclaimed that he was the Son of God; but above all other demonstrations, his resurrection from the dead, and victory over the grave, presented beyond successful controversy his eternal power and Godhead.

But God was also manifest in the flesh which he assumed in taking on him the seed of Abraham. And to this wonderful assumption we understand the beloved disciple and apostle to allude in his declaration, Ev-

every spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-christ whereof ye have heard that it should come; and even now already it is in the world. The church of God is the body of Christ, and including all that are Christ's in the economy of grace is called the seed of Abraham, which our Redeemer took on him when he was made flesh. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii. 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "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," &c.—Heb. ii. 14. The children spoken of in this last quotation are in the context called seed, or the *many sons* whom Christ was engaged to redeem and bring to glory. "For we [that is, Paul the apostle, and the saints which were at Ephesus, and all the faithful in Christ Jesus] are members of his body, of his flesh, and of his bones;" "And for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 30, 31. Without controversy this is a great mystery. This church which is his body, his flesh and his bones, is the temple of the Lord. "God is in the midst of her; she shall not be moved; God shall help her, and that right early." Here will he dwell forever, for he hath desired it for his habitation. In this temple of the Lord, where his honor dwelleth, and only in this temple which is the ground and pillar of the truth, is the consecrated "Ark of the testimony," and in this temple God is manifest in the flesh. But we pass to consider,

He was "justified in the Spirit." In the Spirit of the Lord God which was upon him, by which he was *anointed* (as the name CHRIST signifies) to sustain his Mediatorial office, to preach good tidings to the meek, bind up the broken hearted, proclaim liberty to the captives, 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 garments 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. This comprehends the Mediatorial work of our divine Redeemer. In taking on

him our flesh, the transgressions of his people were laid upon him. In being made flesh, or taking part of the same flesh and blood that the children are partakers of, he was made of a woman, made under the law which held its stern demands against us, and all the sins of all his people were laid on him, and he bore them in the body of his flesh, and put them away by the sacrifice of himself. Thus he was numbered with the transgressors. Although immaculately pure and holy, by the laying on him the transgressions of all his people ample satisfaction for them all was exacted at his hands. In his flesh, (that is in the seed of Abraham which he took on him) he was condemned to die, the just for the unjust, to redeem us to God; and it pleased God to bruise him; hath put him to grief. Had he not been God, as well as man, and Mediator between God and men, the sacrifice must have failed; for if only man, it would have been but a human sacrifice, and our justification could not have resulted from his death. He was put to death in the flesh,—the Mediator was put to death in the flesh. Justice could not be satisfied with any thing less than his death; but although put to death in the flesh, he was quickened and raised up from the dead by the glory of the Father, and by the Spirit of Immortality by which he triumphed over death, he was justified. He was delivered up for our offences, and raised from the dead for our justification. Crushed beneath the weight of the sins of all his members, he stood condemned to die; but having washed them from all their pollutions in his most precious and efficacious blood, justice could demand no more at his hands. Through the Eternal Spirit by which he offered himself without spot to God, he arose from the dead, and thus by his glorious resurrection the Eternal Spirit by which he was quickened demonstrated that he had effectually put away sin, and brought in everlasting righteousness. "The Lord is well pleased for his righteousness' sake," for he has magnified and honored all the righteous demands of the holy law. He has abolished death, and brought immortality to light through the gospel. The Spirit justified him, in its approval of his perfect work, and to him unbarred the gates of death, and brought again from the dead his crucified body. And by his resurrection all his members, whose sins he bore, are also freely justified through the redemption that is in him. "God is gone up with a shout, the Lord with the sound of a trumpet." The victory is complete, the redemption of all his seed is accomplished, and they are by his resurrection from the dead begotten again to a lively hope, and the challenge is given, "Who shall lay any thing to the charge of God's elect? It is God that justifi-

eth. 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."—Rom. viii. 33, 34. The justification of Christ as the Mediatorial head of his church secures, or rather includes the justification of all his mystical body; for if in this he had failed, the object of his sufferings and death would have failed. For they were included in the seed of Abraham which he took on him, and they are crucified (legally) with him, dead with him, risen with him to newness of life. Buried with him by baptism into death, and risen with him from under the curse and dominion of the law, and now being dead to the law by the body of Christ, they are made to sit together in heavenly places in Christ Jesus. Justified in the Spirit also, in the Spirit's work in calling and quickening of the people of God, and in the faithful application of his blood and righteousness experimentally and effectually to all for whom his blood was shed, and for whom that everlasting righteousness was brought in. In all the work of the Spirit, in teaching, leading, comforting, and making intercession for the redeemed people of God, it justifies Christ; for it is all in testimony of the efficacy and efficiency of his Mediatorial work. Every thought and every emotion in the saints inspired by the Spirit testifies his justification, in the Spirit. Hence every spirit that is of God confesses that Jesus Christ has come in the flesh, and that he has finished transgression, made an end of sin, and accomplished all that was given him of the Father to do. And every spirit that does not so confess and exalt him, is anti-christian.

He was "seen of angels." Whether we understand the apostle to speak of the heavenly hosts, or of chosen witnesses, called and qualified of God to proclaim Christ and the resurrection, the declaration is sustained by corroborative testimony in the divine record. Of the heavenly host one was sent to announce his conception to the virgin, and to Joseph; and a multitude of them proclaimed his birth to the shepherds in Jewry. Angels came from heaven to minister to him when in agony in the garden, and angels were present at his resurrection. To the truth therefore of the declaration of our text there are celestial witnesses to confirm the testimony of his advent, his sufferings, his death, his resurrection, and his ascension to glory, when a cloud received him out of the sight of his apostles.

But the messengers by whom Israel received the law are also called angels; they received the law by the disposition of angels; these angels saw his day, rejoiced in it and were glad. The apostles, evangelists, pastors and teachers in the gospel church

are also called *elect*, or chosen angels. All the apostles saw him; although Paul was as one born out of due time, yet to him he was manifested as the risen and exalted Savior: and he was seen after his resurrection by more than five hundred at once. Many of his angels or messengers saw him in his incarnation, and since his resurrection from the dead he is revealed by the Spirit to the faith of all his chosen witnesses. Hence they can say, in testimony, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 1 & 3.

"Preached unto the Gentiles." This part of the divine mystery baffled the understanding of the Jews, who had been taught traditionally to believe that they alone were to be interested in the Messiah which was to come, and that the Gentiles were to have no part nor lot in his salvation. As they had read and understood the Old Testament, they could not understand that any of the Gentiles could participate in the benefits resulting from his coming. Nor does it appear that the Gentiles any of them understood this mystery which Paul was called to preach among the Gentiles. He says, "For this cause I Paul, the prisoner of Jesus Christ, for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youwards; whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I am made a minister according to the gift of the grace of God given unto me by the effectual working of his power. 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."—Eph. iii. 1—8. Again he says, "Whereof I am made a minister, according to the dispensation of God which is given me for you, to fulfill the word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."—Col. i. 25—57. From these scriptures it appears that the preaching of Christ to the Gentiles, and their salvation through Christ, is an important part of the mystery of godliness

which, beyond all controversy, is very great. But another part of the mystery is found in that he was—

"Believed on in the world." When we consider the credulity of the human family, and with what avidity they will dink in error and delusion, one would think it not strange that the truth, especially when attested by strong demonstrative evidence, should also be believed. But such is the depravity of mankind that none can truly believe on the Lord Jesus Christ while in an unquickened state. Of nominal professors there is no lack, but of them who believe to the saving of their souls there are comparatively but few, and unto them it is given on the behalf of Christ, not only that they should believe on him, but also that they should suffer for his sake. "But we are bound to give thanks always unto God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—John vi. 29. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed."—Acts xiii. 49. Faith in the Lord Jesus Christ is the fruit of the Spirit, and until the power of the Spirit is given, none can possess it. Christ, and not the creature, is the author and finisher of it; and when we consider the aversion of the natural mind of men to the truth as it is in Jesus, we are amazed at the wonderful display of the sovereign power and grace by which the Savior is believed on in world. He is not believed on by the world, but by those whom God has chosen out of the world. His kingdom is not of the world, still a portion of it is in the world. "He was in the world, and the world was made by him, and the world knew him not. 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 which believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 10-13. It is a mystery indeed to the world that any sentiment beyond or above the comprehension of human reason should be believed on in the world; that that which eye hath not seen, nor ear heard, that hath not entered into the heart of man, (of an unquickened man) and which God hath hidden from the wisdom of this world, should be believed; for the world can conceive of no belief that is not based upon evidence presented to the natural mind and reasoning faculties of the natural man. And even to the enlightened christian the mystery of godliness plainly appears

in the revelations of the Spirit to the heaven born subjects of regeneration, by which the truth and amazing greatness of this mystery is presented to the faith of babes and sucklings in Christ Jesus. Paul said to the church of God which was at Corinth, "And my speech and my preaching was not with enticing [*persuasive*, as in the margin] words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things," &c.—1 Cor. ii. 4-7, & 13-15. "The secret [or mystery] of the Lord is with them that fear him, and he will shew them his covenant."—Psa. xxv. 14. And finally, he was "Received up into glory." This seems to be the crowning climax of the mystery of Godliness. The reception of Christ up into glory, as the first begotten from the dead, and the first fruits of them that slept, not only demonstrates the perfection of his Mediatorial work in the salvation of his people, and his exaltation as the Mediatorial Head of the church, 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; but it also gives assurance that all his members also shall in due time be raised up and glorified with him. The triumphant voice of the risen Savior, as anticipated by prophecy, is thus described by the inspired psalmist: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord, mighty in battle. The Lord of hosts, he is the King of glory."—Psa. xxiv. 7-10. The mystery of godliness shines in resplendant glory, in that as the Head of the church, the King of saints, the Resurrection and Life of all his people, the heavens have received him, and he has now entered within the veil for them, and is set down on the right hand of the throne of God.

REPLY TO BROTHER BIGGS.

If we were competent, it would give us pleasure to enlighten our brethren on all obscure subjects in

regard to the perfect order of the house of God; but such ability we do not possess. Were we asked what should be the character and qualifications of deacons, we should refer the enquirer to 1 Tim. iii. 8-13. Of the particular work of a deacon, and of a deacon's wife, we cannot with much certainty speak. We can only infer from their character and qualifications that they are designed for active and official service in the church of God. If, as some seem to think, their work is merely to wait on tables, to see to the wants of the poor, to provide bread and wine for the communion, and to pass around to the members the symbols of the broken body and shed blood of our Redeemer, we cannot see why any of the saints who partake of the ordinance are not fully competent. For in the institution of the Supper, Jesus commanded the disciples to divide the bread and wine among themselves. And Paul in giving instruction to the Corinthians, referred them to the original pattern given by our Lord on the night in which he was betrayed. In neither case was any thing said about deacons, to pass the elements to the communicants. Still where it is necessary that some one or more of the brethren should serve the church, we see no reason why the service should not be performed by the deacons; nor do we know of any in the church to whom the work of making provision for the poor of the church, by making the necessary collections for them, and seeing that such provisions are faithfully applied, are not competent. But from the qualifications required of deacons, and of deacon's wives, it seems to us that the deacon is to exercise a certain degree of authority in the church. Like the bishop (or pastor) he must be a husband of one wife, ruling well his own house, having his children in subjection with gravity. The reason for this requisition is that he may be a good disciplinarian. "For if a man know not how to rule his own house, [or family] how shall he take care of the church of God?" And as the same qualification of household discipline is required for the office of deacon, we infer that it is for the same reason, that they also, in conjunction with the bishop or pastor, or in the absence of the pastor, may know how to take care of the church of God, especially in seeing that the laws of Christ are duly observed in the church, and that the proper discipline be enforced, and none suffered to walk disorderly without being rebuked, and dealt with as the laws of Christ provide.

The necessity of their holding the mystery of the faith in a pure conscience, and first being proved before they are suffered to use the office of deacon, seems to us to imply that they officially are to see that the meetings of the church are regularly

kept up, even in the absence of a pastor, and lead in the devotional exercises, and call out the gifts for singing, prayer, exhortation, and not because they have no pastor allow the assembling of the saints to be neglected. Especially we think the deacons with the pastor have a watchcare of the flock, and should be ready to give counsel and admonition, see that the poor in the church are not neglected, and also to attend to the temporal and financial affairs of the church. Not that they are to be taxed more than other members, but to call on the members to bear their just and equitable share of all the burdens, according to their several ability.

In answer to the enquiry of Elder Biggs, we give the foregoing views, only as what we infer from the qualifications of deacons, but we give them only as inferences in which we are as liable to err as others.

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Obituary Notices.

[The following obituaries we are obliged to abridge for want of room to insert them as written. We would gladly yield to the feelings of our bereaved friends, but we must either abridge some of them, or crowd out others. The records of mortality do not require a general biography of the deceased, where they were born, where they have lived, when and to whom they have been married, as such minute particulars can only be interesting to those who have been personally acquainted with them. Ed.]

DIED—At his late residence, near Darlington, Ind., Dec. 1870, **Mr. Daniel R. Lee**, son of the late Eld. John Lee, who was extensively known as an Old School Baptist minister. Our esteemed brother Daniel R. Lee died very suddenly. Only six hours before his death he appeared as well as usual. He was reading in the bible, (the 4th, 5th and 6th chapters of Ephesians) in a loud clear voice, so that all in the room might be benefitted. Two hours later he was taken with severe pain in his side and arm, which made him believe and say his end was near. He told his wife with great composure that he was going very soon. His brow was calm, and death had no terror for him. With steady hand he wiped the froth from his dying lips. Just before his departure he shook hands with his wife and all present, and then exclaimed, Lord Jesus, receive my spirit, and then sank back and expired instantly.

O. who would not die the death of the righteous, and have their last end like his? Brother Lee was a devoted disciple of Christ, always ready to give the reason of his hope. He also had fears and dark times like all of God's children. I was well acquainted with him from the time of his baptism in the fellowship of Sugar Creek Church, perhaps thirty years ago. He was extensively known in our association, and was forward in leading the singing. He had a melodious voice and delighted in singing the songs of Zion. May our dear sister Lee be comforted in her affliction. Your sister in the best of bonds.

ANN JOHNSON.

DIED—April 22, 1870, **Dea. Samuel Brown**, aged 69 years and 6 months. He was baptized by Eld. Allen Cleveland, and united with Bethlehem Church, in Newton Co., Ga., in 1832, and was ordained deacon in 1836; moved to this county (Carroll) about 1853, and became a member of Bethlehem Church, where he continued until his death. I acted with him in the capacity of deacon of said church more than twelve years, and became well informed with the consistent even tenor of his life, and with the bereaved church can testify of his christian deportment. I have never seen him excelled; his meat and drink was to do the will of his Master; he was well versed in the scriptures. God had blessed him with a sweet melodious voice, and he delighted in singing the songs of Zion.

How sweet to reflect that when our brethren are removed from this sin-stricken world, their memory leaves a sweet fragrance behind them grateful to surviving friends, and salutary to succeeding generations. May the benign power of the Spirit comfort and sustain our dear old sister Brown the few remaining days of her pilgrimage. Yours in love,

ALEXANDER GARDEN.

BROTHER BEEBE—By request of brother Simeon Veal, I send you for publication the obituary of his mother, sister **Doela Veal**, relict of Eld. Andrew Veal, whose obituary you published in the 24th number of your 31st volume.

She was born March 28, 1804, and united with the Salem Church or Regular Old School Baptists, in Wayne Co., Ind., in April 1822. After having moved several times, they settled with the Providence Church, in Cass and Fulton Counties, where they remained until their deaths. She was

a faithful companion and a comfort to her husband in his ministerial labors, and was zealous and sound. Her house was always open to the saints. She delighted to read the "Signs," and her theme was salvation by grace. She was afflicted with a disease in her eyes, almost causing blindness; but she bore her sufferings patiently. She died Feb. 7, 1870, departing hence in the triumphs of faith, leaving several children and many friends, with the church, to mourn. She was buried Feb. 8, and by request I tried to preach to a large and solemn audience, from Rev. xiv. 13.

Yours in hope of eternal life,
A. A. COLE.
Logansport, Ind.

DIED—At Whitefield, Maine, Feb. 8, 1871, **Dea. Enoch King**, in the 65th year of his age. His death was very unexpected, even to his family. His health had been as good as usual, if not better, until within three or four days of his death, and then he was not wholly confined to his bed. It is supposed he had some disease about his vitals, of which even he was unconscious. He was among the first in Maine who raised their voices against the religious inventions of men. He held the office of deacon in the Whitefield O. S. Baptist Church, about twenty years. He was quick to discern between truth and error. He was an affectionate husband, a kind father, an honest neighbor, and a faithful brother in Christ. He died at his post, with the armour of righteousness on, leaving a wife, six children, and other relatives and many friends, to mourn their loss. His children wish the insertion of the following lines:

Dear father, departed, we see thee no more,
Thou art gone to thy birth place, a happier shore;
May our heavenly Father, the Spirit of Love,
Lead and guide us to join thee, our father above.

ALSO,

DIED—In Whitefield, Maine, Feb. 2, 1871, **Forest H.**, little son of brother Wyman Turner and wife, aged 4 years and 9 months. He was a bright and interesting boy. He died of canker rash and scarlet fever.

H. CAMPBELL.

BROTHER BEEBE—Please publish the death of my dear mother, **Mrs. Rachel Barnum**, wife of Pliny Barnum, deceased. She died Dec. 20, 1870, in the 79th year of her age. She has been an Old School Baptist many years, and greatly enjoyed the company of the saints, and delighted in attending the associations and other meetings, where her seat was never vacant unless providentially hindered, or absent visiting her children at a distance. She was a great lover of the "Signs," for which she and her husband were subscribers many years. Her health was declining for some time, but she was able to walk about the house until about ten days before her death, when she was taken down to her bed, from which she never recovered. When death came to her relief she went as peacefully as an infant falls asleep. She has passed through many trials, as she had buried her husband, three step-children, and six of her own; but her troubles are all over now. She has left one brother, one sister, two step-children, and four of her own; several grand-children and three great-grand-children, who, together with the Indian Creek Church, mourn their loss, but not as they who have no hope. Her funeral was attended on the 22d, and a very appropriate discourse was preached by Eld. James Martindale, after which her remains were laid by the side of those of her husband.

L. P. AKERS.

DEAR BROTHER BEEBE—It is with a heavy heart that I write to you at this time, for I have to tell you of another very great bereavement with which it has pleased the Lord to afflict us. Our brother **William Durand** was removed from us to another and a better world, on Tuesday, Feb. 23, after an illness of six weeks, during which he en-

dured with great courage and patience such fearful and constant pain as I never witnessed before. We have a good and comforting assurance that he now dwells in the sweet light of his Savior's presence; yet we feel the affliction of his loss very hard to bear. May the Lord make us more perfectly resigned to his righteous will. Truly what a frail hold we have upon the best of our earthly comforts! how soon they vanish away! how soon the tender ties are broken that unite friends and kindred together here upon the earth! But a short time ago our dear brother was well and strong, with the prospect of remaining here many years to care for those dependent upon him, and to be a comfort to his friends and kindred in Christ. Now he is gone, and the places that knew him shall know him no more again forever. Our dear mother has seen eight sons pass on before her to another world, besides two daughters and our father. Yet the Lord sweetly fulfills his gracious promise, gently upholding her under all her afflictions with his own everlasting arms. But a few years ago six of us brothers were walking together, and remarking how almost exactly we corresponded in height. Now I only am left. Within the past six years seven new graves have been made in our little family burying ground.

Elder St. John preached on the occasion of his funeral from Isa. xli. 10.

Your brother in tribulation,
S. H. DURAND.

[A more full account is given on another page.]

BROTHER BEEBE—Please publish the death of my mother, **Mrs. Leah Elmandorf**, who died Jan. 27, 1871, aged 56 years and 3 months, after a severe illness of twenty-two weeks. She united with the Baptist church of Olive and Hurley, in Oct. 1868, and continued a faithful member until her death. She leaves a husband and six children to mourn our loss, but we hope that we mourn not as they who have no hope. Eld. Buel Maben preached at her funeral to a large and attentive assembly.

MARY BISHOP.

Olive, N. Y.

DIED—July 23, 1870, sister **Melvy Jane Davis**, in the 56th year of her age. She was a member of the Mt. Gilead Church thirty-four years, and very highly esteemed as an orderly, sound and faithful member. She remained firm and steadfast through all the trials, divisions and subdivisions of her days. I visited her several times during her sickness, and though racked with pain she manifested christian resignation, and was willing to depart and be with Christ. She exhorted us to stand by the Mt. Gilead Church, and not to forsake the assembling of ourselves together. She often remarked that she believed we are the true church, and very dear to her as her home. We have lost a true and faithful friend. May the Lord bless and sustain the bereaved family, and sanctify the dispensation to them and to us all.

J. H. WALLINGFORD.

DEAR BROTHER BEEBE—By the request of the parents of the deceased I send you the following notice for publication in the "Signs."

DIED—At their residence at Yaphank, L. I., **Mrs. Ruth E. Ruland**, wife of Captain Martin Ruland, and daughter of brother and sister Noah T. Terry. Her disease was consumption. She had been failing for more than a year, but it at last terminated in her death, Sept. 25, 1870, in the 40th year of her age.

Sister Ruland had been a worthy member of the 1st Hopewell Church for a number of years, was sound in the faith, and esteemed it a great privilege to hear the gospel preached, but seldom had the privilege, living far from the church, and it was seldom that I could visit them. I had the privilege of visiting her in April last. She was then feeble, but was able to sit in her chair to hear the word preached, and enjoyed the opportunity much. She also rode to her father's the next day to hear the

word again, and at the close of the meeting the Supper was administered. The season was solemn, and she enjoyed it much. She was a living christian, and we trust her end was peace. She rejoiced in God to the end, and her hope was firm to the end. Her husband and two of her children were absent on the sea at the time of her death, but she felt to leave them in the hand of her God. She has left a kind and loving husband, four children, parents, brothers and sisters, and many friends, to mourn their loss. May God sanctify this dispensation of his providence to all that mourn.

Yours to serve,
P. HARTWELL.

ELDER G. BEEBE—By request of friends I send you the obituary of **Jane Woolery**, who died at the residence of her son-in-law, Silas L. Reed M. D., at New Albany, Ind., Feb. 24, 1871, aged 86 years and 6 months.

She was born in North Carolina, Aug. 24, 1784, moved to Madison Co., Ky., in 1794, and then to Indiana, where she has continued ever since. She was left a widow forty-seven years ago, with ten children, five of whom survive her. She was a faithful member of the O. S. Baptist church for many years. Her mortal remains rest by the side of her husband in the Gilgal church yard, Lawrence Co., Ind., while we the survivors cherish the fond recollections of her true piety and worthy example, and entertain the hope that we may all meet her in the mansions prepared for the just, whose maker and builder is God.

JONATHAN T. HOBSON.

DIED—In Chariton Co., Mo., on the 30th day of Nov., 1869, **Mrs. Elizabeth Settle**, wife of James M. Settle, and daughter of Edward and Mary Riley, of Mercer Co., Ky. She was born March 2, 1808. The time she united with the church I do not remember, but she and her husband have been connected with the Regular or Old School Baptists ever since the separation took place in this state, and she did all in her power to render her house the home of all Old School Baptists. She was a kind and affectionate wife, an indulgent mother, and an extraordinary nurse to the sick and afflicted. She has left her husband and three married daughters in Missouri, and many friends, to mourn their loss, but not without hope.

JOS. E. SETTLER.

DIED—At his residence in Putnam Co., Ill., on the 20th of Oct., 1870, brother **George Hiltabrand**.

Brother Hiltabrand was born in Lincoln Co., N. C., June 18, 1799, and was therefore 71 years, 4 months and 2 days old. He moved to Tennessee in 1818, where he married Miss Elizabeth Gun, in 1824, who was then a member of the church. They then moved to Taswell Co., Ill., in 1828, and in 1829 moved to Putnam Co., Ill., there remaining until his death. He joined the church in August, 1853, and was with his oldest daughter baptized by Elder R. F. Haynes, and lived a firm and faithful member until his death. His disease was complicated, and gave him much pain, which he bore with christian fortitude. He was blessed with his reason most of the time, and was perfectly ready and willing to go and be with Jesus. On account of the vast concourse of people that attended the funeral, the preaching was deferred until our regular meeting on the first Sunday in November, when a discourse was delivered by the writer to a very large and attentive congregation of friends, relatives, and brethren.

Nine of his family are members of the Sandy Creek Church. We all feel that truly a father has been taken from us. Though he was very reserved in his conversation on religious subjects, he was always ready with his means, (of which he had abundance) to feed and assist the brethren and the needy. I think I only speak for the whole community when I say that in his death we have lost one of our best citizens, and his family a father. But we feel to say

as he did, The will of God be done. And with the apostle, he has fought a good fight, and kept the faith, and has gone to receive his crown.

Yours in hope of eternal life,
WM. A. THOMPSON.
Florida, Ill.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the church at Black Rock, in Baltimore Co., Md., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1871.

BROTHER BEEBE:—We wish to inform the brethren who expect to attend the Baltimore association this spring, that arrangements have been made to meet them at Cockeysville, on the Northern Central R. R. on Tuesday p. m., preceding day. Passengers coming by way of Baltimore will take the cars at Calvert Station, in Baltimore, at half past three p. m. of that day. After coming down by way of Harrisburg will be met at the same station, at the same hour as the others, as the trains pass there within a few moments of each other.

All brethren are cordially invited to attend.

F. A. CHICK.

The Delaware Association will be held with the London Tract, church, in Chester Co., Pa., about 5 miles north of the Newark Depot, on the Philadelphia, Wilmington & Baltimore Rail Road, at which place friends will be met with conveyances. The meeting is to commence at 10 o'clock a. m. on Wednesday before the fourth Sunday in May.

The Delaware River Association is to be held with the First Baptist Church of Hope-well, Mercer Co., N. J., to commence at 10 o'clock a. m. on Wednesday before the first Sunday in June, 1871. Seasonable notice will be given in regard to arrangements for meeting the brethren and friends with conveyances from the cars.

The Warwick Association will be held with the New Vernon Church, about two and a half miles north of Howell's Depot, on the Erie Railway, to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, 1871.

The Chemung Association will be held with the church at Burdett, Schuyler Co., N. Y., to commence at 10 o'clock a. m. on Wednesday after the second Sunday in June, 1871.

Each of the above named associations to continue in session three days.

The Conference of Western New York will be held at South Dansville, Steuben Co., N. Y., to commence at 10 o'clock a. m. on the third Sunday in June, 1871.

The Sandy Creek O. S. Baptist Association will convene, if the Lord will, with the Honey Creek Church, three miles east of Melmore, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1871, at ten o'clock a. m.

Brethren coming on the cars to attend this association will stop at Tiffin, where they will be met and conveyed to places of entertainment and to the meeting.

LEWIS SEITZ.

The printer in printing the minutes of the White Water Regular Baptist Association of 1870, made a mistake in stating the time of our yearly meeting. It is to be held commencing on Friday before the second Saturday in June, instead of the fourth Saturday in May, with Nettle Creek Church, Randolph Co., Ind.

We are expecting several ministering brethren with us at that time, and invite all who feel disposed to come, ministering or private brethren and sisters.

I. R. MAULSBY.

EXPLANATORY.

When orders are received by us for the "Signs of the Times" and "Banner of Liberty," we only acknowledge in our published receipts the amount designed for us. The amount sent for the "Banner" will be acknowledged in that paper.

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OF THE

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DEVOTED TO THE

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ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., APRIL 15, 1871.

NO. 8.

POETRY.

WHAT IS A YEAR?

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.

'Tis but a single earnest throb
Of time's old iron heart,
Which fireless is, and strong as when
It first with life did start.

What is a year? 'Tis but a turn
Of time's old brazen wheel,
Or but a page upon the book
Which death must shortly seal.

'Tis but a step upon the road
Which we must travel o'er;
A few more steps, and we shall walk
Life's weary rounds no more.

"Rejoice and be exceeding glad, for great
is your reward in heaven."

Clear breaks the morning,
Full of joy and gladness;
Christians, raise your drooping heads,
Away with your sadness.

Plain looms the city
Not made with hands;
Far from mortal sight,
In the heavenly lands.

We almost catch the music
From the distant shore;
O how we long and hope
To join the holy choir.

Tried glorious city,
Built by our God!
Whose hand still leads us on,
In the way that he trod.

The road may be long,
Oft dark and dreary;
Let us pray for more faith,
That we grow not faint and weary.

O let us journey on in peace,
All strife and discord
From our ranks ever cease.

But kind, meek and gently,
Help one another,
Oft stop to raise up
A poor erring brother.

Thus we shall imitate
Him who went before,
Thus the light will brighten
That leads us to the shore

There flows the river
Deep, dark and wide,
But we see the loved ones
On the other side.

There the heavenly temples
Rise to our sight!
Its beauties glow and glisten,
And God is its delight.

Rejoice, dearest brethren,
The way is not long,
Ere we can join
The everlasting song.

There tears and sorrow
Shall all be wiped away,
And our happy souls shall bask
In one bright endless day.

LUCY C. HECKARD.

Oregon City, Ore.

CORRESPONDENCE.

HERRICK, BRADFORD Co. Pa. March 15, 1871.

DEAR BROTHER BEEBE;—In answer to the request of sister Emeline Matheny, of Tennessee, I will present a few thoughts through the "Signs" upon the words in 2 Cor. v; 21: "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." May the Spirit of truth direct me how to write, and open these precious words comfortingly to our minds.

In many places, and in many different forms of expression, Christ is set forth in the scriptures as bearing our sins, like a heavy load laid upon him; but in no other place, I believe, is he said to have been made to be sin. Every different form of expression concerning him, though setting forth in many cases the same truth, presents some distinct view of the infinite, immeasurable character and work of our glorious Mediator, whose fulness can never be taken into the compass of our sight here, where we see only in part. It takes the whole of the inspired word, from beginning to end, fully to set forth the infinite breadth and length, and depth, and height of the love and work of Christ; and all the redeemed family of God, as one vitally connected body, to experience all his fulness. When we find some little sentence from the bible sometimes opening to our minds in a revelation of Christ till it seems to expand and spread abroad in glory before our eyes, like the blue heavens above us, reaching infinitely beyond our view on every side, then we can think how wonderfully, infinitely great and glorious would be the whole unfolded word, and how absolutely impossible to be seen, except in little glimpses, by spirits enclosed in mortal, sinful bodies. And we sometimes are able to see how much beyond our comprehension our own experience is, in which every day we are seeing something new as the word explains it to us, but which we can never fully express, then we can get some faint idea of how wonderfully beyond our present understanding is all the various experience of that innumerable company that constitutes "the fulness of him who filleth all in all."

In the two expressions, "He hath borne our sins," and "He hath laid on him the iniquity of us all," the same thing is told; but in the first we see the dear Redeemer bending under the mighty and agonizing bur-

den which in his great love for his people he willingly took upon himself; while through the latter form of expression the eternal love and mercy of God are presented, inseparably connected with his infinite justice which could in nowise clear the guilty. So every different form in which any truth is expressed, every different word that is used, shows some new light from the Sun of Righteousness. When even there appears an exact repetition of a sentence, the new connection in which it is set causes it to send forth to the anointed eye an additional ray of gospel truth.

The apostle in this connection is ministering to the saints the reconciliation, declaring how God hath reconciled them unto himself by Jesus Christ, and urging upon them the duty and necessity of their walking in the new life. The reconciliation was effected by bringing them in the person of the Redeemer through death into spiritual life. They are therefore dead to the world, and are not to depend upon worldly things for enjoyment, and should not murmur and complain when worldly crosses happen to them, but be reconciled to God in all the dispensations of his will, putting off the old man with his rebellion and worldly inclinations, walking as those whose inheritance is above, and whose enjoyments are connected with spiritual things and not with worldly things, and thus adorning the doctrine of God their Savior. Those who daily feel the burden of their corrupt nature, the infirmities of the flesh, and the deceitfulness of the carnal mind, realize how necessary these exhortations and beseechings of the apostle are. How tenderly the true servant of God approaches the poor burdened, stumbling child of grace; not with an angry frown, but with sympathetic though firm and faithful words. He who sends him to them, and whose spirit directs him while he speaks, knows their frame, remembers that they are dust, and has himself been tempted in all points like unto them. The apostle, therefore, inspired by this gentle spirit, beseeches his brethren that they be reconciled to God, that they receive not his grace in vain, but that they walk in the spirit in newness of life, putting off the old man with his deeds mortifying their members which are on the earth, and humbling themselves under the mighty hand of God. And by what consideration does he enforce these exhortations? Not by

their hopes of heaven or fears of hell, as though their everlasting state were still undetermined, and depended upon their own actions. No inspired writer ever suggested such a consideration as motives for a christian's correct walk. But the apostle enforces his words by a consideration of far greater power and effect with the saints than any other can possibly be; though one in which the unquickened soul sees no force. 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." Thus he recalls to their remembrance the wonderful mercy of God, and the glorious display of infinite wisdom and power in their behalf, in providing a Savior who should be able to do for them that which it seemed to them impossible could be done.

The awakened sinner often feels that he is in a worse condition than any other that ever lived, so that the ordinary expressions by which the sinful state of God's people by nature is described do not reach low enough to find him. He does not merely feel that he is a sinner, having some sins and transgressions to be atoned for, being covered with corrupt stains that need to be washed away; but that he is all sin, a mere mass of corruption in God's sight, with no soundness at all, so that washing would not seem to suit his case. I know there are those who have felt themselves to be in such a condition that they were not within the reach of God's way of saving sinners, being so utterly unsound throughout that washing would wash them all away. And yet must it not be the searching spirit of God which has made them see themselves thus. Well, it is indeed a wonder, but there is a blessed word even for them, and the apostle brings it to them right here, showing an infinitely excellent and effectual way in which the holy and just and unchangeable God could and did reconcile such utterly vile and polluted worms of the earth unto himself. A most wonderful work must be accomplished in order to effect that reconciliation, for nothing unholy can ever come into his presence or favor. That work was done in and through Christ, and is expressed by these words "He made him to be sin for us." I hardly dare undertake to say anything more upon this. It stands a plain and most glorious truth, and I would not speculate in trying to unfold its riches of meaning. How clear it appears to the

wayfaring man, though a fool, when the blessed Spirit applies it to his own soul; and yet it combines mysterious depths of wisdom beyond the power of an angel to fathom. Should we ask how the Lord could make him to be sin for us, we can only answer, By his infinite wisdom and power. The scriptures show us that when this Savior appeared it was in such a way, in such a vital connection with his people as their Head, that the law, which never mistakes and cannot be deceived, recognized in him all that was contrary to its holy requirements in them, so that its curse was at once removed from them to him. The union between him and them was prior to their transgressions, so that in taking on him the seed of Abraham, and being found in fashion as a man, he stood in the sight of the law as they had stood,—as sin for them. Yet he knew no sin. How this thought melts our hearts with sorrow for his sufferings, and with adoring thankfulness that he who was holy, harmless, undefiled and separate from sinners, should thus become a man of sorrows and acquainted with grief for us.

Who can tell what our Savior suffered in thus being made to be sin for us. No mortal can ever measure his awful sufferings. He has saved all his people from ever knowing what they were. We have felt a weight of guilt resting upon us so heavily that it seemed as though we must be crushed down by it to the bottomless pit. We have writhed under the anguish of it as we felt how loathsome we must be in the sight of God. But who can say that he has suffered what his sins deserved. How often we have been troubled with doubts upon this very ground, that we have not been in such bitterness of soul as we know our sins ought to produce. No matter how heavily and bitterly we have felt the burden of them, yet our sorrow and pain do not seem equal to the sins. We have seen what our transgressions deserve and have waited in fearful apprehension and terror to receive it. But the judgments of God against sin have never come upon us. "He hath not dealt with us after our sins." Our Savior alone has experienced all this to the full. It all came upon him,—all that we have feared; all we have seen to be the true desert of sin; all the terrors that have but faintly presented themselves to our startled souls, the coming of which fully upon us must have sunk us into darkness forever; all the wrath and vengeance of a just God:—all this came upon our dear suffering, patient Savior, and overwhelmed him. The waters came in unto his soul. The terrors of death compassed him about; the pains of hell gat hold upon him. What anguish he felt, standing in the sight of God's holy law as sin for us. If we, poor, corrupt creatures, have been able to feel the anguish of a corrupt state so deeply, how must it have been with him who knew no sin. Pure and holy in

every sense, in every breath, in every thought and emotion, how clear was his perception of the least touch of sin, and how unspeakably painful and agonizing to his holy soul, that could rejoice only in the infinite purity of that heaven from which he came down. What wonder, then, that when the heavy and insupportable load of all his people's sins began to press upon him, his soul became exceeding sorrowful even unto death, so that he sweat, as it were great drops of blood falling to the ground, and being in an agony of prayer, "If it be possible let this cup pass from me. Nevertheless not my will, but thine be done." O, it is but very feebly that we can think what the precious Redeemer suffered in being made to be sin for us.

And what was the object of all this unspeakable manifestation of wisdom and power, of judgment and mercy on the part of God the Father, and of this indescribable suffering in meekness and patience and love on the part of Christ. That we, poor, vile sinners, might be made the righteousness of God in him. Can there any where be found an expression that embraces within the same compass a greater extent of the glorious work of Christ and its glorious results than this text. In other places the saints are spoken of as being covered with a robe of righteousness: as having a crown of righteousness; as being trees of righteousness. These are perfect and glorious figures, but they do not cover the whole ground of this infinite subject. No one figure can express the whole. The form of speech which the apostle here uses reaches a place not covered by any other.

The eye of a holy God searches through and through, and no unholy thing can stand in his sight, no matter how deeply hidden. As we stood by nature we were not merely covered with sins, but were all sin. The blackness of sin had entered into every part and particle of our being, making it all blackness. Black is the absence of all colors—and absence of light, and cannot even reflect a ray of light. So from the blackness of our sin stained nature no ray of light could appear even by reflection. Over against this dark picture the apostle sets an exact counterpart. As we were all sin, so through the work of Christ we are made all righteousness—the righteousness of God. No other righteousness would avail us any thing. Whatever righteousness man might have of his own, still it would be the righteousness of man, not the righteousness of God.

But it is not in ourselves that we are made righteousness. Not in our old sin-colored and sin-corrupted nature do we see the change from sin and corruption to righteousness and purity. No change of nature there, until the day of adoption of the body. If it were so our experience would be very different from what it is. In that case we should have a gradual

ing our way and setting stakes of measurement as we advanced on our path from sin to holiness, getting better and better as we passed along, until we should see with comfortable pride and self-complacency our efforts crowned with success as we entered the perfect state. Or if the change of nature were at once effected, as some say, then we should be no more burdened with the evil workings of a deceitful mind and corrupt heart. They do certainly err who say that the nature of the old carnal mind and heart is changed in the new birth. The saints have never had the vain satisfaction of seeing themselves grow better by nature. How often they are anxiously desiring it, wishing to enjoy the satisfaction of feeling themselves good and holy. But it is certainly the vain, carnal mind from which this desire springs, which would have righteousness to feed its vanity upon. The Lord's way is infinitely better. By his way Christ is exalted and made to be all and in all. We are made the righteousness of God in him. Instead of being allowed to see any righteousness in ourselves, we are given a new power of vision to see Christ as our righteousness. We are given a new principle of life that lives in him, that contemplates his perfections with joy, that desires and loves him; we are enabled from time to time to see with thankful joy our old nature subdued under the power of grace; and we are given a blessed hope of the resurrection of the dead, when the great and glorious change will come by which our vile bodies shall be fashioned like unto the glorious body of our Savior, unto whose blessed image we were predestinated to be conformed. This hope of the resurrection is the very life of our joys. Without it we should be of all men most miserable.

We did not come gradually out from under the weight of our sins in our experience, by the effect of a gradual improvement in our nature. The burden of them continued until Christ suddenly came to his temple, and they were gone. The darkness of our night under the law continued until the moment when the Sun of Righteousness arose. His coming was quickly, and always is so in our experience. We receive no announcement of his approach until he comes. "Behold, I come quickly." "As the lightning shines from east to west in an instant, so is his coming." The thought that embraces him as our way of life seems always to flash upon our minds unexpectedly and suddenly. In our daily experience we go bowed down in our minds with doubts and trouble while mournfully regarding our sins and vileness, when suddenly from the opening of some word of inspiration the truth shines forth in all our soul, and again we see with wonder and joy that the way of salvation is not in ourselves but in Christ, that he is our hope and our rejoicing. This is a visit of love such as he gives his

dear children, appearing as of old, suddenly in their view, and saying "Peace be unto you." "His comforts delight our souls." We rejoice in him, with a joy far above that which any righteousness of our own could give us even if we were as Adam before the fall,—a joy of melting thankfulness and sweet humility, a joy inexpressible and full of glory.

When the Savior thus appears to our waiting souls it is Spring with us. It was not slowly, gradually that the winter passed away, as is often the case in nature, but at once. Yesterday it was the depth of winter in our souls. To day, looking forth at the sound of the voice of our beloved, how different the scene we behold! He speaks to our souls and says. "*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.*"

Brother William Rittenhouse, of New Jersey asked me to write upon these words, and as they come right in here to describe the delightful frame of mind the saint is in when assured by the voice of Jesus that he has been made the righteousness of God in him. I will take this occasion to say what little I have to say upon them. This is the voice of the Beloved to his bride,—of Christ to his dear people, when he calls them to go forth with him into the enjoyments of the precious delights he has provided for them, which he describes in this figurative language. These words are very simple, and only speak of plain facts that appear, and yet they fall upon our souls as a song of the sweetest music; for what can be a more exalted and rapturous song than the plain and simple words that tell of our spiritual joys when the power of God's salvation rests upon us, and our souls are lifted and called forth into our Savior's presence.

The winter is past. What a long and dreary season it was to the poor, ragged and hungry beggar, exposed to the pitiless tempest, to the hail and snow and bitter chilling wind. How desolate and dismal the prospect! No warmth, no cheer, no comfort. Can our condition as we felt it while laboring under the law, or lying helpless under its curse, be more adequately represented than by this dreary and chilling season? How cold and hard of heart we felt! how chained and bound up all the springs of joy. And when the frozen ground begins to break up, how the cold rain comes beating down upon it, sinking in and breaking it all to pieces. When our hard heart began to break and dissolve, then even more keenly we felt the chilling power of God's word against sin coming down like heavy rain. While the Lord was thus making our hearts soft, how greatly he troubled us.—Job xxiii. 16. But now the winter is past, the rain is over and gone. Our Savior has called us forth, and with the call sending melody and warmth and love

into our souls, all the cold and bitterness and trouble disappear. The cold and the rain effected a good work. It is thus the Lord breaks up the ground for the reception of good seed making it soft and mellow. Now as we look forth, how changed the scene! Over all the landscape we see the "tender springing of grass by clear shining after rain." How soothing and grateful to the eye is this living green. While we are talking of a literal landscape in early spring, can we think of any way in which we could more clearly picture forth the sweet delight of the soul when the Savior whispers to it his words of heavenly love and peace. How many pages would be required to describe even partially the rapturous state, and enumerate but a few of the heavenly delights and comforts that are here recalled to our minds by speaking of the spring. The coldness has all gone. The trouble, the anxiety and fear, the aching, throbbing unrest,—all this is over. The ground is well settled, but not baked and hardened by a too scorching sun. It is soft and mellow, and the seed has taken root. "The flowers appear on the earth." Spiritual graces appear, and comforts bloom on every hand. The air is filled with sweet and delicate fragrance. Truly this is delightful, living in our Savior's presence. His name yields the richest perfume; and his name is in every flower that appears on this earth to delight our souls. Then what music! The time of the singing of birds is come. From a thousand warblers come the songs! from every direction they send forth their sweet notes of joy, meeting and mingling, until the very air seems tuned to gentle, swelling, flowing, waves of melody, enchanting the heart.

I cannot write without sorrowful feelings while I speak of this season of love and delight, for it is winter with me now; and when I recall that happy season that I have enjoyed under the sweet smiles of the Redeemer's face, my soul is filled with longing to see it return, and my eye pours out tears unto God. O how full the soul was then with joy and praise! how sweetly the new song of redeeming love arose and made melody in our hearts unto God. Everything around seemed to us to be singing that song. And while we listened with delight to all the singing of birds, far above all the rest in power to charm our soul was the turtle that was heard in our land, singing of the love of Christ and the peace that passeth all understanding.

There are winter seasons in the experience of the saints, and in the travel of the church; seasons when all the fountains of joy and pleasant spiritual feeling seem to be frozen up; when we can see but little evidence of life; when troubles rain down upon us, and bitter trials afflict us: when in the church, there appears no life in exercise; no gift for

profit; no true, comforting communion; but coldness, hardness, dissensions, lack of brotherly love, with heavy grief and sorrow. At such a time we can only wait. We cannot tell when the spring will come, nor can we hasten it. But while we wait it is for us to be patient; to trust in the Lord, and obey his word; to walk in the ordinances of his house blameless. The spring will come again, and then all trials will be over. No effort will be needed then to walk in the truth, to avoid dissensions, to love each other, and be of one mind and heart. The streams of grace in our hearts are all set free, and we find that the word of command and exhortation enjoins only what flows necessarily and joyfully from the heart rejoicing in the love of Christ. Truly "the commands are not grievous." It is our Savior that tells us when the spring has come, and his voice calls us forth to enjoy it. Soon all the winter seasons of this mortal state will be past, and all the beating rains of sorrow and affliction be over and gone; and on that blessed shore where everlasting spring abides, the voice of our Beloved will be heard by the enraptured soul, "Rise up my love, my fair one, and come away; for, lo, the winter is past, the rain is over and gone; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Yours in a blessed hope.

S. H. DURAND.

SANTA ROSA, Cal., Feb. 19, 1871.

DEAR BROTHER PURINGTON:—Doubtless you will be surprised to receive a letter from one you have never seen or heard of. Although we are strangers in the flesh, I hope we are not in the Spirit. Dear brother, I hope you will pardon me for asking you a few questions which I desire you to answer.

a. 1st. In regard to the good seed and the tares. Did God create a part of the human family for heaven and happiness, and a part for misery and woe, or does he design to save the spirit, and destroy the flesh by Satan?

b. 2d. Does this old body go back to its mother dust, and the spirit return to God who gave it; or is the body raised, and the spirit and body reunited, and both go to heaven?

We have too kinds of doctrine preached here, the advocates of both claiming to be Old School Baptists. One doctrine is that this old body is regenerated and born again, and that the body and all that pertains to it will go to heaven, and there the saints be recognized by each other. The other doctrine is that this old body undergoes no change, but is kept under subjection by the new or inner man, (the elder shall serve the younger) and that this old body is the battle ground where the war is carried on between the two contending parties, and when this old body dies, it goes back to the earth from whence

it was taken; and the spirit or inner man return to God, who is a Spirit, and is the King of a spiritual kingdom and whose subjects are spiritual and not fleshly.

The first one referred to is the doctrine that there is a part of the human family created expressly for eternal woe and misery, and that God's decrees are unchangeable. The last class referred to contend that the fleshly bodies of all Adam's posterity return to the earth from whence they were taken, and there remain; and the spirit of the same return to God who gave them. (For as in Adam all die, even so in Christ shall all be made alive.)

Now my dear brother, these cannot both be true; and I honestly solicit your views on these subjects. If I know myself, I don't want to believe any thing but the truth; for it is the only thing that will do us any good.

AN ENQUIRE.

Reply:—Our God is infinite in every perfection, being self-existent and eternal, controlled by no law or obligation, separate from himself, having no beginning of days, neither will have an end of life; "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;" but we mortals are finite beings, whose life is of short duration; "for," said an apostle, "what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." God has given, in the scriptures, all the record, concerning his wisdom, goodness, love, power, mercy and justice, necessary for his children while in this life. It is clearly and fully taught in the sacred oracles, that Jehovah is the absolute Sovereign of the universe, the Sole Arbiter of all events, and the rightful Disposer of all things. God said, to ancient Israel, "See now that I, even I, am he, and there is no God with me: I kill, and make alive: I wound, and I heal: neither is there any that can deliver out of my hand." Also, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Is it possible that any language can be used to more fully express absolute sovereignty than the language contained in these quotations?

The scriptures contain the only chronicle of our origin; and the volume, called the bible, is the only book in which the omnipresence, omniscience and omnipotence of God, are so fully set forth. What presumption, on the part of finite mortals, to attempt, by human reasoning to fathom "the ocean of infinity, where all our thoughts are drowned;" and what daring, in vain mortals, in the plenitude of their wisdom, to attempt to set bounds to Jehovah, beyond which he may not go without derogating from his divine perfections. Inspired prophets and apostles did not

inquire *why* God worked all things after the counsel of his own will; for it was enough for them to be taught by the Holy Ghost that all things were ordered by infinite wisdom. David said, "I was dumb, and opened not my mouth; because thou didst it." Paul filled with rapturous delight exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how *unsearchable* are his judgments, and his ways *past finding out*." The apostle lost in admiration at the wisdom, power and love of God, does not ask why this, that, or the other thing was done, but declares that the *ways* of God are *past finding out*. Our dear Redeemer said, while God incarnate, "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." It should be noticed that the "hinge" as it were, on which the *force* of this declaration of our Savior turns, is the word *because*, and it is not one of man's *because*s, but one of Jehovah's. There are a number of places in "holy writ," where the word *because* performs the same office, in the sentence, as in this one of our precious Redeemer; therefore it, like every word of inspiration, should be considered with reverence by God's dear children. The word is from *by* and *cause*, (*by cause*) or *by the cause*. If inspired prophets and apostles did not attempt to simplify, or so explain God's "because" that carnal men, his enemies, would not be offended, *why* should the saints now desire to harmonize what may seem conflicting elements, and thereby hope to so explain the scriptures, as to "clear the character of the infinite God, of injustice," in the great matters of eternal election, particular atonement and the special calling of the vessels of mercy, leaving the rest of the fallen race to perish in their sins? Did he require it of the prophets? No. Did he require it of the apostles? No. Does he require it of us? No. "The secret things belong unto the Lord our God, but the things which are *revealed*, belong unto us, and to our children forever, that we may do all the words of this law.

a. The only safe guide, and sure way for the saints in speaking of the dark and inscrutable designs of God, is to receive the teachings of the scriptures with childlike simplicity; remembering the doctrine taught in the scriptures is not to be held chargeable with the vain and unprofitable speculations of men, who desire to appear wise. If we turn to the place in scripture where the parable is recorded, and read it carefully, an explanation we see given by our Savior which should settle the matter without resorting to the opinions of worldly-wise men.—"The field is the world (of mankind of course) the good seed are the children of the kingdom; but the tares

are the children of the wicked, (one) the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels." The limits of a reply like this will not allow me to digress too much from the leading points to be dwelt upon, but I would remark that children are spoken of viz: children of the kingdom, and children of the wicked. A child is an offspring, and nowhere in the scriptures is the term child applied to Adam, for he was not by creation or formation a child of God; but he was a creature of God, and called man; therefore by natural generation we are the offspring or children of Adam, and by being born again—born of God, we are children of God, not in a figurative sense, but in an absolute sense, and filial relation, for there is the implantation of Christ, which is called by the Holy Ghost, the seed, and (I desire to speak with reverence) therefore the *Tera El*, or seed of God.

But the question is also asked, did God create a part of the human family for heaven and happiness, and a part for misery and woe, or does he design to save the spirit and destroy the flesh by Satan? Questions may be asked concerning the *arcana* of Jehovah, that the angels in heaven cannot answer, and speculating and theorizing upon the secret will of God, cannot afford any real comfort and edification to the saints, but such a course leads to much confusion. The only decision that I wish to render is what the Holy Ghost has declared, for all other replies will be erroneous. "Behold I have 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. No weapon that is formed against thee (Zion or the church) shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Doubtless the waster spoken of has direct reference to Satan: the great destroyer.—And mark, he was created. The distinction which the Holy Ghost makes in the scriptures between *creation* and *formation*, should be carefully noticed, for creation in its primitive meaning, signifies to call into existence out of nonentity and it is from *bara*, which does not mean to fashion or form, but to call into existence or being, but formation signifies to fashion out of what is already created, for "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." There are some instances in scripture where create is used probably in the sense of formation, But that is not its primitive meaning. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." With this declaration before us who dare say that the wicked are not made for

the day of evil? Who will have the presumption to say this scripture is not true? Can any reasoning of vain mortals change the awful truth contained in this declaration? Every thing was created for a purpose, and what distinctions do we see in the visible creation. Our God has created the serpent and the dove; the lion and the lamb. What can be more different in habits than the lion and the lamb? Where not their natures and habits given them of God? Now my brother did God create man and not know the purpose for which every one of the human race should be manifested? Or shall we involve ourselves in the awful error of contending that the Eternal One has changed his purpose? Job says: "He is in one mind and who can turn him? And what his soul desireth, even that he doeth." If we admit that God changes in any purpose, where will it lead us but into infidelity? The Strength of Israel will not lie nor repent, for he is not a man, that he should repent."

An inspired apostle says of certain characters: "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." Another apostle says: "For there are certain men crept in unawares, who were before of old ordained to this condemnation. But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in these things they corrupt themselves." Paul said to Elymus the sorcerer: "O full of subtilty and all mischief; thou child of the devil; thou enemy of all righteousness, wilt thou not cease to prevent the right ways of the Lord?" These declarations of the Holy Ghost show conclusively that certain characters were ordained to condemnation, and that there were children also of the devil. There seems to be a peculiar harshness in the question so often asked; "Did God create a part of the human family for heaven and happiness, and a part for misery and woe?" This is a sentiment, or a question, that I have heard mooted from my earliest recollection about religious matters; and men would say, and do yet, if God created beings for such a purpose he is unjust; and some have gone so far in their opposition as to say, if he did, he is worse than Satan; yet those characters uttering such language, profess in many instances, to be very good; but alas! they show great dislike to absolute sovereignty. God said to Pharaoh, through Moses, "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." Now was not Pharaoh a part of the human family, as it is termed; though I very much doubt the correctness of the term

human, as applied to fallen depraved man, as it is not in the New Testament so applied to him; but there the terms carnal man, old man, devilish &c., are applied to the natural man; yet as it is thus used by us, perhaps it is as well to continue the same term. Pharaoh was brought into manifestation as a son of Adam for an express purpose; and are not the wicked (meaning them who perish in their sin) developed for a certain purpose? For a number of years it has somewhat perplexed me to know why so many of the professed followers of Christ should show so much anxiety about the wicked; how they will be raised from the dead, and whether they will be finally annihilated, or what will be the finality with them? It seems to me that the declaration of our Savior ought to settle the matter; for said he: "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." There can be no question, I think, as to what the *graves* mean in this declaration; for right preceeding this, in the same chapter, the life giving power of the Son of God is clearly set forth; and the dead, in trespasses and sins, are spoken of as being made alive by *that voice*. Much is said about God casting away, or casting off, a part of the family of man; but that is unscriptural talk; for if any thing is cast away, it certainly was in possession of him, or them, who cast such thing away. Now if all the family of man were chosen in Christ before the foundation of the world, and all of them are not saved, then part would be cast off; but let us hear Paul upon this point: "I say then hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Now is here not a special people foreknown to God? Most certainly! All the creation of God is continually before him; and he provides for the wants of every living thing; but the "Lord's portion is his people;" and of them (his people) he says, "This people have I formed for myself; they shall shew forth my praise." Now, if that peculiar people described so plainly in the Old and New Testaments, were formed, by God's power, for himself, for what, or whom are the wicked formed? The whole race of man being justly condemned by God's holy law, there has not been a casting off as men talk about, but a *preterition* or *passing* by the greater portion of Adam's race; and my dear brother, we need not worry about the holiness, wisdom, mercy, justice and power of Jehovah being infringed. Now if the wicked were not created for the purpose or the end designed for them

by our God, will some brother or sister, who is well versed in the scriptures, refer me to the book, chapter and verse, showing the matter to be otherwise? If any one will, I am solemnly bound to acknowledge my error; but until such portion of scripture is pointed out, I must maintain that the preceding position is correct. I shall not feel satisfied with the expressions, "I cannot think it is so; I do not believe it is so" &c. But a plain declaration of scripture must be given to satisfy me that I am wrong in my view of this matter.

I know of no scripture that shows that God "designs to save the spirit and destroy the flesh by Satan." The language of the angel to Joseph was "thou shalt call his name Jesus; for he shall save his people from their sins." The attempt to divide the man is not sustained by any just deduction from the scriptures. Jesus said, "I lay down my life for the sheep." There is no such separation made, as the redeeming of the spirit, and leaving out the body; but I am aware that some who have manifested a strong desire to work a part of the "old man" into spirit, before mortality is swallowed up of life, or before the resurrection and adoption of the saints, seem to think that, in some former articles that I have written, I leave the man out of the question entirely, because I have contended that the old Adamic man remains the same until death; and that the adoption, in the absolute sense, is the resurrection. Well, I am perfectly willing that brethren should enjoy their opinions; and would only say that it cannot be proven by the scriptures that any part of the old man is made spiritual. There is something said in the New Testament about the destruction of the flesh; and we will turn to the "book" where it is recorded, and see what we can gather therefrom. If we turn to 1. Cor. and read the *fifth chapter attentively*, we shall discover that "destruction of the flesh" had not reference to eternity, but time; and the connection, in which the language is found, explains the matter fully. How important it is not to confound the time things of God's people, with eternal things, whenever we attempt to explain any portion of scripture.

b. "Does this old body go back to its mother dust, and the spirit return to God who gave it; or is the body raised, and the spirit and body reunited, and both go to heaven?" As there has been a good deal written recently concerning the resurrection, I feel to say but little upon the subject. As to the body returning to dust, the declaration is: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Job says, "So man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh

that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" Paul says, "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him." I sometimes am afraid that some of us view the resurrection too much according to natural reason; and that we involve too much, in our ideas about the body being raised, of the notion that it will contain fleshly sympathies, than which nothing can be more foreign from the teaching of the Holy Ghost. We seem to want to know, "How the dead are raised up, and with what body they shall come?" But the answer of the inspired apostle is, "Thou fool! that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be but bare grain, it may chance of wheat, or of some other grain." Then the apostle says in the same connection, "It is sown in corruption; it is raised in (mark it is raised *in*, not to) incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." The scriptures say nothing about reuniting spirit and body; there is no such declaration that I am aware of in the bible, there certainly is not in the New Testament, the language of inspiration is "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;" also, "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." Instead of a *reuniting* there is a *swallowing up*. The way the expression reuniting spirit and body is sometimes used, there is a strong *savoring* of the legal notion of the "society of heaven," so much talked about by carnal professors, who know nothing of spiritual circumcision. The resurrection of the church from death is no where in the scriptures called a reuniting of the spirit and body, but a swallowing up. Unite is from *unio unitus* which signifies, to put together or join two or more things, which make one compound or mixture; and to reunite shows that they have been separated. The dear saints know a sorrowful time here on account of their complex character or mixture of an old man and a new one in the same body; for the warfare is very severe at times between the flesh and the spirit, or the old man and the new man; but in the glorious resur-

rection these two will not be reunited but mortality will be swallowed up of life.

I would say to an inquirer that I have briefly dwelt upon the first two questions; and as to the balance contained in his request, I had already written an article directly bearing upon that portion of the subject, which I will forward to the Editor of the "Signs," as soon as I think it proper for me to do so as I do not wish to occupy more than a reasonable space in our excellent paper. I had concluded, at one time, as I had received so many letters finding fault with my views of regeneration, spiritual birth, the warfare of the saints, &c., that I would not write any more replies to any requests I might receive from brethren for my views upon particular branches of truth; but upon reflection, I have concluded that I was wrong in my position; therefore I now think I shall occasionally write for the "Signs" again; but I do not wish to write too much nor too often fearing I might write myself "to death."

I wish to say to my enquiring brother in the far off state of California, that in what I have written upon the subject of his enquiry, has been penned with no other desire than to declare the truth; and I hope that he will receive it in the same kind spirit that I think I have written it.

WILLIAM J. PURINGTON.

PHELPS, Mo., March 8, 1871.

DEAR BROTHER BEEBE:—I have been reading your paper for some time, and have been comforted by the many communications of the brethren, and I am now a subscriber. I have seen many requests from the brethren in the eastern states, to be informed if there are any churches of the Old Baptist order in this part of the country. There are now several churches; two in Lawrence Co., two in Barry Co., and one in Newton Co., and three or four in McDonald Co., Mo. I think, brother Beebe, we ought to be the most thankful people on earth; for during the late war all our churches in this part of Missouri were broken up, as to their visibility, and scattered to the four winds. But our gracious God has gathered them, or some of them, together again. When I came here from North Missouri, there was but one Old Regular Baptist preacher in this South West Missouri, that I could hear of. The Missionary Baptists who lived here would not tell us that there were some of our order in Barry and in Newton Counties. Brother John Turnidge is our preacher now at Schall's Creek Church. He moved from the north part of this state since the war, and he lived here three years before any information could be obtained of the brethren who had lived here before the war. At length he heard of a few a great way off, and gathered some of them together, who, with some that

came here with him, organized a church of nine members, and we trust that God has heard our prayers, and our little few begin to move on, and Zion's sons and daughters are coming to us from afar. Since our organization seventeen have been baptized, and many others have come from other places and joined us by letters, those who had letters, and others by recommendation and by relation of their experience, so that this church now numbers thirty-six members, and all sound Old Baptists. But the blessing has not stopped here, for in the eastern part of this county, (Lawrence) brother Turnidge has been permitted to gather twelve or fourteen of the true ones into another church, and it also is growing. Truly God can work and none can hinder. Many dear brethren of our faith have visited us from Arkansas, which has given us great consolation. I was at two associations last fall. The name of the one which I belong to is Center Creek, and the one that I visited in Arkansas is Washington. The Lord has given them some able defenders of the faith. There are eight ordained ministers in this Association of four churches, and there will be another church added at our next annual meeting; it is probable. I have visited the church in company with brother Turnidge and they express a desire to be identified with us. They number, I think, about twenty-four.

Brother Beebe, I wish you and all our brethren north, and south, knew what the blessed Lord is doing in South West Missouri. We commenced with only so few, and but two ordained ministers, and now we have eight and the Lord has three or four others who are telling of the wonderful works of God. So if any of our dear brethren and sisters wish to move to this region I can assure them the Lord has not left himself without witnesses in this part of the country. Although the saints were scattered by the war. Christ has gathered them together. I feel thankful to God for his loving-kindness to us, for I know that if he had not thus provided, we could not have organized churches. I do not feel able to praise enough for saving me; for I know that of myself I am nothing. I have no strength of my own, and my own righteousness is as filthy rags. But the righteousness of his servants is of me, saith the Lord. When I see the world of mankind depending on their own works, and hear the arminians say that men can get religion when they please, I say I have not so learned Christ. I was so great a sinner that it seemed to me to be mockery, for one so vile to even ask God to spare me. I had spent eighteen years in sin and rebellion against God. I had attended meetings, but did not know the condition I was in. I thought myself as good as any body and intended

when I should become old to get religion, but there was in my view time enough yet. I loved sin and hated holiness. But, blessed be God, I was not permitted to continue long in that delusion. At one time I was persuaded to go to meeting by my sister who belonged to the church. This was in North Missouri. I shall never forget the night, I heard old brother Wm. Turnidge and Samuel Clenenger, both Old Baptist preachers. I thought the preaching was all to me. I looked at them, and if all the world had been mine, I would have laid it down to have had a hope in Christ. I then began to try to pray, and ask God to have mercy on me; but my prayers did not seem to rise higher than my head. For three long years I labored under a deep sense of my guilt, and all my strength utterly failed, to produce any relief. During this I moved South; and I concluded that I must die very soon, and Oh the deep horror, of dying and sinking down to hell in my sins! Day and night I was constrained to cry, God, be merciful to me a sinner. At length it seemed to me that God was wearied with my crying, and that he would stop my mouth by cutting me off and sending me down to hell. Oh what to do I did not know. My unavailing prayers seemed to be useless, and I gave up to die. The vengeance of God seemed ready to crush me, and my crimes were of the blackest hue; and the black cloud of despair settled down upon me. But, glory to God, I then began to realize the darkness began to give way. Although I was lying on my face, yet every thing began to seem light. The clouds to remove, and my burden of sins fall off. I then saw, by faith, Christ, as my Savior, and I can now say it was Christ that saved my soul from wrath and misery. Now I can say with Paul, it is not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly; and it is all through Christ. Now, dear brother, I have never, since I hope God for Christ's sake forgave my sins, said that I or any other man could get religion when they pleased. I think the Spirit of truth has taught me, that man is as helpless, as a babe, and must indeed become as a little child, before they can see or enter the kingdom of God.

Brother Beebe, I did not think of writing what I have passed through since I was permitted to hope in the Lord; but I have just received the last number of the "Signs," and have felt so much comfort in reading the communications of the brethren which are scattered throughout the country, in what they have written, and what they have passed through, I will say, when I received a hope in Christ, I believed my troubles were

all over. I thought I never should sin again. My Redeemer seemed so loving that I thought I could remain right at his feet all my life time; and I was ready to go with him. For three days I was singing and praising him before I thought of such a thing as doubting, in regard to what I had experienced. But alas! my sins seemed to come again to me, and I feared that I was deceived. I wanted my Savior to again reveal himself to me; and while lying on my bed one day, something seemed to say to me, that I ought to be honoring and glorifying my Master by obedience to his commands. I thought I would join the church; but O, I was such a sinner, and so unworthy. This kept me back for some time; but I still went to hear the preaching of the Old Baptists, and I was so strongly attracted that I offered myself, and was received, and on the next day baptized. Since that time I have experienced many dark and cloudy days. It is now almost three years since I united with the church, and I still feel too unworthy to live with the people of God. In all the three years I have had but few seasons of rejoicing; but once in a while I find him whom my soul loveth; and then I can say, Praise the Lord, for his mercy endureth forever.

Brother Beebe, if you think proper to publish this, you may do so, if not, lay it aside; I will not think hard. It is my experience, if I have any. Perhaps the dear children of God may find something in it that may afford them some comfort. May God bless you in your labors, is the desire of your brother in tribulation.

B. F. QUEIRY.

MACOMB, Ill., March 23, 1871.

BROTHER BEEBE:—I received a letter in January from a brother in Arkansas, calling himself a "poor old sinner," and signing himself "A reader of the 'Signs,'" in which he requests my views on the River of Life, and the Tree of Life, &c., Rev. xxii. 1, 2, and now, after much hesitation, I attempt to comply with his request in as brief a manner as I can, so as to be understood. He requested me to write at length on this very beautiful and sublime vision of John, and some others have complained of my brevity on the texts sent me for investigation, but I prefer to set forth such views as I may have on any subject which is to occupy a place in our common medium, as concisely as I can so as to convey to the reader my ideas.

It is true that the vision of the holy city, the New Jerusalem, the bride, the Lamb's wife, with all its appurtenances and connections, as described in the 21st and 22d chapters of Revelation, embrace enough matter to fill a volume; but the inquirer, and many others of your readers, have copies of my little

pamphlet entitled, "Walking About Zion," (more can yet be supplied with it) in which my views are briefly given respecting this holy city, its walls, foundations, gates, &c., and I refer the reader to that work to save time and space in the "Signs." I shall however very briefly state my positions on some of the leading features of this beautiful vision, introductory to the River and Tree of life.

I understand the holy city, the New Jerusalem, which is called the bride, the Lamb's wife, to be the gospel church as visibly organized under the New Testament, or New Covenant dispensation. That it (the church) was established immediately after Christ, the Husband, had fulfilled the Old Covenant, under which the old or literal Jerusalem was established, as soon as he arose from the dead, having brought his bride out from under the law, or first covenant, which was her first husband, he is now ready to be married to his beloved bride who had been betrothed to him before time began, and her first husband being dead there is no legal impediment to her marriage with Christ, and hence John beholds her prepared as a bride adorned for her husband, and the marriage of the Lamb was come. To prove both the nature and the time of this sacred New Covenant marriage between Christ and the church, and to show that it *did* take place at the commencement of the gospel era, and that it is not yet in the future, as some dear brethren hold, I shall, to save space, cite a few out of many passages, which I respectfully request them to read. Compare Rev. xix. 7—9, with 2 Cor. xi. 2, Rom. vii. 4, Gal. iv. 22—31, (children of the free woman after marriage) see also Heb. xii. 22—24, Matt. xxv. 10, and xvi. 28. Many other references might be made from the New Testament to prove that the kingdom of God was established, and the church organized in the kingdom, and that she was adorned with the graces of the Spirit, and married to her risen Husband and Lord in the apostolic age. In a representative and virtual sense, Zion, the covenant of grace, or New Jerusalem, brought forth a nation, a "holy nation," at once, when Christ was raised from the dead; hence all her children born of the Spirit since that state of lawful wedlock began, are legitimate heirs to all New Covenant or gospel privileges and blessings.

All the visions seen on the desolate isle by the beloved disciple, were presented in highly colored figures, and many of them indeed so sublime and imposing as to strike the mind with awe and admiration, and very little of their divine import has been made plain to me. I believe however that but little of what was revealed to him will be fulfilled literally as he saw it, but that all will be developed in the sense intended, and

the church will find that there has been many speculations made. The holy city then I understand to be the gospel organization called the church of Jesus Christ, composed of those who are born of the Spirit, and who "do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The kingdom of Christ, or of God, in a mystical sense embraces all that are born of God, whether connected with the visible church or not; but the church of Christ is his organized and executive body under the laws he has ordained for her observance. Hence the city thus chartered and organized is measured and described in every part with precision and order, a synopsis of my views respecting which may be seen in the pamphlet to which I have referred above.

After having described this imposing and sublime city in many of its particulars, the apostle says, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." This pure, clear and crystal river of water of life is the salvation of God, as revealed in the gospel, or the love of God to guilty sinners, as flowing through the mediation of the Lord Jesus Christ. Whether we take this river to be the salvation of God, the love of God, or the grace of God, is, perhaps not important, as salvation is by grace, and grace reigns and flows from the fountain of his love, and the gospel embraces the whole. The great scheme of redemption for sinners embraces all that they need to save, qualify, and glorify them forever; and so wisdom, righteousness, sanctification and redemption, justification, pardon and regeneration, are all included in their salvation, and all flow from the ocean of God's eternal love. This river of love is pure, unmixed and unalloyed with any thing that men or angels could do; clear as crystal, neither justice, holiness or truth can see any thing wrong, or find any fault with the wondrous plan of salvation, but all the divine perfections agree that grace shall reign and mercy flow. This river of water of life proceeding from the throne of God and of the Lamb, shows that the wonderful plan of redemption is traced to the infinite depths of God's eternal love, and we are lost in the unfathomable ocean whence flows such an undiminished stream of life-giving mercy!

"I stood amazed, and wondered when,
Or why this ocean rose!
That wafts salvation down to men,
His traitors and his foes!"

Angelic minds cannot explore
This deep, unfathomed sea!
'Tis void of bottom, brim or shore,
And lost in deity!"

From the unmeasured depths of his own sovereign will, and his eternal and unchangeable love, unmoved by any thing out of himself, consulting

only his own glory, and the everlasting happiness of the subjects of his love, this river of life bursts forth, and runs to our sin-polluted world, and reaches sinners lost and undone! Never did men redeemed, nor angelic hosts, gaze on so sublime and glorious a stream elsewhere than in the midst of the New Jerusalem. It is called the water of life, because he that drinks of that water drinks life eternal; and it is given freely to every thirsty sinner who has no money or merit to buy it. See Isa. lv. 1, & John iv. 14. This wonderful water of life communicates life to every one where it is directed to run, and also cleanses and heals all the sin-sick and conscience smitten who are washed in its crystal streams.—Ezek. xlvii. 8, 9, Titus iii. 5, Eph. v. 26.

I shall not consume the time or space to notice all the places in inspiration where the element of water is used figuratively to represent the grace of God, and the blood of Christ, in washing, cleansing, giving life, quenching thirst, and gladdening the hearts of the citizens of Zion; but it is a beautiful figure of the work and effects of grace in many respects.

Nothing will quench the thirst of a parched and fainting man like water, and no substitute has or can be found for it in all the resources of nature, and so there is no substitute for grace, nothing but a draft of the love of God, shed abroad in the heart by the Holy Ghost, can satisfy the thirst of the soul of one who is sick of sin. Nothing can wash away the direful stains, of guilt but the blood of the Lamb, represented by this pure water of life, and called the blood of the covenant.

"In the midst of the street of it, and on either side of the river, was there the tree of life." The street is the street of the City, (ch. xxi: 21,) in the midst of which pure golden highway stands the Tree of Life, or the Lord Jesus Christ, who dwells in Zion, and walks in the midst of the seven golden candlesticks—ch. i: 13. But the Tree of life was not only in the midst of the street of the city, (and she has but one street, an highway of holiness,) but its wide-spreading boughs reached to either side of the river; and as the river flowing through the street of the city is the manifest reign of grace in Zion, and the development of salvation in the redemption of his people, so Christ existed in his eternal power and Godhead before time, in the midst of time and will exist after the time state of the church; or his virtue as Savior reaches back from the gospel era to the first sinner saved, and will reach forward to the last one for whom he died—from shore to shore.—See Zach. xiv: 8. "Which bare twelve manner of fruits." This variety in the fruits of the tree I understand to represent the twelve apostolic gifts given by their ascended Lord, who distributes to weary man

severally as he will. They all receive fruit of the same tree, and it is from the same Lord that all the diversity of spiritual gifts are derived.—see 1 Cor. xii th ch. But besides the twelve spiritual gifts peculiar to the official stations or work of the apostles, they, in in common with all the saints received the grace of life and justification [and thus the Tree supplies the wants of all the saints. "And yielded her fruit every month." This shows the perpetuity and constant supply of fruit all the year round, and we learn hence that the antitype, the Lord Jesus, furnishes constant supplies of grace and spiritual support to his people; that he waters them every moment, and never leaves nor forsakes them, or as Zechariah says, "In summer and in winter shall it be."—Zech. xiv. 8. This part of the subject might be improved to our comfort if time and space would permit, but let it be remembered, that in no season of the church, whether in the wintery state of the law, or in the summer of the gospel, whether the child of God walks in darkness or light, he receives strength according to his day. "And the leaves of the tree were for the healing of the nations." To heal the spiritual wounds and maladies of the "nations of them which are saved," (ch. 21: 24) or of the redeemed "out of every kindred, and tongue, and people, and nation."—ch. 5: 9. The same tree bears both the fruit and the leaves, for food and for medicine, and Christ is not only the bread of life, but he has in the gospel furnished a balm to heal all the wounds and sicknesses of the daughter of Zion—All borne on the richly laden boughs of the Tree of Life—full of grace and truth. The trees along Ezekiel's river, (Ezek. 47-12,) are the righteous whom the Lord hath planted, and who draw their sap from the river of salvation, and bear fruit and leaves for meat and medicine in a secondary and derivative sense, and in this sense the church is the light of the world, and the salt of the earth. The flaming sword of justice has been bathed in the blood of the Lamb, and now the chosen of God have right to the Tree of life, and may enter in through the gates into the City. I am compelled now to start away, and in this unfinished manner submit the foregoing brief thoughts to you and to the inquirer. I. N. VANMETER.

UNION, Ind., March 27, 1871.

ELDER G. BEEBE:—Although a stranger to you in person, I hope you will pardon my intrusion in addressing you; I hope I belong to the same family of our Savior. Your valuable paper, the "Signs of the Times," I have had the privilege of reading for more than twenty years, through the kindness of my son T. E. W. Hillman, until last year I subscribed for them myself. I thank you for continuing to send, as I had not the re-

mittance until now; which I will enclose. I highly appreciate your paper which comes so richly laden with the true doctrine of our Savior, from the numerous writers, who are so much in union in the sweet language of Canaan.

From my early youth I have desired to serve the Lord, and be prepared for death, but until the autumn of 1819, I never saw my true condition as a sinner by nature, before a just and holy God. But Oh! the transition from darkness to light; how transporting the thought to my poor unworthy soul, when my Savior said, *peace, be still*, and all was calm within.

These words were very comforting to me; "But now in Christ Jesus ye who sometimes were a far off, are made nigh by the blood of Christ; for he is our peace who hath made both one, and hath broken down the middle wall of partition between us."—Eph. ii. 13, 14. In January, 1820, I united with the Predestinarian Baptist church in Mason County, Kentucky, and moved to Indiana in the year 1821, where I now reside. But alas! since that period I have had many dark seasons of doubt and gloom, for fear I was deceived, my mind is so prone to wander from that which I desire to cherish: a humble submission to the will of my Heavenly Father, who has sustained me through a long life of over seventy-five years. I feel that I can truly say that he has been my strength and my shield through the deep waters which I have passed. My mind often reverts to the autumn of 1866, when Eld. S. H. Durand visited this section of the country, whose preaching was a feast to my famished soul, he poured the balm of consolation into my wounded heart, which time cannot erase. His little book "The Trials of Job," I prize very highly, they are instructive and comforting to me. I am now deprived of the true kind of preaching, unless I ride about ten miles, which I am seldom able to do. There are several churches nearer, but they afford no good for me. Eld Gammon will move to Potoka, this week, whom I have heard preach; he was very interesting. I hope the time is not far distant when the Lord will send us more shepherds, of his own teaching which will suppress the errors that are so much taught. My hand is so nervous with age that I must close. You can do with this imperfect scribble as your judgment may direct. May the Lord sustain you long upon the walls of Zion, and bless you with all spiritual and temporal blessings, is the fervent prayer of the unworthy writer.

N. M. HILLMAN.

SOMERVILLE, Ten., March, 1871.

BROTHER BEEBE:—Suffer me to say a few words on the crowning doctrine of the union of Christ and his people, together with his right-

eousness to them imputed. See Eph. v. 28—32, wherein the apostle compares the husband and wife to Christ and the church. This, he says, is a great mystery; but I speak concerning Christ and the church. Also the prophet says, "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old."—Isa. lxiii. 9. And another inspired writer says, "Even from everlasting." And the Savior himself says, "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." And in the same connection he says, "For thou lovedst me before the foundation of the world."—John xvii. 23, 24. So it must be that the love with which the Father loved the Son and the church, is the same love. I know the arminians *sear* at the bare mention of this heavenly union, and they also say, "Imputed righteousness is imputed nonsense." But how do the scriptures read? Paul quotes David thus: "Blessed is the man to whom the Lord will not impute sin." And again, "Blessed is the man whose iniquities are forgiven, whose sins are covered." Our Head and Husband came under the law which his people were under, and manifested his union to his bride by being baptized with her, in the river Jordan. And it is said, Luke iii. 21, "Now when all the people were baptized, it came to pass that Jesus also being baptized and praying, the heaven was open, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven which said, Thou art my beloved Son; in thee I am well pleased." Being bound, as the Husband, to fulfill every jot and tittle of the demands of the law for her, when he was nailed to the cross he cried, "It is finished!" and gave up the ghost. Now, the apostle demands, "Who shall lay any thing to the charge of God's elect?" For Jesus, her Husband, has given his life for her. "Husbands, love your wives, even as Christ loved the church, and gave himself for it." Now they that are joined to the Lord are one spirit. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.

Brother Beebe, both brother Durand and yourself in treating on the resurrection, omitted to say anything on what occurred as stated in Matth. xxvii. 51-53. It would give me, and perhaps others, satisfaction if you could give your views on the same.

As ever, yours in gospel bonds,
PETER CULP.

(Editorial reply on page 93.)

HENRY Co., Ind., Jan. 26, 1871.

DEAR FRIEND:—In the year 1862 I promised the Lord that I would reform, if he would only spare my life; but I grew worse and worse every day, until I came to the conclusion that God would be just if he cut me off and sent me to hell. But it seemed to me there was something still for me to do. I thought I would try to pray; and I did try time after time; but I found no relief, but grew still worse. On the 10th day of March, 1863, I went out to try to pray, but something seemed to say, Don't try, for you are lost, and it is wrong to pray; and I turned to go back, but I could not go. It seemed to me the time had come, and I must die. I was weighed down, and I could not go away; so I got down in the humblest manner that I knew how, and gave up all to God, and asked him to have mercy on me, a poor sinner; and when I arose I felt so light that I could walk without any trouble. I thought it was the brightest day I ever saw. It seemed that even the birds were praising God. I have wished that I could have the same happy feelings again. I was delivered of my burden, and I don't know how, but I still feel that I am a poor lost sinner. Yet I love christians more than any other people in the world, and I would give thanks to God if I knew how to do so in a way that would be acceptable to him; but I do not know that I do. But I do feel thankful to him that it is as well with me as it is; for I know that if it were not for his goodness and mercy I should long ago have been made as miserable as I have made myself sinful.

If you think proper you may give this a place in the "Signs," or dispose of it as you think best.

W. S. GRAY.

ELDER BEEBE—DEAR SIR:—I see you do receive letters from strangers. The writer is still able to read your valuable paper, the "Signs of the Times," in which I receive great comfort. I could not have thought before I saw, this paper that there was such a glorious work in the world. Not long since I heard one of your denomination preach, I do not think I ever heard as much bible in one sermon before. I see your time is certainly closely occupied, but I am anxious to have your views through the "Signs of the Times" on these portions of scripture, Ezekiel xviii. 23, 32., xxxiii. 23, 32. and 2 Peter iii. 9. I mention all these verses because it appears they are somewhat similar.

Elder Beebe if you will please to comply with this request at your earliest convenience it will oblige your well wisher,

W. M.

(Editorial reply on page 92.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1871.

REPLY TO W. M. ON PAGE 91.

Our views have frequently been asked and given on the passages on which W. M. now desires to be enlightened; but as the volumes containing our views may not be accessible to him, and there may be many others who need instruction, we will attempt a brief reiteration of what we have so frequently written. In order to have a clear understanding of the passages in Ezekiel, we should observe,

First, Ezekiel was sent by the Lord, not to the world of mankind in general, but especially to the rebellious children of Israel. See Ezek. ii. 3-10.

Secondly, The children of Israel to whom he was sent were under a conditional covenant, which no other people under heaven were under, and the express stipulations of the covenant enjoined on them a strict observance of all that was contained, either mandatory or prohibitory; promising them for their strict obedience, life, protection, and such temporal blessings as they required for their sustenance and comfort. These temporal blessings consisted in corn, wine and oil, and providential protection from sword, famine and pestilence, but no spiritual blessing or gift was provided for in that covenant; for although the law was given by Moses, grace and truth were brought only by Jesus Christ. On the other hand, temporal judgments were provided for their disobedience. Every transgression and disobedience under that covenant received a just recompense of reward. Their transgressions of that covenant subjected them to temporal punishment, as sword, pestilence, famine, captivity, and loss of nationality, but neither heaven for obedience, nor hell for disobedience, were named or implied in their covenant. No spiritual qualifications, such as being born again, or possessing of faith, were required; for their covenant was "the law of a carnal commandment," and theirs was a worldly sanctuary. If they were born in Abraham's house, or bought with his money, they were eligible to any position to which their natural fleshly birth entitled them; but they were subject also to all the curses of that law for every transgression.

Now if a law or covenant had been given them that could have given life, verily righteousness should have been by the law. But we are expressly told that no flesh living shall be justified by the deeds of the law. And as many as are of the works of the law are under curse. "Tell me," says the apostle, "ye that desire to be under the law, do ye hear the law?" The prophet Ezekiel, in both

passages referred to, addresses the children of Israel in their legal capacity, as having grievously transgressed the law, and being justly exposed to the punishment provided in their covenant. But the rebellious children had adopted a proverb, which they were using, in extenuation of their guilt, and reflecting on the justice of God, in which they were saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge." They would excuse themselves from blame, and imply that their condition was the inevitable result of a course over which they had no control. God, by the mouth of Ezekiel, declares that they should not have occasion to use that proverb, and arraigning them personally before his bar, each for himself shall be required to answer. It was not, as their proverb would imply, that God delighted in their death, but because they were a stiff-necked and rebellious people. Provisions were made in their covenant that if the transgressor turned from his transgressions and did that which was righteous, he should live; and if a righteous man turned from his righteousness and committed iniquity, his former righteousness should not screen him from punishment, but for his iniquity he should die. And to more fully show the utter impossibility of a depraved guilty sinner being justified before God by his own works, God by the prophet shows what are the inexorable demands of the law. "Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" All this must be done to satisfy the demands of the law, or death must be executed upon the delinquents.

Now let the legalist apply himself to his task! And first put away his transgressions, let not one be retained—no spot or blemish can be tolerated by the holy law. "The soul that sinneth it shall die." The law makes no allowance for the inability of the convicted Israelite; the last stain of sin must be put away from him, and every jot and tittle of the law fulfilled, or the sinner must die. Now let him bring on his nitre and much soap, and wash himself in snow water, until he imagines himself never so clean; yet the keen eye of the law will detect the deception, and cast him in the ditch, until his own garments will abhor him. But were it even possible that the sinner should succeed in putting away all his transgressions, yet his task is only begun. He must re-organize himself into a new man, altogether unlike himself. The old heart cannot be revised, reformed, or reconstructed, for still it would be the old heart only with its transgressions put away. A new heart, or seat of vitality and affection, as unlike the

old heart as a heart of flesh is unlike a heart of stone, or he must sink under the curse of the law which is always the ministration of death. They who have never been able to keep or control their old spirit, may find it more difficult to make them a new spirit than they are aware of; but nothing can be abated from the stern demands of the law, to which all legalists are looking for life. Nothing less than this can secure life. All this must be done, or in default the delinquent must die. Not because God has pleasure in his death, nor because his fathers have eaten sour grapes, but because he is a sinner, and the wages of sin is death.

In view of the rigid demands of the law, and the inevitable doom of him who fails in a jot or tittle to comply, we are made to cry out, "Who then can be saved?" The eternal Judge declares, "With men it is impossible; but with God all things are possible." While the ceremonial law given to Israel provided only temporal blessings for obedience, and temporal chastisements for every transgression and disobedience, it at the same time shadowed forth the nature, purity, and inflexible power of the divine law under which the whole family of mankind was found guilty and condemned to everlasting perdition, from the moment when we in the person of the earthly Adam transgressed by eating of the fruit which God had forbidden; and the provisions for atonement and deliverance through the shedding of the blood of consecrated victims, portrayed the way of life and salvation through our Lord Jesus Christ. Thus in the setting forth of the demands of the Levitical law by Ezekiel, in chapter xviii. 23-32, and xxxiii. 11, the utter bankruptcy or inability of the sinner to meet and perform the requisitions, and the certainty of death if all the jots and tittles were not fulfilled, plainly describes the hopeless and helpless condition of all who have sinned against God. "When the commandment came," saying, Cast away from you all your transgressions, and make you a new heart and a new spirit, or die, "sin revived and I died." All legal hopes were utterly slain. Sinking in deep despair, thoroughly now convinced that by the deeds of the law no flesh could be justified before God. No eye to pity, no mortal arm could relieve; all, all was lost, and every hope had fled, when the same prophet proclaims God's method of salvation, by the declarations in chapter xxxvi. 22, to the end of the chapter. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which ye have profaned among the

heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." This work of God meets the requisition of his law, in casting from them all their transgressions. "Far as the east is from the west," will God remove all their pollutions and guilt. With man this is impossible, but with God all things are possible. On this work of God rests the hope of Israel, and in this alone. But this is not all God will do for his Israel, for it is required that they shall have a new heart and a new spirit. See chapter xvii. 35. This our gracious God also promises to supply. "A new heart also will I give you, and a new spirit will I put within you." This will meet the demand which they had no power to comply with. But what is to become of the old guilty polluted heart and spirit? "And I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Thus we see that Ezekiel as a faithful messenger and prophet of the Lord to Israel, not only sets forth the stern demands of the divine law, as in the passages referred to in the eighteenth and thirty-third chapters, but here in the thirty-sixth chapter records the declarations of God, in which the provisions of grace, mercy and peace shine forth in New Covenant or gospel splendor, meeting, fulfilling, and cancelling every jot and tittle of what law and justice demanded. Not one of all the tribes of Israel was found able to put away his transgressions whereby he had transgressed, or to make him a new heart and a new spirit, that he might live. By the deeds of the law no flesh, Jew or Gentile, could possibly be justified before God. But, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit is no guile."—Psa. xxxiii. 1, 2. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, [“For the law made nothing perfect.”—Heb. vii. 19.] God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in

us, who walk not after the flesh, but after the spirit."—Rom. viii. 2-4.

The passage 2 Peter iii. 9, which is so frequently perverted by those who desire to make the impression that God is deficient in power to execute his will,—that he desires to save all mankind, but against his will is obliged to damn a portion of them, because they will not allow him to do his pleasure in saving them, when taken in its legitimate connection with all the other scriptures, is in the most perfect harmony with all that is recorded in the sacred volume. Read it. "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

In the context, Peter says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation," &c. These scoffers undoubtedly embrace all the workmongrel arminian tribes of the earth, of every religious sect or denomination, who dispute and pervert his truth, and argue that because divine vengeance has not yet overtaken them, that it will therefore never come to them. See, say they, how we flourish; see how the Lord is pleased with us—how he blesses us, so that we spread ourselves like the green bay tree, and our eyes stand out with fatness, and we have more than heart can wish; while they have the waters of a full cup wrung out, to them, who rest reliant upon the promise of the coming of God, when he shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, WHEN HE SHALL COME to be glorified in his saints, and to be admired in all them that believe."—2 Tess. i. 8-10. While God withholds his judgments, and "endures with much long-suffering the vessels of wrath fitted to destruction,"—Rom. ix. 22, these scoffers of the last days construe his forbearance as evidence that he is so well pleased with their inventions that he will restrain his wrath forever, even at the sacrifice of his truth. And hardened in their abominations, they profanely say, Where is the promise of his coming? This is not with them an enquiry as to where, or in what part of the scriptures are those promises recorded, for they know full well that they are recorded in the sacred volume; but scoffingly, they deride the idea that they will ever be fulfilled. But the apostle shows that though the ex-

ecution be long delayed, they are none the less sure and certain. And what these vile scoffers call slackness, as though God had changed his mind concerning them, seems so to them because of their complacent ignorance of his attributes and perfections, that one day is as a thousand years, and a thousand years as one day, with the Lord. They are profoundly ignorant also of another very important truth, namely, of God's peculiar care of his redeemed people, for whose sake the world standeth. How little do these scoffing Ishmaelites dream that the execution of this fiery doom only awaits the final ingathering of all the "chosen generation," of whom Peter speaks, and to whom he writes these epistles. "The Lord is not slack concerning his promise," as these scoffers count slackness. The promise of his coming with vengeance to them, and to be admired in all his saints, will be at the exact time that he has appointed. But he will not allow the tares to be destroyed until the ripened wheat shall be harvested, lest in destroying the tares the precious grain shall be rooted up. Thus national Israel was spared from impending judgments long predicted, until the promised Messiah had come; for the Lord had said, "As the new wine is in the cluster, and one saith, Destroy it not, for a blessing is in it, so will I do for my servants' sakes, that I may not destroy them all: and I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains," &c.—Isa. lxi. 8, 9. Babylon shall not receive her final judgments until all of God's people shall be called out of her. The Lord is indeed long-suffering to usward, not willing that any (of us, that is of Peter and those to whom he wrote, as elect according to the foreknowledge of God the Father, &c.) should perish, which consequence would be involved if the destruction of the ungodly should prematurely take place. The children of the ungodly are many of them to be, by the will of God, brought to repentance. This long-suffering of God is on their account; it is to them-ward; for he having willed that they should be saved, of course is not willing that any of them should perish; and Christ who came from heaven to do the will of his Father and to finish the work, declares that they shall never perish, neither shall any pluck them out of his hand. He says, "This is the Father's will which hath sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day."—John x. 39.

For the sake of the elect the world is preserved. It was declared by our Savior concerning the tribulations attendant on the destruction of Jerusalem, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those

days shall be shortened."—Matt. xxiv. 22. Thus the forbearance of God to pour forth his vengeance upon the world of the ungodly, is not to be regarded as a slackness to fulfill his promise, but because by his wise and gracious forbearance his unborn chosen ones shall come to repentance, and be gathered into his kingdom. Had he at once poured out his wrath on Adam, at the moment of the first transgression, and hurled him into perdition, how could his elect have been developed or brought into manifestation? The old world was spared while the ark was being prepared,—and the Jewish world until the wine of the cluster was secured. And—

"Thus shall this moving engine last
Till all his saints are gathered in;
Then for the trumpet's dreadful blast,
To shake the world to dust again.

But when the sound shall tear the skies,
And lightnings burn this globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you."

REPLY TO ELDER PETER CULP.

We would most gladly comply with the desire of our venerable brother, if we were capable of giving him any light upon the subject. We cannot say however that we have no views in regard to it; for we have often read the passage referred to by Elder Culp, in its connection, with the most thrilling interest, and we have regarded the wonderful display of the mighty power of God as not only demonstrative of the true Messiahship of our dear Redeemer, causing even his cruel executioners whose hands were stained with his precious blood, to confess that "Truly this was the Son of God;" but it was also an exemplification of the irresistible efficacy of his offering, and of the power of his resurrection. Darkness over all the land, the light of the natural heavens withdrawn from the earth for three most solemn hours, while the rending vail of the temple, and the rending rocks, the quaking earth, the opening graves, and finally the rising dead, gave still greater intensity to the thrilling terror of the amazing scene. Nor have we doubted that every varied demonstration of the divine power, is full of meaning, signifying to us the voice of the Almighty, as when speaking to us in the whirlwind. It seems to us strikingly illustrative, that when the Sun of Righteousness sank down into the darkness of death, that the sun in the natural heavens, which is emblematic of the fountain and fulness of all spiritual light, should cease to illuminate the world. The sun was turned into darkness and the moon into blood, according to prophecy. As when the natural sun ceases to pour upon the earth her golden rays, its place cannot be supplied by any power of nature; so when our God, who is our Sun and Shield, withholds from us his light-inspiring radiance, darkness and gloom must succeed. The

vail of the temple which had separated between the holy and the most holy place, within whose sacred folds no mortal eye but that of the high priest, when bearing the blood of atonement, was permitted to look, was rent asunder from top to bottom, disclosing at once all the consecrated things of the holiest place of all. The ark, the mercy seat, the cherubim of glory, the fruitful rod of the priesthood, the golden pot and manna, and all that was hidden by the vail that still remains untaken away from the hearts of all who read Moses, was rent asunder, the middle wall of partition which divided between the legal and the gospel covenants was removed by the offering which Christ through the eternal Spirit made when he gave himself a ransom for his people. Now through the rended vail, with open face, beholding as in a glass the glory of the Lord, the saints are changed into the same image, from glory to glory, even as by the Spirit of the Lord. The rending rocks and quaking earth gave indisputable evidence of the utter inability of the things of nature to resist the power of God, or to impose any insuperable impediment to the perfect success of him by whose stripes his people are healed.

In this connection stands the record to which brother Culp has called our attention. "And the graves were opened, and many bodies of the saints which slept, arose and came out of their graves, after his resurrection, and went into the holy city, and appeared unto many." The mighty conflict in which the Prince of Glory was engaged, was between death and life. Sin had consigned those for whom he suffered to death. Death reigned—as the consequence of sin. "The sting of death is sin, and the strength of sin is the law." By the death of Christ for his people all the demands of the law were canceled, sin had no more strength to sustain the sting of death, and he having destroyed and abolished death for them, what could more appropriately express the triumph of the Savior, and the redemption of his people from sin and death, than the opening of the graves, and the uprising of many of the bodies of his saints? That this opening of the graves and rising of the bodies of many of the saints was really and literally true, we can no more doubt than that darkness really prevailed from the sixth to the ninth hour, or that the vail of the temple was rent in twain, or that the earth quaked, or that Christ was really crucified. In evidence that it was so, it is so written in unequivocal and emphatic terms, which alone forbids us to doubt; but it is also stated that those saints whose bodies arose went into the holy city, and appeared unto many. Whether these bodies afterwards returned to the graves out

of which they came, or whether this was their final resurrection, we are not told; but the testimony is sufficient to demonstrate the power of his resurrection in leading captive the captivity by which his people had been held as captives, and his glorious triumph over the principalities of sin, death and the grave. It is not necessary for us to be wise above what is written. At precisely what hour the graves were opened, we are not informed, therefore we conclude it is not important for us to know; but it is distinctly stated that the bodies of the saints arose and came out of their graves, *after his resurrection*. This is important for us to know, as otherwise our understanding might conflict with the testimony that he was the first begotten from the dead, and in his resurrection, the first fruits of them that slept.

Circular Letter.

The ministers and messengers composing the Juniata Regular or Primitive Baptist Association, to the several churches whom they represent, send greeting in the Lord.

DEARLY BELOVED BRETHREN:—Our heavenly Father has so indulged us, in his long-suffering and mercy that we are favored with the approach of another annual interview, as an association, and agreeably to former custom of our order, you will expect an epistle of love from us, in the form of a circular letter, and as a subject we will call your attention to a due diligence and close observation and adherence to the word of God, in love to all the sacred admonitions and instructions therein given. Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and our gathering together unto him, that ye be not shaken in mind, or be troubled, neither by spirit or by word, nor by letter as from us, that the day of Christ is at hand. Let no man deceive you by any means. For the apostle says, Stand fast therefore in the liberty wherewith Christ hath made you free. Therefore, beloved brethren, be careful to maintain good works, love as brethren, watch and be sober, knowing that the devil is as a roaring lion walking about, seeking whom he may devour. As the children of the light and of the day, walk circumspectly, redeeming the time because the days are evil. Wherefore, laying aside all malice, and all guile, and hypocrisies, and evil speaking, as new born babes desire the sincere milk of the word, that ye may grow thereby, if it so be that ye have tasted that the Lord is gracious. Then, dear brethren, finding the Lord to be gracious to our poor and never dying souls, how diligent should we be who have professed to have fled to lay hold on the hope set before us. Seeing the faithfulness of

Jesus, our ever faithful High Priest, who laid down his life that he might take it again, and that we through his death might live. Again, being resurrected with Christ, and thereby made partakers of eternal life, and new creatures in Christ Jesus, old things have passed away, and behold all things are become new. Then, dear brethren, 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. While that new and living principle, which is an emanation from God, and is Godlike, and desires to be holy as he is holy, we find a law in our members warring against the law of our mind, so that we cannot do the good that we would. See Peter, when left to himself. Notwithstanding his long standing and his confidence in himself, so much so that he could say, Though all men deny thee, yet will not I, when the Lord withheld his sustaining power from him how soon did he deny his Lord and Master, and was made to weep bitterly. But O how oft do we virtually deny our dear Redeemer, and how little repenting over it, or godly sorrow manifested because of it; but instead of, Peter like, in bitterness of soul and anguish of heart, repent and thank the Lord for his begetting power to a lively hope by the resurrection of Jesus Christ from the dead, persist in evil, and so widen the breach, and so continue to make the wound deeper, having a beam in our own eye, and beholding a mote in our brother's eye, neglecting the admonition given by the Savior, to first cast out the beam which is in our own eye, and then we shall see clearly to cast the mote out of our brother's eye. Dear brethren, is this diligence in strictly adhering to the counsel given by the dictates of the Spirit? Is this seeing eye to eye? Is this all speaking the same thing? Is this having no divisions among us? Is this being perfectly joined together, of the same mind and the same judgment?

Again is this purifying ourselves, as he is pure, or our souls in obeying the truth as Peter says, being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever. Now the fruits of the corruptible seed is as noxious weeds, in the fertile soil of nature, which is described thus: From within, out of the heart of man proceedeth evil thoughts, &c. Shall we turn and read, Matt. xv: 19; Mark, vii: 21, 22, as also Gal. v: 19, 20, 21. Now, the fruit of the incorruptible seed, which is by the word of God, is the fruit of the Spirit, which the great Apostle describes thus: in Gal. v: 22, 23; then adds, against such there is no law, and in the 24 verse says and they that are Christ have crucified the flesh with the affections and lusts. Now, dear brethren, if we live in the spirit, let us walk in the spirit; let us not

be desirous of vain glory, provoking one another, envying one another. Surely, beloved brethren, there is something here very important for us to consider. As it is said by the great apostle, If we have not the spirit of Christ, we are none of his, and being destitute of the Spirit of Christ, we are destitute of the Spirit of God, being destitute of the Spirit of God, we are destitute of the love of God. It matters not what our profession is for we cannot live in the Spirit unless the Spirit lives in us, neither can we truly love God without His Spirit, for it is said, "God is love." For says Christ, I in them and thou in me. And again Paul says, I through the law am dead to the law, nevertheless I live, yet not I but Christ liveth in me. Hence if Christ lives in us we live in him, and thus in possession of the Spirit of God's dear Son, and as it is said of God that he is a Spirit, and seeketh such to worship him as worship him in spirit and in truth. Therefore, it is Christ in you, the hope of glory; no more under the law, but under grace. Hence the Apostle admonishes, let us walk in the Spirit, so then to walk in the Spirit is to walk in Christ; and to walk in Christ is to follow Him in all His holy precepts and commands, for He says, if ye love me keep my commands. He further admonishes that we should not be desirous of vain glory, that is glorying in the flesh.

The fleshy propensities striving for the mastery, to bring the new or spiritual man into subjection to the gratification of some carnal desire, thereby provoking one another, envying one another, seeking the downfall of each other. Is this the diligence of some in bearing each others burdens, and so fulfill the law of Christ?

Now, in conclusion, in the blessing and strength of our adorable Lord, let us cease to do evil, and learn to do well. To lay aside all malice and evil speaking, and join together around one common altar; implore the mercy, peace and love of God, the Father, to rivet our hearts together by that golden chain of threefold nature: the love of God, from which we cannot be separated or severed. Then as a band of humble followers of the meek and lowly Jesus, may he grant that we may dwell together here in peace, and live eternally together hereafter, to join in that song, Not unto us, but unto thy name be the praise. May this be our happy lot, is our prayer for Christ's sake: Farewell.

ELD. JOSEPH CORRELL, Mod.

WM. MADDEN, Clerk.

MONIES RECEIVED FOR "THE EDITORIAL."

Eld Wm J Purington, Pa, 3 50, J J Pen-dergrass, Ark, 13, J C Townsend, Ky, 9, D I Babbitt, Neb, 2 30, David Trowbridge, Ind, 2 30.—Total \$30 30.

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Kentucky:—G R Dowdy 2, I T Oldham 4..... 6 00
Ontario:—Daniel Black..... 2 00
Total:.....\$206 55

Obituary Notices.

Please publish the death of sister **Maria Fisher**, widow of Elder John Fisher, aged about 68 years. She was born in Holland, and was married to Elder Fisher June 26, 1826, and came with him to America in 1836. She was baptized in the fellowship of the New School Baptists, and subsequently by the late Elder Wm. Brown, of New York state, in the fellowship of the Old School Baptists. She died February 3, 1871.

A. B. BRES.

BROTHER BEEBE:—I was taken sick about the first of last August, and confined a little more than a month, and before I had regained my health my wife was taken down with typhoid fever, and our daughter, **Mrs. M. Amelia Burdick**, came to assist in nursing, and when she left us was apparently as well as usual; but on her way homeward she was taken sick, and had the same fever, but did not seem dangerously ill for about two weeks, when she was violently attacked with hemorrhage of the bowels. All we could possibly do, with the aid of the most eminent physicians, gave her no relief. On Sunday morning, Sept. 4, 1870, death came to her relief, and as we hope, her spirit entered into everlasting rest, aged 33 years. She has left a disconsolate husband and one little boy, aged about eight years. She had enjoyed a hope in Christ for a number of years, and about one year before her death she had a severe sickness, and then expressed a strong desire to be baptized; but as she had no suitable opportunity, it was deferred.

ALSO,

DIED:—On the 11th day of Nov., 1870, **Mrs. Hellen Stanton**, wife of my son, Thom-

as H. Stanton, and daughter of Madison Debell, of Groton, Ct., aged 27 years, leaving two interesting little children, one a girl aged about five years, and the other a boy about two years and six months old. She was a member of the Episcopalians. My son and son-in-law resided at Occum, a new village on the banks of the Sketuckel River.

Thus in so short a space of time were entirely broken up. How mysterious are the ways of providence. We desire to be in submission to the will of the Lord in all his dealings with us. Although our sorrow is great, at the loss of the two much loved ones, we desire still to praise God for his unspeakable goodness, and his sustaining power.

WM. C. STANTON.

DIED—At Whitefield, Maine, Feb. 24, 1871, of canker rash and scarlet fever, **Flora L. Turner**, only daughter of brother Wyman Turner, aged 18 years and 2 days. At no time of her life had she enjoyed perfect health, yet she was always mild, considerate and patient in all her afflictions. Being of an amiable and loving disposition she had the esteem of all who knew her, both old and young. Her funeral was largely attended by relatives and friends, who deeply mourn their loss, and yet not without hope of a better resurrection. A discourse was delivered by Eld. J. A. Badger.

H. CAMPBELL.

BROTHER BEEBE:—Please publish the following and oblige many relatives and friends.

DIED—Nov. 6, 1870, after a short illness, **Benjamin**, son of John M. and Mary E. Brown, aged 3 months and 6 days. Funeral attended on the 7th, at which time a discourse was preached from Eccl. viii. 8. "There is no man that hath power over the spirit to retain the spirit," &c.

Hush, my soul, nor dare repine,
The time my God appoints is best;
While here, to do his will be mine,
And his to fix my time of rest.

ALSO,

The funeral of **Charley Dean**, son of brother and sister J. Dean, of the Henderson O. S. Baptist Church, was attended by a large audience of sympathizing friends, on which occasion a discourse was delivered by the writer, from 2 Samuel xii. 23. "Can I bring him back again? I shall go to him," &c.

R. M. SIMMONS.

DEAR BROTHER BEEBE:—It becomes my painful duty to record in the obituary columns of the "Signs," the departure by death of two esteemed members of our congregation, and respected citizens of the community. **Mr. Mahlon Strimble**, aged about 65 years, died on the 26th of January, 1871, of typhoid pneumonia, of which he was bed-ridden fifteen days previous to his death. His sufferings were of the most painful character. He was not a member of the church, but has for a considerable length of time been a regular attendant upon our meetings, and manifested great interest in the truth. I was to see him during his illness, and although on account of the wandering state of his mind I could have no particular conversation upon the subject of his hope, I am satisfied from what I could gather from his talk, that he is one of those who thought upon the name of the Lord; and though not a member of the visible church, is now of the church triumphant. He was highly respected by the community, honored and beloved by relatives and friends, his loss is deeply felt by the bereaved widow and children, whom may the Lord comfort with the thought that their loss is their beloved one's gain. A discourse was preached on the occasion of the funeral, from Mal. iii. 17.

ALLO,

Brother **Thomas V. Roberson** departed this life Jan. 27, 1871, aged about 68 years. His disease was of the liver, terminating in hasty consumption. He was sick about

ten weeks before his death, but continued to go out of the house till the last week of his illness. He was baptized in the fellowship of the Kingwood Baptist Church Aug. 20, 1837, since which he has always evinced, by a quiet and orderly walk, a sincere love for the truth, and by yielding obedience to the laws of Christ, a warm desire for the welfare of Zion. He was an affectionate husband and father, a warm friend, a kind neighbor, beloved and respected by all who knew him. His remains were borne to their last resting place on Monday, Jan. 30, by a large concourse of mourning relatives and sympathizing friends. Preaching from Rev. xiv. 13.

It causes many solemn reflections on the uncertainty of life to witness on two succeeding days the passing away of two near neighbors, both of whom a few weeks ago were in the enjoyment of comparatively good health, causing us to reflect that it may not be many weeks or even days ere our own heads will lay low "neath the clouds of the valley." But may we when called hence have the evidence that we are changing this wilderness for heaven, and enter into the full enjoyment of the inheritance prepared before the foundation of the world, for the blessed of the Father.

Yours in gospel bonds,

A. B. FRANCIS.

Locktown, N. J.

BROTHER BEEBE:—Another old soldier of the cross has received his discharge, and gone home to receive his crown and reigns with King Jesus. **Eld. Thomas Collett** died on the evening of the first day of December last, at his son's residence, Beverly, W. Va., aged about 83 years. He had been blind for about four years, and for about forty-five years was engaged in blowing the gospel trumpet, over all this land. I have heard him say that in his youthful days he was a very Saul of Tarsus against the truth. He had a strong natural mind, and when engaged in preaching, his very soul seemed to be fired with the sublime truths of heaven. The New School Baptists did their utmost to entangle him and draw him away after their unscriptural institutions: but the Lord was with him, and he disdained their flattering titles. Truly it can be said with regard to him, that he fought a good fight, finished his course, and kept the faith. And when his property was nearly all destroyed by the northern army, he sought a place of refuge in the mountains, among his friends, trusting in his heavenly Father. He took a deep interest in the welfare of his brethren, and was patient under affliction, and was entirely resigned to the will of heaven. He has left a large number of relatives and friends to mourn their loss, which is his eternal gain. His last words were, A star! a star!

"In darkest shades if he appear,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun."

JOSHUA S. CORDER.

Philippi, W. Va.

BROTHER BEEBE:—By request I send you the obituary of sister **Harriet Killgore**, who departed this life Sept. 3, 1870, at the residence of her husband, Allen Killgore, near Lisbon, Claiborne Par., La. The deceased was born in Columbia, S. C., Oct. 13, 1789, and was therefore 73 years, 10 months and 20 days old when she died. She was married Dec. 26, 1815, and united with the Primitive Baptist Church in 1844, in Talbot Co., Ga. She died as she had lived, a consistent christian, fully endorsing the faith that she had embraced, ever filling her seat in the church when able to get there. Her doors were always open to her brethren, sisters and friends, and the best she had was placed before them on her table, and nothing appeared to gratify and entertain her better than to have the company of her brethren and sisters.

The writer of this notice tried to preach an appropriate sermon before her interment, from Psa. cxxv. 1, 2, to a large audience, consisting of brother Killgore and sev-

en of his children, (two living in Texas, and two having died a few years ago, having raised eleven children) and also a large number of grand-children, with almost the entire community for miles around.

May the Lord enable us, like our dear sister, to lay up treasure in heaven, where moth and rust doth not corrupt, and where thieves cannot break through and steal.

Yours in Christ, with much affliction and trouble,

J. S. BARROW.

DEAR BROTHER BEEBE:—By request I send you the following notice of the death of **Miss Maria E. Moore**, who died at her mother's residence in Loudoun Co., Va., March 5, 1871, aged 53 years, 1 month and 4 days. Her disease was cancer, (internal) of which she suffered much for several weeks, but with resignation. She manifested an interest in the truth, and said a few days before she died that she had entertained a hope for several years, but a sense of her unworthiness and her doubts had deterred her from making an open profession of her faith. We have reason to believe that for her to die was gain, though her absence falls heavily upon an aged mother, sister S. Moore, several brothers and sisters, and a large circle of other relatives and friends, by whom she was much esteemed. Truly we know not what shall be on the morrow; for what is life? It is even a vapor that appeareth for a little time, and then vanisheth away.

May God sustain the aged mother and relatives under this afflictive dispensation, and resign them to his will

Your brother in hope,

EDWARD C. TRUSSELL.

Snickersville, Va.

BROTHER BEEBE:—By request of sister Snow I send you the obituary of her husband, **Edmond Snow**. He was born in North Carolina, Feb. 9, 1803, and raised in Tennessee; moved to Missouri in 1819, and united with the Old School Baptist Church in 1824, was married to Mrs. Hannah Rigg, and died at his residence in Scotland Co., Mo., Jan. 5, 1871, being in the 68th year of his age. His disease was gravel, and he bore his sufferings with patience for more than two years. He had been a faithful member of the church forty-seven years; was a kind husband and father, and of good report among his neighbors. I was acquainted with him nineteen years, and for the last three years intimately, having the pastoral care of the church of which he was a member and Clerk. His only trust for salvation was in Christ, having no confidence in the flesh. He was confined to the bed four weeks, during which he said he had enjoyed a hope for a long time; but the Lord was now with him, and had removed every intervening cloud or shadow of doubt, so that he had a clear prospective view of that everlasting rest that he would soon possess. Notwithstanding his severe sufferings, he was enabled to rejoice in God and to praise him to the end. He leaves a wife, eleven children, and many friends and brethren to mourn, but not as they who have no hope; for where Jesus is, there shall his people be also.

T. S. WILLIAMS.

BROTHER BEEBE:—I have been solicited to write a brief notice of the death of sister **Sarah Baker**, wife of Eld. Wm. Baker, whose residence for some years past has been in Zionsville, Boone Co., Ind. She departed this life on the first day of February, 1871, in the 75th year of her age. She made a public profession of the religion of Christ in March, 1821, being baptized into the fellowship of the Regular Baptist Church of Christ called Clares-bottom, in the state of Virginia, after which her husband and family removed to Indiana. Her membership at the time of her death was in Eagle Creek Church. She lived an esteemed and worthy member of the church for near fifty years. I was personally acquainted with her for the last twenty-five. She doubtless was a subject of grace, a

child of God, and heir to an incorruptible inheritance. She was sick two weeks or more, and suffered extremely for two days and nights; yet she bore her sufferings with christian fortitude and resignation to the divine will until the appointed time came, when her heavenly Father released her from her earthly house or tabernacle, and her spirit was conveyed to that celestial city where God her Savior reigns. She left a husband, children, grand-children, and other relatives and friends, with the church, to mourn her loss, yet not as others who have no hope.

And now may the God of all grace be with and sustain the surviving husband and children in all their trials and afflictions, is the prayer of one who serves.

A. B. NAY.

DIED—At North Berwick, Maine, Nov. 15, 1870, sister **Lucinda Ford**, wife of Mr. Stephen Ford, aged 26 years. Her disease was consumption, which caused her to suffer more than a year. She had been a member of the O. S. Baptist Church six years, and was naturally one of the most kind and pleasant women that ever lived, and great grace caused her to be a worthy member in the church as long as she lived. Although in the bloom of life, blest with a kind husband, two small children, and parents, yet she was not heard to complain because she must go and leave them. Sometimes in her sickness, when her little ones would stand by her bed, seeing her in distress, and look so wishfully at her, she would say that they were the only thing in the world that clung to her. She was firm in her belief, and had no faith in the do and live way to get to heaven. It can well be said that she died at her post. May God bless her husband, (who was so kind and attentive to her,) the children, parents, brothers, and all that mourn.

ALSO,

DIED—At Sanford, Maine, Jan. 21, 1871, sister **Margaret Chase**, widow of brother John Chase, (who died thirteen years ago) aged 85 years and 4 months. Her disease was bilious fever, and was sick about ten days. She had been a member of the O. S. Baptist Church twenty-one years. Years before she united with the church, she gave good evidence that she was a child of grace, and by the eye of faith she saw in her own experience and in the bible that God blessed his people with all spiritual blessings in heavenly places in Christ, according as he had chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. As she saw this was the only channel through which blessings flow to the children of God, she had no faith in any other way, and remained firm until death. She was naturally one of the best companions, mothers and neighbors, and always a peace maker. I called to see her three or four days before she died, and found her reconciled to her fate, and seemed, if possible, stronger than ever in her belief, with no desire to get well, but wanted to be patient for God's time to take her to himself. God spared her to a good old age, and she came down to her grave like a shock of corn ripe for the harvest, and left eight children and other relatives to mourn.

WM. QUINT.

YEARLY MEETINGS.

The New Hope Church of Old School Baptists will, the Lord willing, hold a yearly meeting, commencing on Friday before the third Sunday in April, at four o'clock p. m., and continue three days.

Brethren, especially ministers of our order, are invited to attend. On arrival of the trains at St. Augustine and Avon Stations, on the C. B. & Q. R. R., conveyances will be in waiting to convey all that may come to the meeting on Friday. The church is situated in Greenbush, Wayne Co., Ill., eight miles from Avon, and seven from St. Augustine.

R. M. SIMMONS.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the church at Black Rock, in Baltimore Co., Md., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1871.

BROTHER BEEBE:—We wish to inform the brethren who expect to attend the Baltimore association this spring, that arrangements have been made to meet them at Cockeyville, on the Northern Central R. R. on Tuesday p. m., preceding day. Passengers coming by way of Baltimore will take the cars at Calvert Station, in Baltimore, at half past three p. m. of that day. All coming down by way of Harrisburg will be met at the same station, at the same hour as the others, as the trains pass there within a few moments of each other.

All brethren are cordially invited to attend.
F. A. CHICK.

The Delaware Association will be held with the London Tract, church, in Chester Co., Pa., about 5 miles north of the Newark Depot, on the Philadelphia, Wilmington & Baltimore Rail Road, at which place friends will be met with conveyances. The meeting is to commence at 10 o'clock a. m. on Wednesday before the fourth Sunday in May.

The friends coming to the Delaware Association will be met on Tuesday, May 23, (the day before the association) on the arrival of the morning trains, which arrive from north and south about ten o'clock a. m., at Newark Depot.

We hope to see a goodly number of ministering and other brethren, and friends generally. Hoping that the great Head of the church will be with us, and be one in our midst, I remain yours in love,
JOSEPH HUGHES.

The Delaware River Association is to be held with the First Baptist Church of Hopewell, Mercer Co., N. J., to commence at 10 o'clock a. m. on Wednesday before the first Sunday in June, 1871. Seasonable notice will be given in regard to arrangements for meeting the brethren and friends with conveyances from the cars.

The Warwick Association will be held with the New Vernon Church, about two and a half miles north of Howell's Depot, on the Erie Railway, to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, 1871.

The Chemung Association will be held with the church at Burdett, Schuyler Co., N. Y., to commence at 10 o'clock a. m. on Wednesday after the second Sunday in June, 1871.

Each of the above named associations to continue in session three days.

The Conference of Western New York will be held at South Dansville, Steuben Co., N. Y., to commence at 10 o'clock a. m. on the third Sunday in June, 1871.

The Sandy Creek O. S. Baptist Association will convene, if the Lord will, with the Honey Creek Church, three miles east of Melmore, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1871, at ten o'clock a. m.

Brethren coming on the cars to attend this association will stop at Tiffin, where they will be met and conveyed to places of entertainment and to the meeting.
LEWIS SEITZ.

The printer in printing the minutes of the White Water Regular Baptist Association of 1870, made a mistake in stating the time of our yearly meeting. It is to be held commencing on Friday before the second Saturday in June, instead of the fourth Saturday in May, with Nettle Creek Church, Randolph Co., Ind.

We are expecting several ministering brethren with us at that time, and invite all who feel disposed to come, ministering or private brethren and sisters.

I. R. MAULSBY.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., MAY 1, 1871.

NO. 9.

POETRY.

Sovereign Ruler, Lord of all,
Prostrate at thy feet I fall;
Hear, O hear my ardent cry,
Frown not, lest I faint and die!

Vilest of the sons of men,
Worst of rebels I have been!
Oft abused thee to thy face,
Trampled on thy richest grace!

But with thee there's mercy found,
Balm to heal my every wound;
Thou canst soothe the troubled breast,
Give the weary wanderer rest.

Clasp me in the arms of love,
Let me all thy fondness prove:
I die if thou canst not forgive;
But whisper, "Pardoned," and I live.

"Why art thou cast down, O my soul,
and why art thou disquieted within me?"

Why is my soul so vexed and sore,
Within my weary breast?
Like Noah's dove, in all its search,
Can find no place to rest.

I traveled far, from shore to shore,
Viewed many a place and land,
But none in grandeur so sublime
As this Pacific strand.

Strange flowers of beauty scent the air,
Soft cooling breezes blow,
From mountain peaks that rear their heads
In everlasting snow.

O could an artist paint the scene,
'Twere glorious to behold!
Those hoary peaks, at break of day,
All flaming bright with gold.

But still, like yonder troubled sea,
That rolls its breakers high,
My spirit cries unto my God,
Lord, help, or I must die!

Thy Zion in this distant land,
With discord is distressed;
The flock is torn by ravening wolves,
And robbed of peace and rest.

Thy lambs go wandering to and fro,
Out in the wintry cold;
They cannot find the food they lack,
Nor see the sheltering fold.

We are distracted, torn, dismayed,
We know not what to do;
Send us the light of thy dear face,
To safely guide us through.

The cloud now seems to overwhelm
And darken all around;
Let peace, and joy, and harmony,
Once more with us abound.

Let each forgive his brother's wrongs,
And feel that blessed love
That binds us in a golden chain,
Like happy souls above.

Dear brethren, now I've told you why
I mourn from day to day,
And as a child, I ask that you
Will for our comfort pray.

We're traveling on the same highway,
Though miles between us lie,
To fields of everlasting light,
And joys that wait on high.

Oh, there in His eternal book,
Our names are all enrolled;
Ere long, without one jarring sound,
We'll join the heavenly fold.

LUCY C. HECKARD.

Oregon City, Ore.

CORRESPONDENCE.

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain."—Gal. ii. 19.-21.

The apostle speaks with holy boldness, in the first part of this chapter, concerning false brethren, brought in unawares; and that their object was to "spy out" the liberty, which the heaven-born and heaven-taught children of God had in Christ Jesus, in order to bring them into bondage. But, to those spies, the apostle gave no place by subjection, "no not for an hour." There were "those who seemed to be somewhat, whatsoever they were, it maketh no matter to me," said the apostle, for they, "in conference added nothing to me."

As I proceed with the examination of this subject, matters of awful moment begin to come before me—terrible realities concerning error present themselves to my view, warning me against giving place to any false doctrine, for the sake of a temporary peace; for although error may be hidden for a short period, it is sure to manifest itself, at some time, in producing, amongst the saints discord and confusion: hence the solemn declaration in this same epistle: "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." Therefore I feel that the principles, embraced in the subject under consideration, are of the first importance to the afflicted, broken-hearted children of Zion. I am aware that disputations, often, gall and distress a tender mind; but how can the servants of God contend earnestly for the faith, once delivered to the saints, without disputation? Were not our Lord and his apostles often, for no reasoning with the opponents of truth? I desire that in contending earnestly for the faith of God's elect, I may do so in love and reverence to our God; and that nothing like malice or revenge may actuate me in attempting a brief exposition of the scripture now under consideration.

As I pass on to give my views of the text now before me, I feel to briefly notice an expression, much used by some of the brethren, in different sections, at the present time, viz: "one brother has the same right to his views that any other brother, or brethren, has or have," &c. Now with due deference to the brethren, using such language, I have to say, that in such a wide, unqualified sense, it is not only absurd, but it is anti-scriptural; for, without some limitation, proper and scriptural, if carried out to its legitimate consequences, it would, sooner or later, disorganize many churches; and in a short time, cause discord, strife and bitterness, in our associations. That brethren may differ, as to the real and just meaning of portions of scripture, and yet walk together in harmony and love, is admitted; and such concessions have been made, and must still be tolerated; but when an essential point of doctrine is denied, and the error is contended for, then if such person, or persons, be a member, or members, of a gospel church, they have not the right to promulgate such heresy, causing thereby a continual commotion amongst the saints. How was it in Peter's case? Did Paul accord to him the right, which he claimed, to separate himself from the Gentiles, and not eat with them? Certainly not; for Paul "withstood him to the face because he was to be blamed." After openly reprimanding Peter for such transgressions, Paul said, "For if I build again the things which I destroyed, I make myself a transgressor." Instead of according to Peter the right to differ from him, in that matter, the inspired Paul showed his brother Peter that he had no right, as a servant of Jesus Christ, to any such notions. Care should be taken in this matter, however not to confound human rights with Divine things; for all the arminian sects in our Country, so long as they do not trespass upon the privileges of the church of God, have the right, as yet, by the laws of our Country, to worship and obey any of their imaginary gods; but I must deny that the children of our God have a right to foster and make public the chimeras of their brains to continually annoy and disturb their brethren.

For I through the law am dead to the law. Having made some prefatory remarks, I will now attempt to elicit some of the important principles involved in the text. It seems of much importance to make the proper

separations between the law of our creation state, the law of "ten commands," given to the Jews upon tables of stone, and the Jewish rituals, or ceremonial law, as well as the gospel, its precepts and commands; for sometimes there is such an intermingling of these, so far as argument is concerned, as to constitute a perversion of them all. It is proper, as I deem it before I proceed any further to notice particularly some of the principles contained in the term law; for it does really appear that the law of God, as well as human law, is often referred to without any just consideration of its true import. The term law is from *lex*, the root of lay. A law then is that which is laid, set or fixed: like statute, from *statuo*. Many times in the Old Testament, the term statutes is used, concerning the law of God given to Israel; and king David said, "Thy statutes have been my songs in the house of my pilgrimage."

Human laws are enacted not to give men their rights, but to protect them in their rights; and the nearer such laws, or statutes, conform, in their letter, to the natural and inalienable rights, given men by their Creator, the more just they are. The question is often asked, concerning characters, who suffer capital punishment, Which is the murderer, the jurors, or the judges? To which I answer, Neither; for the transgressor has in fact committed suicide. If a person being determined to take life, uses a weapon, or instrument, knowing the consequence of a certain act, upon himself or herself, will be death, and performs the deed, it is denominated suicide. Now the law states what kind of homicides shall cause the perpetrator of the deed to be punished with death; and if a person or persons commit the act of homicide, knowing before the deed is done, that the law, for such an act, punishes with death, can it, upon any right principles, be said the law murders the offender? No; for the law is harmless in that respect; but the person, in the absolute sense, has committed suicide, knowingly wilfully; and because the secret hope is cherished by the guilty wretch that he will not be detected, does not change the position in which he stands before his God, nor before the law of the land, only his guilt is not openly known.

These remarks, concerning human law, have been made, because as I proceed with this important subject, and attempt to show, from scripture

testimony, how man is justly condemned by the law of God, which he transgressed, I am confident that the preceding views of human law are necessary to a right understanding of the difference between law and gospel. The first and original transgression of man placed him under the curse. When the creation and formation of the "heavens and the earth were finished, and all the host of them, God saw every thing that he had made, and behold it was very good." One of the creatures made was man, and he with other creatures was declared very good. "And the Lord God took the man, and put him into the garden of Eden to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest 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 of it thou shalt surely die;" or, "dying thou shalt die."

It should be remembered with reverential awe that God saw everything that he had made, and behold it was very good: therefore man was very good with the rest; and when placed in the garden, transgression had not brought condemnation upon him, for he knew no sin; neither was the earth cursed; but, in that state of innocency and uprightness, a trial of man was had; and according to my understanding of scripture testimony that was the probationary state of man.—What was the consequence of that probation? He transgressed and fell from his state of uprightness and justly incurred the displeasure of God; and for man's sake, the earth was cursed—not only the man must return to dust but, every living creature must die also; for the earth was cursed; therefore, as every fish of the sea, every insect, reptile, beast and bird, is made of earth, all must die and return to dust. Now is not man justly condemned? did he not by his own acts bring upon himself the curse? As God had said, if he partook of the forbidden fruit, he should surely die, would not the word of Jehovah have been made void, had it been otherwise? In such condition he could not remain in the garden, but was driven out. The inflexible law of God and his inexorable justice would not allow pardon, nor forgiveness; and unless that curse be removed, by justice being satisfied he must remain forever under the righteous demands of God's law.

That the prohibitory command, given to our earthly head, involved the law of God, the transgressing of which brought all the sorrows, afflictions and death upon the children of men, which they are doomed to suffer in this world, and that the non-elect shall endure in the eternal state, is clearly and forcibly stated by the inspired Paul: for said he, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned: (For until the law, sin was in the world; but sin is not

imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.") Similitude certainly means a likeness, or resemblance, consequently how plainly it is taught, by this apostle, that none ever have stood in the same condition that Adam was placed showing, conclusively, that as death reigns over all, that all must have been involved in the first transgression.

Such being the condition of all men by nature, and such being the requirements of God's law, how unscriptural it is, to insist upon the idea that all men, who have the scriptures to read, have inherent light and knowledge sufficient, if properly exercised, to understand the requirements of God's law, and become subjects of the gospel; when the fact is, that with all the cultivation the intellectual powers of man can receive, natural men are grossly ignorant of the righteousness, which the law of God requires. The chief priests and scribes, of old, had the scriptures, in their hands, and read them diligently; yet, being ignorant of the righteousness of God, went about to establish their own righteousness; and prominent amongst the pharisees, who lived at the commencement of the gospel dispensation was Saul, who was of unmingled Jewish descent, a Hebrew of the Hebrews, born at Tarsus in Cilicia, but educated at Jerusalem; a pharisee by profession, and distinguished among the disciples of Gamaliel. He said of himself, that he was "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law blameless;" yet, with such knowledge and zeal, he was entirely destitute of any just knowledge of the spiritual requirements of the law; for said he "I was alive without the law once; but when the commandment came, sin revived, and I died." O what a death! what a separating from legal righteousness did Paul experience! Said he "the commandment which was ordained to life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it slew me; wherefore the law is holy, and the commandment holy, and just, and good." After rebuking his brother Peter for so gross a transgression, with what childlike simplicity and holy boldness could he declare, "For I through the law am dead to the law."

What a seeming absurdity appears in Paul's language, to the careless carnal reader; but to them who know something of the just requirements of God's law, and have seen their own depraved hearts, there is no contradiction in the apostle's

statements; for he spake of himself, in his carnal condition, as touching the righteousness in (not by) the law blameless; that is, in all the outward requirements; and, had he not been a very noted pharisee, he would not have received, of the high priests, "letters to Damascus," to perform such a mission of persecution against the followers of the Lord Jesus Christ, but, while on his way to Damascus, the Lord Jesus Christ stopped him, and soon made known to him that another and very different mission was ordained for him. In this second and last mission, no letter from any earthly authority should clothe him with his power; but a call from God; and this call was not merely an external one, as was that of Judas, who had a purpose to fulfill, in betraying his Lord and Master, into the hands of wicked men, to be crucified; but Paul's call not only to go forth to declare the truth of God, but also, an internal and efficacious one, by which he was authorized empowered and commanded, to preach "Christ in the synagogues, that he is the Son of God." From the hour that Jesus met him on the road to Damascus, down to the moment when he sealed his testimony with his blood, his eventful life was devoted to the promulgation of the faith which he once destroyed.

As I stated, concerning human law, being of use in giving my understanding of this text, I now revert to it again; and while there is a vast disparity between human and Divine law, I feel at liberty to use human law and its execution, to illustrate the spirituality of God's law. As has been stated, the law's being executed in its penalties, upon transgressors, is no reason why any blame should be attached to the law, or to him who executes it. By using this as an illustration, I find Paul attaches no blame to the law of God, because it slew him; but he said "the law is holy, and the commandment holy, and good;" also, "For we know that the law is spiritual; but I am carnal sold under sin." The law of God either finds a man guilty, or innocent; if innocent, it has no claim upon him; if guilty, it can show him no forgiveness; for it demands satisfaction; and can extend no clemency to the sinner. How do the scriptures represent man's condition, innocent or condemned? And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

That I might live unto God. What a change in Paul's living now, compared with it when a bigoted pharisee; for then he had no knowledge of Christ, as the bread of God, to sustain his children; but Paul, or Saul, was living by the law, which was living unto himself. He had much of which he could boast, while a natural man but now being made free from sin, and having become the servant of righteousness, he was prepared to know the following declaration, as

being very precious to him, and all God's dear children: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The apostle, by the grace of God, was fully prepared to show that the law, instead of affording life, was a ministration of death; yet, that it was holy and just in all its requirements; but the promise of eternal life was not contained in the law of "ten commands," nor in the ceremonial law. He has already clearly shown that the one and first transgression brought the curse upon the family of man; and he also shows that the law given upon Mt. Sinai, to Israel, through Moses, was not, as legalists, in their blindness, think, to introduce certain conditions, which, being complied with, would remove the curse, and confer upon the Jews eternal life; for the righteous demands of the law of God, concerning his creature man, were as fixed and sure as his eternal throne; and the gospel of his grace, which should be manifested, in the fullness of time, depended not upon the obedience, nor the disobedience of the Jewish nation; for said the apostle, "Now to Abraham and his seed were the promises made. He saith not, seeds, as of many: but as of one. And to thy seed which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

While the apostle shows that the law was added because of transgressions, he also, declares that the promise, before the law, was made to Christ; and that the covenant confirmed of God in Christ, the law with all its demands threatnings and curses, could not disannul. With what holy delight did the apostle dwell upon the covenant of grace in Christ; and what a different living from that when he was doing, as he verily believed, God's service, under the law, in persecuting them, who lived unto God. Lost in admiration at the wisdom, goodness, justice and mercy of God, as revealed to him in the gospel, he prostrates himself at the feet of his precious Redeemer, having the faith of assurance in live-

ly exercise and enraptured in heavenly delight, exclaims, "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 for ever, Amen."

With what patience, submission and holy confidence did the apostle fulfill the work to which his Savior had called him; not counting his life dear unto himself, that he might finish his course with joy, and the ministry, which he "received of the Lord Jesus, to testify the gospel of the grace of God." His language plainly shows that pure devotion fired his heart; for said he, "For me to live is Christ, and to die is gain." He knew that all his sufferings, afflictions and persecutions, were according to the will of God, and ordered in infinite wisdom; and when suffering of cold and hunger in Nero's dungeons, he bowed in humble submission, knowing that wicked men in thus being permitted to persecute him could not do any thing against the gospel; but that by the overruling providence of God, all must redound to the declarative glory of Christ, and the good of Zion; and fired with holy rapture, he declared; "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."

What were some of the consequences to Paul, as it regarded this life, in living unto God? Did he glide along in the stream of earthly reputation, living in ease and luxury, lauded by the wise and prudent of this world? Let the apostle answer: "I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more: In labors more abundant in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of these things which concern

mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

Well might that devoted servant of Christ exclaim, "If in this life only we have hope in Christ, we are of all men most miserable;" but said he "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." While suffering shipwreck, while being stoned, while being whipped, while in perils, all of which could be seen, and were temporal, the apostle's faith gave a holy recumbency, and, by faith, the dear Redeemer was manifested as his; hence the most violent rage and persecution could not deter him from preaching Jesus; and, when a prisoner, he sent forth his epistles of love, like flames of fire, warning the churches and brethren of the machinations of anti-christ and earnestly exhorting them to stand fast in the liberty of the gospel.

I am crucified with Christ. The apostle declares himself a crucified man; and, as a crucified man literally is nailed to the cross, or gibbet, *hands and feet*, rendering his person powerless and passive, so the apostle clearly shows that his old man was crucified; (not dead literally) and that his being thus crucified, rendered, or made, the Adamic man passive; for said he, "I therefore so run not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." He, with great earnestness, exhorts his brethren to put off, concerning the former conversation, the old man, which is corrupt according to its deceitful lust; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." The result to every one, crucified with Christ, as Paul was, is a continual dying, until mortality is swallowed up of life; for all such are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh;" also, said Paul, "I protest by you rejoicing which I have in Christ Jesus our Lord, I die daily."

Nevertheless I live. Not opposing, nor in the least detracting from, what he has already affirmed that he through the law was dead to the law, and was crucified *then—crucified with Christ*, the apostle declared that he lived; but did he mean by the expression, *I live*, that his corporal body still had to be fed and clothed, it not having returned to its original dust?

Certainly not; for, while it was true that he was still groaning in his earthly tabernacle, the life of which he spake had *direct* reference to the *inner*, or new man, and *not* the outer, or old man; and that inner man was the life referred to; and it was sustained by the hidden manna, given by the Father. Here is presented the complex character of the christian; otherwise language fails to identify persons and things. Said the dear Redeemer, "As the living Father has sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." This living upon the bread of life was so sweet, nourishing and invigorating to the "new man," that the apostle said to the Corinthian brethren that he was "determined not to know any thing among them, save Jesus Christ and him crucified."

Yet not I. Here are two I's, the one living, and the other not living; and these two I's are most surely the old man and the new man. Now appears that circumcision, which cuts off, or separates, the old man from the new; "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." For we are that circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh." Although Paul still lived as one of the children of Adam, and his fleshly body was often weary, and required rest and food, and his intellectual powers of mind were of the first order, strong and vigorous, yet he did not depend upon them for his spiritual living, as will presently be shown, by carefully adhering to his language in the text.

But Christ liveth in me. In vain shall we search the New Testament for a warrant, to justify the idea that by the implantation of Divine life, any part of the Adamic man, either mental or physical, is made spiritual; and here I feel constrained to quote the passage of scripture, concerning which so much has already been said and written: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." I must confess that I do not feel at liberty to say of this declaration of the Lord Jesus Christ, what has been said of it, viz; "that passage of scripture is now thread-bare"—a declaration of the Lord Jesus Christ worn "thread-bare! I cannot, I dare not, say so! Are not the physical laws governing our natural lives the same as when Christ was God incarnate? are not the fixed laws, governing the succession of the seasons, the same? are not the fixed laws which govern the Sun as the great light for day, and the Moon for the night, the same.

Have any of these laws become useless, in the Divine arrangement for the material world? I answer *no* neither are the laws in Zion changed nor the mode altered that brings vessels of mercy to a knowledge of the truth. That declaration of the immaculate Savior, to the learned Nicodemus, cannot be changed, from its awful sublimity, by all the ingenuity of man. That language *positively* shows that the Spirit is not made flesh, nor the flesh made Spirit. How is it, in the natural creation? Do the maze, the corn, the barley and oats, when deposited in the earth, and again matured, re-produce the same? I presume there can be no controversy upon a matter so positive; then why should there be about the spiritual birth? Is not our Lord Jesus Christ declared to be the seed, (I hope that I speak with reverence) and are not the children of God born of that incorruptible seed? The apostle does not say he lives in Christ, but that Christ lives in him. But if one of his faculties was or had been made spiritual, would not that be part of Christ, and so live in Christ? "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of holiness." He who is the recipient of Christ possesses every spiritual blessing; but God in his wisdom may so lead his children through this veil of tears, that many of them may not show forth the graces of life; but if Christ be in them the hope of glory, every spiritual principle is *radically* there; for the church was blessed with *all* spiritual blessings in Christ; not a member of the body was passed by. The question may be asked, Did not many and great blessings come to the church by Christ? Most surely; but that is another branch of truth, a different position. If a friend lays up a treasure for another, and at a suitable time bestows, that is a separate act; for the bestowment of the gift is as different from the thing itself, as cause is from effect.

Said Paul, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." In exact accordance with this language of Paul do I understand a declaration in the Song of Solomon, which reads, "Return, return, O Shulamite; return, return, that we may look upon thee. Who will ye see in the Shulamite? As it were the company of two armies." Certainly in this Song is set forth the mutual love between Christ and his people; for Solomon signifies, the Prince of Peace, and Shulamah, from which

comes Shulamite, signifies the Queen of Peace; and surely the two armies represent the contending powers in the Christian. It has been iterated and reiterated that if none of the faculties of man are made spiritual by his being born again, that the man is excluded entirely from any part in salvation. Most remarkable! The very fact of his being born again is positive evidence that Christ died for him; but the adoption of his body is to take place, at the resurrection from the dead; for said the apostle, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It certainly seems strange that in dwelling upon the results following or arising from the spiritual birth, that persons will confound the evidence of their interest in the joys of the perfect state, with the final consummation of them. It matters not whether one year or a million of our years pass away, after the death of our bodies, before the end of time, and it should not concern us; for when we have crossed the dark misty sea of death, we enter deathless, shoreless, boundless eternity; and it is not the province of any of the children of God to so explain and simplify the doctrine of the resurrection of our bodies, that the intellect of man can understand it; for it is a great deep, too profound for finite mortals to fathom; but with childlike simplicity and humble reliance upon the wisdom and power of our God, would I receive the apostle's declarations, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Also, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Said David, "As for me, I shall behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

Beloved brethren, does such a glorious doctrine as the resurrection from the dead, and the adoption of all the redeemed, look like the man's being left out! Why so much anxiety to prove that some part of the Adamic man is made spiritual before his adoption at the resurrection? If such sentiment is closely sifted, and examined in the light of scripture, will it not lead to a denial of the all important truth that all spiritual blessings were given to the church in Christ before the foundation of the world? Paul was waiting for the adoption; therefore it had not taken place with him; but he had the spirit of adoption, enabling him to cry, Abba, Father!

And the life which I now live in the

flesh. In this declaration the apostle shows plainly the two lives; one a fleshly life, and the other a spiritual one; and that instead of one supporting or helping the other, there was a continual warfare; "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." It certainly appears evident that one of two things prevents a child of God from perfectly loving and obeying Christ. Either he has not the will, or has not the power. If a person has not the will, than such person, however zealous in outward rites, is in the natural state, and an enemy of the cross of Christ; but if one has the will, and not the power, does not the lack of power arise from the flesh? Now as this was the experience of Paul, and agrees with the experience of God's children in this day, how is it, and why is it, if any part of the fleshly man is made spiritual, that Paul says, "For I know that in me, that is 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. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man."

Now is not the record concerning Paul's experience in exact harmony with the experience of the heaven-born and heaven-taught of our day? The new man in the apostle loved the Lord supremely, and delighted to reverence and adore the Savior; but he also declares that he found a law, (mark, he says it was a law) preventing that perfect service that the new man gloried in; and the obstacle in the way of that perfect service which he would render to Jesus Christ, he tells us was a body of death. Paul does not say, In part of my flesh dwelleth no good thing, but, in my flesh. In treating upon this warfare, it should ever be borne in mind that the term flesh, in the scriptures, does not mean the corporal body, abstractly considered, but the entire person.

I presume that any person knowing something of the results in nature, would state that the tree bears the fruit, and that the fruit will tell the kind of tree; and no attempt would be made by a person of sound mind, to separate the principles connecting the tree and the fruit, for they are cognate. Now why is there an attempt made to separate the depraved nature of man, and his acts, from the man? do not his acts bear the same relation to him, that the fruit does to the tree? Our dear Redeemer said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Ought not this declaration of the Savior to settle this matter? Is not man the corrupt tree, as he stands in his fallen state? Has not man a corporal body, soul and spirit?—At any rate, the scriptures so teach; then is he not totally depraved?

When showing from scripture testimony that the complex character of the child of God causes the warfare, and that there is absolutely a birth of two different seeds, the flesh and the spirit, sometimes the reply is made, "what! the spirit born of the Spirit? how inconsistent such a statement." Well now, who shall be allowed to know best, our Lord and Savior or finite man? It appears to me that such replies show a great lack of childlike simplicity and reverence. The sentiment which would make it appear that some part of the Adamic man is made spiritual by the new birth leads inevitably to the doctrine of reformation and transformation, instead of regeneration and birth of the Spirit. Right here I feel it to be just and proper to dwell for a little time upon the true import of the particle *of*; for it does really seem that the force of this preposition in its connection is too hastily viewed. *Of* is from *Ab*; also from *apo*. The primary sense of the word is *departing, issuing, or proceeding from*. Said Paul, "I have received of the Lord that which also I deliver to you." Was not *what* he delivered the same he received? Hundreds of passages might be adduced from the scriptures, containing the particle *of*, showing precisely the same office in the sentence; and amongst the many passages is this "That which is born of the Spirit is spirit;" and with reverence would I receive, believe and rest upon the truth of that declaration.

I live by the faith of the Son of God. The apostle tells us what faith is. Said he "Now faith is the substance of things hoped for, the evidence of things not seen." We see in this definition of faith a vast depth of meaning. We are told all men have not faith; without faith it is impossible to please God; faith is the gift of God; the just shall live by faith, &c. The apostle in the last declaration quoted from the text before me, declares to his brethren what the secret source of his enduring hardness as a good soldier of the cross was; that it was the faith of (not on, nor in, but of) Jesus Christ; and let us particularly notice, he does not say faith ON, (as it is too often carelessly quoted) but faith of Jesus Christ; and what an example of the office of the particle *of*, is manifested in this declaration; for mortals can no more separate that faith from our Lord Jesus Christ than they can divide the fruit from the tree; and that faith of Jesus Christ is the faith of God's elect. None but the elect have ever been made the recipients of that faith, for Christ is implanted in none but elect vessels of mercy; and that faith being the operation of God in them, separates them from the world and the religious delusions of men.

Who loved me. As Christ was in the apostle, and he was living by the faith of the Son of God, there could be no mistake in a matter of such awful moment as the love of Christ; and however dark and inscrutable the doctrine of eternal love, of personal, eternal election may appear to finite mortals, it is not any the less true. Taught in this language is the glorious truth that God's love is eternal and unchangeable; for Jesus Christ is "the same yesterday, to-day, and forever." The language of the Spirit by one of old was, "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." Also, "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in [not into] him before the foundation of the world, that we should be holy and without blame before him in love." "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." "But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Much more scripture testimony might be added to show the sovereign, eternal and immutable love of Jehovah, centering in Jesus, and resting with all its unfading glories and unnumbered blessings upon the sons of God—the eternal election of some of the human race to everlasting life and glory in Christ Jesus, proceeding from and directed by the absolute, uncontrollable sovereignty of Jehovah's will—the eternal and indissoluble union of all the chosen in Christ, who was set up from everlasting as their federal Head and glorious Representative, in whom their persons were accepted in love. But alas! how this glorious harmony is disturbed, if salvation depends upon no relation state or condition of the vessels of mercy, to the Lord Jesus Christ, prior to their creation in Adam. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son of God hath life, and he that hath not the Son hath not life. The pronoun *us*, in this language, means individual persons; and the apostle Paul, as well as the other apostles, had eternal life given him in Christ; and when that life was manifested to and in the apostle, was not the time when it was given him; but then he was made the recipient of it. What confusion error will lead persons into; for if that life was not given to

Paul, and all the afflictions, sorrows and persecutions which he should endure in the world, were not ordained for him, he could not say with Job, "He performeth the thing that is appointed for me." Can any of the dear saints indulge the thought that John received one of Paul's blessings? or that Peter suffered any of Paul's sorrows? Certainly not! Then personal election, as taught in the scriptures, is true; and no such thing can possibly occur as for one saint to have the joys or the sorrows which are ordained for another.

And gave himself for me. The apostle after showing that the law had slain him, that he was crucified with Christ, and yet lived, treats upon the branch of truth which in all his epistles appears to have filled him with joy unspeakable and glory ineffable; and that subject is the finished work of Christ. He refers to the Old Testament prophecies to show that the humble birth, sorrowful life, bitter and agonizing death, and triumphant glorious resurrection of Christ from the dead, were in exact accordance with divine predictions; and as eternal personal election is true, so is particular redemption; for says the apostle, "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Also, in another epistle he asks, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? (It is) Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

It is evident that the apostle dwells with rapturous delight, in his epistles to the churches, upon the finished work of Christ. In vain shall we read his letters to the churches, to obtain the least authority therefrom to show the sufficiency of the atonement more extensive than the design of it; and we shall not find any where in the scriptures a redemption spoken of relative to the work of Christ, conditional upon the act of the creature man; for there can be no redemption where *individuals* are not ransomed; and there can be no atonement where *persons* are not concerned. These great and glorious truths shone forth in much beauty in the types and figures under the law. The glorious priesthood of Christ, as the kinsman Redeemer, was clearly set forth in Aaron, the high priest, being taken from his brethren, the children of Israel, to offer gifts and sacrifices. For the sins of Israel only was atonement made, and not for the neighboring nations. Said Moses, "The Lord thy God will raise up unto thee a

prophet from the midst of thy brethren, like unto me: unto him ye shall hearken." That prophet to be thus raised up, certainly, in my understanding, was the Messiah.

Not only in the types under the law, but in the psalms and prophecies the coming in the flesh and sufferings of Christ on account of his relation to his people, are spoken of in the most pathetic language. In the fortieth Psalm the speaker, beyond all doubt, is the Messiah; as the apostle assures us in Hebrews. In this psalm he calls the distress into which his covenant engagements brought him, a horrible pit; and though he foreknew all the terrible consequences, yet in verse seven he declares his readiness to assume a body, and to accomplish his Father's will in the salvation of his chosen people. In taking that body, it was not the nature of angels, nor human nature indefinitely and universally; but he took on him the seed of Abraham. This taking on him the seed of Abraham was according to the ancient settlements of eternity, written in the volume of the book, saying, "Lo! I come; I delight to do thy will, O my God." Then in verses 11 and 12 of the same psalm he prays for deliverance from his distresses, saying, "Withhold not thou thy tender mercies from me, O Lord; let thy loving kindness and thy truth continually preserve me; for innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, so that my heart faileth me." And to this language in the psalm exactly corresponds the prayer of the Redeemer, in my understanding of the language, as recorded by John: "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." The language in the sixty-ninth Psalm is applied to Christ in a number of places in the New Testament; also the fifty-third chapter of Isaiah speaks in cogent language of the sufferings of Christ and the glory that should follow; and the cause of his terrible agonies is attributed to the fact that the iniquities of his people were laid upon him. In Hosea the Spirit of God says, "I will ransom them from the power of the grave; I will redeem them from death: O grave, I will be thy destruction: repentance shall be hid from my eyes."

In exact accordance with prophecy did the Savior appear upon earth; and the apostle says, "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." By carefully reading the record concerning the immaculate Son of God, while a servant un-

der the law, we must see the truth of the prophetic declaration, "Repentance shall be hid from mine eyes." And now I think I can clearly see the truth of the position taken at the commencement of this article, with regard to law, that it knows no mercy, but demands plenary satisfaction. Consequently our precious Redeemer was a man of sorrows and acquainted with grief; *because* he bore not only the dreadful effects of the sins of his chosen people, but their **VERY SINS**. His agony in the garden, his cruel mockings and scourgings at Pilate's bar, and the sorrow and pain of his holy soul under the cross, show to all true believers the relationship which he bore to his chosen people; and without such federal relation he could not have been "delivered for our offences, and raised again for our justification." The participle *for*, in these sentences, should not be misunderstood, in showing the reasons contained herein; for the delivering of our Redeemer did not cause the offences, but the offences caused him to be delivered.

Dear kindred in Christ, as I am about to close my remarks upon this subject, I feel constrained to state that I am fully convinced the *law views* which have been entertained concerning the great atonement made by our Lord Jesus Christ, have been the fruitful source of much unpleasantness in the church, in many instances. How is it possible to contend for the finished work of Christ, and not admit eternal personal election? "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." Were it consistent to do so, a host of scripture declarations might be brought forward to prove beyond peradventure the truth of the eternal love of God to a definite number of the family of man—the complete atonement made for them by the one glorious and all-sufficient sacrifice of Christ, and that the personal and all-perfect obedience of Immanuel to the holy law, did forever cancel, blot out, and remove all the iniquities of Israel; and that the death of Christ was not a mere expression of the divine displeasure against sin and iniquity, but a ransom price paid for the eternal redemption of a certain number of sinners, and a plenary satisfaction for their particular sins. But enough scripture testimony has been adduced to sustain these important truths.

Our glorious Redeemer bore reproach, scoffing, buffeting and scourging, without murmuring or expressing an angry word, in obedience to the will of his Father, fulfilling exactly the prophetic declaration concerning him, "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a

lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." When the immaculate Son of God had fulfilled all his Father's will, in suffering, the last dreadful moments come upon him, when the billows of death must go over him, and in deepest grief and keenest agony he cries out on the cross, "My God, my God, why hast thou forsaken me?" "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many *bodies* of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Though Joseph begged of Pilate "the body of Jesus, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock," and "rolled a great stone to the door of the sepulchre, and departed," though the chief priests and pharisees sealed the stone, not one of these acts, nor all of them combined, could imprison that immaculate body one moment beyond the appointed time; for "as it began to dawn toward the first day of the week, * * * behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 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. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said" What had Christ said? "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." Who can read the testimony of those false witnesses, and not feel a strange emotion of soul? For said they, "We heard him say, I will destroy this temple that is made with hands, and in three days I will build another without hands." O! what power Satan has over wicked men, as in the case of those false witnesses; for our blessed Savior had uttered no such language as they affirmed he had! Those wicked wretches had not forgotten that he spake of a temple; "And they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

With what delight, joy, admiration and reverence did the apostle Paul contemplate and dwell upon the resurrection of Christ from the dead; for that seemed to be the foundation

of all his hopes; for said he, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is vain." But after making those declarations, showing how vain their preaching would be, as well as the faith of believers, if Christ was still a prisoner in the grave, with rapturous delight and the faith of assurance he declares, "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." In addressing the saints at Ephesus, what a prominent place in that epistle the resurrection of Christ occupies; for said he, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

What beautiful harmony exists between Paul's declarations and the prophecies going before. "Thy dead (men) shall live, (together with) my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and earth shall cast out the dead." "After two days will he revive us; in the third day he will raise us up; and we shall live in his sight." "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." The apostle says that by the resurrection of Christ from the dead, he "become the first fruits of them that slept," which is in sweet harmony with the language of the Spirit in the second Psalm, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

The epistles of Paul, Peter, John and Jude, as well as the gospel, and the apocalyptic vision upon the island of Patmos, set forth clearly, fully and with marked certainty, the glorious truth that the resurrection of our Savior from the dead brought life and immortality to light, regenerated the church, brought her out of legal bondage, delivered her from the law, removed the cumbersome burdens contained in "ordinances," dispelled forever the dark night of Judaism, and removed the curse, so that the subjects of Christ's spiritual kingdom are brought under the law of "the Spirit of life in Christ Jesus," and serve in "newness of spirit, and not in the oldness of the letter." When one has traveled through the pangs connected with the spiritual birth, and experienced the throes attending a death to the law, through the law, and is brought into gospel liberty, and en-

abled to say of Christ, "who loved me and gave himself for me," as Paul did, it gives inexpressible joy and delight; it is soul-cheering, heart-exalting, and God-honoring to that poor mortal, to be led thus to declare the hope he has. What joy it affords one to realize that he has an exalted Savior and glorious Mediator at the right hand of the Majesty on high. Will the doctrine of eternal, personal, unconditional election and particular redemption disturb him now? No; for he sees, without a relation existing between him and Christ, that Jesus, the Mediator, could not be to him *extrema unquam in medio*, that is, a Mediator standing in the middle to unite both extremes; for he sees God so holy, pure and righteous, and himself so unholy, impure and unrighteous, that such a Mediator can only reach his case.

With such an array of scripture as can be stated to show the entire abolition of the Jewish rituals, it seems somewhat strange, in my view of truth, that persons professing to love, obey and follow Christ, are often found asking questions like the following: "Which law did Christ deliver the church from, the law of our creation state, or the law of Moses?" The Savior delivered from both, by being made under the law, not simply that written upon tables of stone, but the law which held the church, all of which was involved in the first and original transgression; and had it not been for that offence, (we speak after the manner of men, for that was ordained as well as all other events) there would not have been the law of ten commands; consequently when our beloved Redeemer magnified the law spiritually and made it honorable, and laid down his life, the sacrifice, and rose from the dead, the curse was removed forever from the chosen people of God; and most certainly when the cause is removed, the effects cease also; so that the statutes given to Israel must stand firmer than heaven and earth, until what God's justice required was rendered; and when Christ had fulfilled the law, there could be no longer any use for the tables of stone, and when he offered himself a sacrifice, no more blood of beasts was required to stain the altar; therefore we have to say that the curse has been removed, and it was not simply one ritual nor another the church was delivered from, but all of them. I am satisfied that not any warrant can be found in the New Testament for advocating the law as a rule of life, or for the church singling out any one day in the week, and calling it Sabbath; for Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the BODY is of Christ."

The apostle not only shows to the churches of Galatia, but it is for God's children so long as the world stands, that what he stated so boldly

and contended for so earnestly, did "not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain."

Brethren, the signs of the times are ominous, and the dark portentous clouds which are gathering so fast, indicate to us great events as being just at the door. God has called home within a few years many of the true, tried and faithful watchmen; and some that once openly stood with us, are now openly opposing what they once professed to love; and the love of some seems to have waxed cold; also grievous wolves are prowling around; then may our God give us strength equal to our day, and grace to bear the sore trials that may be awaiting us, so that when we are called away from the scenes of earth, we may be enabled to say, while we are sinking down in death, "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."

The grace of our Lord Jesus Christ be with you all. Amen.

WILLIAM J. PURINGTON.

DAVISVILLE, Pa., March 6, 1871.

LEXINGTON, Ky., March 24, 1871.

MY DEAR BROTHER BEEBE:—The sixth number of the current volume of the "Signs of the Times" came to hand a day or two since, in which I have read attentively a communication from Elder John A. Thompson, of Lebanon, Ohio, offering a criticism on some things contained in my letter published in the number for the first of February. I take no exception whatever to the spirit of that letter, however much we may be found to differ on the points criticised. I fully accord to brother Thompson, and to all other brethren, the right to criticise any thing I may have written, or may write for the eye of my brethren, on the subject of the religion of Christ. I desire however that they shall show wherein I have *misinterpreted* or *misapplied* any portion of the divine record. The circular on the Christian Warfare has now been the subject of criticism, sometimes severe, since its publication, more than twenty years, and more than three thousand copies have been printed and circulated among the brethren. I should be gratified that those who attempt to criticise its teachings would specify what in it is antagonistic to the doctrine of the bible. I am fully conscious of my own imperfections, and liability to err, and am anxious, if in error, to learn the better way. I am now too old, and it would require too much labor to re-write all that I have written on that, to me, deeply interesting and, as I conceive, important subject.

Brother Thompson has not now to

learn that the first Adam was composed of soul, body and spirit, and that the soul is generally conceded to be the seat of intelligence, which distinguishes man from the rest of the creation, possessed of animal life, and that it is this intelligence which renders man the subject of law, and responsible to God.

"And God said, Let us make man in our own image, after our likeness." Brother Thompson and I shall not differ in opinion that the likeness spoken of is the likeness of "God manifest in the flesh." Nor yet shall we differ in regard to what is said of the creature man. "In the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created."

—Gen. v. 2, 3. Nor yet shall we disagree in regard to the declaration, "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."—Christ, the anti-type of Adam, was possessed of soul and body. Hence it is said, "When thou shalt make his soul an offering for sin." "My soul is exceeding sorrowful, even unto death." Again, "Who his own self bare our sins in his own body on the tree." With regard to the earthly or old man, it is said, "For the redemption of their soul is precious, and it ceaseth forever."—Psalm xlix. 8. "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. iv. 12. With regard to the spirit of man, Paul said, "For what man knoweth the things of a man, save the spirit of man which is in him?"—1 Cor. ii. Brother Thompson will not require more proof that the earthly Adam was composed of soul, body and spirit. If however he desires more, please read the following: "Abstain from all appearance of evil, and the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v. 23, 24. From the last quotation we learn, first, that Paul's brethren to whom he wrote were partakers, or composed of body soul and spirit, and secondly that neither their spirit, soul or body was born of God. Each was liable to contract blame, which the apostle John will not allow as possible. "Who soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John iii.

Allow me to call brother Thompson's attention to the text, "And Adam lived and hundred and thirty years, and begat a son in his own like-

ness, after his own image, and called his name Seth."—Gen. v. 3. Brother Thompson will excuse me for my obtuseness in comprehending how "our corrupt lusts or sinful propensities" could beget the old man, or from whence the old man derived his being, if not from the earthly Adam. But the apostle abundantly sustains my declaration, to which brother Thompson objects, and which he concludes is indefensible, the bible being the guide, viz: "I conclude the old man is an entire old man, composed of soul, body and spirit, and bears the image of his natural father." He adds, "Brother Dudley, will you be so kind as to tell us why you conclude thus?" It gives me pleasure to inform brother Thompson how my mind is irresistibly brought to the conclusion. First, I have already quoted that Adam begat a son in his own likeness, after his image, and I now offer additional and, as I think, irrefragable proof. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. How be it, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. AS IS THE EARTHY, SUCH ARE THEY ALSO THAT ARE EARTHY. And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 45-49. Could language be more emphatic to establish the character of the children of each, the first and last Adam? Brother Thompson has wholly misapprehended my meaning in regard to the *buckeye*. It was designed, in part, as illustrating the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Brother T. will not deny, I apprehend, that every thing that will spring from or grow out of the corn of wheat had a life existence in the germ, or that every seed will, according to the word of God, produce its kind. If I comprehend brother Thompson, he denies that the old man is the son of the first Adam. He seems to make him a sort of non-descript, or automaton, destitute of mind, will, or any thing pertaining to a living intelligent being. And yet we see the old man living, moving, eating, drinking, trading, &c. If the old man is not a living, conscious, intelligent being, whence do we find so many warnings and cautions against him? Although the old man, who so much annoys, harasses and distresses the christian, or new man, is "dead to the law by the body of Christ," yet will he not cease to war until he shall fall a prey to death temporal.

Brother Beebe, I have wondered that brethren seem so much excited

when we speak of the "old man" and the "new man," as the antagonistic parties to the christian warfare. I have been told, "If you will call them *two principles*, we wont object. But we wont have your *two men*." I tell them, I only characterize them as the apostle did. He tells us, "The old man is corrupt with his deeds." "The old man is corrupt according to the deceitful lusts." He furthermore tells us, "The new man, after God, is created in righteousness and true holiness." Again, "I delight in the law of God after the inward man." And yet again, "But though our outward man perish, yet the inward man is renewed day by day."

Let us, dear brethren, ask ourselves, Is it more mysterious that two men should dwell in our earthly tabernacle, than that two nations should be in Rebekah's womb, and that two manner of people should be separated from her bowels, and that one people should be stronger than the other people, and the elder shall serve the younger? See Gen. xxv. 23. Or that Solomon should see in the Shulamite as it were a company of TWO ARMIES? And remember that "As then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. iv. 29.

We said in a document published more than twenty years since, "Where brethren agree that salvation is of the Lord, and wholly of grace, and that the warfare follows being born again, our fellowship for them has not been interrupted, though they use a different mode of expressing themselves; and we think it rather uncharitable in them to withdraw fellowship from us because of our manner of illustrating the subject."

Brother Beebe, we are told that history repeats itself. As part of the current history of the times, I propose introducing a piece of that history, which I do not suppose brother Thompson will fail to remember. Many years since, and after the circular on the warfare, in which is necessarily involved the doctrine of the union of Christ and the church, had been printed, and extensively circulated, I received a letter from the late Elder McQuary, of Indiana, than whom I do not think I have ever known a truer friend, or more faithful minister of Christ, informing me that I had been greatly misrepresented, and the author of the misrepresentations had found an endorser, who had weight of character, or influence among the Baptists, and that several Old Baptists who had heard me preach, and said if they had ever heard the truth preached, they heard it from me, but from what was reported of me they felt embarrassed. Now, said brother McQuary, brother Dudley, I very much desire that you shall attend the ap-

proaching session of Conn's Creek Association, which is to meet, I think he said, with Conn's Creek Church, in his immediate neighborhood, and he would meet me at Edinburg, Ind., with conveyance. I responded that I would, unless providentially hindered, be at Edinburg on a certain day named, on the morning train. Brother McQuary met and conveyed me to his house, where I remained from Wednesday afternoon until Friday morning following, during which time not one word passed between us on the subject of his letter. On Friday morning we went to the association, and while standing in company with Elders Wilson Thompson, John F. Johnson, Nay, Jackson, who had not then been ordained, John A. Thompson, with several other ministers, whose names I do not now remember. Brother McQuary passed and touched me on the shoulder, saying, Brother Dudley, you have got to preach the introductory. I turned my head and replied, Go and preach your own introductory. Brother Wilson Thompson said in his familiar way, When old Mack gives an order he intends being obeyed. We went on the stand, and I determined within myself, If I can find language plain enough to make myself understood, a future misrepresentation should be willful. I took up my subject, embracing the points about which I had been so often and so grossly misrepresented, and after discussing the subject for perhaps from forty minutes to an hour, a brother in the congregation cried out aloud, If that man is a heretic, so am I. He was responded to by another in a different part of the congregation, So am I. Yes, said brother Wilson Thompson, brethren, if that is heresy, we are all heretics. As you may suppose, those exclamations produced considerable excitement in the congregation. The introductory being concluded, Elder John A. Thompson was requested to occupy the stand, who in his introductory remarks was understood to say, I heard brother Dudley once before; and then said, If I ever heard the gospel preached, brother Dudley preached it. Since then I took a pretty extensive tour in Kentucky, when I heard many things said against brother Dudley, but it was among his enemies. He then endorsed most fully and feelingly what I preached on that occasion.

When it is remembered that I had been reported far and near as guilty of the "worst kind of heresy," and fellowship publicly withdrawn from me in various quarters, you will not wonder that being endorsed by so large and intelligent an assembly of brethren made an impression on my mind not easily to be erased.

Brother John A. Thompson may have misapprehended me, or he may have had different reasons since to change his opinion. In either case I attach no blame to him.

In the year 1852 I visited the Scioto and Muskingom Associations, and there found that the charge of heresy had preceded me. The brethren of each association, at each of which I preached several times, were very kind, and I had the satisfaction to know that, heretic as I had been charged with being, the body of each association cordially received what I preached, and invited me to visit them again.

In the year 1860 I had a long tour in Missouri, extending from St. Joseph down the Missouri River to St. Charles, preaching some twenty times, to large congregations, with every evidence I could ask that the doctrine was cordially received generally, although I had been published as a heretic in several places I visited. I also attended the White Water and Lebanon Associations, in Indiana, and Okaw, in Illinois, and at each I preached several times, and had assurances that the doctrine was received. Less than four years ago I attended Red River Association, in Tennessee, which had discontinued correspondence with us many years since, because of my reported heresy; but upon hearing me for themselves, assured me that the doctrine I preached was what they believed, and their belief that I had been slandered. In addition to all these cases, two associations in this state, which had discontinued correspondence for the same assumed cause, came back with full acknowledgments, and were cordially received into correspondence again.

Taking into view the foregoing facts, combined with the additional one that I had been preaching the same doctrine for more than twenty years before I wrote the circular, without hearing the first exception taken to the doctrine, and you, brother Beebe, will perceive how fully you are sustained in the following remarks in the last number of the "Signs." "And we firmly believe that much mischief and mystification have already resulted from the attempts of some overmuch wise and confident expositors attempting to interpret his meaning." Nor are you more mistaken in saying, "And if we have not altogether failed to understand him, it is the consciousness of the depravity of his own fleshly nature that has led him to express his views upon this very subject of the conflicting elements which are found in all the children of God while here in the flesh."

Brother Beebe, since I commenced writing, the "Primitive Baptist" came to my address, in which I find my letter copied from the "Signs" of the 1st of February last, with a number of comments by the editor. The spirit of those remarks comes kind and brotherly as one could ask. Elder Temple asks me to tell him what the soul of man is. I was asked the same question more than

twenty years since, by those who denounced me as an heretic, because I could not conscientiously say I believed the *soul literally* was regenerated and born again, and *resurrected and become the new man*. I then answered, as I now answer Elder Temple, I confess most frankly confess that I am so ignorant that I am utterly incapable of defining that mysterious indefinable something, called the soul; but if they, or he, will tell me what the soul is, as they certainly ought to do, since they insist that it is regenerated and born again, I will then tell them whether or not I think it is born again.

Elder Temple has given me a new idea, however. He tells me, "The dust of the ground fashioned into a man, is the old man, and the breath of life, as it was afterwards breathed into his nostrils, is the new man." If I comprehend him, I confess the idea is too obtuse for my comprehension, and he must excuse my ignorance. Especially as I have all the while contended that neither soul nor body of the redeemed can go to hell, but are destined to undergo a mysterious and glorious change, by which they will be assimilated into the likeness of the soul and body of the Lord Jesus, and reign in eternal bliss. Very soon after I entertained a hope in Christ, and was received into the fellowship of the church, I was thrown into the deepest distress on hearing a minister declare from the pulpit that in the new birth, "the soul, or the man, is changed from the love of sin to the love of holiness." I asked myself the question, If there be nothing in you which loves sin, why are you so full of it? Why do you see daily in yourself so much of it? It is true I hated it, but still, vain, foolish and presumptuous thoughts would rise up within me. Again, I asked myself, Is the enmity of your heart slain? If so, whence all that rebellion and rising up against your domestic affliction, to such an extent that, had you the power, you would roll it back? I felt as though I was ready to surrender all hope, when Paul's experience came to my relief, "When I would do good, evil is present with me." And, "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." I felt that my nature was no better, and that such was Paul's case. But there was something in me that did not proceed from nature, which could be satisfied with nothing short of perfect holiness. The flesh, or fleshly man, (for really I could not conceive how my *flesh*, independently of a *living, acting* principle, would rebel against God) was yet sinful. I could not believe it was at all improved, or was any better than when I expected to be banished from the presence of God. I trust that I felt within me

another intelligent somebody, who delighted in the law of God, and rejoiced to hear the brethren talk of the goodness of God and glory of Christ. My conclusion was, If the man is changed from the love of sin to the love of holiness, he would be as entirely devoted to holiness after, as he had been to sin before, especially as the change was wrought by God; and the bible declares, "He is the Rock; his work is perfect."

Brother Beebe, I have rested satisfied with the theory I then embraced, for over fifty years, and nothing I have yet heard has shaken that confidence. If I am in error in the premises, I pray God to deliver me from the error.

I sincerely hope I may not again feel called upon to publicly investigate this subject. If what I have already written has failed to satisfy brethren, I despair doing so.

In conclusion, if it will afford any comfort to the brethren, I will close in the language of Paul, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

Affectionately, your friend and brother,

THOMAS P. DUDLEY.

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EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1871.

ATHENS, Ga., March 13, 1871.

DEAR ELDER BEEBE.—Your editorials are very consoling to me, and if it is not asking too much, please give your views through the "Signs of the Times," on Isa. li. 1, 2, 14, 16, and you will greatly oblige one who loves the doctrine you advocate.

PILGRIM.

REPLY.—We do not regard it as asking too much of us, when pilgrims who love the doctrine of God our Savior, which we desire to advocate, ask for all the limited service we are able to perform, in the elucidation of such portions of the holy scriptures as have to any extent been opened to our understanding. No such light or ability as is calculated to edify, comfort or instruct any of the children of God, can righteously be regarded as personal or private property. If God has given us any light in spiritual things, it is not to be put under a bushel, or under a bed, but upon a candlestick, that it may give light to all that are in the house of God. "There is that scattereth, and yet increaseth; but to withhold more than is meet, tends to poverty." This proverb has been verified in some measure to us; for in being so frequently called on to give our views on portions of the scriptures, in our attempts to do so our own mind has been greatly comforted, and many subjects have been opened to our understanding which were dark before. Brethren are not however to forget that all the light we have on spiritual things must come to us from the same Spirit whose gracious work it is to lead all who are born of God into all the truth. We are constantly receiving calls for our views, perhaps not more than one out of ten of which we are able to respond to. On many of them we have no satisfactory light, or views that in our judgment can be of service to our readers. And should we spend all our time, we should not be able to give even such views as we have, on but few of the many. We do not feel willing to use partiality in obeying the desires of those who call for our views, nor to neglect or disregard the wishes of any; but as we cannot possibly respond to every one, we often look over the file of applications, and from them try to select such as we feel that our mind is more particularly drawn to, in hope that we may be enabled by the Spirit to help the mind of some honest enquirer after the truth. We make these remarks for the sake of such as have received no response to their enquiries for our views.

The text proposed by "Pilgrim" reads thus: "Hearken to me." This is a summons from the throne of God, and in it we recognize the voice of the Almighty God of Israel, and it commands imperatively the profound attention of those to whom it

is addressed. It signifies, not only a command to listen to what he says, but also the withdrawal of our minds from every thing else, and a sacred adherence to what he says. As the voice which came out of the cloud at the transfiguration, saying, "This is my beloved Son. Hear ye him," and as Moses testified, "Him shall ye hear." So Jesus says, "My sheep hear my voice, and they follow me," &c.

This mandate from the imperial throne of God is addressed specially and exclusively to those who "follow after righteousness, to them that seek the Lord," and to those who bear these distinguishing characteristics among the descendants of Abraham, their father, and Sarah, their mother. The context in the preceding chapter shows that there were those at the time Isaiah prophesied, of the seed of Abraham, who feared the Lord, and obeyed the voice of his servant, and in our text it is admitted that they were following after righteousness, and seeking the Lord. Still they were walking in darkness, and had, at that particular time, no light. Such dreary seasons are sometimes experienced by the dear people of God; but however dark and discouraging and gloomy their condition, they are warned against any attempt to supply themselves with artificial light, by kindling fires of their own. Whenever any of God's children have in their darkness or coldness resorted to any system of means to supply themselves with light or heat, from God's own hand they have laid down in sorrow. Instead of listening now to human reason or philosophy, "Hearken unto me," saith their God. In times of such intense darkness, how common it is for the tried and tempted saints to query, whether they will ever have any more light or comfort unless they can do something themselves towards procuring it. But still they are commanded to trust in the Lord, and stay (rest wholly) upon their God. Now with them is the trying hour: to trust in him when so dark that they cannot see him, or comprehend his dealings with them. But they are, like the psalmist, to consider his works of old. "Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged." In this similitude we are called to look back to the wonderful display of the power and grace of God in bringing us up out of the dark quarry of nature in which we were hidden when buried deep in death, and under the guilt of our sins, and condemnation and the curse of the divine law was upon us. Now we see the church of God, built up of lively stones; but look back to the rock in which these stones were hidden, until the power of God was displayed in their redemption. "And to the hole of the pit whence ye are digged." When

"Buried in sorrow and in sin,
At hell's dark door we lay;
Whence we arose by grace divine,
To see a heavenly day."

The psalmist uses the same figure substantially, and for the same purpose, in declaring to them that fear God, what he had done for his soul. It was an horrible pit and miry clay, and a vivid remembrance of it, and of the power and grace of God in our deliverance, is a powerful antidote to our doubts and fears, when we are called to walk in darkness. Was there ever a place in all our subsequent experience so dark as that which we were in when God made bare his arm for our salvation? Look then to the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

"Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him." In looking to Abraham as the father of the millions of Israel, and also as the father of many nations, we have in his case a striking example of the mighty power and wisdom of him in whom all who fear the Lord are commanded to trust. The seed of Israel after the flesh are like the sands of the sea shore innumerable. Whence are they? When we look to the history of Abraham, called alone from the obscurity of his father's house, and from pagan idolatry, who for a moment would believe that he was to be multiplied beyond the number of the stars, and that in him all the nations of mankind were to be blessed? And as we trace his history from the time he was called, how dark was the prospect of the fulfilment of the promise. His years sped on until borne down with old age and infirmities, he was considered "as good as dead," and yet the first one of all that mighty host which God had promised was not born unto him. Under such forbidding prospects, Abraham if he were living now would be by the religionists of the world denounced as an incorrigible fanatic for his unflinching confidence in the promise. "(As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were; who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was strong in the faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform. And therefore it was imputed to him for righteousness."—Rom. iv. 17—22. And even after the supernatural birth of Isaac, how

great was the trial of his faith when God commanded him, saying, "Take now thy son, thine only son Isaac, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of."—Gen. xxii. 2. Not only the crushing sorrow of a parent's heart in yielding up his only son, in whom all his paternal affections were concentrated, but the cutting off of the only medium through whom he had hoped for a numerous posterity. Was not this a trying hour? Every ray of rational hope was extinguished, and to all the light of human reason all his hopes were to end in everlasting disappointment. He truly walked in darkness and had no light; for God had not informed him of the deliverance which he had in store—of the ram caught by its horns in the thicket, which was to die instead of Isaac. Still in this deep horror of darkness, Abraham's faith in God was firm and unshaken, and he trusted in the name of the Lord, and said upon his God. His faith even in that dark time assured him that God was able to restore Isaac to him even from the dead. May we not well look unto Abraham in our dark and trying seasons? Remember how he was delivered from all his fears. And if we look unto Sarah, who in the allegory of the apostle represents the church of God, Gal. iv. 26—28, Sarah laughed from incredulity, when she heard the promise which God made to Abraham; and from a sense of her own age, infirmity and barrenness, seemed to estimate the probability or improbability of its fulfilment. What a picture of our own lack of confidence in the ability of God to fulfill his promises to usward. But God saith unto Abraham, Wherefore did Sarah laugh? Is any thing too hard for the Lord? Israel in looking unto Abraham and unto Sarah, shall be comforted in the assurance that God is able and faithful to perform, and that too without the use of any means provided by us, to fulfill all his promises. The application of this subject, and the consolation it shall afford to the Israel of God, is thus expressed by the prophet: "For the Lord shall comfort Zion: he will comfort all her waste places, and 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."

The other verses of this chapter on which we are requested to write, are as follows: "The captive exile hasteneth that he may be loosed and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divideth the sea, whose waves roared. The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of

mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

The captive exile. Israel had been in long captivity, exiled far from the land of their birth. But the promise in this chapter is that "The redeemed of the Lord shall return, and come with singing to Zion." It is natural for captive exiles to fret and be impatient for deliverance. It is in this sense the words *haste* and *hasteth* are used in several passages in the Old Testament. It cannot mean that they make speed, but rather that they fly before their enemies, and when captured and imprisoned they are impatient, and make violent efforts to regain their liberty. The helpless restlessness and despair of a captive exile, fearing that he shall die in the pit or prison, or starve for lack of bread, is illustrative of the condition of Israel in captivity, and of every spiritual Israelite when quickened by the Spirit and arraigned before the tribunal of divine justice. Like the captive exile they find all their efforts unavailing, they must die in the pit or perish with hunger, unless some way is made for their escape that they know not of. But when their eyes are directed to God, whose power was displayed in the case of Abraham, and Sarah, in multiplying him until his seed were as the sands of the sea shore for number; when called to consider God's mighty works of old, then they are prepared to hear his voice saying to them, "I am the Lord thy God, that divideth the sea, whose waves roared;" and they then with joy confess that "The Lord of hosts is his name." Captive exiles, pursued by the avenger of blood, they are hemmed in between impassible mountains on either hand, with a mighty host pursuing them, and the Red Sea before them, and the roaring waves which obstruct their passage dispel all hope, and plunge them in utter despair. Thus helpless and desponding they remain until they are commanded and made to "Stand till," cease from their own works, and relinquish all self reliance, "and see the salvation of the Lord." Then in their deliverance the God of their father Abraham, who divided the sea to Israel, and delivered them from their fears and foes, makes a way for their deliverance, by his mighty power and grace.

"And I have put my words in thy mouth." As the records of testimony were deposited in the consecrated Ark, so the words of inspired truth are deposited in the church of Christ, and only in the anti-typical ark can the doctrine of God our Savior be now found. His secret is with them that fear him, and he will show unto them his covenant. Our Redeemer said in his appeal to his Father, "I have manifested thy name unto the

men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me is of thee; for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." "I have given them thy word, and the world hath hated them."—John xvi. 6, 7 & 14. The giving to them the words of God, and their reception of it, distinguishes them from the world, and draws down upon them the hatred of the world, and of all worldly religionists. But God says to Israel, which name is applied to the Head and body of the church of God, "I have put my words into thy mouth," which is true in more than one sense.

The word of God is quick and powerful; that is, it is spirit and life; there is vitality in it, hence it is called the word of life. "All flesh is grass," which withers, fades and dies; but the word of God liveth and abideth forever. The saints are born again, not of corruptible seed, but of incorruptible seed, by the word of God which liveth and abideth forever; and they desire and require the sincere milk of the word that they may grow thereby. So, in quickening and sustaining them, God has put his words in the mouth of his redeemed people. As the food by which we are sustained must be communicated to the body through the mouth, so God has put his words in the mouth of the church. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

When Israel at Sinai heard the voice of God, and saw the terror of the law, they prayed for a mediator, or one to stand between them and God, lest they should die. "And the Lord said unto me, (Moses) They have well spoken," &c. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."—Deut. xviii. 17—20. "And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord. As for me this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith

the Lord, from henceforth and forever."—Isa. lix. 20, 21. Thus we see that the words of God are not only put in the mouth of the seed of Jacob for food to comfort and sustain them, but also to be declared faithfully by them as God's witnesses. "He that hath my word, let him declare it faithfully."

"And I have covered thee in the shadow of my hand." Covered for concealment and for protection. The prophet declares, "All his saints are in his hand." And our Redeemer says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one."—John x. 28-30. By the hand of God they are covered from all demands of the law, and from all condemnation. In his hand they are secure from sin, death and hell; and so securely concealed from the world that, except a man be born again he cannot see the kingdom of God. Yea, they dwell in the secret place of the Most High, and shall abide under the shadow of the Almighty. All this provision is made for the special purpose stated, "that I may plant the heavens."

The figure of planting does not apply to the creation of the natural heavens, for they were created by the immediate voice of God. But the figure of planting is frequently applied to the church, in which she appears in her first, second and third developments.

First. Of the Jewish heavens under the old covenant, Isaiah's song of the vineyard embraces this figure. "My well beloved hath a vineyard on a very fruitful hill, and he hedged it, and gathered out the stones thereof, and planted it with the choicest vine." "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." But this vineyard was unprofitable, and was laid waste.

The second heaven, the gospel church, was in the germ of that corn of wheat which was cast into the earth, that it might bring forth much fruit, and which has appeared, first in the blade, and afterward in ripened corn in the ear. "Buried with him by baptism into death," and raised with him in newness of life. Planted together in the likeness of his death, that we may be in the likeness of his resurrection.—Rom. vi. 4, 5.

Third and lastly. The saints who fall asleep in Jesus are sown in weakness, to be raised in power, &c.

In the person of Abraham, the first heaven was planted wholly of a right seed; but as the law could make nothing perfect, the old heavens and the old earth passed away, and in the new heaven and earth in which dwelleth righteousness, Christ himself is the seed to whom the prom-

ise of God applied when he said not unto seeds, as of many, but unto thy seed, which is Christ, and the production of that fruitful seed is the development of a chosen generation, a royal priesthood, an holy nation, a peculiar people. A seed shall serve him, it shall be counted to the Lord for a generation.

In the final harvest of which Christ is the first fruits of them that slept, he that came forth weeping bearing precious seed, shall doubtless return rejoicing, bearing his sheaves with him.

During all this work of God, in planting the heavens and laying the foundation of the earth, Jacob, or the spiritual Israel of God, is securely covered with the hand of God. The planting of the heavens is what we understand to be the laying of the foundation of the earth. It is for the elect's sake that the world stands. As the Redeemer said by the mouth of the psalmist, "The earth and all the inhabitants thereof are dissolved. I bear up the pillars of it." The tares are only spared until the final harvest of the wheat. And then shall the end come, when he, Christ, shall deliver up the kingdom to the Father, in all its fullness.

In all this wonderful work of God, his word put by his own power and grace in the mouth of all his saints, declares to them that they are the people of the living God.

How positive and emphatic is this declaration of our God. In all his wondrous works, in planting the heavens, and in laying the foundation of the earth; in calling and blessing Abraham, and in causing Sarah to bring forth the promised son, in digging Israel out of the pit, and hewing the stones of his temple out of the Rock, and in every display of his mighty power and grace his voice is heard in making known unto Zion the secret of eternity, hidden from everlasting in his immutable will, saying unto Zion, "Thou art my people."

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adas.

IMPORTANT NOTICE.

I wish to know the whereabouts of Nathaniel P. Hill and Charles Borland Jr., or their heirs, as I am in possession of knowledge of a valuable estate belonging to them, if they will address

Dr. I. C. GIBBS,
Camdenville, Anderson Co., Ky.

Marriages.

March 2—At Madison, Mich., by Eld. A. B. Brees, Mr. Christopher Foster and Miss Sarah H. Carpenter, both of Madison, Mich.

April 4—By Eld. Wm. L. Benedict, at the residence of Mr. J. R. Lutes, in Wawayanda, Orange Co., N. Y., Mr. Gabriel Post, of Huguenot, and Miss Sarah E. Lutes.

Obituary Notices.

DIED—At her residence in Christian Co., Ky., near Garrettsburg, March 23, our beloved sister, **Polly W. King**, consort of Dea. George King. She joined the church at Cases Creek, and was baptized by our lamented brother Peyton S. Nance. She was a firm believer in the doctrine of salvation by grace, and was much beloved by her brethren and sisters. None will miss her more than the writer, as she was the only Old Baptist sister that lived near me. We have traveled hundreds of miles together, going to associations and church meetings. She leaves seven children to mourn her departure. May our blessed Lord sanctify this great bereavement to their good and his glory.

Dearest sister, thou hast left us,
And our loss we deeply feel;
But 'tis God who hath bereft us,
May he all our sorrows heal.

Please publish the death of my mother-in-law, sister **Lydia Bradbury**, who died Feb. 26, 1874, aged 72 years and 5 months, after an illness of sixteen days. Her disease was of a chronic character, having been very weakly for many years, so much so that she could not get to meeting very often. She joined the Baptist Church at Salem, Wayne Co., Ind., in 1845, and was baptized by Eld. John Evans. Her funeral was preached by Eld. George Harlen, three weeks after her death, to a very large congregation. She leaves an aged husband and one single daughter to mourn. She gave very satisfactory evidence of a good hope through grace.

JAMES MARTINDALE.

Hagerstown, Ind.

Please publish in the "Signs" the death of my dear little nephew, **Andy I. Varnes**, son of Mitchell H. and Martha Varnes, aged 2 years, 4 months and 21 days. His disease was membranous croup. He died Nov. 4, after a short illness; but his suffering were great. He was a sweet child, and it was hard to give him up.

'Tis even thus, 'tis even thus, with all that's here below;
The richest sweets, the loveliest, are always first to go—
The bird that sings the sweetest, the pine that crowns the rock,
The glory of the garden, the flower of the flock.

ALSO,

Their daughter, **Emma Florence Varnes**, died Dec. 10, aged 1 year, 3 months and 10 days. Her disease was inflammation of the brain. Her sufferings were very severe until a short time before she died. She passed away with a smile.

Rest, little sleeping sufferer, rest,
Thy white hands folded on thy breast,
Thy young voice hushed, thy bright eye closed,
Thy pain-racked form in death composed.

And when the days of toil are done,
And night brings all the household home,
We'll miss thy sweet and loving face,
And mourn to see one vacant place.

Farewell, dear child, thou canst not come
To gladden more our earthly home;
But may we hope, through God's deep love,
To join thee in his home above.

S. R. VARNES.

DIED—Wednesday, March 15, at Greenwood, Harford Co., Md., **Mrs. M. J. Pusey**, in her 40th year.

"The Lord gave, and the Lord hath taken away," was the language of one whose afflictions seemed greater than he could bear. And what are we that we should murmur, when one whose lot while here was affliction and pain, has in infinite wisdom been called home, no more to suffer or be sad, but to sing the song of the redeemed forever more.

But when we turn to the darkened household, and realize the indescribable vacancy pervading every where, the awful blankness in the future, and the removal of all that makes life aught but duty, where is the hand that can roll back the terrible waves of sorrow that rush in upon the soul, and say to the surging waves, "Peace, be still?" Will calm, patient resignation, like liars, sometime come, and strength to tread life's journey cheerfully to its close? Surely only the Omnipotent hand can supply this needed grace.

She was left a widow when quite young, and never found consolation in her sorrow until it pleased the Lord to reveal his love to her, and grant her a hope in the precious Redeemer. It seemed to her such a "little hope," that she never professed it publicly, and her life seemed one long prayer for a manifestation that would remove doubt from her mind. This never came; but the hope she had was very precious to her, and sustained her in all trials. The faith which can triumphantly soar, and sing, "All is well," belonged to her. Her last hours were calm and peaceful, and all the graces which cluster around the christian character seemed to shine brighter and brighter until the end. She leaves aged parents, brothers, and an only daughter, still to sojourn here.

Elder Grafton spoke comfortingly, on the occasion of her funeral, upon the resurrection.

April 4, 1871.

DEAR ELDER BEEBE:—Please publish the death of my son-in-law, **James T. Almond**, son of Eld. Isaac S. Almond, who departed this life on the morning of Feb. 21, 1871, aged 23 years and 7 days, after a painful illness of thirty-five days, which he bore with great calmness and resignation, not a murmuring word being heard to escape his lips.

The subject of this notice was married to Elizabeth America Davis, March 3, 1870. He never made a public profession of religion, but I rejoice to say that he left with us the comforting assurance that he now dwells in the sweet light of his dear Savior's presence; yet we feel the affliction hard to bear. He was strictly moral, from his cradle to his death. A short time before his illness he had a private talk with his uncle, Eld. U. M. Almond, and told him he had been in great trouble, and felt that he was a condemned sinner. He then felt that he could hope his sins were pardoned by his dear Savior. He talked a great deal about the future, during his affliction; said it was the Lord that was working with him, and although he saw fit to lay his afflicting hand upon him, it was right; he had a purpose in it, and he would do all his pleasure. He desired to be resigned to the will of God, and wanted to praise him while he lived, for his goodness. He told to all around how the Lord had dealt with him, that he was precious to him, and he would praise him the remainder of his days, and broke out singing,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear.
And wipe my weeping eyes."

After he had sung the hymn alone, he said, "O how sweet it is to sing the Savior's praises!" and exclaimed, "O land of rest, how I long for thee!" He then asked me to see his loving wife, who was in another room confined, and who gave birth to a loving daughter four days before his death. That seemed to be his only trouble, leaving his wife and babe. He asked me if I would take them home and care for them, which I answered him I would do. He then said he would wait his Maker's nod, and leave the world in peace. In a short time after, he fell asleep in Jesus, as we hope, without a struggle or a groan. He has left behind a youthful and devoted wife, an infant, a father, three brothers, three sisters, and many relatives, to mourn. May the Lord make us more perfectly reconciled to his will, and sanctify the sad dispensation of his providence to all that mourn.

JOHN M. DAVIS

DIED—In Greenville, Norwich, Ct., March 27, 1871, Mr. George W. Steison, aged 36 years.

Funeral on Wednesday, (29th) at the Greenville Baptist Church.

ELDER BEEBE:—Please publish the obituary of John Selesman, son of Margaret, widow of Wm. R. Selesman, of Fairfax Co., Va. The deceased was born in June, 1849, and died March 21, 1871, from the effects of a severe cold. This young man was a devoted son, of a good moral character, and a friend of the Old Baptists.

Yours truly,

WM. M. SMOOT.

Ocoquan, Va.

DEAR BROTHER BEEBE:—By request of the children of the deceased, please publish the death of our sister, Mrs. Mildred Ferguson, who departed this life Oct. 20, 1870, aged 88 years, 5 months and 25 days. She united with the Long Branch Regular Baptist Church, in Virginia, in 1811, and after some years moved to Frederick Co., and united with Zion Church, in which she remained until 1831, when with her husband and family she came to Ohio, and united with the Mercer's Run Church, in which she continued until death. She was a sound consistent Baptist, and delighted in the company of the Baptists. She was always ready to administer to the wants of the needy. She enjoyed very good health, so that she was able to attend meetings until a short time before her death. She frequently remarked to me that she did not know why she was spared to so great an age; but a short time before she died she witnessed the goodness of God in bringing some of her children and a number of her grand-children into the church. Her funeral was attended by a large and attentive congregation. She leaves many friends to mourn the loss of her company and counsel in the church; but we sorrow not as they who have no hope. She was mother of thirteen children, (seven of whom are now living) and about fifty grand-children.

ALSO,

DIED—Sister Esther Miller, wife of Ephraim Miller. She was born Oct. 12, 1800, united with the Timber Ridge Regular Baptist Church, in Virginia, in 1834, was baptized by Eld. Herbert Cool. She moved to Ohio a number of years ago, and united with Mercer's Run Church, in which she continued an orderly Baptist until removed from us by death. She was confined to her room for several weeks by a stroke of palsy, but bore her afflictions with christian fortitude. I visited her during her affliction, and she said, if it was the Lord's will, she desired to be absent from the body and present with the Lord. She fell asleep Nov. 19, 1870. A funeral discourse was preached from the words,

"I would not live always."

A. D. HITE.

DEAR BROTHER BEEBE:—At the request of brother John Gray, I attempt to write his obituary, and request you to publish it in the "Signs." Brother Gray was born March 19, 1779, and departed this life Nov. 12, 1870, aged 91 years, 7 months and 23 days. Seventy years of his life were spent in full fellowship of the Primitive Baptist Church. None of the isms and divisions ever moved him; but he was firm and unmoved, always abounding in the work of the Lord, and earnestly contending for the doctrine of grace. He never had a difficulty with a brother or sister, nor was there any charges alleged against him during his seventy years pilgrimage. He was a good citizen, a kind neighbor, an affectionate husband, a tender father, a good master, and was very highly esteemed and respected by all who knew him. He was always ready to relieve the distresses of the needy. Such men, when called away, are a great loss to a community, a family, and to the church. But their loss is his gain. He lived the life, and died the death of the righteous, and his last end was like that of the righteous; for he died in the triumphs

of faith, and in full assurance of acceptance, through Christ, with God. We deeply sympathize with our dear old sister who is left alone, and we pray God to comfort her with the comfort he bears to his chosen, and may the dispensation be sanctified to his dear children, and may the God of all grace enable them to walk in the same footsteps of the dear Immanuel.

At the request of our dear sister Gay I expect to try to preach a sermon in remembrance of brother Gray, on the fifth Sunday in April next, at the residence of sister Gray, five miles north of Wetumpka, Elmore Co., Ala.

BENJAMIN JOWERS.

Equality, Ala., Jan. 31, 1871.

DIED—At his residence in Parma, Mich., Sylvester G. Ludlow, who was 39 years old last August. He died of consumption, after much suffering for more than two years.

About seven years ago he was made experimentally acquainted with Christ as his Savior, but united with no professed christian church till three years ago last December, when he united with the New School Baptist Church in Parma, and thought to find in it a christian home; but he found it not there. It became plainer and plainer to him that he was not of their number. I saw him a few months after his union with them, and found him so clear in his doctrinal views of free grace, and had such a signal deliverance to relate to me of God's hand in restoring him to a life he had in Christ before the world began, I asked him how he could walk in christian fellowship with those that regarded as moonshine all his precious hopes of a God-given salvation? He said not much at that time, but some months after I saw him again, when he said to me, "You know you asked me how I could walk and get along with the church I was in? I can say to you now, that I cannot; and it has grown harder and harder to do it, all the time."

He took the "Signs of the Times," and fondly hoped for a time that he could persuade some of the members of his church to believe it was good gospel truth there abounding. But he ceased to believe he could.

In his sickness he was meek and patient to the last, and his death was a triumph of faith. A few days before he died, he said he felt to say that he had been "drawn by the Father, accepted by the Son, born again, made an heir, and a joint heir with Jesus Christ." He said, a few hours before leaving, that all was light and bright before him, and all doubts and all darkness were fled.

W. B. SLAWSON.

Des Moines, Iowa.

DEAR BROTHER BEEBE:—By request of the surviving relatives of the deceased, I send you the obituary of our beloved and aged sister, Leah Nicholson. Her maiden name was Dorman. Her father and mother, Major and Sarah Dorman, were O. S. Baptists people, and members of Nassaonga Church, near Salisbury, Md. Her father served the church for many years as deacon, in which capacity he remained until he was taken away by death. Sister Leah was born April 3, 1789, and was early exercised about her condition as a sinner before God. Her first exercises were under the ministry of Elder Hancock, who served the church for several years as pastor, and from this time forward she was more or less exercised for several years. She was married to Mr. George Nicholson in Sept., 1813, and moved to Piqua Co., Ohio, where she gave evidence to the church of her hope in Christ, and was baptized by Elder Thorpe, April, 1818, and was a worthy member for many years. In 1845 she took a letter, and with her husband moved to Miami Co., Ind., and was constituted, with other members, into a church called Pleasant Hill, where she remained until her death, which took place Dec. 9, 1870. She was a thorough going, consistent and sound Old School Baptist, and her delight was to be with the brethren and hear them converse on the subject of salvation by grace, and she had a quick

discerning mind to detect error, and was able to defend the truth, which she fearlessly did, always referring to the sacred scriptures for her proof. Some twenty years ago she was thrown from a horse and crippled in her hip, from which she never recovered, but was obliged to walk on crutches; yet while bodily health would allow, her place was seldom vacant in the church. Although her sufferings were very severe, she bore them with true christian fortitude, always acknowledging the mercy of God in all things, and waited with patience all her days until her change came; and when it pleased God to call her away, her departure was as firm a demonstration of the faith of God's elect as her life had exhibited before. Truly she had been a mother in Israel, and lived as a stranger and pilgrim here, with a strong confidence that her treasure was in heaven, which she has, after a pilgrimage of more than fifty years, realized. She has left a number of children and numerous friends, who with the church mourn their loss, but are sure that their loss is her gain.

To-day I tried to speak to an attentive audience, in compliance with her dying request, from the words, "What is truth?" The request shows the continual and earnest desire of her mind, ripened, as it were, for the kingdom of glory. May God's blessing rest on the surviving friends, is the desire of the writer.

A. A. COLE.

Peru, Ind., Feb. 19, 1871.

DIED—At Sanford, Maine, Feb. 27, 1871, sister Ruth Weymouth, aged 67 years. Her disease was consumption. She has been a worthy member of the O. S. Baptist Church in this place for many years. A few days before she died I went to see her, and found her weak in body, but strong in the Lord. She seemed to be wholly weaned from the world, waiting for God to take her to himself. She was established in the doctrine of grace, so that she was not at any time caught away with the doctrine that the eternal salvation of the creature depends upon conditions performed by the creature. She believed that the children of God are in duty bound to bless God, and to walk in all his commandments, for saving them and calling 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.—2 Tim. i. 9. She has left children and others to mourn.

ALSO,

DIED—At North Berwick, Maine, March 9, 1871, brother Stephen Roberts, aged 63 years. He has been in feeble health for fifteen years, suffering with the phthisis, but the dropsy set in a few months before he died, which caused him to suffer more than ever, until death came to his relief. He has been a member of the O. S. Baptist Church in this place about twenty years, and was firm in the doctrine of salvation by grace alone, through Christ, and remained so until death. He was more free to talk about his hope in Christ in the last of his sickness, than ever before. He was one of the most peaceable men in his family and neighborhood that ever lived. He has left a sorrowing wife and seven children to mourn.

ALSO,

DIED—At Wells, Maine, March 8, 1871, sister Comfort J. Staples, aged 41 years the day that she died. She died very suddenly, leaving this world with a hope that was stronger than death. She has been a member of our church about twenty years, and remained a firm O. S. Baptist until God took her to himself, where she will ever enjoy the same in full eternity.

ALSO,

DIED—In North Berwick, Maine, March 14, 1871, Mrs. Annie Libbey, aged 85 years and 5 months. She never made an open profession of religion, but gave evidence years ago that she was a child of God. This makes almost three hundred and fifty funerals that I have attended since I have been at North Berwick, and about seventy of them were members of the O. S. Baptist Church in this place. Surely death has been doing its work.

WM. QUINT.

DEAR BROTHER BEEBE:—I have just received a letter from Mrs. C. V. Gordon, requesting me to inform you of the death of her sister, our dear friend Mrs. Martha E. West, wife of W. West, of Salem, Livingston Co., Ky., and daughter of the late Dea. Charles and, sister T. B. Mills, who departed this life on Thursday, Jan. 19, 1871.

Mrs. West was born in Todd Co., Ky., April 9, 1831, and consequently was nearly 41 years of age. I have enjoyed an acquaintance with the family of brother Mills for the last thirty years, and hence had known Mrs. West from childhood up to the time of her death, though at times separated far apart. After her father's removal to Livingston Co., she intermarried with W. West, and removed to the state of Texas, where some of the children had previously emigrated, and until the dreadful war broke out, which devastated that country, they were making a competence; but in consequence of the state of the country at that time, they removed back to Salem. Her health had for some time been delicate. She seemed to suffer with what is called neuralgia, and just before her death had been to Hopkinsville to consult a former family physician. I met her just as she returned, and she seemed to be in tolerable health, and her whole conversation was upon the Redeemer's kingdom here upon the earth. Like her sister, Mrs. Allen, whose obituary was published last year, she had joined the New School or Missionary Baptists in the days of her youth, but for several years has had no fellowship for that party—her name was there, but her principles were with the Primitive or Old School Baptists. She had requested me to come down when her health would permit, and baptize her in the fellowship of the only true visible church of God. But may we not say with the great apostle, "How unsearchable are his judgments, and his ways past finding out!" Little did I suppose when I parted with her on Monday morning that she would be no more on this earth Thursday night. I have no doubt but our dear friend was a subject of saving grace, and had drank deeply of the wells of salvation. She was a great advocate of your paper, and on the morning that I left her she handed me the annual remittance. Mrs. Gordon writes me respecting her last moments, as follows:

"Although she had been in bed all day, suffering with neuralgia, yet there was nothing unusual about her symptoms; and we had seen her so often in those spells that there was nothing to excite our alarm, until about noon, when she was taken with a feeling of depression, followed by unconsciousness and stupor. We sent for the physician, who came immediately, and after examining and talking to her, he thought we were needlessly alarmed. She had recovered sufficiently to take some nourishment, and talk to him. He told her not to be alarmed, as he hoped she would soon recover. She replied 'Something has to take us all off, doctor. I am in the hands of God, who is able to save me.' She often told me that she felt from the first that she would not recover, and all she craved was to feel entirely reconciled to God's most holy will. From this time to the hour of her departure she fell into a stupor, which was immediately succeeded by death."

Thus, my dear brother, another of this dear family has passed from earth to heaven, as I humbly believe. The Lord in mercy has remembered the family of our dear old brother Mills.

With Mr. West I do feel to sympathize, and his motherless child. May God remember them in mercy, and make this dispensation redound to their good and his glory, and with our dear old sister in her deeply afflicted condition. May the Lord in mercy remember the surviving brothers and sisters, and may he prepare them and us for that great change which we must shortly realize, and finally be enabled, by divine grace, to hear the welcome approbation, Come, ye blessed of my Father, enter thou into the joys of thy Lord. So prays, I hope your unworthy brother and companion in tribulation,

JOHN H. GAMMON.

Feb. 24, 1871.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the church at Black Rock, in Baltimore Co., Md., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1871.

BROTHER BEEBE:—We wish to inform the brethren who expect to attend the Baltimore association this spring, that arrangements have been made to meet them at Cockeyville, on the Northern Central R. R. on Tuesday p. m., preceding day. Passengers coming by way of Baltimore will take the cars at Calvert Station, in Baltimore, at half past three p. m. of that day. All coming down by way of Harrisburg will be met at the same station, at the same hour as the others, as the trains pass there within a few moments of each other.

All brethren are cordially invited to attend.
F. A. CHICK.

The Delaware Association will be held with the London Tract, church, in Chester Co., Pa., about 5 miles north of the Newark Depot, on the Philadelphia, Wilmington & Baltimore Rail Road, at which place friends will be met with conveyances. The meeting is to commence at 10 o'clock a. m. on Wednesday before the fourth Sunday in May.

The friends coming to the Delaware Association will be met on Tuesday, May 23, (the day before the association) on the arrival of the morning trains, which arrive from north and south about ten o'clock a. m., at Newark Depot.

We hope to see a goodly number of ministering and other brethren, and friends generally. Hoping that the great Head of the church will be with us, and be one in our midst, I remain yours in love,
JOSEPH HUGHES.

The Delaware River Association is to be held with the First Baptist Church of Hope-well, Mercer Co., N. J., to commence at 10 o'clock a. m. on Wednesday before the first Sunday in June, 1871. Seasonable notice will be given in regard to arrangements for meeting the brethren and friends with conveyances from the cars.

The Warwick Association will be held with the New Vernon Church, about two and a half miles north of Howell's Depot, on the Erie Railway, to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, 1871.

The Chemung Association will be held with the church at Burdett, Schuylers Co., N. Y., to commence at 10 o'clock a. m. on Wednesday after the second Sunday in June, 1871.

Each of the above named associations to continue in session three days.

The Conference of Western New York will be held at South Dansville, Steuben Co., N. Y., to commence at 10 o'clock a. m. on the third Sunday in June, 1871.

The Sandy Creek O. S. Baptist Association will convene, if the Lord will, with the Honey Creek Church, three miles east of Melmore, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1871, at ten o'clock a. m.

Brethren coming on the cars to attend this association will stop at Tiffin, where they will be met and conveyed to places of entertainment and to the meeting.
LEWIS SEITZ.

The printer in printing the minutes of the White Water Regular Baptist Association of 1870, made a mistake in stating the time of our yearly meeting. It is to be held commencing on Friday before the second Saturday in June, instead of the fourth Saturday in May, with Nettle Creek Church, Randolph Co., Ind.

We are expecting several ministering brethren with us at that time, and invite all who feel disposed to come, ministering or private brethren and sisters.
I. R. MAULSBY.

EXPLANATORY.

When orders are received by us for the "Signs of the Times" and "Banner of Liberty," we only acknowledge in our published receipts the amount designed for us. The amount sent for the "Banner" will be acknowledged in that paper.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE;

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., MAY 15, 1871.

NO. 10.

POETRY.

ZION'S COMPLAINT AND GOD'S PROMISES.

Written April 2, 1871, after hearing a sermon from Isa. xlix. 14-16.

'Tis Zion bewailing, I hear her sad voice,
Her sorrows o'erwhelming, forgotten her joys;

Her language how mournful, how deep her complaint,
"My God has forsaken, has cast off his saints."

"As sheep for the slaughter, we are killed the day long;
Our foes hold us captive—they are many and strong.
Our God has forgotten, he hears not our prayer,
The waters o'erwhelm us, we sink in despair."

"Ah well we remember fair Canaan's land!
To which we were led by an Almighty hand;
Our foes were all vanquished, our fears were all gone,
And our harps all attuned to the conqueror's song."
"But now by Assyria's dark rivers we mourn,
Our eyes towards lost Canaan we hopelessly turn;
Our harps on the willows in silence are hung;
How, in a strange land, can we sing Zion's song?"

The Lord hath forgotten, he will not forgive,
The Lord hath forsaken! we ever must grieve,
No joys now remaining, no promise to cheer,
We yield to our sorrow, and sink in despair."

But what saith the Savior? to Zion in tears:
"Thy mourning shall cease, and removed be thy fears;
A very short season my anger shall burn,
But for endless ages my love shall return."

"My grace and my mercy you scorn'd with disdain,
For this I forsook you, your princes are slain;
But still I remember the Zion I led,
And fed her with food with which angels are fed."

"Can a tender mother's affections remove,
And she neither feel compassion or love?
Her infant forgotten, which oft on her breast,
She lull'd with sweet soothings to soft peaceful rest."

"Yea! she may forget," says the Lord, "but for me,
Thy walls are before me, and ever shall be;
On the palms of my hands stands engraven thy name,
And my faithfulness yet thou shalt surely proclaim."

WM. L. BENEDICT.

CORRESPONDENCE.

MOLALLA, Oregon, March 16, 1871.

DEARLY BELOVED BROTHER BEEBE:—Some time ago I received a request from an unknown person, over the signature of "A Poor Sinner," for my views through the "Signs," on Acts xxvi. 14-18, which reads as follows: "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

I do not profess to have any special light on the proposed text, but such views as I have, and such thoughts as may occur to my mind while writing, I will offer for the consideration of "A Poor Sinner," and for all others who, like myself, are poor sinners. And as I in common with others am liable to err, and should I do so I hope those who have superior light on the subject will correct me.

The apostle Paul, who while a boasting pharisee was called Saul, gave king Agrippa a relation, first of his call by grace, second, of his call to the ministry, or his call from a persecuting Saul to a preaching Paul; from breathing out threatenings and slaughter against the disciples of the Lord, to preaching the unsearchable riches of Christ. First, his call by grace. There shone round about him a light from heaven exceeding the brightness of the noon day sun. Saul had never seen such a light in the school of Gamaliel, for he says, Acts xxii. 3, "I was brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." In this school

Saul beheld the pale sickly light of the moon, the emblem of the law, shining dimly through the dark lowering clouds which intervened in those days. But now on his way to Damascus he saw the effulgent beams of the Sun of Righteousness shining round about him. "And when we were all fallen to the earth I heard a voice" (the voice of the Son of God. "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.) "speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?" "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."—John x. 2-4. The sheepfold here spoken of, into which the Shepherd of the sheep entereth by the door, is the Jewish sheepfold; for 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 believed on his name. These "As many as received him," "even to them that believed on his name," were his own sheep which he calleth by name, and leadeth out, and goeth before them, and they follow him. But there are those in the fold which are not his own in the sense these are. Those who are the fleshly children of Abraham are his only in relation to the old covenant; but these who are the spiritual seed, or children of promise, are his own sheep by gift of the Father, in the new and everlasting covenant ordered in all things and sure, as his inheritance forever. They all hear his voice. He puts them all forth, and leads them out of the Jewish sheepfold into his own sheepfold, or kingdom. Hence Saul being a chosen vessel of mercy, the Lord Jesus knew him as such; for he saith, "I know my sheep, and am known of mine." Again, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish," &c. And again, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And "having loved

his own which were in the world, he loved them to the end." Consequently knowing Saul while dead in sins, an enemy to God, a blasphemer, a bold persecutor, to be one of his own sheep, he called him by name, "Saul, Saul," and led him out of the Jewish sheepfold into his own everlasting kingdom. The Lord called him from walking in the pale and sickly moonshine of the law, to walk in the effulgent light that shines in and lightens the kingdom of grace, and which emanates from the Sun of Righteousness, the fountain of true light. Thus delivering him from the people, (the Jewish people) and from the Gentiles, unto whom now he was sent. In a word, he was separated from the world for a grand purpose, to preach among the Gentiles the unsearchable riches of Christ. This brings us, secondly, to speak of his call to the ministry. The Lord Jesus said unto him, "Rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Every bible reader knows that the Gentiles were a long neglected and forsaken people; for from the time that the Lord said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed,"—Gen. xii. 1-3, until the Lord Jesus gave his apostles their last commission, "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," Matt. xxviii. 19, 20, which was about 1950 years. God made himself known first as the God of Abraham, secondly as the God of Isaac, and thirdly as the God of Jacob, and afterward by the

more general name of the Lord God of Israel. During this long period of time the Gentiles were a neglected and forsaken people, left in great darkness as to any knowledge of the only living and true God; they were left almost without restraint under the power and dominion of Satan, to work all abominations with greediness, being without hope and without God in the world, knowing only such gods as they made with their own hands. Hence the apostle Paul in his eloquent discourse to the Athenians as he stood in the midst of Mars' Hill, said, "And the times of this ignorance God winked at, but now commandeth all men every where to repent." That is, they were joined to their idols and let alone. But now under the gospel God commandeth all men every where to repent. And as Peter said to the household of Cornelius, "I perceive of a truth that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him." And the Savior said, Luke xxiv. 46, 47, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And James saith, quoting from the prophecy of Amos, "After this I will return and will build again the tabernacle of David which is fallen down, and will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—xv. 16, 17. The all in the one case embraces just the same number it does in the other. Then I understand the all men every where to embrace just precisely all the Gentiles upon whom the name of the Lord is called; not one more, and not one less. Again, Peter in his sermon on the day of pentecost said to them who said to the apostles Men and brethren, what shall we do? "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 38, 39. Then the all men every where are precisely the same that the all that are afar off are, and they are just as many as the Lord our God shall call; not one more, and not one less. And they and they only God commands to repent. For he speaks, and it is done; he commands, and it stands fast. Again, the Lord by the prophet Isaiah saith, "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." Here again those all men every where whom God commands to repent are those, and those only, who are called by his name, whom he created for his glory. It must be here observed that those spoken of as being far off, in the east, west, north and south, represent only God's chosen Gentile people. The Jews as such were never considered far off. Paul in writing to the church at Ephesus, speaking exclusively to the Gentile believers, saith, "But now in Christ Jesus ye who some time were far off, are made nigh by the blood of Christ."—Eph. ii. 13. And in verses 16 and 17, speaking of both Jews and Gentiles, he saith, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace unto you which were afar off, and to them that were nigh." I said a while ago that the Gentiles were left destitute of the knowledge of the true God. And now I say that even the fleshly children of Abraham, the national Jews, had no better knowledge of the true God than we have of the sun as it shines through the moon. But Paul asks the question, "What advantage then hath the Jew, and what profit is there of circumcision?" and answers, "Much every way, chiefly because unto them were committed the oracles of God," of which the gentiles were denied. But Paul asks another question, saying, "Is he the God of the Jews only? is he not also of the Gentiles?" and answers, "Yes, of the Gentiles also." He is spiritually the God of the believing Jews and Gentiles, and none else. For the apostle saith, "Our rulers, because they knew him not, nor yet the voice of the prophets which are read in the synagogues every sabbath day, they have fulfilled them in condemning him." These had only a temporal knowledge of God, being taught only by the law; but all God's chosen people, both Jews and Gentiles, being taught of the Lord, have a spiritual knowledge of God, and worship him in spirit and in truth. For Christ saith, "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." Again, "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."—1 Cor. ii. 11. As I have already stated, under the former dispensation the Gentiles were a neglected forsaken people, and left in darkness, as declared by the prophet, Isa. lx. 15, "Whereas thou hast been forsaken and hated, so that no man went

through thee, I will make thee an eternal excellency, a joy of many generations." This shows what they were under the former dispensation, and what they are under the gospel. Again, the Lord by the same prophet saith, "I the Lord have called thee [Christ, as the Mediator of his people,] in righteousness, and I 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. I am the Lord; that is my name, and my glory will I not give to another."—Isa. xlii. 6-8. This is the work of the Lord exclusively. It is accomplished by the power of his own almighty arm; it shall rule for him. Behold his reward is with him, and his work before him, and he will have the glory; he will not give it to Paul; he has not delegated Paul nor any other apostle, prophet or preacher, with power to accomplish this work; it is his own prerogative. But says "A poor sinner," Does not the text read, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God? Yes, it reads so; but you must remember that Jesus said to Paul, "For this purpose have I appeared unto thee, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Then we see that Paul was chosen, called, qualified, and sent as the apostle of the Gentiles, a witness and messenger to carry and communicate to as many of the Gentiles as are called by the name of the Lord, or as were ordained to eternal life, the good news of what the Lord Jesus had already accomplished for them, in opening their blind eyes, opening the prison doors, and bringing out the prisoners, and them that sit in darkness out of the prison house, according to Matthew iv. 13-16. "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people that sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up." The Lord Jesus is that light. So that it can be said to them, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people. But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. lx. 1-3. Again, verses 19-22, the prophet still speak-

ing of the bringing the Gentiles into the gospel kingdom, (as you can readily discover by reading the whole chapter,) saith, "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 [gospel land] forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." And good old Simeon when he came by the Spirit into the temple and took up the holy child Jesus in his arms, and blessed God, he 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. 29-32. So you see, my dear friend, that it is exclusively the work of the Lord to open the eyes of the blind, to turn them from darkness to light, &c. And Paul was called and sent as a messenger to carry the joyful news of salvation to long benighted Gentile lands, to proclaim the gospel of the Son of God to as many as were ordained to eternal life, and they, and they only, believed. Paul could not make one more believe, neither could he give eternal life to any. Christ says, "I give unto them eternal life." And having eternal life, and with it spiritual eyes and spiritual ears, consequently they could by faith see the light, which was Christ, whom Paul preached to them. It shined in their hearts. "For God, who commanded the light to shine out of darkness, hath shined in your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And having spiritual ears, they could hear and know the joyful sound of salvation through Christ, the true light, as held up and proclaimed by Paul. Darkness now recedes, and the true light shines. And now being turned from the power of Satan unto God, they have a knowledge of the God of heaven, renounce their former gods and idol worship, and worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. In this sense, and in this sense only, could Paul have been sent to open their eyes, and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ.

A few words on this latter part of

our text, and I will close this scribble. The Gentiles had no inheritance by the law, no promise of a blessing, neither in this life, nor in that which is to come. And Paul says, "For if the inheritance be of the law, it is no more of promise."—Gal. iii. 18. And what a mercy it is that the inheritance is not through the law; for had it been, the Gentiles must have been effectually and forever cut off. But blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them, &c. And by faith, as many as were ordained to eternal life receive this incorruptible life inheritance: not the faith which is in them which arminians call the act of the creature, which they say man by his own power can obtain, but by the faith which is in Christ. Jesus saith to Paul, "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith *that is in me*." And James says, "My brethren, have not the *faith of our Lord Jesus Christ, the Lord of glory*, with respect of persons." And to this agrees the saying of Paul to Peter, recorded Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law," &c. Again, verse 20, "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." Again Paul saith, "That in the dispensation of the fulness of times [i. e. the gospel dispensation] he might gather together in one all things in Christ, [both Jews and Gentiles, bond and free] both which are in heaven and which are on earth, even in him. In whom also we have obtained an inheritance, [both Jews and Gentiles] being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 10, 11. And Paul saith further, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward, how that by revelation he made known unto me the mystery, as I wrote afore in a few words, whereby when ye read ye may understand my knowledge in the mystery of Christ, which in the other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in

Christ by the gospel, whereof I am made a minister according to the gift of the grace of God given unto me by the effectual working of his power. 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."—Eph. iii. 1-8. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect."—Rom. iv. 14. 16th, verse, "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, [which were Jews] but to that also which is of the faith of Abraham, who is the father of us all, as it is written, I have made thee a father of many nations," &c. Again, "I will call them my people which were not my people, and her beloved which was not beloved. And it shall come to pass in that day in the place where it was said unto them, Ye are not my people, there shall they be called, The children of the living God."

The foregoing, brother Beebe, is at your disposal. If you should publish it, and you or any other brother should think that I have darkened counsel by words without knowledge, I hope you or they will correct me. And as I said in the outset that I had no special light on the subject, I just wrote as ideas occurred to my mind while writing, and if I have erred in my judgment relative to the true interpretation of the text, I will take it as a kindness if some one correct me. What I have written I submit to the consideration of "A Poor Sinner."

Yours in the afflictions of the gospel,
JOHN STIPP.

PHILADELPHIA, Pa., April 6, 1871.

ELDER G. BEEBE—DEAR AND ESTEEMED BROTHER, AND IN ISRAEL MY FATHER:—Having been requested several times to write for the "Signs" some of the way in which I humbly hope I have been "led about and instructed" within the past few years, and lately having the request repeated by three different friends, who have never openly professed their faith, who are situated in a "strait betwixt two," I feel so impressed that it is my duty to take up my cross and write, that I can no longer resist. I have just received a letter from Elder Hassell, in which he says, "I think you ought also to add your testimony to the truth;" so that "necessity is laid upon me." We should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." But to unvail your thoughts for public print, to one who is naturally timid, and unaccustomed to writing, costs an effort, and especially when I read on page 107 of the "Signs" for July 15, 1864, the opinion of an Old School Baptist preacher, "as to those who

have been fully identified with the New School Baptists, and at home there until now or recently, I doubt whether they would be of much use to us, or at home with us." I feel that I ought to pray more earnestly that I might be enabled to "do justly, to love mercy, and to walk humbly with my God."

From my earliest recollection, I have been the subject of serious impressions. I can recollect, when quite young, sitting an observer while all our family but me were partaking of the emblems of our Savior's death, and thinking, Would it be thus eternally—I forever separated? I returned home weeping bitterly. Mother and father became dissatisfied with the doctrine held forth by the church with which they were connected, and, refusing to attend their meetings, were excluded. They united with the Old School Baptist Church in Southampton, Bucks Co., Pa. I was too young at the time to care or understand what the difficulty was. Brother and sister took their letters to the Fourth Baptist Church in this city, and I went with them. Our parents always allowed us the privilege of worshipping where we pleased. While meeting with this church I became very deeply exercised on account of my sins, and for a long while was in great distress of mind, until one night while in prayer, almost in despair, trying to make my prayers reach heaven, though they seemed to go no higher than my head. Sinners, Jesus came to save, sounded in my ears, and I was made to audibly exclaim, "Lord, I believe; help thou mine unbelief." I arose from my knees, with my load of guilt gone; joy thrilled me as I went to sleep but in the morning I tried hard to get my burden back, but it was in vain, and the hope then instilled has never left me, though at times it has seemed but a glimmering ray. Shortly after this I united with the church, and took an active part in the Sunday School, working, as I thought, in the vineyard of the Lord. Thus I lived on contentedly for nearly ten years, though at times asking why we had so little doctrinal preaching? but would be answered that the sovereignty of God, predestination, election, the final preservation of the saints by grace to glory, was certainly true, but preaching it was not profitable—it caused the sinner to stumble, rather than to be awakened. Concluding it was my own coldness, barrenness, lukewarmness in the cause, I said little, but thought. Old School Baptist ministers have been accustomed to visit us in passing through the city for many years. As my parents' guests, I would treat them politely, but never conversed with them on religious subjects. Nearly four years ago, Elder Durand was stopping with us, and to a remark he made, I replied, I did not see how any one could be an Old School Baptist. I never could. Why,

they never address the unconverted; it was only to their own precious selves they talked. They little cared if the whole world went to destruction, no effort was ever made by them to save the ungodly. I pointed out several passages of scripture, Acts xiii. 41, 1 Cor. ix. 22, &c. We argued considerably, and I rather felt he had the advantage: but I knew I was right, and resolved I would read the New Testament all through, marking such passages as proved that our Savior, his forerunner, as well as the apostles, all preached to the sinner to repent and believe the gospel; that if ever I was spoken to again on the subject, I would be prepared. You recollect, Elder Beebe, when you visited us in July, 1868, I had over fifty passages of scripture ready. When you, for some reason, asked me of my belief, I entered the contest with bravery. I knew I was right. I believed the Old School Baptist doctrine, but at the same time felt assured that God used his creatures as instruments. I never exactly analyzed the point where God stopped, and man's work began, but had the two mixed together somehow. As I brought forward one passage of scripture after another, (the warmest day of the year, I shall never forget it) you would explain, putting a different construction entirely upon each from what I had ever heard before, until mother and father, getting much interested, and fearing you might all think I had a desire to know the truth, and be made free, I left the room. From that day my mind was a perfect babel. About this time, meeting commenced to be held in our house, as the Salem Church here had no place in which to worship. I listened to different preachers, and found there was a great difference between the New and Old School Baptists, and felt I would like to know which was right. I searched the scriptures, read the comments of Dr. Gill, and Elder Leland's works. I had always considered him an Old School Baptist, but could not ascent to much he said; as for instance, on page 172, "I conclude that the eternal purpose of God, and the freedom of the human will, are both truths." I read every article I could find that had any bearing on the subject, and had my pastor to explain certain passages of scripture to me. I could fix my mind on nothing else but, are the Old School Baptists right? Was the church to which I belonged in error? I devoted every spare moment to reading, all the while thinking, until I felt more and more assured that I was wrong. Perplexity of mind so wrought upon my mind, that I was prostrated with fever, and was so ill that my life was despaired of by our physician and family. For ten days and nights sleep left me, and for seventeen days I took no nourishment. But through all m

sickness I felt an assurance that I should recover. I was humbled, felt that my pride had been laid low, and that God's hand had done it. I had, even while so sick, such a view given me of the utter insignificance of man, felt such a contempt for finite mortals, pretending to assist the infinite God, of one whose breath is in his nostrils, who is crushed before the moth, attempting to do the work of Omnipotent Jehovah, that I have often since longed for the power of language to once describe it. My pastor called, but I refused to see him, giving as an excuse that I was too weak; but when Elder Purington, my parents' pastor, came, I was anxious to tell him, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." But with returning health came doubts, though I felt I never could worship with the church to which I belonged; so accordingly I sent a note to the Clerk, requesting him to have my name erased from the church book, and giving some of my reasons for wishing it. Instead of being excluded, a letter of dismissal was granted me. Shortly after this I met my former pastor. He said he felt very sorry, but it was rather anticipated. He did not blame me at all, but knew I had been unduly influenced, and hoped I would do him the favor of preserving that letter, for in a few years time I would need it. This was in the fall of 1868. Perhaps you remember, Elder Beebe, you preached at our house on your return from the Salisbury Association, and from that time we kept up a correspondence, two of which letters you published in the "Signs," Feb. 15th, and Aug. 1st, 1869. I firmly resolved that under no circumstances would I ever again unite with a church organization. I had been baptized in good faith, and if a child of God I could never be lost. My mind became almost as much disturbed as ever. The poetry published in the "Signs" for May 15th, 1869, was every word for me; language could not better describe me.

"Poor wandering soul, I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking;
Some landward path into an island shore.
Thou must walk on, however men upbraid thee,
With him who treads the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.
And the bright morning will yet dawn for thee."

It did dawn while reading your letter of July 28, 1869. The scales fell from my eyes. I thought if without faith no man can see God, if God is the author and finisher of faith, if

faith is the gift of God, what was I questioning? A clear view was given me that God alone could open the eyes of the blind, the deaf could only hear after God had unstopped their ears, and that I ought to open my mouth and praise him for his goodness and mercy which had followed me all the days of my life. Shortly after this I visited Southampton, and there attended church meeting on Saturday before the second Sunday in August, 1869. After the sermon, Elder Purington extended an invitation for any who wished to come before the church, to speak. I could not resist, and breaking my resolve, told the church in a broken manner what I hoped the Lord had done for my soul, with a view of being received by them, if they saw fit. O how I was tempted even while sitting in the meeting house that afternoon. Satan whispered, The very idea! of your coming eighteen miles from home to unite with a small country church! If Philadelphia did not contain a church of God, it would, like Sodom, be destroyed. But our heavenly Father gave me strength to say, "Get thee behind me." The church received me as a candidate for baptism, which was arranged to take place the next morning. That night I spent tossing to and fro. I awoke the friend sleeping beside me, and together we watched the sun rise, as beautiful a morning as ever dawned, though I was enveloped in a cloud of doubts so thick as to almost weigh me down. I had told the church nothing by which they could receive me. Was I deceiving and deceived? Thus I remained even after baptism and the sermon, after which, while the hymn commencing, "Glorious things of thee are spoken," was being sung. I cannot describe my feelings better than by repeating the verse,

"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."

Dear Elder Beebe, I have written a very lengthy letter, and it fails to satisfy me. How can one sheet of paper tell of the conflicts of years? I could fill it with one night's thoughts. Elder Gold, in the "Signs" for Aug. 1st, 1870, expresses the views I hold now, and I endorse every word of it. He speaks the truth, especially when he writes, "Much as the bible is talked of, its doctrine is not endorsed."

Your weak and erring sister,
M. B. BANES.

HARDIES STATION, Miss., Jan. 8, 1871.

FATHER BEEBE:—Although I am a stranger to you in the flesh, I sometimes feel to hope, not in spirit; and therefore I am seated to write a short sketch of my experience. I have often had a desire to write out for the household of faith, some of the deal-

ings which I humbly trust and believe the Lord has had with my poor unworthy soul.

About ten years ago, as well as I can remember, I had the first serious impression concerning the subject of my soul's salvation. I was returning home with my brother in a buggy, from a marriage, at about the hour of midnight, when an accident occurred which came very near, to all human appearance, proving a very serious one to both of us. For the space of twenty minutes or more, it seemed to us that we should be dashed to pieces. I believed I should be killed, and tried to call on Jesus for mercy, repeatedly, and happily for us, he was pleased to allow us both to escape without serious injury. After the excitement was over, and when I had retired for the remainder of the night, I could not sleep, my thoughts being centered on what I had just passed through, and how kind and merciful was the precious God of our fathers, to spare my unprofitable life. I felt certain that had I been killed at that time, beyond all doubt I would have been forever lost. The narrow escape and altogether combined to bring about very serious and sad reflections, together with many bitter tears, and fair promises to my Maker, to do good and serve him, which I then thought would be an easy task. For some considerable time I made efforts to carry out my good works, and after all my vain efforts and disappointments, I found there was no good thing in me, nor good that I could do; that all my good works were but an empty show, and worse than vanity. My trouble increased more and more. My associates often asked what was the matter with me, that I was so dull and sedate, which was unusual for me. Fearing they might ascertain the cause, (for it seemed to mar their happiness) I finally determined to seem cheerful, if I could, and enjoy the worldly pleasures until I was a little older. I therefore concluded to frequent parties and places of amusement, as before, for some time. My mind however was often troubled, remorse seizing hold of my conscience; but I would try to appear cheerful for the sake of my friends. But I found myself constantly forming good resolutions, but would as often break them. I began to read my bible, but found no consolation for me there, but condemnation and guilt before God. I vainly tried to pray. My condemnation was so just I could not utter a word in my own behalf. All the while my burden grew heavier with each succeeding day. At night, when all were asleep, I would get up, try, over and over again, to pray; but all the while I grew worse. I would often spend the greater part of the night in shedding bitter tears. My sins rose up before me like huge mountains, and made me feel so mis-

erable that I would have changed places with the brute, or any thing except what I was—a sin-sick soul, without a God to love and pity me. I sometimes thought of telling my feelings to my mother, but fearing it would distress her, (for I never expected to be relieved) and I did not want any one on earth to know I was concerned on that subject, especially as I knew in my mind I should make a failure. I would go off secretly and try to pray, for I thought if I could only give utterance to my feelings, I would feel better. I thought I had committed the unpardonable sin, and there was no mercy for me; that I would soon die, and my doom sealed forever with unbelievers. I formed a resolution to read my bible through carefully, and diligently seek for comfort there; but when I read the twenty-seventh chapter of Matthew, I could go no farther, for a time. The crucifixion of Christ weighed heavily on my mind, and I became perfectly bewildered and miserable at the thought of the Supreme Being suffering and dying to save sinners, of whom I was chief, and the vilest of all. I could view him so plain as he was when nailed to the cross. Oh, I had no rest day or night. It appeared I could not long live in that state of feeling. I was choking, as it were, for utterance, but was powerless, ready to give up in despair. While meditating upon my awful condition, these precious words were addressed to my mind and conscience, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." I repaired in haste to a secret retreat, where no eye save one could see me, and there tried with all my might to pour out my soul to God, getting as low down as I could, and begging deliverance from sin. My prayers consisted in, Lord, have mercy on me, a poor condemned and lost sinner, without thy pardoning grace. Forgive me, O Lord, or I perish. The first ray of light then rushed into my poor soul, and I felt a change in my feelings. My burden was gone, and O what precious feelings I enjoyed for a while. I felt that I loved God supremely, above every name that is named, and that I had received a knowledge of the truth as it is in Jesus. I felt renewed in mind and spirit, and remained some time trying to praise God, and thanking him for leading me to the precious Savior. I felt contented, and loved every body, and wished, if it were his will, that every one could feel as I did. It has ever since been a pleasure to read my bible, the holy word of God, and to hear it preached in its purity. But after a while I began to be doubtful; I feared I was deceived; but my burden was gone, and I felt rejoiced at the thought. Then I could venture to talk a little, to lead out others, to hear what they had to say about

such things. I still retain my feeling of weakness of the flesh, and feel my poverty more than I can describe; yet I would not be placed back where I once stood, for all the world contains. My mind has frequently been exercised about telling my feelings to the church, and of following my dear Redeemer in the ordinance of baptism, during the past two years, and as I could not think of uniting with any but those whom I regard to be the true worshippers of God, (Primitive Baptists) I patiently awaited opportunity, believing that in God's own time he would open a way. I felt that I loved the dear people of God, and believed they would not deceive me. On the third Sunday in June I went forward and told the church in part what I have here written, with much fear and trembling, and was received into the fellowship of Shiloh Church of Old School Baptists, and was baptized by Eld. E. A. Meaders, on the third Sunday in August, 1870. I am now tabernacling in the flesh, in search for a city where I hope, through Christ, at last to arrive, whose builder is God, to whom all praise and glory is due; for if I am saved, it is not for any merit in me, but all of God.

This is at your disposal, dear old father, to whose ripper judgment I leave it, to determine its merit, for I see none myself. If you decide to publish it, it will meet the eyes of many hundreds of the saints, whose prayers I respectfully ask, having an abiding faith in the prayers of the saints.

Your unworthy sister, if one at all, in tribulation,

LOU A. TALBERT.

EARLEVILLE, Iowa, April 2, 1871.

DEAR BROTHER BEEBE:—Enclosed I send you a letter which I received from our beloved brother Wm. B. Slawson, which I would like to have published in the "Signs of the Times," that all our Father's family may have the benefit of it. If it affords them as much satisfaction as it has me, many hearts will be made glad. The passage of scripture I asked him about is one which arminians have frequently quoted to me this winter, and as I did not remember any such passage, I requested brother Slawson to tell me where it is, and what it means.

As I expect to leave this place, you may stop my paper at this office.

Please remember me in love and fellowship to the dear brethren and sisters, when they come together.

M. M. HARDING.

Des Moines, Iowa, March 1, 1871.

MY DEAR SISTER HARDING:—The passage you inquire about will be found in 1 Cor. xii. 7. You are mistaken in supposing it reads, "a measure" of the Spirit is given to every one to profit withal. It is a

"manifestation" of the Spirit, and not a measure. It (the chapter) invites us to the contemplation of a grand subject; but I do not feel able to elucidate it. I will however fill up my sheet with such thoughts as God's Spirit may supply me; for I have none of my own that are able to bear the light.

The apostle begins the chapter by calling the attention to "spiritual gifts," and then goes on to illustrate them, by declaring that no man by the Spirit calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost. This last declaration differs widely from nine-tenths of all the religious teachers of this day, and, I suppose, of all preceding ones. The "election of grace" has always been "a very small remnant." "Except we had left us a very small remnant, we had been as Sodom, and been like unto Gomorrah."—Rom. ix. 29. I will not go into an argument to prove God's election of the saints to life and glory, for I am sure you believe it already. The statement of its truth is so positively made in the word of God, that no body finds a more effective argument against it than the "unreasonableness of supposing God so tyrannical as to damn the greater number." Yet, any of this class will admit that God did right in drowning the hundreds of millions of the old world, while he saved only Noah and his family. In that they concede more than any claim in the present day. However few the election of grace may be, no contrast at the present time will compare with the fewness of those fearing God and loving righteousness, as at that time.

But to proceed. Every one that has learned, at the bar of God, his holy character, has done so only by a "manifestation of the Spirit" of God, which enables him to say that "Jesus is the Lord" to fulfill the demands of law and justice, resting on the head of him that there learns it; and in no other name can he be found. He is "full of grace and truth," and "the only begotten of the Father," with whom alone he is well pleased. No soul can understand this lesson that is not taught of God. All the efforts of human minds acting upon human minds, are infinitely too weak to communicate it. They only testify against themselves, as ignorant of the things they try to embrace, when they set about so mighty a work. Had they been taught by the Holy Ghost that Jesus is the Lord, they would never foist themselves into his place, and attempt to teach the lesson in Sabbath Schools, nor try to educate pupils in seminaries to preach and prescribe rules for its accomplishment, to sinners having neither life nor hope. Could they understand that they themselves are dead by nature, in common with the rest of mankind,

they would know better than to go into the great grave-yard of nature, in the hope of raising the dead. Especially would they not attempt it, by the whistle of their own breath, the jungle of bells, nor the rattle of gongs. And yet it would be as promising, of success in a natural cemetery, as in the great charnel house of nature, putrid with stench and rottenness! To see and understand the weight of wo resting upon all men out of the covenant of mercy, can only be taught by the Spirit of God, opening the blind eyes to a knowledge of his character, as a God of infinite purity, in contrast with our own "distance" from him, positively dead in sins. If positively dead in sins, the first and only breath of life must come to us (spiritually) just as Adam's breath came, literally. Then there was no helper to quicken Adam's body, and there never was, and is not now, a helper to further the spiritual quickening of a soul, in the spiritual kingdom of our Lord. He alone "quickens" into life and spiritual being. He is higher than heaven! How can the voice or the hand of man reach him, to help him? Yet he is able to reach us, to convince of sin, to create in us a love of holiness, and to fill us that hunger and thirst after righteousness, with the knowledge of that seamless robe wrought only by our suffering Head. This is the "manifestation of the Spirit" that "is given to every one [of the family of God] to profit withal." This is the teaching of the Holy Ghost, quickening into spiritual life. It is a manifestation of sovereign mercy, begetting "by his own will, by the word of truth."

But, as in a natural body, there are many members, and all have not the same office. There is a Head in the spiritual body, as well as the natural; and there are members, having a diversity of offices to perform. All are not an eye, an ear, nor a hand; yet some must be so, and some must be other members, in order that the body may have no lack; for without a fulness of members the body would be imperfect, and fall into schism. If there were more members, either in a natural or spiritual body, than to fill the measure of its perfection, it would be a monstrosity, and bring all the body into disuse. But God makes a perfect body in Christ; he the Head, and every one "members in particular," "according to the measure of the gift of Christ." He makes an ear, a mouth, an eye, a hand, a foot; all subservient to a common use of the whole body. If all were one, where were the use of the rest? They would have no use, and hence the deficiency in the whole. If all were apostles, or elders, or teachers, or if all were no more than hearers, it would not be a spiritual body, exercising the functions meet to fill its offices. But the same "manifesta-

tion" of the spirit metes out the several functions to the members of this one and the same body, by the operation of the same Spirit. Whatever may be the diversity of the gifts, they are all needed in the body. God places them all in order, in their proper place; and if any man do more than to "covet the best gift," (covetousness is thus far allowable) he will not edify the body, nor add to his own comfort. He need not usher himself into the place he is unfit to fulfill. God will see to the filling the place of an eye, with an eye, an ear with an ear, a hand with a hand, and a foot with a foot. All the gifts in the church have their proper place, meetly stationed to fulfill the very office required in the body. At the time when Paul wrote to the Corinthians, more and larger gifts were necessary in the church than now, as the gift of tongues, and healing, with miracles in diverse ways. If you have read my letters to Elder S. H. Durand, as published in the "Signs," you will remember that I express there the belief that God would yet call out the same gifts in the church again. Then, these gifts were to stop the mouths of gainsayers against the truth out of the church, and not so much for the edification of those in it. When the time shall come, (as I believe it will) when a more perfect order, both in doctrine and worship, shall be established, then I believe it will be confirmed by the bestowal of striking gifts upon those whom he will call to the work of ministering to that end. If I am wrong in this, I hope my brethren will bear with me, since my belief in this matter does not detract a whit from the honor of God's plan of salvation through him that was made a little lower than the angels for the sufferings of death, that he might purge his body from death, by the resurrection. It is indeed only confirmatory of that power by which he rose from the dead, led captivity captive, and gave gifts to men! You will of course read 1 Corinthians xii. throughout.

If there has ever been a time when more false religion has flourished than the present, I know not when it was. They all differ from each in some things, yet are essentially the same in denying the headship of Christ, and the living union which exists between him and his body, the church. They all draw life and being from the labor they may conditionally perform, to unite themselves to him. They cannot see that all that are in him, cannot perform a spiritual act out of him; and being in him, implies that they must have been everlastingly there; because he is "the same yesterday, to-day and forever." How strange it seems to a circumcised ear, to hear men say, He is waiting to be gracious to every sinner that will comply with the conditions of the gospel," when we

know there are no conditions in it. "He will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion, and whom he will he hardeneth." Whom he loves, he loves unto the end; and all the promises are "yea and amen IN Christ Jesus," and not yea and nay. It is hard for natural men to understand that God saves freely by his grace, since they understand the whole subject to be on the score of a "compliance" with what God requires. But, my dear sister, you and I know that our obedience to the gospel is only the result of the obedience of our blessed Lord, even unto death, while all the obedience we have, only swells in our bosoms responsive to the "manifestation" of the Holy Spirit in us, giving the spirit of adoption to us, whereby we cry, Abba, Father.

I shall be happy to hear from you at any time you may find it convenient to write, and if anything comes to you of the prosperity of brethren and sisters at home or abroad, communicate it.

Your brother in hope,

WM. B. SLAWSON.

HERRICK, Pa., March 28, 1871.

DEAR BROTHER BEEBE;—About four or five years ago a dear sister in Kentucky asked me to write through the "Signs" upon the following portion of the scriptures; "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." James iv: 7. 8. I did not then feel that I could do so. But of late these words have been much upon my mind, and I think the Lord has been pleased to show me something of their power; and remembering the request, I feel impressed to respond to it now, although the sister who made it has long since ceased from all her conflicts and gone to her rest. It may be that some of the tried and tempted of the flock will find a word of comfort in what the Lord may enable me to write.

How many a poor, trembling saint, wearied and fainting from vain struggles with the tempter and "accuser of the brethren," is ready to ask, How can I resist the devil? That is what I long to do; but all efforts appear utterly vain. Satan gains upon me, and the Lord seems to hide his face from my sight. Many a weary day and sleepless night have I spent in struggling against the fierce assaults of the enemy, trying to shield myself from his fiery darts, and never yet have I gained, but always lost ground in the encounter while facing him. Fight as powerfully as I could and yet his darts would seem to meet no hindrance, but would come in so fast that at times my whole being would seem on fire with them, so that I could hardly distinguish between myself and the enemy of all truth and righteousness, except by the abhorrence and fear and anguish I felt within me at what was ringing and stinging

through my mind. And can it be, the poor, doubting soul has asked himself at such a time, that I have no power in this warfare? that it is not given me to do what the Lord tells his people to do? Is not this a clear proof that I am not one of the redeemed?

Could we only fight with this awful enemy and overcome him ourselves, what a victory it would be—for him! What a door would thus be opened in our vain, foolish hearts for this "king" over all the children of pride to enter. But the saints have found that this battle is not thiers. In every conflict they have felt down in the depths of the soul, where these mysterious workings of the conflict are going on, that there has been no sense of victory for them while they were struggling face to face with the enemy. But every successful resistance, every feeling of victory has been when our faces were turned towards Jesus Christ. Our resistance of him has been in acknowledging our weakness and helplessness, and in turning away. In other battles the antagonists meet face to face, carefully take note of each others strength and advantage, and so prepare to oppose a greater force each to that of the other. But none who have felt the power of Satan can come face to face with him in any of his forms of attack. Whether he come in stirring up the hidden depravity of our nature, rousing the fierce passions of the heart, starting evil, harrassing thoughts against the sovereignty, goodness or faithfulness of God, or in suggesting doubts and fears; whatever the manner of his appearance, we dare not meet him as ordinary courage and wisdom would direct us to meet a worldly antagonist. Shall not one be cast down even at the sight of him? "None is so fierce that dare stir him up" Job xiv: 9. We know or are soon made to know, that he is too powerful for us to encounter, and we have to flee. But in what direction can we flee? for the forces of the enemy are all about us. One way is left open which Satan never can close. Those who truly hate and abhor his appearance can flee, but only in this one direction, and that is towards the blessed Savior. In all our conflicts, when we are completely worn out and become helpless, then is the time that we can and do flee to him. And this is our resistance. As we turn towards the Savior, truly, helplessly turn, Satan is gone. "Lord save me." It is the last effort, the only hope, the expiring cry. And immediately Jesus stretches forth his hands to us, as he did of old to the sinking Peter, and the enemy with all his fearful display of power is gone. The Savior met him once in battle, fought and conquered him, and said "Get thee behind me Satan." And there he remains. So that when it is our blessed privilege to behold the face of our Lord the enemy cannot be seen, neither can he annoy us. And so faith, which ever steadfastly

looks upon the Redeemer's face is the shield wherewith we quench all the fiery darts of the wicked.

The Apostle has been reproving and rebuking the saints for the evils that are amongst them; for the sinful indulgence of the propensities of their worldly nature; declaring that one cannot be at the sametime a friend of the world and a friend of God. The saints are not always the friends of God manifestly; for, as is pointed out in the chapter, and as they well know, they sometimes go far away from him in the ways of the world, in seeking its riches or pleasures or honors. It is in these devious paths that Satan gets at them. Friend is a name of peculiar sweetness which our Savior gives to his obedient children. "Ye are my friends if ye do whatsoever I command you." It is one of the sweetest of our experiences when, through a bounding grace, we can feel in our souls, that Jesus calls us his friends.

It would appear that those to whom the apostle is speaking were ready to expostulate with him for his strictness, and to defend themselves in their course with the plea that one must be in some degree friendly to the world while living in it, and to urge that they could at the same time follow the Savior. But he says "Do ye think that the scripture saith in vain, the spirit that is in us lusteth to envy? (or enviously). Thus recalling to remembrance the declarations of God concerning the utter depravity of man, that "every imagination of the thoughts of his heart is only evil continually." Gen. vi: 5. As though he would say to them. How dare you, who have learned by a painful experience the truth thus clearly declared in the scriptures, trust your own hearts in the least? Do you not know that they deceive you, and while they flatter you that they are full of righteous motives, they are really lusting enviously after the world? How dare you venture even one step beyond the gates of Jerusalem,—beyond the bounds of God's commanding and guiding word?

No inspired writer is clearer in regard to the precious doctrine of salvation by grace, and grace alone, than the apostle James. Those who regard him as presenting one condition upon which the eternal salvation of any one depends, have not yet had the rich treasures of God's word opened to them. He is speaking to the experience of those who have been brought from death to life, and they only know what wonderful power and help and goodness there is in the words he is inspired to write to them. His reproofs reach the tried and tempted and wandering and backsliding among them with a force that at once arrests them in their wandering thought, or word, or action, and brings them to the judgment seat of Christ, where they stand guilty, condemned, waiting for what next will be said to them. And what is the next word? Is it one of anger? Are they sent away with

the reproaches and wrath of the dear Savior whom they have so grievously offended, heaped upon thier heads? Are they told that upon them it depends to root out the evil of this vile nature, and cause righteousness to spring up there? and so by works of righteousness which they can do secure eternal life? And are they sent away with the harsh command, Get ye to your tasks again, and given, another season of probation in which to try for their salvation? No! nothing of the kind! To the poor trembling soul that thus stands looking with astonishment and dismay at his own vile corruptions, now newly and more fully opened up to his view and shrinking under the reproofs which the apostle of our Lord has administered, the next word manifests the most tender compassion and amazing love. "But he giveth more grace." Not more rebukes and denunciations, which would be well deserved but would crush him down; not more wisdom and strength in himself by which he may have more success in his future efforts to work; but more grace! grace in rich abundance suited to his needs?

Wherefore he saith, God resisted the proud, but giveth grace unto the humble." It is the pride of the carnal herat that leads the child of God astray from him. It tempts him to take a little step in his own strength; deceives him, as it did Peter, to think that he is firm enough in his principles to rely somewhat upon himself, and to go forward without waiting for his master's word of command; makes him feel that he is strong enough to go out into the world a little ways without getting wounded and perhaps to sit down to eat in an idol's temple without injury. But here Satan, who works in the children of disobedience, leads him captive at his will. He may continue to talk about grace while thus walking in worldly ways, but he does not feel it. It is not while in this proud state that he is given the experience of grace. But God resists him. Every soul that has been quickened by the Spirit meets in all his wanderings this resistance of God, which no natural man feels. On every hand God resists the proud transgressor by his word and Spirit. Sometimes a word of reproof from the scriptures meets him with power, as the angel stood in the way of Balaam with a drawn sword, while the Spirit within him continually speaks against whatever is opposed to the word and righteousness of God. By this resistance he is kept back from that enjoyment in the false way and practice which others around him can find in it. In the company of carnal professors, among whom he may have wandered to join in the rites of their worldly religion, in the pursuits of the honors, or pleasures, or riches of the world, in the indulgence of the deceitful inclinations of his carnal mind and heart in any direction, there is something that not only pre-

vents him from finding real enjoyment, but keeps wounding and hurting, his conscience until it becomes very sore and painful and very sensitive to the touch of sin. He may try to flatter himself, and Satan may induce him to believe for a time, that he is only manifesting great zeal for the Lord: but when the Lord resists him he will not fail to feel that resistance and to look upon himself as he really is in the sight of God. In one way or another his pride is cut down, his conscience made tender in the fear of the Lord, and at the point to which the inspired words of the apostle have now brought him he stands weak and helpless and abashed, feeble and sore broken. And here grace finds him, and he finds grace. The proud do not feel the need of grace, but the humble do. The Lord knows how to bring the chosen heir of grace down to that broken-hearted humility in which state alone he can truly appreciate the inestimable value of his inheritance.

"Submit yourself therefore to God." As a child to a parent, submit to his chastening hand without murmuring. Submit to his word of direction and command. Let pride lie abased; trample upon it; count it all joy to have had it broken down. Submit humbly to the kind hand that has in tender mercy resisted you in the way that would have led to ruin, and look to him for direction in all things. Submit to whatever his gracious word imposes upon you as a reward for transgression, and to all the dispensations of his will in providence, however severe, which are to separate your affections more fully from the world.

Thus the apostle seems to speak to us in affectionate admonition and exhortation. And here the text comes in as a word in season, for this humbled soul bereft of all strength and pride, can now resist the devil, which he could not do while he felt strong. In his weakness the strength of his Savior is made perfect, and in the name of Jesus he is able to set up a banner that causes the devil to flee. "Draw nigh unto God and he will draw nigh unto you." In resisting the devil we draw nigh unto God. There is no middle ground where we can stand apart from both. But in our experience it is often the case that we feel a sense of loneliness and separation from God when we are not conscious of any violent assault of Satan such as at other times we experience. We do not realize communion with him. We cannot find access in prayer. If we are told to draw nigh unto God we have to ask, how? That is what we desire to do, but cannot. To draw nigh unto God with our lips while our heart is far from him, will not do for us. We want to feel his presence. But we look forward and backward, on the right hand and on the left, and cannot perceive him. How can we draw nigh unto such a glorious being,

"whom no man hath seen or can see, whom no man can approach unto; who dwells in the high and holy place, who hath set his glory above the heavens, and who covereth himself with light as with a garment. 'Not with our mortal eyes have we beheld the Lord.' But great and infinitely glorious as he is, he has condescended to reveal himself to poor sinful worms of the dust, and to show them a glorious door of access unto him, and enable them to draw nigh unto him. The apostle gives this exhortation to those who have thus seen the Lord by a living faith in Jesus, and have tasted of his love. They have learned that the Lord dwells in Zion; he has desired it for his habitation." Out of Zion, the perfection of beauty, God hath shined." He is in the church. He is in all her ordinances. He is in all the doctrine, and in every word of command, and promise, and exhortation, and reproof that belongs to her children. Remembering that it is to Zion's children and not to strangers to the quickened soul and not to the natural man, that the apostle speaks, we can see what his meaning is, and how they can draw nigh to God. Those whom our Savior has called to follow him, and unto whom he has shown the duty and privilege of baptism, remain away from him, in one sense, while they remain disobedient in regard to this ordinance. In coming to the church and receiving the administration of this ordinance they are drawing nigh unto God. And he draws nigh unto them. How often he meets them at the water most surprisingly, filling their souls with holy peace, and sometimes with unspeakable rapture, so that they go on their way rejoicing. Those who absent themselves from the assembly of the saints, as the manner of some is, are away from God in this sense, for it is his command that they shall meet together. Wherever his children may be the Lord may meet with them, and often gives them a sweet season of communion with him when they are alone and desolate. But not when they are disobedient,—not when they are seeking the things of the world before the kingdom of God. Nothing can take the place of the assembling of the saints, the conference together, the public administration of the word, and the Lord's supper, for they are ordinances of God. He is in them; and they who come to them obediently are drawing nigh unto God, and he has promised to draw nigh unto them.

But how often we feel discouraged because we cannot realize any nearness to God in attending the meetings and ordinances of the church, often going away colder and more pained at heart than we came, without having had a glimpse of our Savior's face. And sometimes we are tempted to stay away, especially from the Lord's supper, on account of our doubts and our sense of unwor-

thiness. But this is certainly a temptation of Satan, which is to be resisted. We were not given a place in the church because of our worthiness of Christ, in whom is our calling. I do not know that there is any allowance given in the scriptures for a member of the church of God to neglect any of these ordinances because he does not feel worthy. This, with whatever else the scriptures enjoin upon the saints, is the work of the Lord, in which they are exhorted and directed to abound always, knowing that their labor is not in vain in the Lord. If there is anything in the way, any transgression against a brother, any enmity or wrath indulged and not put away anything that the word points out as contrary to the order of the church, we are not to stand still, but to obey the direction of the word in the case, and so be prepared to go forward with the church in her travel. The apostle appears to give this direction in his next words: "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." The sinners in Zion, the transgressors against the laws of Christ such as those specified by the apostle, cleanse their hands by obeying the word, putting away evil, confessing and forgiving. This cleansing is not as a preparation for drawing nigh unto God, but it is itself a drawing nigh unto him. They meet him in this obedience to the direction of his word, and are thus prepared to meet him in the ordinances of his house. And the double-minded, those who have tried to keep an interest in the world and an interest in the church at the same time, whose minds have held tenaciously to some worldly object while still knowing in their own souls that it was a clog and hindrance in their way, are told to purify their hearts. The poor, tired saint knows that he cannot root out the evil thoughts and affections of this corrupt heart, but he feels at the same time that he is not to obey its worldly inclination, and that he is justly reprov'd and punished by the law of Christ when he does so. There is a purifying of the heart in following the leadings of the Spirit of life and of truth, which directs us to the church, and places the things of the Kingdom as first in our hearts, first in our thoughts, and before all other things in their claims upon our attention. We are to let no object of worldly advantage or comfort keep us from the meetings of the church or from attention to any of the duties and privileges of a follower of Christ, even while we may think it impossible to control our minds and keep them from the worldly object. We know well that we cannot control and keep our own minds and hearts; but our trust is in the Lord, who giveth more grace and who has promised to draw nigh unto us. To how many things this exhortation will apply the Spirit only knows, who alone can set it home to the various cases where it belongs. The apostle commands these sin-

ners and doubleminded to be afflicted and mourn, and weep; to let their laughter be turned to mourning, and their joy to heaviness; and to this state we are brought by a sense of our wanderings under the reproof of the Lord. We are humbled in the sight of God, and are not to try to get up from that place of humility in the dust, but continue to humble ourselves, and wait until our God puts forth his hand to lift us up; for that will be a most glorious lifting up into the light and blessedness of his gracious, forgiving smiles.

Wars and fightings are charged upon the brethren in the first of the chapter. How they are solemnly and tenderly admonished in regard to the fault which leads to this distressing state of things. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judgest the law, thou art not a doer of the law, but a judge. There is one law-giver who is able to save and to destroy; who art thou that judgest another?"

Through deep affliction we are prepared to hear and observe the kind and gracious admonitions of the Lord by his apostle. And what unspeakable thankfulness melts our hearts towards God that he has given us more grace, abundantly more grace than, it seems to us, would be needed by any other, to restrain the workings of so vile a nature; and that he has ever been pleased to give us the fear of the Lord as "a fountain of life to depart from the snares of death."

How sweetly do we sometimes feel the fulfillment of this promise that the Lord will draw nigh to us. In the conferences of the brethren, when we have been enabled thus to meet them in humble sincerity and love, how sweet to our souls has been the feeling of that charity which is the bond of perfectness, extending itself like a golden chain around all the brethren, and causing us to feel that we are perfectly joined together in Christ. And how has some word from perhaps the feeblest of them sunk with a peculiar joy into our melting hearts. And when we have tried to draw nigh unto God in hearing the ministration of the word, he has drawn nigh unto us in giving us, perhaps, just one word of all that was said to be fully our own, and to dwell with living and divine power in our minds. And at the table of the Lord's supper, at which we had taken our place with hesitation and trembling, feeling that we were not worthy to partake with the dear followers of the Lamb, and not seeing how we could find in it any of that enjoyment which belongs to his chosen and faithful ones, how graciously he has sometimes disappointed our unbelieving and wayward hearts by showing us a little glimpse of his dear face, giving us a little taste of the bread of heaven, and a refreshing

draught of the river of his pleasure. We have not perhaps enjoyed in the way and in the fulness that we desired, but the taste was sweeter than we could imagine. Sometimes we feel only a little of divine comfort and peace stealing into our hearts as we wait upon the Lord in these ways of his appointment. But sometimes he opens the gracious heavens and pours upon us the richest of his blessings, until, with a full assurance of hope, with a present feeling of the precious cleansing blood of Christ, with boundless love filling and overflowing our hearts, with a holy, solemn joy and peace that passeth understanding prevailing our minds, we are ready to say, it is enough.

And are we still trying to resist the devil that he may flee from us, and to draw nigh to God that he may draw nigh to us, and trying, as it seems to us in vain? If the vision tarry, wait for it; because it will surely come, it will not tarry.

It is down into the depths of the soul where the hard struggles with Satan takes place, that I would like to go, to tell if I could how it has been with me. But these experiences cannot be fully expressed. It is a comfort to tell what we can of them to those who have felt them, and a great comfort to me to hear them told. Write and talk about them, brethren, for thus you comfort many a tried and tempted one. Tell how the Lord has come in your deliverance from deep waters that have come in unto your souls since you have been a brother. And to me it is always of interest to hear of the trials and conflicts the helps and deliverance of the dear ones in their passage through the dark valley of the shadow of death, so far as they have been expressed. The dealings of God with his children from their spiritual birth to their departure from this vale of tears, is of interest to all the family of God.

Have you been beset sometimes by the devil for days together in your own minds, as though he had his abode there? At home or abroad in the assembly of the saints or alone upon your bed at night, he continues to harrass you until you are nearly beaten out of life. If you try to fix your minds on the preaching he comes with some opposing suggestion. At the communion table he snatches away your thoughts, and tells you that you cannot fix them on Christ because you do not know him. When you try to read the word he seems to come right between you and the sacred page. In the wakeful hours of night he brings before you all your short comings and transgressions of heart and life, and casts doubts upon all your experience. But the saddest and sorest of all to your poor soul is the fiery darts, the awful thoughts that he seems to dart into the mind sometimes, or that come, as it were, to the edge of the mind, while in agony and fear, you struggle against them, and try to

drown their voice and drive them away; and as you thus strive to resist them the tempter derisively tells you they are not temptations from him. He tempts us to doubt the fellowship of the brethren, tells us we have deceived ourselves and them, that the experience of true heavenly love and fellowship we have never known. And who can tell the thousand fiery darts that he can fling into the mind in a moment, or tell the anguish of the poor soul thus attacked.

But the very agony and abhorrence is proof of spiritual life; yes, an evidence that holy resistance is going on. But we shall fully learn that the battle is not ours; that we cannot meet the devil in our own strength. He who gives us the command to resist the devil and draw nigh to God, must show us how to do his command, and finally himself fulfill it in and for us. And most blessedly he does it in his own appointed time. The poor, tried soul turns, wearied and fainting, away from the enemy, leaving him, as it appears to us, unvanquished, and falls at the feet of the Savior stretching out the hands towards him with a longing, urgent, supplicating cry. That moment the enemy is gone, and the Savior draws near. The Lord was ready to save us. "He draws us gently to himself, folds the arms of his love about our weary spirits, and rests our head upon his bosom; and in that sacred nearness to him, far beyond the reach of Satan's power, we taste of the solemn and holy joys that are unspeakable and full of glory.

SILAS H. DURAND.

CARROLTON, Ky., Dec. 25, 1870.

REFLECTIONS ON MATT. I. 21.

The angel of the Lord said to Joseph, "And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins."

The incarnation of the blessed Jesus is a theme that fills the soul of the devout student of the bible with wonder, love and adoration, and appropriating to himself the glorious promises of life and salvation, through the atoning blood and spotless righteousness of that Jesus, he can exultingly say with the prophet, "Unto us a child is born; unto us a son is given; 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." Ah yes, his name shall be called Jesus, which being interpreted means a Savior. Then a son is born unto us, who is a Savior, which was heralded by the angel to the shepherds, in the glorious words, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

And the heavenly choir announced the glad tidings in these heavenly words: "Glory to God in the highest, and on earth peace, good will toward men." He shall save his people from their sins. What a glorious assurance. How imperative the language: He shall save. When we turn to the teachings of the divine volume, and learn there that "there are none that doeth good, no; not one," and that "The soul that sinneth it shall die," and that the wages of sin is death, from these teachings the necessity of that Savior is presented to us in its awful grandeur. O how awful the thought enunciated in the declaration, "Depart from me, ye workers of iniquity, for I never knew you." Without the atoning blood and spotless righteousness of the blessed Jesus, every one of the sons and daughters of the fallen Adam must hear those awful words. Then how appropriate the language of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." The angel had just announced to the shepherds, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord, and his name shall be called Wonderful? And why? The angel that talked to Joseph gave the reason why, in these words: "He shall be called Jesus; for he shall save his people from their sins." Then the name Jesus carries the idea of the wonderful characteristics that belong to him. His people had in the flesh violated the divine law, and its penalty rested upon them as they stood related to their earthly head. But their spiritual head must bear their nature, to be prepared to meet the demands of that law which "his people" had violated. Hence he says, "In offerings and burnt offerings thou wouldst not; but a body hast thou prepared me." And the apostle says, "Great is the mystery of godliness; God was manifest in the flesh." It was this view of his divine character that enabled the prophet to say, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." In this character he bore our sins in his own body. Jude, in giving the address of his epistle, says, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, preserved in Christ Jesus and called: mercy unto you, and peace, and love be multiplied." From what were they preserved? is a pertinent question. The prophet says, "All we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all; and with his stripes we are healed." Then his people are preserved from the stripes which the law inflicts, which is death. "The soul that sinneth it shall die," is the terrible enunciation of that law. In their union with him they

are preserved from the penalty of that law, for he met all its demands in his own glorious person. He is the head, and they are the body, and members in particular. The law does not demand that its penalties shall be twice paid. It does not demand that, although the Head has to the full extent suffered its penalty, yet the body must again suffer the same penalty. O no; the law is holy, just and good. And when that glorious Head said, "It is finished," he meant just what he said. He meant as was expressed by the prophet, "Mine own arm hath brought salvation." The apostle enunciates the same glorious truth when addressing the church: "Ye were not redeemed with such 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, who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Another apostle says, "For by one offering he hath perfected forever them that are sanctified." Again, "Who gave himself for us, that he might redeem us from all iniquity." But is their redemption from under the curse of the law all that is secured to them in their union with him? 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 they are not to go back to Eden, but they are to go into, and be part of that Jerusalem which John saw coming down from God out of heaven. They are to be clothed with the garments worn by all that belong to that blessed country. They are to be clad in the garments of salvation, and in the robe of righteousness. Yea, they will be made like their blessed Lord. David says, "I shall be satisfied when I awake with thy likeness." Another servant of the Most High says, "We shall be like him; for we shall see him as he is." Then what a glorious sight was that which John was called by the angel to look upon, when he said, "Come hither, and I will shew thee the bride, the Lamb's wife." Then he saw all who are included in the words, "his people." What a glorious thought! What a sublime conception! "His people;" the whole redeemed family made one in Christ Jesus, and glorified with him, and by him; and their language is, "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints."

If these poor reflections are not worthy a place in the "Signs," please throw them aside, and believe me,

Yours affectionately,

H. COX.

NEAR WELSH TRACT, Del., March 26, 1871

DEAR FATHER BEEBE:—Being deprived of the privilege of meeting with the saints in the house of God to-day, and feeling lonely, perhaps you will indulge for a few moments one of the least of the children, if I am indeed one at all. I often fear that I have only a name to live when I am dead, and have grasped the shadow and missed the substance of a true experience of the quickening power of the Holy Spirit. But however that may be, I feel that the hope I have, although so very small, I would not part with it for all the world. If I am only permitted to dwell with the dear people of the living God, to hear them talk of the kingdom and tell of his goodness, I ought to be contented. Dear father, when I think of my corrupt nature, and of my sinful self, I wonder how my brethren and sisters can fellowship one so vile, so fond of the world and of worldly things, and so prone to wander from the path of duty. I often desire that I may be kept humble at the feet of Jesus; but O, my nature is such I cannot prevent my heart from straying, and the law of sin in my members from bringing me into captivity.

It is one year to-day since our dear aged pastor, father Barton, was laid to sleep under the clouds of the valley. I need not say we have missed him, for sadly have we missed his dear kind words of counsel and encouragement; for as long as the Lord sustained his feeble life, and especially during the last year he was spared to us, he always had a word of comfort and instruction for us, and he appeared to live with his brethren, although far separated from many of them.

But the Lord has been mindful of his promise that he will never leave nor forsake his people. Although we are bereaved of our aged father, God has graciously sent us some precious vessels richly laden with the good things of the kingdom, who have from time to time, during the past year, broken to us the bread of life. And now while we have the happy privilege twice in every month of sitting under the preaching of our beloved pastor, Eld. G. W. Staton, whom the Lord in his goodness has sent among us, and I feel grateful to God that he has given to him the tongue of the learned. He shuns not to declare the whole counsel of God, not stopping to count his hearers, or asking who will be pleased, or who will not, or whether it will be profitable or not; but with bible in hand, and the grace of God in his heart, proclaims the truth as it is in Jesus. Long may he live to build up the walls of Zion. I think he has a great work to do. I believe there are some lambs yet bleating around the fold, and waiting for the moving of the waters, and I hope they will soon be found walking in the footsteps of the flock. I would repeat to those dear ones the words

of our Lord, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." The path of duty is pleasant and safe. Within the tents are kind fathers and mothers, brethren and sisters, who will lead you gently by the hand, and give you kind advice. Then, arise, why tarry?

Dear father Beebe, I look forward to the spring associations with delight, when we hope to meet the dear saints and hear them speak of the glory of Christ's kingdom and talk of his power. Then I hope to welcome to my dear parents' house many with whom I have taken sweet counsel. Be assured, dear brethren and sisters, where ever you are, you have an abiding place in my heart. I often think of the Yearly Meeting at London Treet last fall, and of your visit at my father's house, and the meeting at Welsh Tract, and the baptism, and then the meeting at dear father Griffith's. Was it not all delightful? If our fellowship in Jesus be so sweet, what height of rapture will we know when around the throne above we meet.

I have written more than I intended, and fear that I have wearied you. I hope to see you at our association, and many others of the dear saints. May our good Lord, who never slumbers nor sleeps, give you length of days to wield the sword of truth, is the prayer of the least of all,

MAGGIE S. CAMPBELL.

DES MOINES, Iowa, April 12, 1871.

DEAR BROTHER BEEBE:—I have no excuse for sending you the inclosed acrostic* of the "Signs of the Times," only to respond to Mrs. or sister Hillings, who did the same in the last number. I was pleased with hers, and felt impressed to write on the same subject, in the same form. When you find it convenient to fill a corner in "making up your form," you may, in the place of something better, fill it in, as your judgment shall direct; otherwise will not hurt my feelings. I think we should all study a little more brevity in writing, save only such as are called on for an expression of views on passages of scripture, which to breviate too much, would not enable such to make themselves understood. Also christian experience sometimes requires a little prolixity; but, perhaps, in such cases, it were better to divide the subject into separate numbers, to the end that as many as may be, may be heard in their turn.

May we all strive to keep the unity of the Spirit in the bonds of peace, and speak often to one another with words of encouragement, while we gently check the erring, rebuking sharply those that, through unsoundness of doctrine, "deny the Lord that bought them," "by reason of whom the way of truth is evil spoken of."

Love to the brethren at Middletown, and the faithful in Christ everywhere. Your brother,

W. B. SLAWSON.

* See acrostic on page 119.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1871.

WESTWOOD, N. J., April 17, 1871.

DEAR BROTHER BEEBE:—Please give your views on Acts xxii. 16. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." Especially on the words, "and wash away thy sins, calling on the name of the Lord." What sins are here spoken of? Your unworthy brother,

WM. J. THORP.

REPLY:—The acts of the apostles are recorded and given to the people of God for their instruction. Their acts are an infallible rule for the faith and practice of all apostolic Baptists as long as the world shall stand; for they are seated in the church upon twelve thrones, to judge the twelve tribes of Israel, which compose the gospel kingdom of our Lord Jesus Christ. When and where ever Christ sits in the throne of his glory, the apostles sit on thrones of judgment. To reject their judgment or decisions, is to reject them, and to reject them is to reject Christ. For when Jesus called and ordained the apostles, he said unto them, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."—Matt. x. 40. The unavoidable inference is that all who reject them also reject Christ. The power of God was clearly displayed in the quickening and remarkable conversion of Paul. The relation of his calling, in the connection of our text, shows clearly that in it Paul was perfectly passive, having neither power to aid in the work, nor to resist it. Stricken blind and helpless, he did not presume to choose what should be his own course. Having no longer any confidence in himself, he cried, "Lord, what wilt thou have me to do?" "And the Lord said unto him, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." Having obeyed this command, the Lord fulfilled his promise, by sending Ananias to bear unto him the message of the Lord Jesus, and to baptize him. And when this inspired messenger from the throne of Christ had told him of all that was appointed in the counsel and purpose of God for him to do, he at once admonished him to be baptized.

As Paul was to be a Baptist minister, and none can be admitted to the fellowship of the saints, nor to the work of the gospel ministry, but baptized believers, and as all of Christ's commandments require immediate obedience, there was no time to waste. "And now why tarriest thou?" By this example, as well as by the general practice of the apostles, it is seen that every subject of grace, as soon as they could be recognized as subjects of the new birth, and believers in Christ, were required

to take the yoke of Christ on them without any unnecessary delay. And we farther learn by these apostolic examples that the first act of allegiance to Christ is that of baptism. No service is in order until that is performed. No one can enter the church of Christ but by baptism, or be recognized as a disciple of Christ, while living in disobedience to his commandments. But it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. No instance can be found in the New Testament where any one was allowed to preach, teach, or exhort in the church, or to hold any place or membership, while in an unbaptized state. Hence the urgent admonition to tarry not, but arise and be baptized. Even our Lord himself, in giving us an example, was baptized of John in the river Jordan before he entered upon his public ministry.

But all this is probably very clear and plain to our brother Thorp, and perhaps to all our readers. The part of the text on which he desires our views more especially is in regard to the import or meaning of the words, "And wash away thy sins, calling on the name of the Lord." The question is frequently asked, What sins was he to wash away by baptism? Some have supposed they were sins of omission; that is, as a neglect of the ordinance would be sinful, that the sin of disobedience would be washed away by obedience. This to a mind as dull as ours is strange logic. If the command be obeyed, on that ground there would be no sin of omission to wash away. And if it be not obeyed, the sinfulness of the omission is not washed away. Others, like the Campbellites, teach that the act of baptism actually washes away the sins, the guilt and pollution of those who are baptized. But such a theory dispenses with the blood of Christ as necessary to cleanse and purify us, and makes the salvation of all who are baptized rest wholly upon the act of the creature in being baptized, whereas we are told expressly in the scriptures that without the shedding of blood there is no remission of sins, and that the people of God are saved by grace, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast.

But the question returns, In what sense was Paul to wash away his sins, by being baptized? We answer, Strictly in a figurative sense. If rites, forms and ceremonies could, with all the waters of Jordan, or even Abana or Pharpar, which Naaman thought were better than all the waters of Israel,—if even these could really wash away sins, for what purpose was the precious blood of Christ

demand? See 2 Kings v. 12. But every quickened and enlightened child of God can say,

"Jesus my God, thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow,
No Jewish rites could cleanse me so."

Baptism is a very solemn and significant ordinance, in which a death, burial and resurrection is set forth. As the family of Noah were saved from the destruction of the antediluvians in the ark, so, the apostle Peter says, "The like figure whereunto even baptism doth also now save us." But lest we should misapprehend his meaning, he adds, in parenthesis, "(not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—1 Peter iii. 21. Baptism then is not only the answer of a good conscience, when performed in obedience to the express command of Christ, and in conformity to his example, but it is also an expressive figure of the way of life and salvation through the death and resurrection of our Lord Jesus Christ. He himself used this figure to set forth his death and resurrection, when he said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." We cannot doubt that he said this in speaking of his death and resurrection. Also in replying to the request of the mother of Zebedee's children, he used the figure in the same application. See Luke xli. 50, Matt. xx. 22, 28, and Mark x. 38, 39. The same application is made of the figurative import of the ordinance, by Paul, who must have understood how it was applied to him by Ananias. Read Rom. vi. 3—10, and Col. ii. 11—14. But it is thought the words of Ananias are too positive to admit of a figurative application. Well, let us see. Are they more emphatic than the words used by our Savior, "I have a baptism to be baptized with," &c. This we cannot doubt was said of his death and resurrection, when according to prophecy, deep waters came into his soul, and all the billows went over him. Certainly he had been baptized by John in Jordan, and his own words could have no other application than to his death and resurrection. So also in the ordinance of the supper. "This [bread which he blessed and brake] is my body which was given for you. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke xxii. 19, 20. We would hardly believe that any one who fears the Lord would cavil with these sacred words, or deny that the bread was figuratively the Lord's body, and the wine figuratively his blood in the new testament, which was shed for many. The Catholics profess to believe in what they call transubstantiation; that is, that the bread and wine were changed in-

to the real body that was crucified, and the wine into his blood, literally. And the Lutherans hold that the sacramental elements are changed, so that the real body and blood of Christ by constantiation in them. But these extravagances have never been tolerated in the church of God. Another striking example of this figurative manner of speaking is found, John vi. 53. "Then Jesus said unto them, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." All who live by faith upon the Son of God understand that it is not as those carnal Jews understood, or pretended to understand him, to mean they were literally to eat his flesh, but figuratively and in a spiritual sense.

So on the day of pentecost, Peter said unto those on whom the Spirit had been poured out, and who were pricked in their heart, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that are afar off, even as many as the Lord our God shall call."—Acts ii. 38, 39.

How was their repentance and baptism for remission of sins? Figuratively of course, as the baptism symbolically represented the death, burial and resurrection of Christ, by whose stripes we are healed. Baptism represents the death and resurrection of Christ, through which alone we have remission of sins. "thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day, and that repentance and remission of sins should be preached in his name."—Luke xxiv. 46, 47. Thus the baptism of Christ into death, which is figuratively set forth in christian baptism, is indispensable to the remission of sins. And so it was understood and preached by Paul. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7. "In whom we have redemption through his blood, even the forgiveness of sins."—Col. i. 14.

So the remission of our sins can only proceed from the redemption which is through the blood of Christ, and which is figuratively set forth in christian baptism. And that remission is not of some part, or some kind of sins, but the perfect remission of all the sins of all the people of God, which the blessed Savior bear in his own body on the tree, and which he effectually and forever put away by the sacrifice of himself, when through the eternal Spirit he offered himself with spot unto God.

Gospel baptism (we do not mean sprinkling, or pouring, or any other

anti-christian perversion of the ordinance) beautifully shows our conformity to his death,—a being planted together in the likeness of his death, and that we shall be in the likeness of his resurrection. It also sets forth our personal experience, in that we are slain by and to the law; buried with him by baptism into death, and our being quickened and raised up to newness of life. Baptism also shows a washing, as it point to the washing of regeneration, and renewing of the Holy Ghost, and the washing of water by the word.

"Calling on the name of the Lord." Being now dead to the law by the body of Christ, and married to him that is risen from the dead, and partakers of his Holy Spirit, we are the happy recipients of the spirit of adoption whereby we cry, Abba Father, and in this spiritual relationship we call upon the name of the Lord. "For whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 13.

Saul had been wont to call on the high priest, for letters of authority; but now being dead to the law, and risen with Christ, "Behold he prayeth!" He finds access to the throne by a new and living way, which is consecrated through the vail, even the flesh of him who was made flesh and dwelt among us. Being now of the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. "For this cause [he says] I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." In baptism, and in all the things whereunto God had appointed him. He was to look for no qualification or support from any other source, but still calling on the name of the Lord until he should finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.

CORRECTIONS.

BROTHER BEEBE:—In the "Signs of the Times" of March 1st, I spoke of N. P. Beamon, of Deasonville, Miss., as an Elder, (see page 53) but he informs me by letter that he is not even a member of any church, though he would like to be an Old School Baptist, if he had a chance. May the Lord open a way for him. He earnestly requests me to make this correction, through the same medium.

Respectfully,
I. N. VANMETER.

Change of Residence.

Having changed my post-office from Ashland, Newaygo Co., Mich., to Trent, Muskegon Co., Mich., I desire all my correspondents to direct their letters to the latter place.

T. J. WYMAN.

EXPLANATORY.

When orders are received by us for the "Signs of the Times" and "Banner of Liberty," we only acknowledge in our published receipts the amount designed for us. The amount sent for the "Banner" will be acknowledged in that paper.

IMPORTANT NOTICE.

I wish to know the whereabouts of Nathaniel P. Hill and Charles Borland Jr., or their heirs, as I am in possession of knowledge of a valuable estate belonging to them, if they will address

Dr. I. C. GIBBS,

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Total..... \$199 77

POETRY.

ACROSTIC.

"Signs of the Times,"—correspondents who write,
I am glad to salute you; in this am I right?
Glory and honor to God is our theme,
Nor darkness of nature, of light, has a gleam,
Seeing a phantom is nature's best sight;
One, yet, by its candle, finds darker the night!
For nature's dark vision can never perceive
The things of God's kingdom, to know or believe.
Hearing, and seeing, and feeling God gave,
Even when dead in our sins, in the grave;
Taught us pure wisdom, gave knowledge and light,
In the blaze of his glory, resplendant with light!
Met us far off—reconciled us to God,
Even through faith in our Savior's shed blood,
Saving and calling us just as he would.

BEREAVEMENT.

It is not in the parting hour,
When those we fondly love
Have breathed to us their last farewell,
And wing'd their way above,
Nor yet when in the darkness grave
We lay them to their rest,
The sharpest pangs of sorrow reach
The stricken mourner's breast.
'Tis when we seek our lonely home,
And meet no more the smile
Which once was sweet to us; yea, sweet
Amidst our care and toil.
And when we meet around the board,
Or at the hour of prayer,
'Tis then the heart most feels its loss,—
The loved ones are not there.
And thus, while days and months steal on,
As memory brings to view
The vision of departed days,
Our grief is stir'd anew.
Though faith may own a Father's hand,
Yet nature will rebel,
And feel how hard it is to say,
He hath done all things well.
O mournful memories of the past,
Ye wear our lives away;
Ye haunt us in our dreams by night,
And through each weary day.
The home which late, like Eden's bower,
In blooming beauty smiled,
Ye make a barren wilderness,
A desert waste and wild.
But why thus yield to fruitless grief?
Are they not happier far,
The loved ones for whom we mourn,
Than we who linger here?
Our hearts should glow with grateful love
To him whose watchful eye
Saw dangers gathering round their path,
And call'd them to the sky.
Not long shall we our loss deplore,
For soon the hour will come
When we, with those so fondly lov'd,
Shall slumber in the tomb.
O may the remnant of our days
Be to his service given,
Who hid our idols in the grave,
To set our thoughts on heaven.
Not willingly the Lord afflicts,
Nor grieves the sons of men;
'Tis but to wean our souls from earth,
And break the power of sin.
He saw us wandering from his paths,
And sent the chastening rod,
To turn our feet from error's ways,
And bring us home to God.
Can we defeat his wise design?
Why waste our days in tears,
Ungrateful for the numerous gifts
That heaven in mercy spares?
Let faith and hope be cherished still,
And brighter days shall dawn;
And plants of peace shall spring anew
From seeds in sorrow sown. M. G.

Marriages.

April 26, 1871—At the residence of the bride's mother, in Middletown, N. Y., by Eld. Gilbert Beebe, Mr. L. E. Carpenter, of Susquehanna Co., Pa., and Miss Josephine Perry, of the former place.

April 26, 1871—At the residence of the bride's father, near Montgomery, N. Y., by Eld. J. N. Badger, Mr. James Minthorn, of Warwick, and Miss Henrietta Haviland, daughter of Wm. P. Haviland, of the former place.

Sept. 1, 1870—By Eld. Wm. J. Thorp, before the Ebenezer Church, Mr. Frederick W. Waterbury, to Miss Marietta Quackenbush, both of New York.

March 26, 1871—By the same, at the same place, Mr. Samuel J. Lant, to Miss Caroline F. Quackenbush.

April 16, 1871—By the same, at 154 West 36th St., Mr. John Andes, to Mrs. Mary Kerseh, both of New York City.

Obituary Notices.

DIED—At the residence of brother J. H. Nance, on the 11th ult., sister **Mary Nance**, in the 71st year of her age. She had been a member of Pleasant Hill Church of Old School Baptists, from the date of its organization (1837) to the time of her death, a faithful and quiet member, and a firm believer in the doctrine of salvation by grace alone. Her husband, Wm. H. Nance, died Sept. 3, 1843. They were both baptized in 1832. Her disease was chronic consumption, and through twenty years of affliction she was ever resigned to the will of God. Several years ago she expressed herself ready to go whenever summoned. She was seldom able to attend the church meetings, but did so as often as opportunity afforded. The visiting brethren and congregation will remember that during the session of our association (the Regular Baptist) in October last, she rested on her couch in front of the stand, listening with manifest interest to the many sermons delivered. This was her last great feast. She leaves seven children, who did all in their power to make her condition as pleasant as possible, together with many other relatives and friends to mourn their loss. But it is far better to be with Jesus. A short time before she expired she said she dreaded nothing but the last struggle, and desired to die in peace. A few hours before she died, from a fit of coughing, she appeared to pass into a deep sleep, from which she never aroused, and from this dropped into the arms of death, as sweetly and quietly as she could possibly have asked. O how sweetly death comes to one who has faithfully followed in the footsteps of our Savior. Dear Lord,

"Lay thy supporting, gentle hand,
Beneath my sinking head,
And with a ray of life divine,
Illume my dying bed.

Leaning on thy dear faithful breast,
May I resign my breath,
And in thy sweet embraces lose
The bitterness of death."

Yours in gospel bonds,

GEORGE T. COTTON.

Tippah Co., Miss., April 2, 1871.

ELDER BEEBE—DEAR FRIEND:—It has become my painful duty to announce through the "Signs" the death of my dear companion, **Archibald McAlpine**, who died on the 2d day of March, in the 49th year of her age. This was his own request some time ago, while in good health.

He had been complaining for some time, yet did not give up working until the first day of March. About noon he was seized with a severe pain in the bowels. I sent for a physician immediately, and he soon came, and as he was preparing medicine to give him, he was attacked with a violent cramp, which baffled the doctor for several hours. He then became quite easy, and slept for a short time. When he awoke he

was again attacked with a more violent cramp, which soon deprived him of speech, and apparently of consciousness, until about ten o'clock the next morning. He then revived, consciousness returned, and though he could not speak he appeared quite sensible that he was going, and appeared to know the friends that stood around him. He remained so until noon, when his spirit gently passed away.

In the nineteenth year of his age he received a hope in Christ, and was baptized in the fellowship of the Regular Baptist Church at Euphemia, by Eld. Samuel Baker, and continued in fellowship with that church until a new order of things began to be introduced, contrary to the word of God. He was a firm believer in the eternal, unconditional election of the people of God, and believed God to be an all wise disposer of all events, an independent, self-existent and omniscient God, one who holds the eternal destiny of his creatures in his own hand, working all things after the counsel of his own will. He was opposed to Theological institutions, Temperance, Mission, Tract and Bible Societies, and Sabbath Schools, believing them to be inventions of men, and opposed to the teachings of the bible. For several years he contended against these things, but was strongly opposed by the church. He then withdrew from them. The church made several efforts to bring him back, but finding he would not yield they excluded him, admitting that they could not do so for his doctrinal views, but that he was a contentious person. This was a great mistake; he was not a contentious person, his whole aim being to set forth truth and oppose error, and in so doing he had to bear much reproach, which at times he felt very keenly, knowing he had many brethren and sisters in the church who had passed from death unto life, and should not be carried away with diverse and strange doctrines. For some time he seldom went to hear any preaching, yet he maintained his christian character, and continued to oppose error whenever he met with it. He would often say, "Is there a people in the world that believe as I do?" and was told by some that there was not such a people on earth. At length, hearing a good report of O. S. Baptist ministers from the United States, who came to the Quarterly Meetings at Ekfred, Aldboro and the other places, he went to hear them, and was well satisfied with their preaching, and said he had found a people who took the word of God as the only rule of their faith and practice, a people who believed as he did, and whose God was his God. He had a great desire to unite with them, that he might enjoy the privileges of a gospel church. He frequently remarked that he believed there would be an Old School Baptist Church in Euphemia yet, though he might not live to see it. He was a subscriber to, and a reader of the "Signs of the Times," and often spoke of the satisfaction the perusal of them gave him.

Now he is gone to be forever with his Redeemer, which is far better. He was a kind and tender husband, a very affectionate parent, and though we miss him very much, we cannot wish him back to a world of so much sin and strife.

His funeral sermon was preached by a Regular Baptist minister that came to the neighborhood the day before he died. His text was from Psa. cxvi. 15: "Precious in the sight of the Lord is the death of his saints."

Mrs. BARBARA McALPINE.

Euphemia, Ontario, April 7, 1871.

DIED—In Anderson Co., Ky., April 14 1870, **Lydia Ada**, infant of John W. and Araminta C. Bickers, aged 19 days.

As the sweet flower that scents the morn,
But withers in the reigning day,
Thus lovely seemed the infant's dawn,
Thus swiftly fled her life away.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it bloom forever there.

A. C. B.

ELDER BEEBE:—It is my painful duty to announce the death of my mother's brother, **Samuel Kay**, who died April 21, 1871, in the 74th year of his age. His disease was inflammation of the bowels, from which he suffered greatly, but his sickness was of short duration. Twelve years ago this June death entered his family and removed his affectionate wife. They were both members of the Old School Baptists, and contended earnestly for the truth. About two years later he married a Mrs. Clark, with whom he lived happily till his death. He has left an affectionate wife, one step-son, four daughters, several grand-children, two brothers and two sisters, with numerous other relatives and friends to mourn their loss. As in his sickness he was kept under the influence of opiates, we had not the pleasure of hearing him talk; but he told my mother not to weep for his death, as he hoped that Christ had died for him. We trust he now rests where

"There sweeps no desolating wind

Across that calm serene above;

The wanderer there a home shall find,

Within the paradise of God."

He was a kind husband, a loving father and a good citizen. His seat was seldom vacant at meeting, when able to attend. The church sustains a great loss, but would submissively say, The Lord's will, not ours, be done.

By his request, Elder Weaver, from Hamilton Co., Ind., preached at his funeral, from Heb. ix. 27, at Bethel Church, on the first Sunday in October, 1870.

CATE McQUIN.

Franklin, Ind.

BROTHER BEEBE:—By special request I send you an obituary notice for publication in the "Signs of the Times," which paper in high standing among the Baptists of the East White Water Valley.

The subject of these remarks is sister **Isabel Ann Buckley**, daughter of Isaac and Katharine Buckley, who was born Jan. 13, 1843, and departed this life May 9, 1870. Her disease was consumption, of a lingering character. For months after her confinement to the house, hopes were entertained of her recovery; but when nothing but palliatives could be administered to ease the cough, she looked forward with pleasure rather than fear, to think her sufferings would soon be over. At the time of her death she was aged 27 years, 3 months and 24 days. For a period bordering on ten years she had been a consistent member of the Regular Baptist Church situated in the East Valley of White Water, near Fairfield, Ind. She was considered by her brethren, and by all who knew her, to be a noble young woman, noted for her christian walk through the short journey of her life. A few days previous to her death, when two of the neighbors had called upon her, she motioned Mrs. Younts and Mrs. Jones to her bedside, and talked to them a long time of her bright prospect of reaching heaven soon, where coughing, care and sorrow will be over.

Sister Buckley is missed from the little flock that congregated at the Baptist Church near the river. But she has left the blessed assurance that, having passed over death's dark and turbid waters, she is now enjoying that sweet and tranquil peace only possessed by the elect of God, in a church not made with hands, eternal in the heavens.

T. L. DICKERSON.

Fairfield, Ind.

YEARLY MEETINGS.

BROTHER BEEBE:—By permission of providence a Yearly Meeting will be held with the church of Middleburg, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, (24th & 25th) to commence at ten o'clock a. m. each day, at the meeting house near James Borthwick's. We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. In behalf of the church,

JAMES BORTHWICK, Clerk.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the church at Black Rock, in Baltimore Co., Md., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1871.

BROTHER BEEBE:—We wish to inform the brethren who expect to attend the Baltimore association this spring, that arrangements have been made to meet them at Cockeysville, on the Northern Central R. R. on Tuesday p. m., preceding day. Passengers coming by way of Baltimore will take the cars at Calvert Station, in Baltimore, at half past three p. m. of that day. All coming down by way of Harrisburg will be met at the same station, at the same hour as the others, as the trains pass there within a few moments of each other.

All brethren are cordially invited to attend.
F. A. CHICK.

The Delaware Association will be held with the London Tract, church, in Chester Co., Pa., about 5 miles north of the Newark Depot, on the Philadelphia, Wilmington & Baltimore Rail Road, at which place friends will be met with conveyances. The meeting is to commence at 10 o'clock a. m. on Wednesday before the fourth Sunday in May.

The friends coming to the Delaware Association will be met on Tuesday, May 23, (the day before the association) on the arrival of the morning trains, which arrive from north and south about ten o'clock a. m., at Newark Depot.

We hope to see a goodly number of ministering and other brethren, and friends generally. Hoping that the great Head of the church will be with us, and be one in our midst, I remain yours in love,
JOSEPH HUGHES.

The Delaware River Association is to be held with the First Baptist Church of Hope-well, Mercer Co., N. J., to commence at 10 o'clock a. m. on Wednesday before the first Sunday in June, 1871. Seasonable notice will be given in regard to arrangements for meeting the brethren and friends with conveyances from the cars.

The Warwick Association will be held with the New Vernon Church, about two and a half miles north of Howell's Depot, on the Erie Railway, to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, 1871.

Those coming by the cars to the Warwick Association should come on Tuesday, to Howell's Depot, from the east by the Orange Co. Express, which leaves New York, foot of Chambers St., at 4:30 p. m. Those from the west by any train that stops at Howells. Conveyances will be in readiness at Howells on the arrival of the trains from the east and west on Friday evening. No train from the east can bring them in time, later than Tuesday.

The Chemung Association will be held with the church at Burdett, Schuylers Co., N. Y., to commence at 10 o'clock a. m. on Wednesday after the second Sunday in June, 1871.

Each of the above named associations to continue in session three days.

The Conference of Western New York will be held at South Dansville, Steuben Co., N. Y., to commence at 10 o'clock a. m. on the third Sunday in June, 1871.

The Sandy Creek O. S. Baptist Association will convene, if the Lord will, with the Honey Creek Church, three miles east of Melmore, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1871, at ten o'clock a. m.

Brethren coming on the cars to attend this association will stop at Tiffin, where they will be met and conveyed to places of entertainment and to the meeting.

LEWIS SEITZ.

The printer in printing the minutes of the White Water Regular Baptist Association of 1870, made a mistake in stating the time of our yearly meeting. It is to be held commencing on Friday before the second Saturday in June, instead of the fourth Saturday in May, with Nettle Creek Church, Randolph Co., Ind.

We are expecting several ministering brethren with us at that time, and invite all who feel disposed to come, ministering or private brethren and sisters.

I. R. MAULSBY.

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ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., JUNE 1, 1871.

NO. 11.

POETRY.

O what a joyful season 'twas,
When first I knew the Lord;
My heart in rapture traced his laws,
With joy received the word.

Alas, the trumpet soon proclaimed,
You're a deceived soul;
I thought, I plead, ne'er had I named,
Nor of my vision told.

But soon the cloud passed o'er my head,
The Sun in glory shone,
Amid ten thousand stars appeared
The brightness of his name.

O could I taste such joys once more,
As in those days gone by;
So pure a light to mark the way
That leads above the sky.

But now my joyful scenes are few,
My hope grows dim and faint;
O tell me, is it thus with you,
Who are esteemed saints?

(Written for the "Signs of the Times.")

ON MAILING A PHOTOGRAPH.

Dear sister, find enclosed within,
The picture of a mass of sin;
An outline of the Adamic man,
As photograph'd on the modern plan.

The artist, with precision true,
My outer man has brought to view—
A curious structure—see it stand—
Built by a wise almighty hand.

Within this temple, when first reared,
A palace clean and white appeared—
Abode of innocence and peace,
And joy that seemed wo'd never cease.

But soon, alas! the whole was marred!
The temple and the palace shared
One common wreck, and thro' the man,
Within, without, confusion ran.

The temple yet, as you may see,
Appears to stand from danger free;
But from its racking pains I must
Believe 'tis doomed to turn to dust.

But could the skillful hand of art
Portray my vile polluted heart—
My fallen nature bring to view—
'Twould be a shocking sight to you!

To paint that dark and loathsome den
Of unbelief, and lust, and sin,
A picture dark and broad would fill,
And quite exhaust the artist's skill.

The man who on this card appears,
Has lived through five and forty years—
Has been upheld from place to place,
A monument of sovereign grace!

Sometimes a witness says within,
My soul has been made free from sin;
And though it daily may be felt,
That God will not impute its guilt.

My body, though now six feet high,
Shall soon bow down in dust to lie:
When battered by a few more storms,
Shall be the food for gnawing worms.

But, thanks to God, my soul shall rise,
And dwell with him in Paradise,
'Till he shall come my dust to raise,
And give it power to sing his praise.

Through grace alone I hope to meet
All the redeemed at Jesus' feet;
And may I meet you, sister P.,
Is the desire of I. N. V.

I. N. VANMETER.

CORRESPONDENCE.

HAMBURG, Ark., March 28, 1871.

ELDER BEEBE—BELOVED FATHER, if such a child as I may thus address you. I have often thought of writing something for our precious paper, but from a sense of my weakness I have deferred it until now. But if all the dear brethren and sisters who write for your columns should shrink from it who feel their weakness, the "Signs" would not be sustained, and such comforting and edifying communications as they contain would cease to come to us. I have derived much comfort in reading the experience of christians scattered over the world, and if I could write as some of them do, it would not seem so great a task; but if you will bear with my weak and simple manner, I will try to tell you what I hope have been some of the Lord's dealings with me.

I was raised by Baptist parents, and from my earliest remembrance taught to observe the rules of morality, but never viewed myself a sinner until the fall of 1865. While with my father one day talking about attending an association which was to be held with the Union Church, in La., he asked me if I wished to attend. I replied that I did not, and it seemed as if something said to me, You think to follow your sins for many years, but your end is at hand. This bore with so much weight upon my mind that I could not refuse to go to the association. But something seemed to impress me that I should be sorry if I went—that I should hear something that would make me sorrow after a godly sort; and that if I were not made to sorrow, I would never be made to truly rejoice. While I was there I heard several sermons, and it seemed to me they all were preached at me, and every word seemed to condemn me. At the close of the meeting an invitation was given for any who felt a desire to be remembered at the throne of grace, to let it be known by coming forward. I felt that I could not help going forward to be prayed for; for I felt the need of something being done for me. I made some fair promises, and returned home, fully determined to search the scriptures, which I did for several weeks; but alas, every thing seemed to be concealed; and I came to the conclusion that my exercises

were only imaginary, and I would lay them aside, promising myself that when I became older I would do better; and I found myself a partaker of the very things I had resolved I would not be guilty of. But O how my conscience would thunder against me; and at times I became so miserable and burdensome to myself that I would try to shake off my depression by going into young society; but my distress still continued. Whether at meetings or at home, I felt so miserable that I imagined my associates knew what were my feelings, which I was unwilling they should know. I sometimes promised myself I would go in no religious company, and for some time would refuse to go; but this seemed only to increase my misery, and I would become so restless I would be constrained to seek the lonely grove, and there upon my bending knees try to ask the Lord to have mercy and forgive my sins. But my petitions did not seem to rise, but to descend to the earth, and I would return to the house feeling worse than before. Thus I continued several months. The summer of 1866 I was at school, away from home, and I had a short distance to go by myself. One day as I was going alone, and meditating on my past life and future prospects, it seemed as if something said to me, You have put it off long enough: now is the accepted time. And I had heard the arminians say so much about getting religion, that I thought it depended on my doing something, and I resolved to try. I read the Testament, but it only seemed to increase my burden, and my sins like mountains rose, and my guilty soul felt so condemned that I feared the day of grace was passed. One day while I was in this condition, I was reading in the Testament to see if I could find any thing to relieve me, but found nothing comfortable that I could claim. I felt disposed to be alone. At one time while searching for a secluded place, I saw some graves where infants were buried; and something seemed to inquire, Are you searching for the living among the dead? Think not to find him there for "He is not here; he is risen!" And another thought occurred to me, "Except ye be converted and become as a little child, ye can in no wise enter the kingdom of God." I thought I would have given any thing to exchange places with them. I was made to give up

all my self-righteousness, and look to the Lord for salvation; and I was compelled to say, If I am damned it is just, and if saved it must be all of the sovereign mercy of God. And I felt as helpless as those little ones in the graves before me. Also this scripture came to my mind, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." And another passage, "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." And yet another, "We know that we have passed from death unto life, because we love the brethren." And it seemed to me I did love the brethren above all things in the world. My burden was removed, and I knew not how nor where it went. It seemed to me that the sun shone out in the hours of darkness; all things seemed bright and lovely; even the leaves on the trees which were waving over my head seemed to be praising the Lord. Then I thought I saw how God could be just and the justifier of such a righteously condemned sinner as me. "He came not to call the righteous, but sinners to repentance." I thought I would go to the house and tell my mother what I had seen and felt; but before I could get there, something said, Don't tell it, for you are deceived, and if you tell it you will deceive others, and that I did not want to do. Sometimes I desired to talk with some of the brethren and sisters, and tell them of my exercises, but through fear I was deterred, but rather shunned their company. I have often desired to have my burden back again, so that I might know how it would leave me; and I have prayed for brighter evidences of my interest in Christ. While I was meditating on my little hope, it seemed that something said to me, If you had a brighter evidence, you would not be humble enough; so be contented. I had several dreams that troubled me very much just before I was made willing to walk in obedience. I had often felt anxious to attach myself to the church, but I felt so great a sense of my unworthiness that I was kept back until the third day of August, 1870. I was permitted to go forward and relate my exercises to the church, and was received, and was baptized by our much esteemed Elder A. Tomlin, pastor of

the Ebenezer Church, in Ashley Co., Ark., and from that time I can realize the truth of the Savior's words, "Take my yoke upon you and learn of me, for I am meek and lowly, and ye shall find rest to your souls; for my yoke is easy, and my burden is light." Since I have been enabled to walk in obedience to my Lord's commands, I can say I have found the promised rest to my soul; a rest that I could find no where else.

I will bring my letter to a close with these verses, which have borne with weight on my mind.

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high;
Hide me, O my Savior, hide,
Till the storm of life is past,
Safe into the haven guide,
O receive my soul at last."

"Dear refuge of my weary soul,
On thee when billows rise,
On thee, when storms of sorrows roll,
My fainting soul relies.

To thee I tell each rising grief,
For thou alone canst heal;
Thy word can bring a sweet relief
For every woe I feel."

I have only been a member of the church six months, but I can say I have enjoyed more in that time than in the preceding five years. I have given but at outline of the travel of my mind; but tongue and pen would fail me to tell of all. I will submit this to you to dispose of, and if you can see anything in it that is worth publishing, use it; and if not, cast it aside, and all will be right.

From a young and unworthy sister, in hope of eternal life,

MARY ELIZA GOYNE.

SHOKAN, N. Y., March 2, 1871.

BELOVED FATHER IN ISRAEL:—I have long desired to write to you, and my only restraint has been a consciousness, which I still feel, of inability. But lately it has been so heavily impressed upon my mind that I can defer it no longer. I fear that I too much lack in spiritual wisdom and understanding to write profitably of those things which should always occupy my mind, and I am filled with anxious trembling and fear. I will however attempt to give you a sketch of my exercises during my life, and if you can discover no traces of a work of grace begun in me, I hope you will be frank to acknowledge it. I think I was brought to a sense of my sinfulness at quite an early age, and felt that I needed a Savior, but thought I must first do something to merit his love. But I found that I could do nothing, and I fell into a gloomy depression. I was exceedingly troubled about my condition, but kept all this a profound secret, thinking as I was young I ought to be gay like my associates. But I could not throw off my burden, I was still heavily oppressed. My mother would say sometimes she feared that I was losing my senses, for I acted so strangely. I often felt

a desire to unburden my mind to her, but was restrained, as I thought she had enough trouble of her own; and I feared that my brothers and sisters would mock. Thus I continued until being left one day alone, I strolled out in search of some lonely spot where I could pour forth my desires to the Lord. But alas, my prayers were cold, and seemed ineffectual. I thought I must die; and on my return to the house I was about to give up in despondence, when these words occurred to my mind,

"Peace, troubled soul, thou needst not fear,
Thy great provider still is near."

The dark cloud seemed to disperse, and a light shone in my heart, and I felt to cry out, How wonderful are the works of God! I then thought I could endure any trouble and not complain. But two days had not elapsed before I thought all I had experienced was imaginary, and I soon became careless, and tried to shake off my gloomy feelings. I mingled in young society, and feigned gayity, but still the heaviness lingered about my heart, and I could not tell why.

It seemed to me I was different from all others, and I was exceedingly troubled. Thus I continued several years. I had never known much about the Old School Baptists, although some of the members of the order visited at our house occasionally, and I would listen to their conversation with great interest, when I could do so without being observed. They appeared to me to be Christians, and I liked them very much, but not their doctrine. I could not understand how they could believe that some were destined to endless woe, and others to eternal glory. My mind continued thus until I went to my brother's, and while there the Methodists were holding a protracted meeting in that place. Being persuaded by my friends I attended quite frequently. At first I became much affected, the hymns they sung seemed beautiful, and their prayers seemed so fervent and Christian like; and being pressed to do so, I felt it my imperative duty to go forward and get religion, as they said, "Youth is the time to serve the Lord." Although I did not feel much faith in doing so, or in them, yet I continued to go to their meetings for some time. But it did not relieve my mind in the least. On the contrary I felt more wretched and condemned than ever. My former burden returned with still greater force. I have not language to tell what were my feelings. But I withdrew altogether from their meetings, and felt that I had been acting hypocritically in trying to be pious, and to get religion of myself, when only God can forgive my sins and purify my heart. Besides I had been trying to deceive people and make them believe I was good, when I felt myself the most depraved of all. Had I not acted hypocritically? Yes. And then I felt

that I was lost. I was afraid to go out alone after dark, lest the ground would open and swallow me up. I trembled in fear of hell, and this was the first time I had had any fear of hell. Now I felt that I could do nothing for myself. I was perfectly helpless. In this dreadful condition I remained several days, lamenting my sad state, scarcely eating enough to keep me alive, and praying to God at times to deliver me from my anguish. But there seemed to be no hope for wretched me. One day I locked myself in a room alone, that I might reflect uninterruptedly, and I paced the floor, feeling that I must surely die unless I should find relief, when the thought suddenly occurred to my mind to get the bible and read, and see if I could not find something suited to my case. I took the bible, and the first words my eyes rested on were these, "Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after righteousness, for they shall be filled." Dear brother Beebe, how shall I describe what were my feelings at that time? I can only say that brightness succeeded the darkness, and my heavy load was gone, I could not tell whither. I was at the door the next moment, hardly knowing how I got there, and looked out upon the surroundings, and all I saw looked beautiful to me. All nature seemed to be clothed in a different garb, and all appeared to be praising God. The birds were singing their Author's praise, and the lofty trees seemed to vie with each other in homage to their Maker. I felt to join them in their devotion, and cry, Glory to God in the highest. The words of the hymn seemed applicable to me,

"What a wonder is this!
What a heaven of bliss;
How unspeakably happy am I."

I thought at that time I should forever be free from trouble, and felt inclined to go immediately to my mother and tell her, and all others, what a precious Savior I had found. But how little do we know what trials and disappointments await us. When I returned home circumstances were so different from what I had anticipated, I did not even attempt to tell her. And then, day by day, doubts and fears arose, and a dark cloud overshadowed my pathway, and I concluded to keep all that had passed to myself. Years rolled on, sometimes I was greatly troubled in regard to the way my mind had been exercised, and thinking I ought to go to the church and tell what I had experienced. But again, the thought would occur that if I did I would be mocked at, and accused of false pretence, so I deferred it. At length I married—but it would require too much space to relate all the circumstances, and I will pass over a few years. After seeing my dear mother and lovely child com-

mitted to their graves, it seemed to me that I had been visited with stripes because of my delay to unite with the church, as one of the dear Elders had told me I would be. I had an impression that if I continued in my disobedience I should be bereaved of all my family. Finally I united with the Old School Baptist Church, which I then believed, and now know to be the only true church of Christ. After I became a member, which was about eight years ago, I believed that my troubles were all at an end, and I prayed that my husband might also see the right way of truth. I believed that my prayers were heard, but not then; for I was to experience another sore affliction. God had given me another lovely child, and after she had become a very idol of my heart, it pleased him to take her to himself. At the beginning of her illness I was quite certain she would not recover, and felt greatly to murmur; but before she departed hence I felt to "Be still and know that the Lord is God." Soon after the death of this child my husband united with the Old School Baptist Church, which was a great comfort to me, and he is a firm believer in our faith and order. So you see I had pleasures mingled with my grief. It has pleased God once more to lay his afflicting hand on us, as you know, and take away my father, as you have published his obituary. It seems hard to bear so many severe trials, but so God wills it. He intends that we shall feel the pain of his rod, else wherefore is it sent? If we could only learn the great lesson of entire resignation, we would thank him for the trials which school us to submission. When I retrospect the past and see how many trials I have passed through, I marvel that my days have been prolonged to the present time, and even now I am sorely tried. I feel to say with the psalmist, My enemies are more than the hairs of my head, and they hate me without a cause. But with him I would again say, "Hear my prayer, O God; let my cries come unto thee; hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call, hear me speedily." I desire to praise my kind Benefactor, who has led and preserved me to the present time, and has brought me out of darkness into his marvelous light, and has bestowed many blessings since I was permitted to follow my Lord and Master in baptism. I do feel that he has been pleased to reveal himself graciously to me, so that I have been enabled to look away from earth, and have enjoyed much of that spiritual comfort the world knows nothing of. The course of my life has been varied. I am often troubled with doubts and fears. My unworthiness sometimes makes me fear that I am not a child of God, but at times a bright hope springs

up in my heart, that I would not exchange for any amount of worldly treasure. I can say with Job, "For he performeth the thing that is appointed for me, and many such things are with him; therefore was I troubled at his presence; when I consider, I am afraid of him; for God maketh my heart soft, and the Almighty troubleth me; because I was not cut off before the darkness; neither hath he covered the darkness from my face. But he knoweth the way that I take. When he hath tried me I shall come forth as gold."

"While he affords me aid
I cannot yield to fear;
Though I should walk through death's dark
shade,
My Shepherd's with me there.

In sight of all my foes,
My table he doth spread;
My cup with blessings overflows,
And joy anoints my head."

I love all the dear brethren and sisters every where, and I derive much comfort and consolation in reading their communications in your precious "Signs of the Times."

Dear father Beebe, the happiest moments of my life are those spent in the presence of God's dear children. I felt thankful for the privilege of attending the Lexington Association last fall, at Gilboa, where I heard you preach the precious truth, and I enjoyed it throughout. I thought truly the Spirit of the Lord reigned. I think my heart was never prepared to hear and feed upon the preaching, so fully as at that time. I find that unless God gives me a heart to understand, I can neither feed upon or be profited by the preaching of his word.

Dear brother Beebe, I hope you will forgive me for writing so long a letter, but it has long been my ardent wish; but I know not as I should have written if you had not encouraged me to do so, when I saw you at Gilboa. And now I will ask this favor of you, if it be not too much trouble, to give your views on Luke xvi. 23-25. My reason for asking this is that I may understand its meaning. Please use your judgment in regard to publishing this. It is from your poor unworthy sister, if a sister at all,

HANNAH HURLBERT.

(Editorial reply on page 130.)

NEW BALTIMORE, Va. Feb. 23, 1871.

ELD. J. L. PURINGTON—ESTEEMED FRIEND:—You will no doubt be very much surprised to receive a communication from me, but will I hope pardon the liberty I have taken when I tell you that ever since our conversation in November last, my mind has been more or less troubled lest I, in my blundering and hesitating manner of expression may have deceived you, and those around, in regard to my feelings, and what I hope was the Lord's work with me. I could not rest for several days after, and was constrained to write

to you; but afterwards, fearing I might make bad worse, concluded to wait until you came again, and seek an opportunity to talk with you, but extreme backwardness on that subject, and the want of a suitable occasion prevented. Therefore for the relief of my mind, I am forced to resort to pen and paper.

I fear that I, myself, am deceived and what I was sometimes led to hope was the dealings of the Lord with me, was all imaginary, and I am committing a great sin in making others believe I am a subject of grace. I would not for any consideration knowingly do so, and feel sorry that you drew from me in the presence of others, what I so tremblingly expressed. This I know, that I love the things I once hated, and hate the things I once loved. I love the people of God, and above every thing else, the preaching of the Old School Baptists, and desire and long to be with them; by thus being led to hope that the Lord has commenced a good work in me, and will at his own time and pleasure make himself known to me. But again I see so much corruption, so much that is vile, and hateful in my nature, and my daily walk and conversation, that my heart sinks within me, and I am constrained to cry out *wo is me!* I often wonder that I am permitted to live, and feel that I am deserving of death, and can from the depths of my inmost soul say, "If my soul were sent to hell thy righteous law approves it well." I am more and more convinced each day that I live that there is nothing good or meritorious, in any thing I can do towards bettering my condition; that *I am all wickedness*, and if saved at all it must be by the mercy and grace of Almighty God.

I have heard several Christians say in relating their exercises, that they felt such a load of sin and guilt resting on them that they could neither eat nor sleep, and when relieved it was all at once, and they knew exactly when it was taken off: this too makes me fear that I am deceived. I have felt for a long time, several years at least, that I was a sinner of the deepest dye, hateful and despised and have prayed daily for mercy and deliverance, if consistent with the Divine will, but never felt that burden so great at any time as to be deprived of every other enjoyment. The change in me has been so gradual that I can fix no time in my mind, when or where the feelings first began.

I feel a calmness oftentimes, a resignation and peace, I cannot well describe, but it is soon effaced by the cares and perplexities of this miserable world. Yet in God I trust, yes, "though He slay me, yet will I trust in Him." I have tried in as brief manner as possible to give you as correct a description of my feelings as I can, and if it does not correspond with what I told you, it is because of my not understanding your

queries, and not from any wish on my part to give false impressions.

I must now beg that you will not expose what I have written to any one, but deal with me as you would with your own child, in all honesty and candor, and if you think I am laboring under a delusion, make it known to me. I do not wish to be deceived or to deceive others. God forbid. Your unworthy friend

JANE C. HUNTON

ALEXANDRIA Va. March 1, 1871

MRS. JANE C. HUNTON—MY DEAR FRIEND—Yours of Feb. 23: was received by me last Monday upon my arrival home from my appointment at Mt. Zion. I perceive you are troubled in relation to our conversation in November last, and that you now have tried to express yourself so as to be understood. You wish for me to deal with you in all honesty and candor as I would with my own child. Upon this principle I would seize the opportunity to reply to your welcome letter. I hope you may not feel to regret having written to me inasmuch as rather a necessity has caused you to do so, for the relief of your own mind. I do not feel that I am capable of writing a profitable letter to you, or to any one exercised as you are. Your explanation in your letter in addition to our conversation in November, is perfectly satisfactory to me, and confirms me in what I believed at the time of our conversation. I have no doubt as to your experience of a work of God's grace, though it may not appear so clear to your own mind. A passage from death unto life is known by loving the people of God, and the doctrine of salvation from sin, death, and hell through a crucified and risen Savior. The evidence of a work of grace does not lie any more in a deep, pungent, and distressing view of one's self as a sinner, with a sudden, and startling deliverance therefrom, than in a more gradual work occupying months, and perhaps years. Your experience, though more gradual than many, possesses the essential points in every respect of a work of God's grace. And what you have written corresponds with what you expressed in our conversation in November, only you are more full and explanatory in your letter. I see no reason why you should not be willing to own or confess, God's work in your behalf, to those who love our Lord Jesus Christ in sincerity. There is no substantial reason why you should not do so. There is much to encourage you to do so. Satan will endeavour to worry you incessantly by making you believe that your experience is imaginary, a sham, &c. If you are deceived, so am I, and thousands, yea, millions of those who have hoped for salvation in our Redeemer, are also deceived. As the scriptures are truth, and your relation of your exercises are also truth, there is nothing you have any reason to be ashamed of, but to openly own the same agreeable to the command of,

our glorious Savior. It will be more for your comfort and joy while passing through this vale of sorrow and trouble. I *don't* believe you are laboring under a delusion. You desire and long to be with those who are the people of God. Why then stay without? "Come in thou blessed of the Lord." A knowledge of one's self as a poor, wretched, erring mortal, a sinner of the deepest dye, is important in a gospel experience. To love what we once hated, and to hate what we once loved, to love the brethren, to love the doctrine of the cross of Christ, to long to be with that people whose God is the Lord, are the marks of a work of God's grace. Your testimony is satisfactory, and there is no reason why you should stay without. This miserable world will more or less trouble us while in it we stay, therefore it is more comforting and pleasant to associate as much as possible with that people whose God is the Rock of salvation, a people saved by the Lord. You must have your own consent in relation to following in the footsteps of the flock, to obey our Lord in keeping his commandments.

May the Lord bless you my dear friend. Yours sincerely,

J. L. PURINGTON.

NEW BALTIMORE, Va. March 4, 1871.

ELD. J. L. PURINGTON—Bear with me, my dear friend, for I cannot forbear telling you how comforting and encouraging your kind and brotherly letter was to me. It melted my heart in gratitude and my eyes to tears, and made me feel to cry out, unworthy, unworthy such a friend, such a blessing! What condescension! What unbounded love to write to such as I! I feel humbled in the dust, and a desire to praise Him my journey through; but my heart sinks within me when I think how far short I shall fall, and far astray I shall go if not restrained by His Almighty power. Will you not pray for me, my friend? O that I could say *my brother*; that I may be kept by the power of His grace, and in the hollow of His hand, for if left one moment to myself I shall fall. I have no confidence in the flesh. My nature is fiery and impulsive, and constantly leading me from the path I wish to go, whilst my desire and prayer is to walk in the footsteps of the blessed Redeemer. It was a discovery of unfitness and hasty nature that first opened my eyes to my extreme sinfulness, and caused troubles like billows to roll over me, and almost crush me. O how often did I try to control it, and do better, and how many resolutions did I fail to keep, until I was brought to see I could do nothing, that I was all weakness, and if left to myself I must certainly perish. It was not the fear of death and torment that troubled me most, but that of sinning against so good a God. The oftener I transgressed the more wonderful appeared His goodness to me in sparing my

life, and those of my loved ones when I deserved nothing but death and destruction from His hands.

The terrible and crushing affliction that was visited upon us several years since, of which you have doubtless heard, I felt was for my wickedness, and whilst I acknowledged, it just and right, yet when I thought of my darling boy's being stricken down so suddenly and so awfully in the bloom of youth, ere one sorrow had blanched his cheek, or saddened his heart, and when life was beautiful before him, and without any hope in the eternal world, I fear in my heart I murmured, but my prayers from that time to this have been for resignation to all His dispensations and His most holy will. The hymn "God moves in a mysterious way, his wonders to perform," has at times comforted my mind, and made me feel with the Psalmist "that it was good to be afflicted." My hold upon earth, and earthly things, since that sore event, has been loosened, and my desire is to look upward and onward to that land where sorrow cannot enter, and where the weary are at rest. O the sweetness of that word *rest*! To cease from all the weariness of life; to be done with all its cares, its perplexities, its sorrows its miseries, to have fought the good fight of faith, and ended the struggle; to have finished the work which God has given us to do, and then to lie down and be at rest. Does not the christian have a foretaste of that rest here in ceasing from his own works, and relying wholly upon the Savior, His word and promises? Can it be that one who has never had a whole and perfect Savior presented to his view, can rely upon God's promises? And can it be too that a sinner can pass from death unto life without a knowledge of it; and an assurance that his sins are forgiven? Can he feel a confidence in, and reliance on Him without that assurance? If not, I am building upon a sandy foundation, for I must tell you that I never have had that assurance I have desired, and am made to doubt in consequence that my sins are forgiven; but yet, my trust is in God, and I entertain a hope that He will in His own good time manifest himself to me in an unmistakable manner. This together with a sense of my utter unworthiness has kept me lingering around the fold, and fearing to follow in the footsteps of the flock least I should bring reproach upon them, and upon the cause of Christ.

I fear I have wearied your patience, but hope you will pardon me this time, for it has been a relief to me to unburthen myself to you. I should love to hear from you again but cannot ask a reply knowing you have so little time for the enjoyment of your family. I cannot close without telling you again how much we all enjoyed your little visit; it was in truth pleasant and profitable to me, I hope there are many more in store. My greatest enjoyment now is, in be-

ing with, and listning to the conversation of the saints and the doctrine of Christ.

Hoping that this may find you, and family, well, and that you will remember me in your prayers. I am truly and sincerely your unworthy friend,

J. C. HUNTON.

DEAR BROTHER BEEBE:—I send the foregoing correspondence, by the mutual consent of the writers, for publication, thinking perhaps it might be interesting and profitable to some of the readers of the Signs. My correspondent, the wife of brother Thomas E. Hunton, was received upon the relation of her experience with several others, at Upper Broad Run church, Fauquier Co. Va., last Saturday, the 15th instant, and were baptized Sunday morning. After preaching on Sunday the ordinance of the Lord's supper was administered. Altogether it appeared to be a season of comfort and rejoicing with the church.

Much unhappiness and fearfulness of heart possesses many of the saints in their pilgrimage because they have not the assurance they desire of their acceptance with God. The natural mind of the saints cannot receive nor comprehend the work of the Spirit of God, nor the sweet assurance of our acceptance with Christ. It is the spiritual mind *only* that can receive spiritual things, and feed upon, and be delighted with them. The things of God are revealed unto his people by his Spirit, for the Spirit searcheth all things, yea the deep things of God. The saints have to walk by faith, and not by sight. They have to trust in the name of the Lord, and stay upon their God when they walk in darkness and have no light. A believer sometimes has a foretaste of the heavenly rest and immortal glory of the eternal world when he ceases from his own works and relies wholly upon his Savior, his word and promises, though he may not have a clear manifestation of a whole, and perfect Savior presented to his mind as he may desire. Through a sense of one's own vileness and depravity a person may not feel in his own judgment that he is a subject of grace, though he is a suitable subject for grace, yet he cries for mercy through a heart-felt knowledge of his lost condition, and without the assurance that his sins are forgiven. He has a confidence in, and a reliance on God without that assurance. A passage from death unto life always signifies an experimental knowledge of the state of death the sinner was in, and that there is life and immortality *only* in the Lord Jesus Christ. That life and immortality will sooner or later break forth in its fullness upon the church when the mortality is swallowed up of life, though at present we see through a glass darkly, and know but in part, but then we shall see him face to face, and know also

as we are known. The happy fullness of the church in her exalted Redeemer will then be experimentally complete. These remarks are substantially a reply to sister Hunton's questions in her second letter.

The blessing of God rests upon his people.

JOSEPH L. PURINGTON

ALEXANDRIA Va., April 19, 1871.

OREGON CITY, Oregon, Nov. 13, 1870.

DEAR BROTHER BEEBE:—The motive that prompts me to take my pen to write, in my weak manner, a few of my thoughts, is only known to him who knows our thoughts before they are formed in our minds. I have often been impressed to write for your highly esteemed paper, but have put the thought aside as much as possible, pleading my inability. I feel so sin defiled and polluted that I am unworthy to be classed with the followers of the meek and lowly Lamb who suffered and died on the cross to redeem his people. If I were sure I am what I have professed to be, I would have more courage to try to write; for then I might write something interesting and edifying to the children of God. I have just light enough to see that corruption, and not perfection, belong to mortals. I see myself only as a mass of corruption, a cage of unclean birds, and without the power to extricate myself. If I am ever saved, it will be by grace alone, and not for any worth or merit in me, but by the mercy and grace of God. Before that ray of light was given me, I thought I was as good as any body, and I was finding fault with church members, saying, If I were one I would do a great deal better than they do. I went on in this way until I was turned about, by a voice behind me, saying, "This is the way," &c. I saw that I was a poor guilty wretch, justly condemned before God, and had only power to beg for mercy but could not see how God could have mercy on one so vile. I did all that was in my power; I would creep silently away by myself, and try to pray; but O how powerless were all the prayers I uttered. I felt that it was nothing but mockery, and I would go back to the house, feeling more guilty, if possible, than before. But as I have written before, and given a more full account of my experience, I will just add that in this way I groped along until it pleased the Lord to show himself to me, as I trust, and as the chiefest among ten thousands and altogether lovely. O how I loved to sing his praise, and tell of his goodness and mercy to one so unworthy as I. And I longed to tell some one what I had experienced; but I was afraid I was deceived, and would only deceive others if I told them; so I kept it silent, and thus some months passed, when an Old Baptist preacher came and preached a few times in our neighborhood, and finally constituted

a church. My father and brother, and some other relatives, went into the constitution. Then we had church meetings regularly once a month. How anxious I would be for the weeks to pass and bring around the appointed times for the meetings. I could not tell why I felt so anxious, for I did not belong to the church, nor did I think I was a fit subject to belong to it. Yet I loved to be with, and to hear them talk; it was a feast to my hungry soul; and to hear the preaching was truly very interesting to me. It was so different from the preaching I had been accustomed to hear, I thought its sound was like the golden bells, and not mixed with human efforts, nor polished to please the natural man, but ringing out the clear plain gospel truth. Still my unworthiness kept me from offering myself to the church, for several meetings. When I did go forward and relate my experience to the church, I was received and baptized, Sept. 18, 1860, in one of the beautiful streams of Iowa. I then felt that I could go on my way rejoicing. O how I enjoyed the meetings, and the privilege of a seat with those whom I regarded as the people of God. I could say with the psalmist, "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." I then thought my doubts and fears were gone to return no more; but alas, how soon the clouds obscure the sky, and the winds and waves of trials and tribulation dash against the weak and trembling bark, as it sails over life's rugged sea. Anon, the clouds depart, and the winds their roarings cease, and then how sweetly to the tempest tossed child the bow of peace appears. Then they know that their Redeemer lives, and that he still remembers them, and will not forsake them in their trials, but in all their trials will make a way for their escape. What a blessed thought; it revives my drooping spirits, and makes me feel like taking down my harp from the willows, where it has hung so long, and atune it in praise to God's holy name. What blessed assurance has the child of grace. He ought never to complain, or murmur; but alas, how often it is the case that our hearts repine when we should rejoice and be thankful to God for his loving-kindness.

Dear brother, as I, this Sunday morning, think of the groups of Zion's children who are gathered together to worship, and to give thanks to the Lord. I long to be with them, and hope I am with them in spirit, though absent in body. I have not had the privilege of attending a church meeting for some months. I sometimes feel like one in a strange land, wandering farther and farther from my home. I reside among a class of people who are different in their belief from any I ever met with.

Some of them seem to doubt the existence of the Supreme Being; but the thought! that a people who can with the eye behold the many beauties in nature, and not in all discern the handiwork of the great Creator, is a wonder to me. Of late I have contemplated the sovereign power of God, who brought the world into existence; who said, Let there be light, and there was light; who made the sun and moon, and all the starry host which revolve in their orbits; who with the hollow of his hand has measured the waters of the mighty deep, meted out the heavens with a span, and in a measure comprehended the crust of the earth; he weigheth the mountains in scales, and the hills in a balance; and who regards the nations as a drop of the bucket. As the heavens are higher than the earth, so are his thoughts higher than our thoughts, and his ways higher than our ways. He has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. It has pleased him, in the ancients of eternity to choose a people in Christ, on whose shoulder the government shall be. He came to establish that government, and in his advent to our world, He took not on him the nature of angels, but he took on him the seed of Abraham. He was found in fashion as a man, and was tempted in all points as his people are. He suffered and died on the cross, fulfilled all the demands of the law, paid the ransom for his bride, by laying down his own life, and then burst the bars of death and triumphed over the grave, and on the third day arose, and is set down on the right hand of the majesty on high, and forever lives to make intercession for his people.

I can sometimes, by an eye of faith, obtain a glimpse of the bride, dressed in the rich robe which her Husband has put upon her, even the robe of his spotless righteousness, which far outshines the sun in its meridian splendor. How lovely is the sight. Yet I have often heard men, who pretend to be preachers of the gospel, say that Christ had come into the world and died to save sinners, but if they do not go to work they will be forever lost, notwithstanding all he has done. They surely know not what they say. But he makes his own people know that he is omnipotent; that the word that goeth out of his mouth shall not return unto him void of the work whereunto he hath sent it, but shall accomplish all his pleasure. He finished his work which he came to do. Then what can puny man do to perform the salvation of sinners? He is able to save his people unto the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them.

I submit what I have written to your better judgment, hoping you

may be spared long to proclaim the everlasting gospel of the grace of God, and may God bless you, is the desire of your unworthy sister,

SARAH M. LUCAS.

RANDOLPH Co., W. Va., April 6, 1871.

DEAR BROTHER BEEBE, and highly esteemed for the truth's sake, and for the faithful manner in which you have filled the place of editor; if a poor sinner may address you; for I do feel that I am a poor trembling sinner, saved by grace, and by grace alone; for I have no hope but in the mercy of the Lord. I have been a Baptist thirty-seven years, and before the division took place in this part of the country, in which I trust the Lord brought me out on the side of the Old School Baptists, who have been my people from that day to this, and I hope to live with them in perfect fellowship as long as I continue in this sin-stained world; for it is indeed a polluted place. We are surrounded by all the isms of the age, whose advocates seem to cover the earth, pushing east, west, north and south. I really think the two horned beast is doing his work, and the world is wondering after the beast. They have become so drunk with the wine of the mother of harlots, that they seem to know not what they do; but they love to blaspheme the name of God. But their cup of iniquity they must fill up, and then they shall receive their reward, which is destruction from the presence of the Lord, and from the glory of his power; for they have shed the blood of the saints, and denied the power of God our Savior to accomplish the salvation of his people without their aid, and they claim that they can convert the world by their beastly power, or, in other words, by their preaching, praying, Sunday Schools, and other means, which all goes to deny God as the only Savior. They represent that our dear Immanuel accomplished nothing when he suffered all the wrath that was due to us, only that he made it possible for sinners to save themselves.

Brother Beebe, if you publish this letter, allow me to say to all my dear brethren and sisters in Christ Jesus our Lord, both theirs and ours, May grace, mercy and peace be multiplied unto you, through Jesus Christ our Lord. Dear brethren, when I contemplate the great work of salvation I am lost in wonder and amazement, that the Lord of heaven and earth should set his love on such sinful beings as we are, and that all our sins were laid on him who is as a Lamb slain from the foundation of the world, who has borne our griefs and carried our sorrows all the days of old. He stood as our Savior, and was our Savior before he was made manifest, as really so, as now; and with all his sufferings full in view; for he changes not; his love is for

ever the same. Yea, he loved his people when they were dead in sins, and even when we were yet sinners in due time Christ died for the ungodly. He died to redeem all that his Father gave to him; that is, all the elect or chosen of the Father; and he has finished the work, and has redeemed them with his own blood, out of every nation, kindred and tongue. When he bowed his blessed head, and cried, "It is finished!" the work was done, the price was paid, and with his stripes we are healed. "He shall see of the travail of his soul, and shall be satisfied. But I must stop, for I have written more than I intended. May the Lord sustain and keep you in perfect peace, and shield you from all your enemies, for I know you have many.

Your brother in the tribulations and afflictions of the gospel,

DAVID P. MURPHEY.

N. B.—Please give your views on Rev. xxi. 2. D. P. M.

PATOKA, Ind., Dec. 28, 1870.

DEAR BROTHER BEEBE:—Having finished the business part of this letter, and there being considerable room left on my sheet for a further scribble, I have concluded to fill it out. My mind and feelings have been so severely oppressed for a long space of time, in consequence of the confused condition of God's Zion, that I have not written to you for a series of months. The strife and confusion that have been permeating God's dear children in this locality, for the last four or five years, causing great distress among them, has been caused by the delusions engendered with the alluring enchantments and craftiness of a few Hymenuses who have crept in among them unawares, who have labored so assiduously in their pernicious ways that they have bewitched and led astray many of God's dear children from the old paths of our fathers in Israel, so far that they can scarcely see the old landmarks at all. Yes, unruly, vain talkers and deceivers, who subvert whole houses, (from the true doctrine and practice of the gospel as taught by our Savior Jesus Christ and his apostles) yes, men teaching things which they ought not, for filthy lucre's sake, instead of teaching the truth, for Christ's sake, as the true servants of Jesus are commanded to do. All of which an inspired apostle has foretold, and forewarned God's children to beware of in their pilgrimage through this sin-stained world. They are also possessed very much of the spirit and disposition of a Diotrephus, which position the brethren have too much tolerated and accorded to them, for the peace and happiness of Zion.

I still continue to read the "Signs of the Times," with great pleasure and enjoyment, in perusing the many christian travels and experiences of

the poor and afflicted sheep and lambs of Jesus' fold. O how truly God's dear people can sympathize with each other in their trials and afflictions in this inconstant world. The "Signs" have many new and able contributors to its columns, who have been truly led and instructed by God's Holy Spirit and grace to acknowledge Christ as their Redeemer. Yes, a crucified and risen Jesus, as their Savior, who finished the salvation of his people by the sacrifice which he offered upon the Roman cross, and in whose resurrection from the grave a nation was born at once, or in one day, as the inspired prophet of old had predicted. The last number (24) is prolific with the good news from a far country, or Zion's kingdom, and the dealings of God our Savior with his poor disconsolate children, and especially the first communication therein. I think brother Croasdale has there independently presented the doctrine of Jesus and his inspired prophets and apostles, in its true colors. It is my opinion that is the doctrine on that subject maintained by all sound Old School Baptists; it is the doctrine I still feed upon, at all events; it is the preaching I enjoy as the truth as it is in Jesus, whom I hope I love as my Savior. "The "Signs" is a valuable medium for God's dear children scattered abroad in this wide spread country, to often speak through to one another, (as they are commanded) of the good things pertaining to Christ and his kingdom, in whom they are so closely and firmly united in spirit and love, which is so very desirable with God's chosen people; yes, that people who had a standing in Jesus from before the foundation of the world; that very people whose effectual salvation was completely accomplished when Jesus shed his blood upon the cross; at least when they enjoy the love and presence of Christ their Redeemer. But those new meddlers have adopted and practiced a workmongrel system, which has produced among us a hord of mocking Ishmaelites, who are not heirs with the children of the free woman, but who are persecuting them with unrelenting severity. The little flock with which I am identified, and myself in particular, have been singled out for venting their spite upon, from having separated ourselves from all such, as a voice from heaven has directed, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We seem to be hedged in on all sides, on the right and on the left, by impenetrable walls, and our enemies pursuing us at a proper distance behind, and in view of a boisterous and turbulent ocean in front, with its roaring and angry billows; as the children of Israel were encompassed with, in their flight from Pharaoh's frightful army, who were then commanded to "Stand

still and see the salvation of the Lord." But when the Lord had opened the way for their escape, they were commanded to "press forward," which they did, and their deliverance was complete, as well as the destruction of their enemies being perfected therein. We, like our anti-type, feel to trust in the strong arm of the Lord Jesus, in the same way, for our deliverance, and choose to dwell alone in safety with the tried and faithful followers of the dear Savior, trusting alone in his strength and power for our security and escape from all danger. The Lord's people, who are bold in defending the truth contained in the gospel of Jesus Christ, the Savior of his people, "shall be hated of all men for his name's sake," which is fully verified in the hatred manifested towards this little flock, by those mocking Hagarenes and their allies: and what is the most lamentable and distressing part of it, to our minds and feelings, is that we have received much of it from the bewitched portion of the house of our former friends; for "Behold how good and how pleasant it is for brethren to dwell together in unity." As the psalmist has said. O Lord, deliver us from such inconstant friends, in the good and right way; for such are not led by the Spirit of Christ, the fruit of which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

Yours in much affliction,
JOHN HARGROVE.

GINGHAMSBURG, Ohio, Oct. 15, 1870.

BROTHER BEEBE:—As I have been a member of the Primitive Baptists four years, and a reader of the "Signs" about the same length of time, I have become acquainted, at least in part, with the spirit, practice, faith and order which they hold, all of which agrees with my experience, and with the direct teachings of the holy scriptures, as I understand them. As I have an inclination to address my brethren through the "Signs," I will submit the following to your inspection, and if you think it not worthy a place in your columns, cast it aside as a production of one of the least, or as Paul says, less than the least of all saints.

Paul says, in 1 Tim. iv. 10, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."

It is not to be denied that Paul asserts in this text that God is the Savior of all men, and as salvation is therefore only of the Lord, the question arises, In what sense is God the Savior of all men? The scriptures must tell. We read, Psa. cxxvii. 1, "Except the Lord keep the city, the watchman waketh but in vain." And in Psa. xxxvi. 6, "Thy righteousness is like the great mountains, thy judgments

are a great deep, O Lord, thou preservest man and beast." Also, Job vii. 20: I have sinned. What shall I do unto thee, O thou preserver of men?" Acts xvii. 24—29: "God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things, and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," &c. Many like passages are found setting forth the preservation of man, but all of them fail to establish a universal temporal salvation; for that which is destroyed is not preserved. Where, we ask, are the antediluvians whom God destroyed by a flood? Where are Pharaoh and his hosts? In the Red Sea. And the Sodomites, and cities on which God caused fire and brimstone to rain? And there are many cases recorded in sacred and profane history. But all who are preserved from destruction are preserved by the Lord.

But the text says that God is also a special Savior; not only a common, but also an uncommon, particular, yea, an eternal Savior. Then if God is a special Savior, there must of necessity be a special or particular people saved by his special salvation. That people is characterized as believers, or as those that believe. If we ask who are they? the scriptures reply, "As many as were ordained to eternal life believed." "But we are bound to give thanks unto God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. Then they are a people beloved of the Lord; and if it be asked how long has the Lord loved them? we are answered, Jer. xxxi. 3, "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." Will that do?

They are also called a chosen people, from the beginning. But as there are many beginnings spoken of, of what beginning does this scripture speak? In Eph. i. 4 we read, 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." Here are brought to view the people whom Peter addressed as elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ; and to these he says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the

praises of him who hath called you out of darkness into his marvelous light." God saves his peculiar people in a peculiar way, and in his own way. And that way Paul says is by grace. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." This special salvation is every where in the scriptures confined to believers, and as it is the exclusive prerogative of God, so he only can and does apply it. "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 unto himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself."—Eph. i. 4—8. This is the people of whom it is said, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Phil. iii. 3.

Now, dear brethren, I will close with the admonition of Paul to the Philippians, ii. 12, 13: "Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out our own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of them that believe.

Yours in the afflictions of the gospel,
WM. L. PENCE.

LEBANON, Ohio, May 3, 1871.

DEAR BROTHER BEEBE:—I desire to respond to the communication of brother Dudley in No. 9, present volume of the "Signs of the Times," and I hope to do so in the same kind spirit which he has manifested in his communication. Brother Dudley is correct in stating that "we shall not differ in the opinion that God created man in his own image, after his own likeness, which was the likeness of God manifest in the flesh; and that man was formed of the dust of the ground, and God breathed into his nostrils the breath of life, and man became a living soul." But the point of difference is, was this man thus created, and declared to be very good, the old man of whom Paul declares, "which is corrupt according to the deceitful lusts?"—Eph. iv. 22. If Adam and the old man are identi-

cal, then brother Dudley has satisfied the question, by proving that Adam possessed a body, soul and spirit. But he has not, so far as I am able to judge, attempted to show a declaration in the bible which favors the idea. The bible says that God created man, but the bible does not say that God created the old man. The term man is applied to all the race as God's creation. The term old man is applied to the sin and lust which reign in the mortal body of the saint. Now if sin and lust is the man whom God created and called Adam, I have failed to find it in the record. And if sin and lust is not the man Adam, then the old man is not Adam. And if the old man is not Adam, then when Paul tells us to put off the old man, he does not mean that we shall put off body, soul and spirit, but sin and lust.—Col. iii. 5—9. I do hope the dear children of God will turn to each place in the New Testament where the term old man occurs, and substitute the terms Adam, body, soul and spirit, and see whether it will read with the same sense that it now does. Then substitute the term sin and lust, and see how that will do. But brother Dudley says, Adam begat a son in his own likeness, &c. But where is Seth called the old man? I do not find it in the record. Brother Dudley says he cannot see how our corrupt or sinful lusts could beget the old man, or from whence the old man derived his being, if not from the earthly Adam. True; but if Adam, body, soul and spirit, is the old man, then the old man is derived from God, being created by him. But if the old man is sin and lust reigning in our mortal body, then surely the old man derived his being from Adam, as it is written, "Wherefore by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."—Rom. v. 12. And instead of God's creature being the old man, and God being the author of that which he commands us to put off, man by transgression against God has put himself under the power of sin, which reigns unto death, and from the power of which nothing but sovereign grace can ever save them. "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. Sin therefore, as I read the record, is a power brought in by transgression on the part of man, (Adam) and holding the entire race in perpetual servitude, while in the natural or depraved state. But sin when spoken of as reigning over all the race, is called sin, and not the old man. The term old man is only used in contrast to the term new man, or, renewed in the spirit of the mind. I wish here to call attention to the point that the old man is the outward, the new man is the inward.

Now if the body, soul and spirit are alike the old man, I do not see the propriety of the term outward man. These terms I remark are only applied to the Lord's quickened people, and by Paul are used to denote that which reigns in the flesh and that which reigns in the spirit. That which reigns in the flesh is sin and death; i. e. the body is dead because of sin. That which reigns in the spirit is righteousness and life; i. e. the spirit is life because of righteousness. Hence that which waxeth old is perishing away, and will soon return to the dust from which it was taken. That which is new, in the sense of the term here used, shall never die. Says Paul, Rom. vi. 22, "Ye have your fruit unto holiness, and the end everlasting life." But is the new man a part of the old man remodeled? No, by no means. The saints are exhorted to put it (the new man) on, which is renewed in knowledge after the image of him who created him.—Col. iii. Created in righteousness and true holiness.—Eph. iv. 24. I take it that this new man is the power that was manifested to take away our sins, and is therefore the opposing power to sin, in the warfare. That this power occupies the inward part, and sin the outward part. Hence the flesh (where the old man reigns) lusteth against the spirit, (where the new man reigns) 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. I use the terms outward part and inward part with reference to the covenant promise, "I will put my laws in their hearts," or "inward parts. Hence the words of Jesus, "The kingdom of God is within you." Said Jesus, "If I by the Spirit of God cast out devils, then the kingdom of God is come unto you. Greater is he that is in you, than he that is in the world." Now, brother, the great point I make in all these precious sayings is that the sinner of Adam's race, in spirit, has been delivered from the power of darkness, in which he had been, and walked in time past, and is translated into (put under the reign of) the kingdom of God's dear Son.—Col. i. 13. Notice the two-fold work, delivered, and, translated. Hence Paul says, he saved us by the washing of regeneration and renewing of the Holy Ghost. Notice again, washed and renewed.—Titus iii. 5. Paul speaks of them as under the dominion of sin once; but says he, "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Again, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, [that which is under sin dies] but the gift of God is eternal life through Jesus

Christ our Lord." And that which is under Christ, or grace, shall not die, neither shall come into condemnation, but is passed from death to life. As to sin as a reigning power, being a nondescript, or automaton, destitute of mind or will, or anything pertaining to a living intelligent being, permit me to say that it would certainly be strange to hear an exhortation to put off living intelligence. But, brother Dudley says, we see the old man living, moving, eating, trading, &c. Now is this the old man that we are to put off? Is Paul warning us against eating, living, trading, &c.? Surely not. But he is warning us against sin; that we should not serve sin. You say, brother Dudley, that the old man harrasses the saint. I say so too. But, brother, do you want to lose your body? O no. What then? Oh you want sin to be cast out from it, and you want it clothed upon with immortality. You want Jesus, the eternal life of his people, to reign there without a rival. Blessed be God, it will be so soon. Yes, my dear old brother and father in Israel, I feel sure that through the grace of Jesus, that blessed day to you draws near, when you shall be like him, and see him as he is. Do not think it is because I do not love you in Christ Jesus, that I have controverted some of your views; but be assured I have since first I saw you, loved you as one of the Lord's valient ones, mighty in the truth. I have often said that to me there was no one whom I had heard so edifying on experience as yourself. I do not say this to flatter you, but to let you know that I still feel as I did at the Conn's Creek Association, to which you allude, and have only written that we all might weigh and measure our views by the great record of God's word. I have not indulged in declarations of non fellowship towards those who have differed with me on these points; I have labored for union among brethren, and I hope and pray that God may enable me so to labor to the end of my stay here on earth. What I have written on the old man are my sincere convictions, founded on the scriptures to which I have referred, and others of similar import. I have not wished to build up my views upon inference, because to me inference proves nothing. I find no text in the bible calling Adam the old man, or the old man Adam, and for reasons already given cannot believe them identical. I am made daily to experience with Paul that there is a 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. And I often in spirit cry out, It is no more I that do it, but sin that dwelleth in me; that is in my flesh. And I try to live looking to Jesus, and hoping that I shall soon put off the old man forever,

and inherit the kingdom prepared from the foundation of the world. I feel that it will be a glorious change when the old man is purged out, and the divine life of Jesus shall reign triumphant in my body, making it bear the image of the heavenly. As the earthly was adapted to the earth, and, because of transgression, under sin and death; so the heavenly shall be adapted to heaven, and, because of righteousness, (the righteousness of Christ) shall be under the power of life eternal. Dear brother, what joy it is to have the earnest of such an inheritance as the heavenly one; a pledge from him who cannot lie. Jesus is the Executor of the will which sets apart to this inheritance; and in view of what he has done, the Father says, I am well pleased. And we, dear brother, when by faith we look at Jesus, are well pleased, and we thank God that he has entrusted the work of bringing us to glory to our blessed Lord Jesus Christ. Hence while you and I, and all the Lord's Spirit taught children, rest in the finished work of Jesus, we, especially the ministry, wish to be telling burdened troubled souls how perfect is his salvation.

I see I must close this, though my heart is full. I will praise the Lord for his goodness and mercy, and I will say that there is no God to be compared to the God of Israel, because he confounds the wisdom of this world, and works the glory of all them that love him.

Brother Beebe, pardon the liberty I have taken in writing so lengthily.

Yours in Christ,

JOHN A. THOMPSON.

POTOKA Ia., Dec. 13. 1870.

BROTHER BEEBE:—Enclosed I send you a copy of a letter which I lately received from a believer, which I think is worthy a place in the "Signs." If you also think so, please publish it, I only give the initials of the writer's name, as I have not received consent of the writer to publish it. But the language of it I think will be understood by all God's people who read it. Yours truly,

JOHN HARGROVE.

MY DEAR FATHER IN ISRAEL —Last Thursday I received your dear kind letter of the 11th, inst. And as it seems, you never tire of reading my letters, and I never tire in writing to you, I shall write you again this week. Dear father: when I read the account of your church, and of the many by-paths in which some of God's dear children are indulging I turn my eyes within my own heart, and O what do I behold there! All is unclean and filthy, and I feel unworthy to take the name of Jesus upon my polluted lips. O,

"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 could only be free from sin, nothing on earth could trouble me.

Surely, God's children have forsaken their first love, and the dear Lord has left them to be filled with their own ways, and they all seem to be seeking for fleshly gratification. But our dear Savior will surely visit us with his rod; and cause us to return to our first love, to Christ. When first I was delivered from my burden of sin, I hungered and thirsted after spiritual meat and drink. I cared not for the flesh-pots of Egypt. I then thought my troubles were all over, and that I should always be happy for I had found my Savior, and he had pardoned my sins. But O, my dear father, I little knew, until taught by experience, that I still had a hard deceitful heart, and a wretched wandering mind. Were it not that I have a good Shepherd who never slumbers nor sleeps, I could not stand; no not another day. But it is a blessed thought—true religion is something more than notion or phantom. God surely will save his people and deliver them from the mouth of the lion, and from sin. In every temptation, he will make a way for their escape; or, if they are taken captive by the enemy, his own arm will save them, and then they will repent and weep bitterly, as poor Peter did. O, how kind and forgiving we should be towards each other. Only think, how much our dear Savior has borne with us! We savor so much of the things of this world, that if our God were not a God of everlasting love and mercy we should all be consumed. But though we so often stray into forbidden paths, yet our precious Savior loves us still. "His loving kindness, O how great." O, I love to tell you what great things my precious Savior has done for worthless me: but I can tell you of nothing I have done in return. Ah no: for my own works are all as filthy rags. Truly, the flesh profits nothing; it is our worst enemy; but yet if through the Spirit we keep the body in subjection, it is a great victory; still we have nothing to boast; for he that glorieth, should glory only in the Lord. Paul mourned because of a thorn in his flesh. What do you think that thorn was that made him cry, "O wretched men that I am; who shall deliver me from the body of this death?" We have no account of Paul's yielding to temptation as Peter did; yet he groaned being burdened with indwelling sin, which was hateful to him; for he said, "For what I hate that do I." And when he would do good evil was present with him; but still he says, "By the grace of God I am what I am. And, "When I am weak, then am I strong. When we feel intire helplessness, it is God's Holy Spirit that teaches us our weakness, and it is that Spirit that makes us hate the corruptions of our flesh, and it is the Spirit that makes us love our dear Savior, and love his image wherever we see it. It is his Spirit that makes us love the good Shepherd's voice, and that makes us flee from the voice of the strangers,

which is the voice of the religious world, of man's religion, which always has, and ever will persecute the religion of Jesus, just as Cain did when he slew his brother Abel, because his brother's heart was righteous, and his own evil. A persecuting spirit is the spirit of antichrist, let it come from whatever source it may. Paul never persecuted after he was born of the Spirit of God, nor did he try to force his religion on others. But he preached Christ crucified, which was to the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. It was the voice of the good Shepherd, and manna to the hungry, and rest to the weary saints. And this persecuted people, now loved him who had been their persecuter; for he was, by the power of God made to love them whom he had once hated and persecuted. And when he was persecuting God's dear children, he was persecuting Christ. But now Paul was to suffer great persecution himself for Christ sake, for he says. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; in weariness, and painfulness, in watchings often: in hunger and thirst, in fastings often: in cold and nakedness; O, my beloved father, Where is that blessed religion now, that can suffer the loss of all the world calls good or great, and leave father, mother, husband and wife, houses and lands, yea, and lay down our own lives for the love of Jesus? I think the greatest sin that can be committed, in the sight of God is to persecute those who love and contend for the truth. No one can say that Jesus Christ is the Son of God but by the Holy Ghost. True they may utter the words with their lips, while their hearts are far from him. They pretend to love God, yet have bitter enmity in their hearts against those who love and follow him. But they love the world, and the applause of men, and to be called Rabbi, and they seek honor of men and women, and make merchandise of them to exalt themselves. And if the faithful servant of Christ, who truly loves God's dear children lifts up his voice in defence of the truth,—ah then we see the enmity of the serpent manifested. They watch for his halting with an eager eye, and try to entangle him just as your enemy did you, my dear father, while he pretended to love you, he was seeking to destroy you. But God says, Fear not man, but God. What God commands, that we should strive to do; for it is better to obey God than man. True, we can only walk uprightly as our heavenly Father gives us light and ability from above. But he instructs his children to come to him, and to ask wisdom of him; and if our natural parents know how to give good gifts to their children, will not our heavenly Father give to them that ask of him. He assures us that our

very hairs are all numbered. Would not a kind parent protect his child from evil, to the extent of his power? But our dear Savior loves his children more than a fond mother loves her babe; and it is a glorious thought, the dear Savior is not limited in his power. Then what have God's children to fear from the enemy? We should fear to sin, to disobey our dearest Savior, May we live as near to him as we can.

Now, Farewell; give my love to all the dear brethren, I pray that the dear Savior may give them grace, and enable them to bear their afflictions with becoming patience.

Yours truly, K. B.

NEAR LEXINGTON, Ga., Feb. 24, 1871.

DEAR BROTHER BEEBE:—This morning I awoke very early, and with much interest the enquiry rushed into my mind, Why do you pretend to render service to God? and why do you not get on smoothly and enjoy yourself in your devotions, like many other professors of religion you see? Then followed a train of reflection which brought me to conclude that notwithstanding there are so many different denominations in the world, with their different notions and forms of devotion, all professing to worship God, yet there are but two motives, one fleshly and selfish, and the other spiritual, heavenly and divine. These were manifested in the two sons of Adam, Cain and Abel. Cain was the elder brother, and a tiller of the ground, and was first to make his offering to God, of the first fruits of the ground, which was the best he could do. Abel was younger, and a keeper of sheep, and was last in making his offering, "of the firstling of his flock and of the fat thereof." These two brothers and their offerings plainly represent the church of Christ and the church of anti-christ, and also the two natures or motives found in every believer in Jesus Christ. One born of the flesh, of the earth, the other born not of blood, nor of the will of the flesh, nor of the will of man, but of God, of incorruptible seed, by the word of God which liveth and abideth forever. Cain represents anti-christian movements; first, in that he was foremost to make his offering; second, in that his offering was the production of the earth, and of his own industry; third, in that his works were without faith in God, or in Jesus Christ, and was moved by selfish or fleshly motives, and of course claimed all the glory and benefit to himself; and lastly, was greatly offended because his offering was rejected, and his brother's respected. See the same disposition now manifested by the devotees of anti-christ. They are eldest in manifestation, foremost in their devotions, industrious in the use of means, men, money and education, according to human science, confiding in

them apparently to accomplish the evangelization and salvation of the world, and by their works proving that they have no confidence in God, his word, or his promises, but boast of what they have done, and are doing for God; glorying in their shame, instead of glorying in the Lord. Again, Cain hated God in his divine sovereignty, and though his brother had done him no harm, yet because God had respect to Abel's offering, Cain in anger rose up and slew his brother. Even so the church of anti-christ (or such as are actuated by selfish motives) manifest hatred to God and his truth, by persecuting, misrepresenting, and trying to destroy the humble followers of Jesus Christ, who have done them no harm, and would not if they could. Abel's offering was made last, of the firstling of his flock and of the fat thereof, and being moved by faith he did not glory in himself, nor yet in his offering, but in the Lord, to whom he was spiritually devoted. Hence his offering was acceptable, and well pleasing to God. Even so the true worshipers of God seem far behind in their devotions, and when they have discharged their duty in obedience to God's revealed word, see so much imperfection in themselves and in their devotions, that they cannot glory in them; but they do glory in the Lord and the truth of his word, and have no disposition to persecute or injure such as do not agree with them religiously; yet they dare not go with nor encourage them in devotions contrary to God's word, and in days past have laid down their lives rather than denounce the faith or form of doctrine in which they were established.

These opposite motives are strikingly illustrated in the case of Isaac and Ishmael. The latter was the eldest, and was born after the flesh of Hagar, Sarah's bondmaid. Isaac was younger, and was by promise born of Sarah, and was the legitimate son and heir of Abraham. As then the son of the bond woman mocked, and was filled with prejudice and hatred to Isaac, even so the church of anti-christ, actuated from fleshly, selfish motives, hates and persecutes those who give evidences that they are the children of God, and are Christ's, Abraham's seed, and heirs according to the promise.

Again, in the case of Jacob and Esau the same thing is manifested. Esau hated Jacob because of the blessing wherewith his father blessed him; and he said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob." These were twin brothers. Esau was born first, red, all over like a hairy garment; representing desperation. Jacob was born last, with his hand taking hold of Esau's heel; representing what is written concerning the fleshly and spiritual families, 1 Cor. xv. 46:

"Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Notice how God carried out his purpose. Notwithstanding the inclination of Isaac their father towards Esau whom he loved because he did eat of his venison, for he was a cunning hunter, a man of the field, representing the cunning craftiness of the teachers of anti-christ, whereby they lie in wait to deceive, and the broad field (the world) in which they operate. But Rebecca loved Jacob, who was a "plain man, dwelling in tents;" representing lowliness of mind, which so much adorns the followers of Christ. Isaac *willed* to bless, Esau who *ran* to make ready pottage for his father, but God designed differently, and moved the mother and Jacob to make everything ready; not only the pottage, but the hairy skins for his hands, and the smooth of his neck, with Esau's goodly raiment, so that Jacob received the blessing before Esau returned; and truly the last was first, and the first was last, and the elder was made to serve the younger. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Therefore the proclamation of gospel truth is called the preaching of the CROSS, which is to them that perish foolishness, but to them who are saved it is the power of God. Surely Jacob represents the whole church of God, loved in Jesus Christ with an everlasting love, redeemed by his blood, and therefore his people are personally quickened and called with a holy calling, and drawn with loving-kindness. While Esau represents those who glory in their shame, and perish in their sins, whereunto they also were appointed; and mortals dare not say there is unrighteousness with God. Before these twin brothers were born, or had done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. ix. 11—13. And before they were born, they were spoken of as two nations, and two manner of people, one stronger than the other.—Gen. xxv. 23. The church of Christ and anti-christ, spoken of as the flesh and the spirit, lusting one against the other, so that the saints, collectively or individually, cannot do the things which they would.—Gal. v. 17. The believer in Jesus Christ has the same soul and body after he becomes a recipient of grace that he had before, and both make up or compose what is called the carnal mind, or old man, not subject to the law of God, neither indeed can be, and with these he cannot learn, understand, nor love things which are spiritual, heavenly and divine. But being born again, not of blood, nor of the will of man, nor of the

will of the flesh, but of God, of incorruptible seed, by the word of God which liveth and abideth forever, this is called the new man, the mind of Christ, or Christ in you the hope of glory. With this mind he learns, understands and loves God, and things which are heavenly and divine. This spiritual mind in all his people is one and the same spirit, and is called the soul of his turtle dove.—Psa. lxxiv. 19. This is the younger in manifestation, while the soul or man in which it dwells is the elder, and shall serve the younger. The Spirit of Christ in the believer is like leaven, which in its workings leavens the whole lump, and all its benefits will not be realized by sinners saved by grace, until they are finally raised in the likeness of Jesus. Some brethren seem to contend that the subject of a spiritual birth, in the soul he had before, is made holy and free from sin. If this were so, surely our thoughts and actions would be holy and without sin; for the body without the soul would be inactive and dead. Man while he lives is a living soul; but when that vital principle leaves, the body is a lifeless lump of clay. And I fully agree with Job in the following language: "Though I were perfect, yet would I not know my soul: I would despise my life."—Job ix. 21. The great change affected by the spiritual birth is not remodeling soul or body, but the implanting of a spiritual, heavenly mind, which in its powerful workings subdues, controls and keeps under, to a greater or less extent, the evil propensities of fallen sinners, while some of its fruits are love to God and his people, hatred to sin, &c., so that the subject of grace does worship God in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh.

Brother Beebe, since writing the foregoing, I noticed a communication in the "Signs" of March 15th, present volume, page, 68, over the signature of brother John A. Thompson, of Lebanon, Ohio, not so much finding fault, but rather enquiring of Eld. T. P. Dudley about some remarks he had written on the subject of the christian warfare, with your kind and cautious advice given in your editorial; and I have withheld this, fearing it might get up some unpleasant feelings, or excite more investigation and discussion on the subject; but as they are the views I entertain on the subject, I have concluded to send them on, and they are at your disposal, requesting your readers to examine them closely, and if they are contrary to sound scripture reasoning, throw them aside, and charge it to my weakness, or ignorance on the subject. Any way, I feel that I have abundant reason every day to mourn over my own carnality in soul and body. I am sure that if my soul, spirit, or life, should leave this body, it would be a life-

less, inactive, thoughtless lump of clay, as much so as Adam was before God breathed into his nostrils the breath of life, which constituted him a living soul. But while I mourn over my depravity and carnality, I do rejoice in Christ Jesus, in whom I hope for every thing of a heavenly and divine character; and while I remain in this world of sin and sorrow, I hope that 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.

Your brother in tribulation, and, I hope, in the kingdom and patience of Jesus Christ,

D. W. PATMAN.

TEMPERANCE HALL, Miss., May 4, 1871.

ELD. BEEBE—While reading the communications of the many brethren and sisters who write for the "Signs of the Times" I often feel disposed to write myself and try to give a reason for the little hope I have in me, which I might do in a very few words, for outside of the merits of the atoning blood of Christ I have no hope. But it was not always thus with me, for there was a time when I believed that there were other means of escaping the wrath to come.

I was born in Pickens Dist. South Carolina, of Missionary Baptist parents, my father was a minister. Soon after my birth my father emigrated with his family to Gainesville Sumpter Co. Ala. where I lost my best earthly friend—my mother. But the loss was mine, an eternal gain was hers, for so clearly did she follow in the footsteps of our Redeemer that none who knew her doubt her being with him a sharer of his glory. I have often asked myself the question. If I had it in my power would I bring her back to this world of sorrow, sin and death? I would not, though their has not been a day since she was taken from me, that I have not needed her care and instruction in hours of pain and suffering I have often craved to hear a mother's voice and have a mother's hand to smooth my pillow and bath my aching brow. I have often needed that sympathy such as only a mother's heart can feel and a mother's tongue express. Time and language would fail me; to tell all I lost when I lost my mother. None can tell it. None can realize it but the orphan. But I must leave my mother where I hope to meet her, in the "better land" and proceed with my story. My father, after my mother's death, removed to Romulus Tuscaloosa Co. where he soon married again and engaged in the mercantile business in which he prospered to that degree as to require all his time and attention, and for about twelve years he neglected his ministerial duty and the church almost entirely. In the year, 53 he sold out and removed to North Port for the purpose

of enlarging his business which he did and which continued to flourish till, 59 when without any apparent cause, his health and business both began to fail. Two years more found him completely broken in health and fortune. It was then he remembered Zion. Gathering a few members he organized a church and continued to preach till July, 63. when he died at his post, *died a Primitive Baptist*.

I was in my ninth year when I was first impressed with the fact that I was a sinner and rebel in the sight of God. About three years after my first convictions at a protracted meeting of the Missionary Baptists, I made a profession of religion. Whether or not I was then born again has been, is and will be, while I live in this world, a question with me; I only know there was a change in my mind and disposition, I ceased to be tormented with the fears of death and hell as formerly, and felt, as I thought a desire to do the will of God. I was baptized into the Missionary church with which I continued until June two years ago, when to my great surprise I found a people that practice what they profess to believe, worship God in the Spirit, and have no confidence in the flesh. I had never seen those people before, though I had read of such in the writing of Peter, Paul and others, and had learned from history that such a people did once inhabit the valley, of Piedmont but I had come to the conclusion that they were all dead. And that there was no such a thing in all of this so called christian land as a Gospel Church or a Christian religion. Let the blame fall where it should. I reached that conclusion after spending about eighteen months in studying modern Divinity preparatory to engaging in the work of the Ministry. I have never doubted the Divine origin of the Bible or the reality of the religion of Christ, until I had undertaken to reconcile the system taught by Fuller, Henry and others with the teachings of the Bible. In endeavoring to do that I became at once skeptical; the Bible, which had from childhood been a favorite book with me, became a sealed volume; my mind became confused and I resolved to become a disciple of Tom. Paine. I left home not knowing nor caring where I went. After roaming for four months without a purpose, I was, I hope, led by an unseen hand to this vicinity, where I met with the people before mentioned. It was at one of their annual three days meetings. The congregation had pretty well assembled when I reached the meeting-house, and was about the time for service to commence I went into the house and took the back seat, where to my joyful surprise I discovered several books lying, I picked up one and examined its title. I had never heard of the "Signs of the Times" before, and did not know what it was, but judged it to be a church paper, I turned the volume in my hand when it opened, brother

Beebe, to your reply to Judson's letter. I began to read it when the venerable S. C. Johnson arose and commenced addressing the congregation. Through respect I laid the book down, intending to examine it further when I had an opportunity. But I was soon made to forget my book, and every thing else but the speaker and what he was saying. I do not now remember his text, but I do remember this, that it was the first gospel sermon to which I had ever listened. Before he was half through his subject, I might have been heard to exclaim, The bible is divine! The bible is true! About this time a veil, as it were, was lifted from before my eyes, when the whole story of the cross was in panorama before my eyes. The tragical scenes of Calvary were as vivid before my imagination as they appeared then. I could see the blessed Lamb of God hang bleeding, groaning and dying upon the rugged cross, dying as the only Savior of sinners. I was aroused only by the congregation rising and singing the lines, "What wonderful love is this," &c. It would be useless for me to undertake to describe farther what I felt and saw that evening; it would take an immortal tongue an eternity to tell it. I returned to my stopping place that evening, accompanied by brother W. W. Pool, with whom I conversed the remainder of the day, and most of the night, and to confess the truth, I learned more from him in that time than I had learned in all my life before. He met me next morning before starting to meeting, with this question, alluding to something spoken by me just before we went to sleep: "What do you propose to do?" In an instant these words sounded in my ears, "Preach the word." As well as I remember, I made him no reply. I went to meeting that day as I had never went before, with my eyes open and my heart filled to overflowing with love to God and his people. At the next meeting I presented myself to the church for membership, was received, and at the next meeting was licenced to preach. I have now been with the Primitive Baptists two years, and although they are every where spoken against, and considered and ignorant sect, far behind the age, I feel no disposition to leave them, and shall be content to dwell with them when they shall have reached their home above. The question which concerns me most now is, Am I one for whom the inheritance is reserved? Could I be assured of this, I feel that I would be much better prepared to endure the trials incident to this life.

In conclusion, I would ask the prayers and sympathies of all who may read this hasty and imperfect scribble. And to you, brother Beebe, may God yet spare you long to wield the sword of the Lord and of Gideon.

Yours in hope of a better life,

WM. C. SMITH.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1871.

REPLY TO SISTER HURLBURT,
ON PAGE 122.

The parable of the rich man and Lazarus, with several other parables, was spoken by our Lord to reprove the scribes and pharisees who murmured because the Savior received publicans and sinners and ate with them. See chapter xv. 1, 2. The rich man in the parable represented these self-righteous Jews, who despised the publicans and sinners; and the publicans and sinners were the beggar which had lain at the gate, desiring to partake in the provisions of the old covenant, but were not allowed to do so. They were Samaritans who had departed from the house of David, in the days of Rehoboam, king of Judah, and sinned in setting up idols in Samaria, and they had many of them intensified the hatred of the Jews, especially the pharisees and scribes, in becoming publicans, or tax-collectors of the Jews, for the Roman government. They had all descended from Abraham, but the Samaritans had been ejected from his bosom, when they sinned in their departure from Judah, and they were so greatly abhorred by the Jews that the two parties, at the time of this parable, had no dealings together. But the time was now approaching in which the legal dispensation should pass away, and the people of God among the Samaritans, and the Gentiles also, were to be gathered into the bosom of Abraham, and the carnal self-righteous Jews were to be cast out, into torment, or what is in the parable called hell, and the others comforted. Read Matt. viii. 11, xxi. 31, 32, and Luke vii. 29, 30, and xiii. 28, 29. These, with many other declarations of our Lord, are explanatory of the parable of the rich man and Lazarus. Publicans and harlots shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God with Abraham, and Isaac, and Jacob, and these rich self-righteous Jews be cast out. "There shall be weeping and gnashing of teeth when ye [Jews] shall see Abraham, and Isaac and Jacob, and all the prophets in the kingdom of God, and yourselves cast out. And they shall come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God." Lazarus represents the spiritual people of God, as the spiritual seed of Abraham, rejected by the law, despised by the self-righteous, and in themselves poor, needy, helpless and perishing; but the very people which Christ came to seek and to save. And the rich man describes the carnal seed who, because they were the children of the flesh of Abraham, vainly pre-

sumed that they were the heirs of the promise. The law of a carnal commandment thrust out the poor, needy, polluted sinners; but the gospel brings them into Abraham's bosom; for if ye be Christ's then are ye Abraham's seed, and heirs according to promise. The full are sent empty away, but the poor are filled with good things.

Parables are always figurative, and never to be literalized. It would be absurd and unscriptural to suppose that the immortal glory of the saints after the resurrection is in so close proximity with the perdition of the ungodly, as to admit of conversational correspondence between those in heaven, with such as are suffering the vengeance of eternal fire. We have not time nor space at present to pursue this subject farther, and we hope that what we have written will be sufficient to relieve the mind of our sister Hurlburt, and others who desire to know the truth.

If it would not be asking too much of brother Gilbert Beebe, I would like him to give his views through the "Signs" on the following in the letter to the Hebrew brethren, vi. 4-6.

Yours in affliction, both in body and mind,

SENECA WATTS.

REPLY.—We have several times expressed our views on the text; but as there are many who now read the "Signs" who have not seen them, we will now, for their satisfaction, very briefly repeat what we have hitherto more elaborately written. The great object of the apostle in this epistle, was to instruct the Hebrew brethren, especially, and all other of the saints generally, in regard to the distinction between the two covenants, and to show the disparity between the Levitical priesthood and that of Christ as the Apostle and High Priest of our profession. The former economy contained types and figures, which embraced the principles, or elementary parts of the doctrine of Christ, or of the gospel, as the alphabet contains the elements of our language. Under the provisions of the old covenant, the Hebrew who had transgressed the law of Moses could lay a legal foundation for repentance, and restoration to the privileges of Israel, by offering on their Jewish altars such sacrifices as were provided by the ceremonial law. But under the gospel, no offering or sacrifices for sin are acceptable, because Christ has made an offering once for all; that is, he has by one offering perfected forever them that are sanctified. Hence his admonitions to the Hebrews to leave the principles, elementary parts, or types, and offerings which they were accustomed to under the law. It is not possible therefore for a christian under the gospel, if he shall or should fall away from his interest in the one

offering which Christ as our High Priest has made, to be reinstated by another, offering, as that would require that Christ should again be offered, or crucified anew, and put to open shame. The Israelite under the law could frequently fall away, and be separated from the camp of Israel, and by repeating the requisite offerings be fully restored to all his former privileges. But the offering of Christ can never be repeated, and therefore it would be impossible to restore or renew the fallen to an interest in the gospel covenant. The apostle does not imply that it is possible for a child of God to fall away from his interest in the blood of Christ, but he shows that if it were possible that he should, no offerings such as were made under the law could restore him, as nothing short of the precious blood of Christ can cleanse from guilt, or save from hell. And hence the admonition to christians, such as are described in the fourth and fifth verses, to leave the legal types, (letters) or rituals, in which the gospel was indicated, and to go on to perfection. The law, which contained, in types, the principles of the doctrine of Christ, could make nothing perfect—could not purge the conscience from dead works, or qualify any one to serve the true God; but we should go on to perfection, which is found alone in Christ, who is the sum and substance of the gospel.

NOTICE TO CORRESPONDENTS.

We have received several letters recently from brethren and friends who have sent communications for publication, enquiring why they have not appeared, and desiring us to return them, that they examine and see if they can find anything objectionable in them, &c.

We will say to all, that the non-appearance of their favors is not to be regarded as evidence that they contain anything objectionable; but many of them require to be re-written before they go into the hands of the compositors, and many have to wait our leisure, while those which are so written as to want no revision in orthography, punctuation or capitalizing, are used first, and others wait until we can get time to prepare them for the press. Those who wish their manuscripts returned should retain a copy when they send them, for it is very difficult, not to say impossible, for us to overhaul several hundred papers, which are constantly accumulating, to find the one required to be returned.

When a communication is sent to us and submitted to our editorial judgment, we cannot hold ourselves responsible to return it, unless the writer makes that request when it is forwarded to us, and stamps are enclosed to pay the postage.

ORDINATIONS.

In accordance with a previous call of the Regular Baptist Church of Christ at Wolf Creek, Saline Co. Ill., a meeting was held on Saturday, April 8, 1871, when the following proceedings were had.

After some preliminary business of the church, a presbytery was formed, composed of Elders A. Coffey, J. Gibson, J. Tate and Isaac A. Moore, of Muddy River Association, and Elders Lemuel Potter of Skillet Fork Association.

Eld. J. Gibson was chosen Moderator, and Eld. Isaac A. Moore Clerk.

The church then presented before the presbytery brother Moses P. Moore, for ordination to the work of the ministry.

The presbytery called on the candidate to relate his experience in reference to his call to the ministry, which he did in a brief manner, and to the satisfaction of the presbytery.

Examination was then made in reference to his qualification, character, and doctrinal views, which resulted in full satisfaction to all.

The presbytery then proceeded to the ordination.

Ordination prayer by Eld. Lemuel Potter, and laying on of hands by the presbytery.

Right hand of fellowship by the Moderator.

Charge by Eld. A. Coffey.

After which the congregation joined in singing an appropriate hymn, while strong evidences of love and fellowship were manifested by all the brethren and sisters, both to the candidate and each other.

Adjourned in order. Benediction by Elder Potter.

JOHN GIBSON, Mod.

ISAAC A. MOORE, Clerk.

MONIES RECEIVED FOR
"THE EDITORIAL."

Franklin Hutchison, Ohio, 2 30, M C Penney, Pa, 2 30.—Total \$4 60.

Subscription Receipts.

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Ontario:—Jas Venn.....	7 10
Total.....	\$109 10

EXTRACT.—DEAR FATHER:—The "Signs" No. 7 have been received. I cannot see how any lover of truth can be willing to do without them. They seem to me to grow more indispensable with each succeeding number.

I feel to appreciate highly the loving tenderness with which our dear brother Stipp presented his different view of the passage on which I wrote in the number for Dec. 1, 1870. I may have been wrong, or it is just possible we both may be right. That passage does not say those antagonistic animals shall dwell *peaceably* together. But I will not controvert the view he has so lovingly presented. With most sincere affection to you and all the family and saints, I am as ever your son,

WM. L. BEEBE.

HISTORY OF THE PRIMITIVE BAPTISTS.

To the Primitive Baptists of the United States and Canadas—Dear brethren:—I avail myself of the kindness of brother Beebe, to say to you that, according to previous notice given through the "Signs," and in answer to the many enquiries I have received from brethren in the different states, respecting the publication of this work. I find that it will not be possible for me to go on with it outside of the assurance of my brethren of their endorsing the work. I think if the brethren generally would subscribe for it, it could be published for about three dollars per volume. It has been suggested to me to abridge the work so as to make it cost less. To this I am unwilling; for it would exclude the most important points that I wish to bring to bear in the history. In reply to the many dear brethren who have written to me to know what it will contain, I can now give but a brief synopsis. But it will contain a true history of the only church that God ever established in this world, from the days of John the Baptist down to the present time. It will show the rise of every encroachment that has ever been made upon her ancient faith and order. It will also show the sufferings of the dear people of God in all ages, and the dreadful persecutions they were subject to, both under Catholic and Protestant anti-christ; the rise and progress of modern missionism, with every thing else that properly belongs to our history.

Now, my dear brethren, it remains with you to say whether this work shall go on or not. Surely such a work is greatly needed, for we have none from the apostolic age only what has been given us by our enemies, and it is a garbled and unfrithful history of the church of God. I now ask my brethren, ministers and all others that feel an interest in so important a work, to get a list of subscribers in the different states and forward to me at their earliest

convenience, so that I may know whether to proceed with the work or not. Address

JOHN H. GAMMON,
Patoka, Ind.

Marriages.

March 2, 1871—At Madison, Mich., by Eld. A. B. Brees, Mr. Christian Porter, and Miss Sarah Maria Carpenter, both of Madison.

Obituary Notices.

DIED—At the residence of her brother, at New Vernon, April 29, 1870, Miss Betsey Conkling, aged about 77 years. She was sister to the late Eld. Gabriel Conkling, and a highly esteemed attendant, nearly all her lifetime, of the New Vernon Baptist Church, and until enfeebled by age seldom failed to attend that meeting. She never made a public profession of religion, but by her attachment to the church, and disposition to hear the preaching of the word, we confidently hope she has passed from death unto life. She sank down with age, without any apparent disease. Her funeral was largely attended at the New Vernon Meeting House, on the first day of May, and a discourse was preached by the pastor, from John v. 28.

DIED—Of inflammation of the stomach, on the 25th of April, brother Nelson VanBuskirk, of the First Baptist Church of Hope-well, Mercer Co., N. J. He had suffered much for seven years past, but had been able to attend the meetings and to his business most of the time, but was overcome at the last, and is gone, as we confidently trust, to be with Jesus, and his end was peace. He was a kind and very useful brother. But we desire to submit with humble resignation to the will of God. His funeral was attended at the First Hopewell Meeting House, on Sunday, April 30, by a very large and remarkably solemn assembly.

DIED—At Spring Valley, Rockland Co., N. Y., April 16, 1871, Mrs. Sarah A. Greene, wife of Dr. Frederick Greene, of New York City, in the 30th year of her age. She was the daughter of brother John Hoyt, late of Ramapo, Rockland Co.

Possessed of a most amiable disposition, and warm affections, she was very much endeared to the relatives and friends. Although not a professor of religion, she was a warm believer in the doctrine maintained by the O. S. Baptist, and until her removal a few months since to the city, a regular attendant with the Ramapo Church. A few weeks before her death she expressed so strong desire to go to her friends, and those whom she esteemed as brethren, that she was removed from the city, although very weak. I saw her just a week before her death. She was calm, and entirely resigned, and gave the most satisfactory evidence that her hope was upon the Rock of Ages. She expressed a strong desire to meet once more at the house of worship, but said, "Not my will, but thine be done."

Her funeral was held on the Tuesday succeeding her death, at the Meeting House of the Ramapo Baptist Church, where I tried to preach the consolations of the glorious gospel, from 1 Thess. iv. 13, 14, to a large and sympathizing audience. She leaves a bereaved husband, an infant daughter, a widowed mother, brothers, sisters, and friends to mourn her death, but mourn not as those who have no hope.

Your brother in the gospel,

WM. L. BENEDICT.

DIED—At his residence in Dallas Co., Ark., March 14, 1871, Col. H. B. McDonald, aged 74 years, 2 months and 16 days. After a long and painful illness the weary hath found rest, the beloved hath been given sleep. He had been a member of the Primitive Baptist Church for many years, believ-

ing that to know Christ is life eternal. Death had but few terrors to him, he was anxious for the change which he knew was approaching, and while suffering indescribable pain he submitted with cheerfulness to the will of his Lord and Master, urging his family and friends to praise God, and to walk with meekness and fear before him. He is now gone, and we neither see him nor hear his words of counsel. But why mourn for him? He is at rest; he has joined the heavenly strains of praise to God which will never cease.

ELLEN McDONALD.

DIED—Feb. 28, 1871, Dea. William Griffiths, of Providence Church, in the 71st year of his age. He united with the Old School or Regular Baptist church some forty years ago, and continued in fellowship with them until his death. He was chosen deacon about thirty-five years ago, which office he filled with entire satisfaction to the church, until two years before his departure, when at his own request the church released him from service, on account of infirmity, of which he continued to decline until he lost the use of his hips and lower extremities, as well as his hearing, so that he had but little satisfaction in conversing with his brethren when they visited him, although he was always pleased when they called on him. He was a most excellent judge of good order and discipline in the church, an uncompromising advocate of the doctrine of salvation by grace, and we feel that the community has lost one of its best citizens, his afflicted wife a kind husband, his children an affectionate father, and the church one of her best pillars; yet we do not grieve for him, for we believe our loss is his unspeakable gain.

May the bereaved friends be sustained by the Almighty hand, and fit us for the duties of life, by a lively faith in the Lord Jesus Christ, and in the hope of a better resurrection, being assured that them that sleep in Jesus will God bring with him. So we sing,

"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 his lost his cruel sting."

The funeral was largely attended by his many friends, and an appropriate discourse delivered on the occasion by Elder T. N. Frazee.

Your brother in hope,
JACOB CASTLEBURY.

DEAR BROTHER BEEBE:—Again we are called to rejoice that God has been pleased to give one of his saints ability to leave a bright evidence that he will never leave nor forsake his people. My father, and last parent, Charles Haviland, departed this life March 28, 1871, in the 83d year of his age, rejoicing in hope of immortality beyond the grave. For fifty years he has been enabled to trust in the free and sovereign grace of God, and for the last few years he was enabled to drink freely and abundantly of the waters of life, which flow from the throne of God and the Lamb. His favorite hymn was,

"My God, the spring of all my joys,
The life of my delights."

But he is gone, and we are left to mourn our loss, but to rejoice that the Lord knoweth them that are his.

Your brother in desponding castle, hoping and fearing,

WM. P. HAVILAND.
Montgomery, N. Y., May 6, 1871.

WANTED.

A lady competent to give instruction in music on the piano, and oil painting, who might desire to be located in the vicinity of Old School Baptist preaching, can obtain information concerning such a situation by addressing

M. J. C., Box 213,
Warwick, Orange Co., N. J.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the church at Black Rock, in Baltimore Co., Md., to commence at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1871.

BROTHER BEEBE:—We wish to inform the brethren who expect to attend the Baltimore association this spring, that arrangements have been made to meet them at Cockeysville, on the Northern Central R. R. on Tuesday p. m. of preceding day. Passengers coming by way of Baltimore will take the cars at Calvert Station, in Baltimore, at half past three p. m. of that day. All coming down by way of Harrisburg will be met at the same station, at the same hour as the others, as the trains pass there within a few moments of each other.

All brethren are cordially invited to attend.
F. A. CHICK.

The Delaware Association will be held with the London Tract, church, in Chester Co., Pa., about 5 miles north of the Newark Depot, on the Philadelphia, Wilmington & Baltimore Rail Road, at which place friends will be met with conveyances. The meeting is to commence at 10 o'clock a. m. on Wednesday before the fourth Sunday in May.

The friends coming to the Delaware Association will be met on Tuesday, May 23, (the day before the association) on the arrival of the morning trains, which arrive from north and south about ten o'clock a. m., at Newark Depot.

We hope to see a goodly number of ministering and other brethren, and friends generally. Hoping that the great Head of the church will be with us, and be one in our midst, I remain yours in love,

JOSEPH HUGHES.

The Delaware River Association is to be held with the First Baptist Church of Hope-well, Mercer Co., N. J., to commence at 10 o'clock a. m. on Wednesday before the first Sunday in June, 1871. Seasonable notice will be given in regard to arrangements for meeting the brethren and friends with conveyances from the cars.

Those coming from the east will leave New York on Tuesday, May 30, at 4 o'clock p. m., by the New Jersey Rail-road, foot of Courtland St. Take tickets for Pennington, changing cars at Trenton, take the Belvidere R. R. to the junction, a few miles from Trenton, and there take the Pennington cars, arriving in Pennington at 7:15 p. m.

Those coming from the south will take the cars at Kensington, (Philadelphia) take tickets for Pennington, on the Belvidere train, at 5 o'clock p. m., on May 30, and at Trenton the New York passengers will join those from Philadelphia, and all reach Pennington at 7:15 p. m., where they will be met by the Hopewell brethren and friends with conveyances to take them to their homes and to the meeting the next day. We hope to receive many of the brethren and friends from abroad at that time, to welcome them to our houses, as they already have a place in our hearts. Brethren, come and see us. Yours as ever,
P. HARTWELL.

The Warwick Association will be held with the New Vernon Church, about two and a half miles north of Howell's Depot, on the Erie Railway, to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, 1871.

Those coming by the cars to the Warwick Association should come on Tuesday, to Howell's Depot, from the east by the Orange Co. Express, which leaves New York, foot of Chambers St., at 4:30 p. m. Those from the west by any train that stops at Howells. Conveyances will be in readiness at Howells on the arrival of the trains from the east and west on Tuesday evening. No train from the east can bring them in time, later than Tuesday.

The Chemung Association will be held with the church at Burdett, Schuyler Co., N. Y., to commence at 10 o'clock a. m. on Wednesday after the second Sunday in June, 1871.

Those coming to Watkins, on the Northern & Central Rail-road will be met at the evening and morning trains. Those coming on the previous day will arrive at 8:20 p. m., and those coming on the morning of the meeting will arrive at 7:20. The writer desires that ten or twelve will get off at Havanah the night before the meeting, where he will meet them and convey them to his home.

WM. AYERS.

Each of the above named associations to continue in session three days.

The Conference of Western New York will be held at South Dansville, Steuben Co., N. Y., to commence at 10 o'clock a. m. on the third Sunday in June, 1871.

The Sandy Creek O. S. Baptist Association will convene, if the Lord will, with the Honey Creek Church, three miles east of Melmore, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1871, at ten o'clock a. m.

Brethren coming on the cars to attend this association will stop at Tiffin, where they will be met and conveyed to places of entertainment and to the meeting.

LEWIS SEITZ.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macdonia, Dallas Co., Ark, 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

THOMAS PETERSON.

The printer in printing the minutes of the White Water Regular Baptist Association of 1870, made a mistake in stating the time of our yearly meeting. It is to be held commencing on Friday before the second Saturday in June, instead of the fourth Saturday in May, with Nettle Creek Church Randolph Co., Ind.

We are expecting several ministering brethren with us at that time, and invite all who feel disposed to come, ministering or private brethren and sisters.

I. R. MAULSBY.

YEARLY MEETINGS.

BROTHER BEEBE:—By permission of providence a Yearly Meeting will be held with the church of Middleburg, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, (24th & 25th) to commence at ten o'clock a. m. each day, at the meeting house near James Borthwick's. We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. In behalf of the church,

JAMES BORTHWICK, Clerk.

EXPLANATORY.

When orders are received by us for the "Signs of the Times" and "Banner of Liberty," we only acknowledge in our published receipts the amount designed for us. The amount sent for the "Banner" will be acknowledged in that paper.

IMPORTANT NOTICE.

I wish to know the whereabouts of Nathaniel P. Hill and Charles Borland Jr., or their heirs, as I am in possession of knowledge of a valuable estate belonging to them, if they will address

DR. I. C. GIBBS,

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OF THE

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., JUNE 15, 1871.

NO. 12.

POETRY.

The Lord, my strength and hope,
My everlasting all,
My comfort even to cheer me up,
When in affliction's fall.
He is my hiding place,
When storms of sorrow rise;
Defend my soul against such vice
As vanity and lies.
My portion and my all,
In thee I freely trust;
Thou dost thy pleasure and thy will,
And still dost what is just.
At thy command I stand,
At thy command I go,
At thy command I'll close this scene,
And leave this world below.
Thy presence may I gain,
And find acceptance there,
To view the New Jerusalem,
And of her glories share.

EXPERIENCE.

Dear Lord, this heart, though full of doubt-
ing and of sin,
Sometimes in fervor throbs with love to
thee;
Though often 'mid the conflicts, dust and
din,
Sometimes thy peace comes soothingly to
me.
Sometimes thy light across my darkness
bursting;
With radiant beams, dispels the murky
night,
Lifts up my soul, now panting and now
thirsting,
To drink more deeply from the source of
light.
But oh! how soon again in gloom I'm
shrouded,
And mountains high appear on every
land;
The way is rough, the sky all darkly cloud-
ed,
And heavy mists obscure the promised
land.
Tempestuous storms in sudden fury rise,
And winds howl fiercely, deep within my
heart;
E'en then I've heard, above the threat'ning
skies,
The music of thy voice, bidding my fears
depart.
'Tis through the howling wilderness and
dreary wild,
Thy people journey to their heavenly
home;
And shall I murmur, since for every child
Each step was traversed by the Holy One?
Thus changeful is the course the christian
must pursue;
By faith he walks his way, and not by
sight;
Often compelled to all the past review,
And stay himself on God through a long
night.
Dear Lord, thy uncaused love has led me
in the way,
And will that love grow cold toward me;
Thy promise is, that equal to my day
All needed grace and strength shall ever
be.

ANNIE HUESTIS.

CORRESPONDENCE.

OTEGO, N. Y., May 10, 1871.

DEAR FATHER IN ISRAEL:—For
some cause the prosperity of the
church, the welfare of precious Zion,
appears to me of the greatest im-
portance and interest; yes, beautiful
for situation is Mount Zion, on the
sides of the north, the city of the
great King. How highly favored
and greatly blessed are they who in-
habit this sacred place! this place
where the glorious Lord is to them
the place of broad rivers and streams,
which make glad the city of God.
They are most confidently singing,
We have a strong city, salvation
will God appoint for walls and bul-
warks. And though our foes may
assail us with all their united forces,
the powers of darkness with the
prince of darkness for their leader,
still the happy inmates of this city
of God, having unfaltering confi-
dence in the great Captain of their
salvation, cheerfully sing, No weapon
that is formed against us shall prosper.
The place of our defence is the
munition of rocks. And they have
no fear of starving, for their bread
is given them, and their waters are
sure; for their glorious Prince and
Leader is ever mindful of their needs,
and sees all their wants supplied.
He never leaves nor forsakes them,
for he himself dwells with them.
This is the place of his rest forever;
here will he dwell, for he has desired
it. O how great is the love of God
to usward; loved with an everlasting
love, and with loving-kindness
drawn; so that we can say, We run
and are not weary, we walk and are
not faint. The food which is pre-
pared is alwas suited to the occasion.
He gives the babes of the kingdom
milk, and that too which is unadul-
terated. He abundantly blesses the
provisions, while the elder ones he
gives meat in due season. How
good to sit down under the shadow
of the Almighty, to be stayed with
flagons, to be comforted with apples,
to partake of the delicious fruits, to
feed upon the pomegranates, to-
gether with the camphire and the
spikenard, so reviving, and to enjoy
the gentle falling dew; for the Lord
is faithful who has promised, "I will
be a dew unto Israel." And though
the faith of this peculiar people must
needs be tried, they always come
forth as gold, and then can say,
The flames did not hurt me, they only de-
signed,
My dress to consume and the gold to re-
fine.

Sometimes they mourn like good old
Mary, "They have taken away my
Lord, and I know not where they
have laid him." But in due time
their ears are saluted with the thril-
ling, soul-stirring sound of a certain
bell that is of great service in the
kingdom, to let them know of a
surety that their great High Priest is
in the presence of God, and that he
is alive.

Before the throne my Surety stands,
My name is written on his hand.

So that their joys, and rejoicings,
and comforts, and gloryings, are all
in him, who was dead, but behold, is
alive forevermore. At times I think
I have found myself in the dark in-
ner prison, with my feet as fast in
the stocks as were the disciples';
but he who proclaims deliverance to
the captives, and the opening of the
prison doors to them that are bound,
takes to himself his great power and
prevails. He causes the prison to
shake, he calls his own by name, and
they know him. They know that
this same Jesus who ascended, has
so come again in like manner, to de-
liver; yes, and he will deliver. He
gives his beloved songs in the mid-
night hour, so that they sing again
the song of deliverance and salva-
tion. The Lord hath triumphed glo-
riously. The Bridegroom cometh;
go ye out to meet him. It is so com-
forting to hear that our Lord has ev-
er gone before us; that it became
him, for whom are all things, and by
whom are all things, in bringing
many sons unto glory, to make the
Captain of their salvation perfect
through suffering. O is it true that
in all our afflictions he was afflicted;
that he hath borne our griefs and
carried our sorrows, a man of sor-
row and acquainted with grief? O
yes!

"Laden with grief and all our woes,
Our freedom to obtain;
Away to Calvary he goes,
His garments there to stain."

He was numbered with the transgres-
sors, and bore the sins of many. He
finished transgression, made an end
of sin, brought in everlasting right-
eousness, forever canceled the de-
mands of law and justice against his
people, was made sin for them, that
they might be made the righteous-
ness of God in him. In his own
good time he gives them to know
that they are no more under the law,
but under grace. For the law of the
spirit of life in Christ Jesus hath

made them free from the law of sin;
so that the question may safely be
asked, Who in earth or heaven can
lay anything to the charge of this
people, since God has freely justified
them from all things? In looking
over the way the Lord has led his
people, I believe they are as perfect-
ly justified in his sight as though
they had never sinned at all; for he
has declared, "I will pass by all their
transgressions, and their iniquities I
will remember no more." For us he
died, for us he arose, for us he lives,
for us he reigns, for us he is exalted
to be a Prince and Savior, the bless-
ed and only Potentate, the King of
kings and Lord of lords. He de-
clares the end from the beginning,
he does his own sovereign pleasure,
calls one of a city, and two of a fam-
ily, takes no counsel of all the crea-
tures of his hand, either in earth or
heaven. He rides upon the wings of
the wind, makes the clouds his char-
iots, and darkness his pavilion; he
keepeth back the face of his throne,
and spreadeth his cloud upon it. He
also causes light to shine out of dark-
ness, and makes his people willing
in the day of his power, even accord-
ing to his mighty power. Surely
this is our God, and he will be our
guide even unto death. In medita-
ting upon this glorious theme of re-
demption and salvation, my very
soul seems to swell within me, and is
warm with love to him who has spo-
ken such good things concerning pre-
cious Zion. O if I could but speak
of the things I know, and testify of
even some of the things which I
have seen, most gladly would I do it;
but how very far short I come; how
weak are all my efforts, when I real-
ize the boundless ocean and unfath-
omed mysteries of godliness. Sure
it is a sea without bottom or shore,
never has been found out by search-
ing, and never will; nothing has ev-
er been known of it only as it has
been revealed to us by the Spirit of
truth; so I am obliged to be content
by just walking about Zion, to tell
her towers, to mark her bulwarks,
and I would make a fair report, as I
do wish Mount Zion well. O this
happy people to whom the Lord has
turned a pure language, who can say,
Shibboleth, who are forbidden to
glory but in the cross of their dear
Lord, and to whom it is given, not
only to believe on his name, but also
to suffer for his sake; appear so safe,
locked up in the ark of eternal safe-
ty, which is Christ; hemmed by Je-

lovah's shall and wills, hid in the clefts of the rock, protected by omnipotence, guided by his unerring counsel, delivered and saved from the just demands of the law, by the interposing obedience and spotless righteousness of the Lord Jesus. Now being under law to Christ, they can say with David, Thy statutes have been my song in the house of my pilgrimage. They make their boast in the Lord; the humble hear thereof and are glad. A song that is altogether unlike that of the surrounding tribes. Neither can the Old School Baptists cry Peace, peace, where there is no peace, any more than could Micahiah prophesy good for Ahab; and though they are brought to do so in ever so flattering a way, they cannot, for they are children that will not lie; and being constrained by the love of Christ, they invariably have to say, as did the prophet of the Lord, "As the Lord liveth, what the Lord saith unto me that will I speak." As it was then so it is now, when the true prophets declare that the doom of proud Babylon is unalterably fixed, and that she shall sink to rise no more, it stirs up the enmity of their carnal nature, and they (the modern Ahab's) like the ancient type, would cast into prison all Old Baptist preachers, and feed them bountifully on the bread and water of affliction. But none of these things seem to move them, neither count they their lives dear unto themselves, but having unshaken trust in the electing love and predestination of God, by whose power they are enabled to believe that he will keep them from falling, and as their days so shall their strength be. I am quite sensible of my weakness and unfitness to say anything respecting this holy city, this heavenly Jerusalem, much more of the great King; but while I gaze on its beauties, and see so much quietude reigning within her gates, together with the humbling thought that my birthplace is there, then the fire of love seems to burn, causing a desire that I might speak with my tongue. But O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Though God the King dwells on high, and is the lofty one that inhabits eternity, yet he descends and shows his face in the garden of his grace, shows his people his covenant, reveals to their faith, through the glorious Redeemer, the precious things of the kingdom, so that they see the land that is far off, and rejoice with unspeakable joy that all their conflicts will surely end in everlasting rest at God's right hand, where sin and sorrow and foes are strangers, where they shall no more be annoyed with doubts and fears, but there to join the everlasting song of deliverance and salvation, to him that hath loved them and redeemed

them to God by his own precious blood.

Dear father, when I sat down to write, it was with a view to relieve my mind of some thoughts, without addressing them to any one, or having any desire to have them seen at all, but have concluded (though perhaps very presumptuously) to direct this scribble to you, to dispose of as your will and judgment may dictate.

I am your unworthy friend and well wisher, in hope of eternal life,

BALAS BUNDY.

LONG GREEN, MD.

DEAR BROTHER BEEBE:—It is with a feeling sense of my unworthiness that I thus address you; and it is because of that feeling that I desire to tell the brethren some of the Lord's dealings with me, that they may judge whether I am worthy a place among them.

During my younger days I often had many thoughts about religion, and sometimes very serious ones, when I would try to do better; but very soon my goodness was gone, but thought the Lord would save me whenever I was ready in earnest; but I trust the good Lord has shown me a different plan altogether. For some time previous, I often had serious thoughts about my condition, until the nineteenth day of May, 1870, about sundown, the commandment came from the Lord direct, and not through man, "Repent and be baptized," and continued to be applied with such force to my mind that I could not get rid of it. What could I do? How could I repent? I felt as though I should sink. I immediately commenced to make excuses: what have I done? I certainly am not so bad as this; but why this feeling? such a weight as I never felt before. All that night and the next day my mind was in a dreadful condition, sinking with a guilty conscience, and I was made to cry out, Lord, what wilt thou have me to do? On Saturday I really thought I would lose my mind: I could neither work, eat nor sleep, and became so weak that I could not even keep my body up; and when I would sit or lay, I thought I was too high, and would try to get close to the ground. How low I had got; yet I was continually catching at straws, going away back to see whether I had not had some change before, and it may be this is something else. On the following morning I was caught, as it were, in a whirlwind, and every prop of my own, as fast as I would get nicely fixed upon them, were carried away so far that I could never find them, until all were gone, and I left to sink in utter despair. My prayer now was, Lord, save me, or I perish; Lord, have mercy on me. I went on in this way until Thursday evening, continually trying to pray; but it seemed as though I was completely iron-bound, and my prayers went no higher than my mouth. I thought if

I did not get relief soon, I certainly would lose my mind. I thought I must tell some one the state of my mind, and get their opinion. I went to my father and told him, but all he could do was to tell me it was the Lord dealing with me, and there was no danger of my losing my mind, that in his own set time he would relieve me of my trouble, and show me new beauties, and would never leave nor forsake me; for wherever he commenced a good work he would perform it until the day of Jesus Christ; and he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and certainly I had a great load of guilt, and my desire was for light and rest, and I was made willing to say, Lord, mould me as thou wilt. That night, when I was not awake, neither asleep, but seemingly in a trance, the blessed Savior revealed himself to me, and, I believe, with all the ransomed church of God. O my soul, what a sight: the Lord of heaven appeared before me, the most lovely being I ever beheld, and immediately after him an innumerable company, as lovely as the first, and just like him; all of which were so indelibly stamped on my heart that no power on earth can ever erase them. When I awoke, what ecstasy of joy! It seemed as though the very darkness was light. The desired light and rest had now come, and with it great peace of mind; and how my heart went out toward the people of God; (for many years I had believed that the Old School Baptists were the only people who preached and practiced the doctrine taught in the bible, but I had not the least knowledge of its spiritual import, nor of the christian experience, or in other words, I did not know what it was to be born again;) what a change! I really thought I had been a fool all my life. But how soon I began to doubt, and fear that I had only caught the shadow, and missed the substance. On the following Monday morning, precisely at one o'clock, I awoke from sleep, and felt that something had gone out of my breast. What vacancy. I thought I had lost everything, and immediately cried out, in all the endearing names at my command, for my blessed, lovely, precious Savior to return; and for an hour and a half I was left in that condition, with Satan before me displaying piles of gold, and every conceivable thing that would be likely to tempt; but I still cried for my blessed Savior, when he (Satan) made the most hideous faces that could be imagined, and taunts of every description, until I was made to cry out, Though he (the Lord) slay me, yet will I trust in him. When the blessed Savior appeared, the hideous monster was gone, and I trust forever. I then thought I would never again doubt the reality of the work which the good Lord had performed on me; for as the hart panteth after

the water brooks, so panteth my soul after thee, O God. On the following Wednesday night I had a dream, in which I saw a very dear friend, who seemed to be in great trouble and agony, and he was taken away by some one, and I with many others, some of whom I could name, followed after, until I lost sight of him, after which there seemed to be a place where some one was slaughtering animals, which produced a great deal of blood. I then went to look for this dear friend, and found him dead, with his blood running from him, when I awoke, and my dream was immediately interpreted in this wise: It is not by the blood of goats and calves that ye are saved, but by the blood of Jesus Christ. I could now for the first time see the necessity of a Savior, and that he must suffer, bleed and die the ignominious death of the cross, to save miserable sinners, of whom I am chief. What condescension! and what a mystery to me that the blessed Lord and Savior should come down from his glorious high throne to save such a miserable worm of the dust, who has been living in and enjoying sin as a sweet morsel under his tongue, for over forty-two years. Brother Beebe, was it not in consequence of our being chosen in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love? "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ." If I am saved at all, it is by the grace of God, through faith, and that not of myself, it is the gift of God.

The world now had no charms for me, for I seemed to be carried far above the things of this world, even forgetting at times that I was in a sin-disordered world, looking forward with great desire when I should be permitted to obey the commands of my Lord, ("If ye love me, keep my commandments,") and be buried in baptism. Not that it was essential to my salvation, but that it was essential to my peace of mind. On the first Saturday in July, 1870, I went before the Harford Church in a very weak state of mind, and tried to tell the brethren what great things the good Lord had done for me, and was received, and the next day was baptized by Elder Wm. Grafton, and for some time after that I could not tell whether I was in the body or out of it, I was up so high. But lately my soarings are not so frequent, nor so high, but often have to acknowledge the depravity of my heart, and mourn over my short coming and ignorance of spiritual things; for it is only when the God of grace sees fit, that I can view spiritual things in their true light. But whether in darkness or light, I do love to hear of things relating to the welfare of Zion. For he that loveth him that beget, loveth him also that is begotten of him." "We know that we have passed from death unto life, because we love the brethren." And my

great desire is to be with them, and hear them talk of the power and glory of God.

This is only a short sketch of the manner in which the Lord has led me, and I fear it will take up too much space, and crowd out better matter. But, brother Beebe, if it is in accordance with the teachings of the Spirit, and will not injure any of the weaklings of the flock, publish it, otherwise commit it to the flames, and you will not offend me. I desire an interest in your prayers.

Your unworthy brother, if one at all, in hope of a better life,

MILTON DANCE.

NEWNAN, Ga., May 9, 1871.

ELDER WM. J. PURINGTON:—Highly esteemed brother in Christ, in the "Signs of the Times," Vol. 39, May 1, I see your very interesting letter on Gal. ii. 19, 20, which I have read again and again, but find that my comprehension is too dull and my mind too weak to grasp and understand the subject, unless you more fully simplify. It is a subject in which I am greatly interested, and will you please, my dear brother, explain more fully a few points in your letter? I regard you as a faithful servant and minister of Jesus Christ, and as one possessing that Spirit of Christ, which did never turn a deaf ear to the weak, blind and poor of the flock. Hence I write you the more boldly, and as plain as possible.

You say, "The first original transgression of man placed him under the curse of God's law: that the inflexible law of God and his inexorable justice would not allow pardon, nor forgiveness, and unless that curse be removed, by justice being satisfied, he must forever remain under the righteous demand of God's law." You also show, most conclusively, that all men are involved in the first transgression, and are unable by their own wisdom and power to redeem themselves; and also what constitutes man—a "corporal body, soul and spirit." All this I understand and believe. But you add, "In vain shall we search the New Testament for a warrant to justify the idea that by the implantation of divine life any part of the Adamic man, either mental or physical, is made spiritual." It is according to this position I desire to ask you a few questions. You quote Paul as saying, "I was alive without the law once; but when the commandment came, sin revived and I died;" and exclaim, "Oh what a death! what a separating from legal righteousness!" What was separated from legal righteousness? Again you say, "He [Paul] had much of which he could boast, while a natural man; but now, being made free from sin, and having become the servant of righteousness," &c. To who, or what principle do you refer, as being made free

from sin, and as having become the servant of righteousness? Is pardon and forgiveness implied? If so, to what, if any part of the Adamic man? And in connection with this subject, how do you accord the apostles saying, "Christ hath redeemed us from the curse of the law, being made a curse for us, that we might receive the promise of the Spirit through faith?"—Gal. iii. 13, 14. Is this "us" here any part of the Adamic man? If not, who is it, and how came it under the law? Again, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." That declaration, you say, of the immaculate Savior to the learned Nicodemus, cannot be changed from its awful sublimity, by all the ingenuity of man. That language positively shows that the spirit is not made flesh, nor the flesh made spirit." Will you apply the very same rule to the part of the holy word of God that says, "And you hath he quickened who were dead in trespasses and in sins?"—Eph. ii. 1. And tell me how you make it accord. I suppose you to be a scholar, and able to place correct grammatical constructions on the sentence, and mark, the tense places the quickening in the past, which forbids a reference to the future resurrection of the body. So it seems to me. Near closing, you again refer to the spiritual birth, and say, "When one has traveled through the pangs connected with the spiritual birth, and experienced the throes attending a death to the law, through the law, and is brought into gospel liberty, and enabled to say of Christ, Who loved me and gave himself for me, as Paul did, it gives inexpressible delight, it is soul-cheering, and heart-exalting, and God-honoring to that poor mortal to be led thus to declare the hope he has. And after realizing that he (the same) has an exalted Savior, and Mediator standing in the middle to unite both extremes, he sees himself so unholy, impure and unrighteous, that such a Mediator can only reach his case." What extremes? Who is this "poor mortal" once suffering death, and then brought into gospel liberty, to claim a hope and Christ as Savior and Mediator? I have read and re-read this passage, and I confess I cannot understand you. This soul-cheering, heart exalting, God-honoring profession of hope in the gospel, and this discernment of Christ as his personal Savior, enabling him to say of Christ, "Who loved me and gave himself for me," is spiritual. Hence my difficulty. If I say this "poor mortal" is the "old man," God has said he hated Esau, a figure of the old man, or carnal mind, which is not subject to his law, neither indeed can be. If I say some part of the Adamic man, you have said, "No part, either mental or physical, is made spiritual." If I say he is the "new man," you have

said he is incorruptible, and how can he be called mortal, thus led through death to the obtaining of hope, and brought into gospel liberty, seeing himself so unholy, impure, unrighteous, &c.? I thought for a moment, perhaps you allowed the Adamic man to glory in (not own) the things of the Spirit. Then I noticed that you said, "The term flesh, in the scriptures, does not mean the corporal body, abstractly considered, but the entire person;" and God has said of that, that it lusts against the Spirit, so as to keep up a continual warfare.

In the honesty and simplicity of my heart I ask you to remove these difficulties. I ask for information, and as I know of other sisters scattered over Georgia who labor under the same, I desire you to respond through the "Signs," and greatly oblige one who would prove all things, and hold fast that which is good.

All blind, weak and unworthy,

R. ANNA PHILLIPS.

OTEGO, N. Y., May 10, 1871.

DEAR ELDER BEEBE:—As a dear father you seem to me, and what a numerous family you have looking to you for counsel and advice, knowing that you have been taught of God. My mind has been much impressed for some time, in contemplating the sweet communion of the dear saints. It has followed me in my daily cares, and while engaged in the things of time my thoughts were with the dear children of God. Many times I have thought I would write to you, Elder Beebe, but O I would shrink from it, saying, I am so vile and so prone to sin it would be presumption. Again, I would read the communications in the "Signs," which would do me so much good, I could hardly refrain from responding. In calling to mind the past winter, the weeks and months which have passed since you visited Otego, and spake comfortably to the saints, we were so glad to behold your face once more in the flesh, and to hear your voice declaring boldly and fearlessly that "Salvation is of the Lord," to the joy of the saints, and to the dismay of anti-christ. What a contrast! It surely is the beginning of better days with us. The spring time has come, the singing of birds and the voice of the turtle are heard in our land. It has seemed that our summer would last all the year. The love, peace and union that fills our hearts is wonderful indeed. I have to exclaim, "What hath God wrought!"

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Claims thee for his blest abode."

The loving kindness of our dear Redeemer has been manifested to us in sending his chosen servants richly laden with the gospel of peace. Our much beloved brother, Silas H. Durand came to us filled with love, and

his coming was a great comfort to every one of this little church. The Lord has done great things for that dear brother, in unfolding to him the hidden treasures of his word. We hope to see him again before long. God has been pleased to gather in some of his wandering sheep and lambs. Five willing happy souls since Jan. 1st have returned and come to Zion, with songs and everlasting praise to him who has said, "Arise and be baptized," and have gladly obeyed the mandate. The set time to favor Zion I believe has come. Two of the number received were called out of Babylon, and we greatly rejoice to see those who have dwelt in that polluted city set free, and their yoke of bondage broken, and they enabled by faith to enter into rest. It raises me above this sinful dying world, and I enjoy a little foretaste of the joys of that country where there is no need of the sun or moon, but the Lord God and the Lamb are the light of it. The poor unworthy writer traveled many years in the barren land where all is confusion, and tried hard to find rest for my weary soul; but I could find none, for it does not grow there. I would say to that dear sister Banes that she told my feelings better than I could. I also wondered how any one could be an Old School Baptist, for I would not be one for any thing in the world, and I hoped that I never should be one. But now it is my greatest joy to be of that people, and I esteem the privilege above rubies. I can now say, "My Beloved is mine, and I am his;" and am at times enabled to sing the song of deliverance. I would bid all who are set free, Rejoice greatly, for thy light is come! My tongue fails, and my capacities are too limited to tell of the glory, honor, might, majesty and power of that King whose dominion is from everlasting to everlasting. When I am in the assembly of the saints, I am made to wonder, "Why was I made to hear his voice?" "It was even so, Father, for so it seemed good in thy sight." How blessed to say, I'm

"No more a stranger nor a guest,
But like a child at home."

The dear saints seem very near and dear to me. The aged pilgrims are descending to the tomb, their eyes are growing dim, and their natural powers declining; yet they are steadfast in the faith, and trusting in the Beloved. Some of our little band of brethren have passed their four score years, and others are approaching that age, and the places that know them now, soon shall know them no more forever; but they are like shocks of corn fully ripe, and soon will pass to that haven of rest where sickness, sorrow, pain and death will be felt and feared no more, but all will be joy and peace. Now we see as through a glass darkly, but there face to face; and then shall

we be like our glorious Redeemer. "Happy art thou, O Israel! Who is like unto thee, O people, saved by the Lord?" Let the arminians scoff, let Satan rage, and all the host of anti-christ combine their power, they cannot move one stone out of its place in the building. The Foundation is sure, not even the gates of hell shall ever prevail against it. The Lord has triumphed gloriously, and we see his stately steppings.

"This little seed from heaven
Will soon become a tree;
This ever blessed leaven
Diffused abroad shall be."

There seems to be a drawing together, like doves flocking to their windows. I believe the time is drawing near when others of the redeemed will be constrained to enter in by the door, although they may now feel that they are not fit. All the fitness he requireth, is to feel their need of him. Our great Physician has a balm for every wound, and a cordial for every fear. There is no lack of food or clothing, all is provided and prepared, even the burial expenses were canceled more than eighteen hundred years ago, and there is nothing lacking. How hard we sometimes labor to dress up this old body, and make it love spiritual things; but that is impossible; for we may work on it all our days, and it will still be corrupt, and will often cause us trouble, and frequently make us fear that we are deceived, and that we have no part nor lot in the matter.

Brother Beebe, I would say to you and to all the dear family, The conflict will soon be over. And I wish to say to dear sister Dutton that her letters of love are safely laid up, and I would be glad to hear from her again. Now I will close this imperfect and disconnected letter, which I submit to your better judgment, to publish it or to lay it aside. May the Lord afford you strength in your declining years to still contend earnestly for the faith once delivered to the saints. Through all your persecutions you have never faltered, for the Lord has sustained you, and he has promised that he will never leave nor forsake his people, but he will assuredly raise every one of them up at the last day, and make them more than conquerors through him who hath loved them and given himself for them: to him be all the glory for ever and ever. Amen.

The least of all the flock is your poor erring sister,

CHRISTIANA S. FRENCH.

CALLAO, Mo., April, 1871.

DEAR BROTHER BEEBE:—I have not written to you for several years, although I have been often requested to do so by many brethren. My reason for not writing has been that I was fearful I might be in the way of more able writers. I will now however drop you a few lines, which

you may dispose of as you think best. My subject will be my own experience, which, while a subject of great interest to me, may not be so to others.

From my earliest recollection, I was in the habit of attending the meetings of the Baptists, and as my mother was a member of that church I naturally entertained a high regard for them, and looked upon them as the true people of God, and in my boyhood I thought I would some day belong to that church. In my sixteenth year my father moved from Kentucky to Missouri, and settled in the wilderness, fifteen miles from any settlement. Deer and bee hunting was all the sport, and in fact all the enjoyment I had or wished, for four or five years. During that time I seldom thought of the realities of a future state of existence, and when I did it was only for the moment, as I intended to leave all reflections on that subject to be attended to when I was old enough to lose all taste for the woods, as I then thought religion was a matter only for old people, who had nothing else to do but attend to it; and I always intended, so far as I was concerned, to enjoy myself while I was young, and when I got old I fully intended then to become religious, and live a very orderly and religious life. I remember too with what astonishment I looked upon old men and women who were tottering, as it were, on the brink of the grave, and yet continued in wickedness. While I was as wicked as the devil wanted me to be, yet I thought when I got so old that I must know I could live but a short time, I then would leave all my wicked ways and turn to God in repentance, as I was sure that was all that God required of a sinner, and thought too that any one could do all that, whenever they might come to the conclusion that they had sinned enough; and that surely when I was as old as many whom I knew, I would then know that my time was so near that sin would lose all its charms; and with the certainty that death was near, I would serve God what time I then had to live. With these reflections constantly in my mind, I managed to keep a very good conscience, always satisfying any little uneasiness of mind by the assurance to myself that I would do a great deal of good after a while. But the longer I lived thus, the farther I was from the time when I was to begin my religious life; in fact, I began to look about me for grounds to justify me in putting off still longer the time to commence my good works. I would reason thus with myself: I see old men who are forty or fifty years older than myself, who are entirely unconcerned about their future state; then why should I, as young as I am, concern myself on such a subject? Another argument used by me for self justification was, that a religious life was a life of sorrow and sadness; and being natu-

rally of an unusual lively disposition, I thought that to become religious would be more than I could bear for all my lifetime. In this way I continued until I was about twenty-one years of age, when my mother sent me to an adjoining county to an association, to meet my uncle who was a preacher, and guide him to our house. On my way I missed the road, and was several hours lost, and traveled several miles out of my way, so that I did not reach the association at all that day, but met the people on their way from the meeting. Meeting some acquaintances, I went with them to a place of entertainment. On my way, while I was out of my road, and knew not where to go, I was very much vexed and out of humor about my trip, and had it not been that my mother was very anxious to have her brother come and preach for her, I should have turned my course and went back home; but knowing her anxiety, I continued on until I met the company, as mentioned above. During that evening I was much interested in the religious conversation of the company, and late in the evening a number of persons engaged in singing, during which I for the first time in my life felt that I was a lost sinner, and felt that I was not worthy even to live on the earth; and as I looked over the company, I felt that they were all on their way to the peaceful and happy world of joy and bliss, and that I was on the road to everlasting ruin. My sense of sinfulness seemed so plain to my mind that I verily thought all could see that I was the vilest sinner on earth. I slept but little, if at all, that night, and the next morning when I went to the meeting I was astonished to see so many people in a lively and cheerful mood. I felt that every body certainly knew how I felt, and I feared they were talking about me and my wickedness. The impression bore so heavy on my mind that I left the congregation and went away by myself, where I could hear the congregation singing. When I could remain away no longer, I returned to the congregation, and when I came in sight of them I thought I never saw so beautiful a sight. I could see very plainly that they were all bound for heaven, while I was bound for everlasting ruin. I met my uncle when I returned to the stand, and I tried to seem unconcerned; but in spite of all my efforts I was the most unhappy creature on earth, and would have given my interest on this earth to have been away where I could have avoided all human sight, for I was both ashamed and afraid; but by a powerful effort I kept up appearances until I reached home. The first that I did when I got home was to go away alone and try to pray to God to have mercy on me, the vilest of the vile. My uncle preached several times during his visit, every word of which seemed to be aimed at me. I felt sure he had heard me when I was in the woods trying to

pray. Sometime during the next week, which was about the second week in July, 1841, after I had tried time and again to lay my case before my God, until I had given up all hope of ever having any interest in the blood of the crucified Savior, as I was plowing in my father's field and contemplating my wretched condition, and meditating on some passage of scripture, I found myself repeating the words of the poor leper as he was praying the Savior for relief, and said, "Lord, if thou wilt, thou canst make me clean." The Savior's answer, "I will, be thou clean," ran with such power through my mind that I looked around to see if some one had not spoken to me. Not seeing any one, I looked all around over the farm, and at the trees, the green corn, and everything in sight looked bright, joyful and glorious; the chirping of the birds, the breeze in the tree tops, and everything looked so beautiful that I spent some time in wonder and astonishment at the change which had come over everything. My first impulse was that I would run to the house and tell my mother what I had seen, and how beautiful everything looked; but before I reached the house I thought if I told my mother what had happened, she would tell it to the church members, who frequently came to my father's house, and then they would expect me to live a different life from what I had done before; so I concluded to say nothing about it at all. But from some cause an old brother in the church, not long after this, on several occasions asked me a great many questions concerning my feelings, &c. About this time I thought I would join some church, and I had about made up my mind to join the Christian (Campbellite) Church, but concluded I would examine the New Testament very carefully before I joined any church. This I did for about twelve months, and at the end of that time I was married, and tried not to do or say anything that would cause any one even to suspect that I had any idea of becoming a church member. But at the end of another year a member of the Baptist Church began to question me so much that I determined to leave the country and go where no one would have any idea of the travel of my mind. I will state here that I abandoned the idea of attaching myself to the Campbellites, for the more I studied the New Testament the farther I was from doing so. But I determined to leave the country, which I did in December, 1843. I stopped in Buchanan County, and in a few days I went to a mill and entered into conversation with the miller, whom I soon found to be an Old Baptist, and I felt determined not to commit myself as to my religious opinions or feelings. But after a short conversation, the old gentleman remarked to me that if I were not a Baptist I ought to be. My answer was, that

if the Baptists were no better than I was, they had better be all turned out together. At this remark the old brother smiled, and invited me to the meeting, telling me at the same time that he hoped to sit at the Lord's table with me yet, &c. I felt very bad at this, thinking that probably I had said something that I ought not; that probably I had made him think I knew something about christian experience, when I did not. This gave me a great deal of trouble for some weeks, but at the second meeting in that neighborhood, before I was fairly aware of what I was doing, I was talking to the church, not with the intention of becoming a member, but merely for information, when to my astonishment they proposed to receive me for baptism in the fellowship of the church. After I had been a member of the church a short time, the brethren told me I must preach. At this too I was much astonished, as I verily thought there was not a member in the church who was not better qualified for a preacher than myself. After three years constant persuasion I was at last induced to open meeting by singing and prayer. Finding then that I could not avoid going on in public speaking, I determined to leave the country, which I did, for no other purpose in the world than to avoid speaking in public. This time I settled in Carroll Co., Mo., in the bounds of a little church, where they had no settled preacher. Then again the same trouble presented itself. I fought against my inclination for about five years; not only my own inclination, but the earnest entreaties of the brethren were to contend against, until at last, at a prayer meeting held at a brother's house, on the fourth Sunday in October, 1852, I tried to speak from the first verse of the eighth chapter of Romans. From that time to the present I have been trying to preach, and trying to quit; and although all my efforts are poor and weak, it seems the Lord has blessed me in many ways, and it has been my lot to baptize as many of the lambs of the fold as any Regular Baptist of all my acquaintance. So in all my misgivings I hope the Lord will enable me to know and discharge my duty, for in him I put all my trust now, henceforth and forever.

Yours in gospel bonds,

J. E. GOODSON.

INDIANOLA, Iowa, March 15, 1871.

BROTHER BEEBE:—I feel that my stay in the valley of Achor is nearly done, and I must soon bid adieu to all scenes of a transitory character; but while I am permitted to remain here in the flesh, I desire to wait with patience all the days of my appointed time, till my change come. In reviewing the varied blessings with which my life has been crowned, I think I cannot feel too grateful to the Lord that he has permitted me to become a reader of the "Signs of the Times," our family medium of

correspondence. Through its columns I became acquainted with the Lord's people in the north, south, east and west, and what is still more pleasant, they all speak the same things, and all have one language: and no great wonder, for the Lord has given them one heart, and one mind, which is the mind of Christ. Although, in view of my many shortcomings, I am often made to mourn, and to cry out in the words of the poor publican, "God, be merciful to me, a sinner," yet when I am permitted to see Jesus, the Mediator of the new covenant, the end of the law, and the Head, Husband and Surety of his people, my poor soul rejoices with unspeakable joy, and can say with happy Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation." When I look back over my past life of seventy-six years, I can see that the hand of the Lord has upheld me. And though my natural ears can discern no sound whatever, I sometimes hope I have "an ear to hear," which can even convey the things of the Spirit to comfort and nourish my poor soul, and cause me to look up and take courage. The Lord has promised that he will never leave nor forsake his people, but will be unto them a God, and they shall be unto him a people. In being led about and instructed, they are apt to murmur and complain, as did ancient Israel, at the troubles and trials of the way. But, dear trembling ones of my Father's household, don't be discouraged, for Jesus has conquered all your foes, and has obtained a complete victory over hell and the grave, and his victory is yours, he has gained it for you, and he has given it to you. You are bought with a price, and that price is the Lamb of God, who has given himself a ransom for you. All the sore trials which you meet here are but love tokens of a once crucified, but now risen Savior. And there is not one too many, either, for they are for the trial of your faith, which is more precious than gold. Cast your care upon the Lord, for he careth for you. A few more days of toil, and all will be over. Then shall the heirs of God be gathered together, to praise in exalted strains the great Captain of our salvation, to whom be glory now and forever.

Brother Beebe, the foregoing is at your disposal. May the Lord bless you in your labors, and make you to stand fast in the truth, is the prayer of your sister in tribulation,

JERUSHA KEARNEY.

MILLWAUKEE, Oregon, Jan. 15, 1871.

VERY DEAR BROTHER BEEBE:—I have often thought I would like to write out the dealings of the Lord with me in bringing me from nature's darkness into the marvelous light and liberty of the Son of God. But being a very poor speller, and feeling so sensibly my inability to write anything worthy of publication, has

hitherto prevented me from writing my experience; but unworthy as I feel, I have concluded to try to pen as best I can some of the work of God in my poor heart.

I was born in Bedford Co., Ten. My parents moved to Jefferson Co., Ill., when I was in my twelfth year, and in the year 1853 it pleased the Lord to show me what a poor sinner I was, and it was some time before I could have confidence to pray, I was such a miserable sinner. But one night on going to bed it pleased God to send a prayer into my heart, and I said, Lord, have mercy on me, a poor sinner. O what a mountain of sin there was before me. My burden became so great, and the sting of sin was so great, I thought I should die before morning. I felt that torment was my doom, that I was condemned, and saw that my condemnation was just; and how God's throne could maintain its honor, and save such a poor wretch as I felt myself to be, I could not see. I thought I had sinned away my day of grace, and that now it was too late. I felt that I was the chief of sinners. I could not close my eyes in sleep. Thus days and nights passed on, yea, months, and I got no better. I would go to the grove or woods, and try to pray God to spare me and and to pardon me before I died; but it all seemed in vain. I did not want to sin any more, and the things which I once loved I now hate, yet I could not get rid of the very things that I hated, but was miserable and could find no rest. While almost in despair one day, I went into the cornfield and fell on my knees to pray for mercy, and these words came into my mind as if spoken to me: I say unto you, that of these stones I am able to raise up children unto Abraham. This seemed to soothe my sorrow for the time being, but it did not last long, for soon I was worse, if possible, than ever. I could not stay in the house, and truly I was not contented any place. I would go different times through the day to the woods to pray, and I was praying all the time while at my work; but it seemed that I could not become humble; my heart was hard, and my burden remained. But I shall not try to give in detail all the turns and crooks, ups and downs, that I had along the dismal road, but will say that I moved on until 1859, and while walking along the road not far from home, these words came to me: You are just as helpless as a child; you can do nothing but beg and cry for mercy. I went about my work feeling quite calm, and it was not long till this scripture came to me with power: "I will be with thee in the sixth trouble, and in the seventh I will not forsake thee." This seemed to give me some hope, and I kept about my work, still trying to pray. Thus I went on, and I finally fell on my knees to try to

pray again, when it occurred to me that I should pray, "Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth, as in heaven."

It was not long after this scripture came to me till it pleased God to take away my load of sin and guilt, and by faith I was enabled to view my blessed Lord and Savior, and there seemed to be a cord of safety extended from the throne of God to my poor heart. O I could praise my blessed Redeemer with a full heart, and could unite with the poet and sing,

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

For I know that my poor mortal tongue can never describe the joy, love and fellowship I then had with my blessed Savior. I could truly say, "For our fellowship is with the Father, and with his Son Jesus Christ." It was impressed on my mind to go to the church and people of God and tell them what a dear Savior I had found, and in 1859 I went to Moses' Prayer Church of Regular Predestinarian Baptists, related what the Lord had done for me, and was received and baptized. But, dear father in Israel, many have been the doubts and fears through which I have passed since I enlisted in the warfare of the pilgrims. I have often been cast down, but not destroyed; and I bless God that I am yet deemed worthy a name and place among the dear saints of the Most High. May the good Lord sustain you and the correspondents of our valuable paper, is the prayer of a very unworthy sister, if one at all,

ANZILLA ATCHISSON.

SHELBY Co., Ky., April 24, 1871.

BROTHER BEEBE:—I see that the time for which we have paid for our medium of correspondence has expired, and not being able to discern the signs of the times without help to guide us, we desire to continue to compare the notes spread on record by your numerous and gifted correspondents.

In this part of the vineyard we have reason to feel thankful to our heavenly Father for continued signs of his favor and faithfulness. We have our share of the tribulation through which all the blood-washed throng must pass, but we also have seasons of refreshing from the presence of the Lord, and are made to rejoice in the belief that he is still adding to the church such as shall be saved. We have no protracted meetings, nor use any of the modern machinery for getting up revivals; still we now and then see one coming out of the broad way that leads to death, and give evidence that they have been placed in "the way, the truth and the life," and asking to be baptized in the fellowship of the sect which is every where spoken against; for which let us give God the praise, for his is the honor and glory now and ever. May the Father still sustain the children, is the prayer of your unworthy but hoping brother,

H. T. MONTFORT.

DEAR BROTHER:—As you have requested, the Lord willing, I will endeavor to give the reason of my hope in Christ. From the time of my natural birth up to the year 1863, I spent my time very pleasantly, caring for nothing but the fashions and vanities of this life, which pass away, not knowing that what I looked upon as pleasure, was fast drifting my soul beyond the reach of mercy. I knew I was a sinner by nature, and thought that after I had enjoyed the pleasures of this world as long as I had any relish for them, I would turn and seek my soul's salvation, obtain forgiveness, and live a holy life, which I put for many years in the future. I believed, as I had been told, that the Lord was willing and anxious to forgive what few sins I had committed, and was only waiting to obtain my consent. During the year 1863 it pleased the Lord to make known to me my wretched condition, in a dream. It appeared in my dream that the appointed time for the Lord to judge the world had come, and all seemed perfectly happy but me. I was running to and fro, trying to pray. I felt that I was too late in offering my prayers to God, as he was now angry with me, and would not hear my pleadings for mercy. I was momentarily expecting the fire to destroy me, which caused me such distress of mind that I awoke. I was so glad to find it was only a dream, yet it caused me many sad thoughts, but I soon banished them from my mind, consoling myself with the thought that there was no reality in dreams. In a few nights I dreamed the same again, and when I awoke I felt wretched. I believed my stay on earth was very short, and that soon I was to realize my dream. O what a sad reality to be banished from the presence of the Lord, into everlasting punishment. This I thought would truly be my condition, unless I went to work and obtained forgiveness. I did not yet know that of myself I could do nothing. So to work I went, by resorting to secret prayer, to make reconciliation to God. I can compare myself to one walking through a dark valley, and every step I took I expected to find light; that is, every time I prayed I expected him to reveal himself to me. But alas for poor me, I groveled in darkness for three long years, when I became wearied, and could travel no longer. During that time we had many exciting meetings of the "do and live" persuasion, which I attended some times. I thought to join the Reform Church and be baptized, thinking I might feel better. I mentioned it to my mother, and she told me to do as I pleased, and then related to me a portion of her experience. I left the house, and if ever I tried to beg the Lord for mercy, it was then, but felt no better when through than when I began. Not long after this I attend-

ed a Missionary Baptist meeting with my brother-in-law. I gave as good attention to what was said as I could. They preached that I could repent. This I thought I had done, if being sorry for sins committed was repentance. But my sorrow seemed to be, not that I had sinned against a gracious God, but from fear of punishment. I felt very sad, and I reckon I must have looked somewhat so, for as we came home my brother told me that the preacher desired an introduction to me, thinking me a member. My eyes being flooded with tears, and expecting to be asked reasons for it, I thought to tell him it was because my hat was getting wet, as the Lord was just then blessing us with a shower of rain; but when he asked me what was the matter, I gave him no answer. He suspecting me under conviction, asked me if I desired the prayers of God's people. I told him I did; and truly I did desire the prayers of all, for I felt inferior to those I before felt far their superior. It seemed I had made every effort possible of my own, but all had proved unavailing. My kind brother told me he would remember me in his prayers, and I don't doubt but what he did, and hope he does yet; for the effectual fervent prayer of a righteous man availeth much, but not in bringing dead sinners to life; for none but Jesus can raise the soul from death in sins, or comfort those that mourn in Zion.—John v. 25, Isa. lxi. 2. I tried in every way to humble my proud heart. I made many promises to the Lord, that if he would pardon my sins I would never sin any more. I not only fell upon my knees, but with my face to the ground I implored his mercy, hoping thereby to obtain the pardon of my sins. What more could I do? Thus time passed on. I sometimes thought I would never pray again, and would try to banish my troubles from my mind; but I could not control my thoughts; but the breathings of my heart were, God, be merciful to me, a sinner. Here I hope the Lord brought me to the stopping place. I became so weak that I could work no longer. Here I was made to fall at the feet of Jesus, and cry Lord, save or I perish! I saw that I was all contaminated in sin, there being no soundness in me. I could not see how the Lord could save such a vile wretch as I was. But at a time unexpected to me, he revealed himself to me as the chiefest among ten thousand, and altogether lovely. I retired one evening as usual, very early. I felt to care nothing for the society of any one. I slept sweetly all night, and next morning when I awoke I perceived there was a change in me. I arose, dressed myself, and exclaimed aloud, What is the matter with me? I fell back on the bed and exclaimed, Jesus has pardoned all my sins! Glory to God! He has taken away my load of trouble, and

brought joy and peace to my poor soul. It was then I could say with David, "He has taken me up out of a horrible pit, and out of the miry clay, and hath put a new song in my mouth, even praise to our God." But my moments of joy were few. I started down stairs, but before I reached the steps doubts arose in my mind, and I am doubting yet. I tried to get back in the dark valley, that I might experience a brighter manifestation of God's goodness to me; but I could not, because Jesus, as I hope, had taken me out, and what he does cannot be undone. After this, when riding down a creek, I came to a beautiful basin of water. I stopped my horse to drink, and thought if I were only prepared to enter this stream in baptism, how happy I would be. After passing on these words came to my mind: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I then felt I was a blessed character, and could say, Open the door, ye saints of God, that I may enter. I have a hope that I am freed and washed from all my sins.

Now, dear brother, is not this a dim light, if a light at all? I know if it is a light given me by the blessed Jesus, it will never go out, but will light me through the darkest path I have to travel, though it be the valley of the shadow of death.

I hope I have a home in heaven,
And if I have 'twas freely given;
Not bought with works that I have done,
But given me by his dear Son.

I know I'm young, and simple too,
But without Christ what would I do?
A little hope sweet to possess,
I'll enter everlasting rest;
Although so small I scarcely see,
Yet large enough for unworthy me.
In hope of eternal life,

A DOUBTING CHRISTIAN.

BARNES STORE, Miss., Jan. 16, 1871.

ELDER BEEBE:—Being one of your subscribers, and having read the "Signs of the Times" some eighteen months, I feel like writing a few lines, and in so doing mention a few things in the past; but being so illiterate, the task seems one of much weight; but ignorance being more a misfortune than a crime, you must excuse me. I cannot address you as brother, from the fact that I do not belong to your order of people, nor to any religious sect or denomination at this time. My past life however was that of a Methodist, having joined them while young, and knowing nothing of the scriptures; but for the past three years I have examined them to the best of my ability, to find the authority for sprinkling and pouring, for baptism, as doubts came up in my mind on the subject, relative to my baptism. I knew the scriptures alone could settle the question, being given by inspiration of God, and are profitable for doctrine, for reproof, for correc-

tion, for instruction in righteousness. Lord, to whom shall we go? thou hast the words of eternal life. So I must hear the words of Christ to know what the rule is; and he says, "If ye love me, keep my commandments." And a voice out of the cloud said, "Hear ye him." And Paul says, "Let us work by the same rule; let us mind the same things."—Phil. iii. 16. But the question comes up, Did Christ ordain all three of these practices? If he did, they must be observed and taught; if not, they are not all baptism; for if sprinkling is baptism, pouring is not; if pouring is baptism, sprinkling is not; and if dipping is baptism, then neither of the others can be; and if immersion is not baptism, then one of the others must be. But the question with me was, Which one of these modes did Christ ordain to be observed and practiced? Inspiration must determine or settle this question; "For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me."—Psa. xxi. 3. Then being guided by the scriptures of eternal truth, I searched carefully, as before stated, the New Testament, to find what the will of Christ was relative to the kingdom given, as expounded unto his princes to rule in judgment, knowing that baptism was an ordinance of the New Testament, and ordained of Christ to be observed and practiced throughout all ages of the world. But after reading the two hundred and sixty chapters, time and again, I failed to find one passage to justify infant sprinkling, or adult pouring. Again, it occurred to me that the disciples of Christ, understanding the commission of their great Lord and Master, (Matt. xxviii. 19, 20) knew what baptism was, and how to administer it, and also the subjects to whom it should be administered. And in executing the commission they could not administer this ordinance to any but believers in Christ, without violating the command of their great King. And as proof of their understanding the command of their Lord, the act of Philip in baptizing the eunuch is in perfect keeping with that of John in the river Jordan.—Acts viii. 38, Matt. iii. 5, Mark i. 5. And Jesus when he was baptized went up straightway out of the water. Now as Philip followed John's example in executing the command of Christ, then baptism must be immersion, and nothing else. "One Lord, one faith, one baptism"—Eph. iv. 6. "Buried with him [Christ] in baptism."—Col. ii. 12, Rom. vi. 4. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."—1 Cor. xi. 12. Christ must be obeyed. He says, "Teaching them to observe all things whatsoever I have commanded you." Then no more, no less, is to be observed; for a command to do one thing for-

bids doing any thing but that specified in the command. So it occurred to me that nothing was observed by the apostles of our Lord and Savior Jesus Christ, but the example given by him and John in the river Jordan. Again, it appeared to me that Luke would have given some account of sprinkling and pouring, if it existed in his day, but it seems he knew nothing about it. He says he had had perfect understanding of all things from the very first, and that it seemed good to him to write them.—Luke i. 3. And in Acts i. 1 he says, that he had treated of all that Jesus began both to do and to teach, until he was taken up; that is, until his ascension to heaven. If these practices or modes existed in the apostolic age, the disciples knew it, and then it is strange that neither Matthew, Mark, Luke nor John have said nothing about it. And why? The answer must be, Because it was not the will of the Lawgiver, Christ. Faith being prior to baptism, and as Christ was baptized in the river Jordan, and his example had to be observed by his princes in ruling in judgment, and as Philip observed the same thing in baptizing the eunuch, it is plain that pouring is not baptism, any more than sprinkling. And John also was baptizing in Enon, near to Salem, because there was much water.—John iii. 23. Then it takes much water for baptizing believers in Christ; and pouring is out of the question. So baptism is immersion, and where there is no dipping there is no baptism.

My little sheet is full, and the half is not told. These were my conclusions from diligent search after the truth. My heart is warm toward my Methodist friends, and I will not hurt or wound their feelings, if I know it; far be it from me.

Elder Beebe, will you give your views on Matt. xii. 43—45? Yours in hope of eternal life,

J. R. BURT.

SOUTHAMPTON, Pa., Feb. 12, 1871.

DEAR BROTHER BEEBE:—I am at home this Sunday evening, and feel lonely and rather gloomy. Yesterday was our church meeting day, and I was there. To day is our regular communion season, but I was not permitted to go, on account of the inclemency of the weather; but I have felt to commune with them at heart.

Dear brethren and sisters in Christ, I feel once more constrained to relate to you some of the Lord's dealings with me in the past year, but feeling such a sense of my unworthiness I hardly dare make the attempt; but trusting in the Lord, I will venture.

Beloved in the Lord, feeling that I am conversing with my dear kindred in Christ, and those who have experienced the same that I shall relate, and feeling assured they will bear with me in my stammering way.

For some months past I have been very much in the dark, and seem to have no light in me. I have a continual warfare, and when I would do good evil is present with me. About one month ago, at our monthly meeting on Thursday, our dear brother Chick was with us, and spoke to us from these words in the Psalms, "He will regard the prayer of the destitute, and will not despise their prayer." For a little season my heart was made to rejoice, for it seemed to meet my case. It had been my prayer that the Lord would reveal himself to me in my destitute condition, for I felt almost forsaken and ready to cry out, "My God, my God, why hast thou forsaken me?" But while I could feel for a moment that he would regard the cry of the destitute, I felt to say, "Bless the Lord, O my soul, and all that is within me bless his holy name." After the meeting was over I felt as though I must tell the dear children some of the Lord's dealings with me in the past year—some of the joys and sorrows I had experienced in that time; but it seemed I could not rise up, nor could I sit still, and my lips were sealed. What a condition to be in! And so the Lord leads us along. He knows what is best for us. He leads us ways we have not known, and in paths we have not seen, and all for our good and his glory. I find it is good to be in the valley; it brings me nearer to my Master's feet; it leads me to inquire in his temple, and it leads me to examine myself and see whether I be in the faith. My coldness and indifference has been so much trouble to me of late, I have to wonder how it can be that one so vile, so prone to sin, can be a child of God. A few mornings since, I awoke feeling in great trouble of mind, and these words came to me with much sweetness:

"He that hath helped me hitherto,
Will help me all my journey through."

And again, he says, "I will never leave thee nor forsake thee." If we are his children, what have we to fear? But there lies the trouble with me: am I one of his chosen ones? Do I belong to that blood-bought throng? I sometimes hope he shed his precious blood for me. I feel sometimes to say with the poet,

"Alas, and did my Savior bleed,
And did my Savior die?
Would he devote that sacred head
For such a worm as I?"

I feel often to mourn because I cannot mourn over my hardness of heart. In all my sorrows and trials I have great reason to praise the Lord with my whole heart and tongue, for his manifold blessing bestowed upon me, in preserving me another year, and giving me a reasonable share of health; and I have been permitted to meet with his dear children very often, while many are deprived of that blessed privilege;

some he has laid his afflicting hand, others find it not convenient to go, while I, who am so little deserving of such blessings, have been permitted to hear the blessed gospel proclaimed from time to time, by our dear brother Purington. He brings forth things both new and old, points us to Christ as the only way of salvation, and gives God all the glory. I often feel that we do not prize him as we should, knowing the many trials he must have to encounter; even in the past three years his trials have been many, battling for the order of God's house. I do think that we as a church cannot be too thankful that we are thus blessed. May the Lord be with him in all his trials, and may he be long spared to this people, is the prayer of the unworthy writer. Dear brethren and sisters, let us strive together for the faith of the gospel; may we bear each others burdens, and so fulfill the law of Christ.

I have been made to rejoice in the past year, by seeing my oldest daughter take up her cross and follow her Lord into a watery grave; and although young, I trust the Lord has brought her to see her sinfulness by nature, that he has raised her out of a horrible pit, and set her feet upon a rock, and put a new song in her mouth, even praise to Christ Jesus our Lord. She, with two others, were buried in baptism on the second Sunday in June, by our dear brother, Eld. Wm. J. Purington. I feel that there are more inquiring souls, only waiting the Lord's time. I would say to such, The time will come if you are his according to the promise, when you will be constrained to come out from the world and tell to sinners around what a dear Savior you have found. You cannot rest where you are. You will be led to say,

"I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must forever die."

If you feel weary and heavy laden, he calls such to come unto him and find rest. We can find rest nowhere else; he is all and in all to the Christian. Then why should we fear man, poor weak mortal? "What is man, that thou art mindful of him?"

Dear brethren and sisters, I have told you in a broken manner some of the way in which I have been led for some time past, hoping to hear from you all soon. Forgive all errors, for I know they are many.

A word to dear brother Beebe: may the Lord be with you in your declining years; may you be supported under every trial that may await you. We know your trials must be many; for we are told in the word that it is through much tribulation that we must follow our Lord. May he guide us all while here below, and at last receive us into the haven of rest, for his name's sake. Your sister in the fellowship of the gospel,

RACHEL F. HART.

ADAMS Co., Ill., March 20, 1871.

DEAR BROTHER BEEBE:—From an impression of a duty I feel to owe to the household of faith, or from some other motive, my mind has been called out to write a letter for your columns, upon the all important subject of Christ and him crucified, although Paul tells us that this subject in his day was to the Jews a stumblingblock, and to the Greeks foolishness; yet he tells us that to another class (them that are called) it was Christ, the power of God, and the wisdom of God. And owing to some cause I have been deferring or putting off writing for publication for several weeks, when something over a week ago I was reading the fourth and fifth chapters of the Acts of the Apostles, when I was led to consider attentively the opposition the holy apostles had to encounter at the hands of their brethren of their former national religion, and also to reflect upon the remarkable boldness of Peter and John under the conflicts they had to encounter, and I am brought to conclude that it was in consequence of great grace being upon them, which taught them to lift up their voices to God with one accord, and say, Lord, thou art God, which hast made heaven and earth, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 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 should be done. And while these unlearned and ignorant men were, in the name of their divine Master, confirming the disciples in the truth of the man Christ Jesus, as being the Shiloh, or that Prophet that the Lord God was to raise up unto the house of Israel. And great fear came upon all the church, and upon as many as heard these things. And believers were the more added to the Lord, multitudes both of men and women. And this brought forth the indignation of the high priest and all that were with him, which is the sect of the Sadducees. And they laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand in the temple and speak to the people all the words of this life. And when they heard that, they entered into the temple early in the morning and taught. What did they teach? might be an inquiry in the mind of some even claiming to be bible readers and members of the church. But I have an idea that as many as are born of God and have been called by his grace to preach the unsearchable riches of Jesus Christ, feel confident

that, as their hearers were those that were readers of Moses and the prophets, they simply rehearsed to them something of a like character to that which the evangelist Philip did when he stepped into the chariot after hearing the Ethiopian eunuch read a part of the fifty-third chapter of the prophecy of Isaiah: "He was led as a lamb to the slaughter, and like a sheep dumb before the shear-er, so opened he not his mouth." And when this inquirer after truth desired to know of whom spake the prophet this, of himself or of some other man? we are told that Philip began at the same scripture and preached unto him Jesus. Yes, methinks, without doing any violence to the feelings of any of the "taught of God." We might say that we imagine that Peter rehearsed what the prophet Isaiah (vii. 14) said, "A virgin shall conceive, and bear a Son, and shalt call his name Immanuel." And the margin says, "That is, with us God" or God in our nature. May he not have taught the people that morning that Mary arose in those days and went unto the hill country in haste, in a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth, and of the effect of this salutation on the yet unborn John, who was to make ready a people prepared for the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. And also how an angel of the Lord appeared to Joseph in a dream, saying, Fear not to take unto thee Mary thy wife, 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. Not that he was to provide the means of grace by which those who would comply with terms of offered mercy should be saved. No; his work was before him, and his reward was with him. His work of redeeming his people from under every claim of divine justice, was the work he came to do. He came down from heaven, not to do his own will, but the will of his Father; and this is the will of the Father that sent him, that of all that he had given him he should lose nothing, but should raise them up again at the last day; or as Paul has it, "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 in this kind of language methinks these men of God continued to speak in the temple, (the household of faith) to all the people, "the living in Jerusalem," all the words of this life. And as it then called forth the wrath of the high priest, and the natural religionists that were with him, even so to-day they that are not born again cannot see the kingdom of

God; or, as John tells us, i. 4, "In him was life, and the life was the light of men." And the light shineth in darkness, and the darkness comprehendeth it not. So now, "They that are in the flesh [state of nature] cannot please God." "For without faith it is impossible to please God." They that come unto God must believe that he is, and that he is the rewarder of them that diligently seek him. Paul tells us that he was alive once without the law; that is, he was alive with the life of nature, or of Adam, as all the sons and daughters of Adam are, in possession of the religion of nature, which prompts them to believe that they should worship; and a deity they must and will have, and by paying their adoration to their god they suppose they will be blessed through life, and under the teaching of the bible think we may by our obedience thereto secure heaven and obtain immortal glory. Now while thus wrapped up in self-conceit and pride, though an apostle should preach to such, "All the words of this life," it would be no better than sounding brass. Why? Because they are destitute of spiritual life; and Jesus said, "The words that I speak unto you, they are spirit and they are life." And as natural food is enjoyed by man in nature, so the words of this life, the words that Jesus speaks, are enjoyed only by the children of God, or those who are born of the Spirit. Jesus says, "My kingdom is not of this world;" so the life that God's people enjoy or have, never was derived from Adam, but ever has been hid with Christ in God; so that when Christ, who is their life, shall appear, then shall they also appear with him in glory; for he says, "My sheep hear my voice, and they follow me; and I give [not offer] unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."

My sheet is full. Adieu.

J. G. WILLIAMS.

FARMWELL, Va., Jan. 14, 1871.

ELDER BEEBE:—Kind friend, and I hope brother in the Lord, I have received the "Signs" regular since you first began sending them to me, and you will please accept my kindest regards for the favor. It is truly gratifying to me to read the experiences of our brethren and sisters, as they all seem to be expressed in a spirit of divine love and godly fear. I often wish that I were able to tell my experience in full, and in a way that all might understand me, as I humbly trust my heavenly Father has fully convinced me of my own helplessness, and of my dependence on his mercy and free grace to save one so vile and unworthy as I am. If I am

saved it will be by his free grace, for I am sure that if the case were left to me in saving or losing my soul, my prospect for heaven would be a poor one. But I thank God it is not so; for God has said, "Look unto me and be ye saved, all the ends of the earth." If you will bear with me, I will try to tell you some of the past history of my life, and in so doing I hope the Holy Spirit will guide me, and keep me from wandering in forbidden paths, and keep me in the truth.

I was a Sabbath School boy from the earliest of my recollection, until about the age of fifteen years. I did not care to mind the several warnings I received then, but in a short time I began to feel an interest in the welfare of my never dying soul, and attended Methodist meetings. At that time I could not bear the idea of being "put under the water," and as for the Old School Baptists, I did not think them worthy of my notice, but I wanted to get religion in the Methodist way; so I attended protracted meetings, and while the preacher was going on with his sermon I would feel condemned, but when they would raise such an excitement after preaching, my heart would often feel as hard as a stone. Sometimes I would try to pray to God, and promise to do better than I had done, provided he would forgive me all my past sins; for I was under the impression that after I was once pardoned I would not sin any more. But the more I tried to get better, the worse I grew. Sometimes my heart would feel so hard that I would think there was no hope for me. I would try to read the bible, but it was a sealed book to me. I went on in this way several years, trying to get religion, and at the same time engaging in all kinds of worldly amusements. Sometimes hearing preaching would condemn me, and I would try to leave off sinning, and be more serious; but that would soon wear off, and I would find myself a worse sinner than before. Then I began to feel very uneasy, for I was afraid I had sinned away the day of grace, and hell was my portion, and God's holy law approved it well. I was driven to the wall on every side, for, as I thought, I had made so many promises to do better, but had only done worse. I concluded the road to heaven was too hard for me to find. O what a poor undone wretch I was. Often I would think of telling my troubles to some one, but my tongue would fail to begin. About August, 1869, I went on a visit about twenty miles from home, and on my return I had intended to stay at Leesburg one night and then go down home the next morning on the cars. It was nightfall when I arrived at Leesburg, but there seemed to be an impression on my mind that I must go home that night. My friends insisted that I should not go, as it was then dark, and no cars running down that night, and the distance being about ten

miles, I would have to walk if I went. But their persuasion was of no use: I must go home, so I started, and soon found myself out in the dark alone. My mind being filled with wondering what it could be that urged me to start on such a trip, something seemed to say, Go on yet a little farther. I was uneasy. At length I began to feel my lonely condition, and was without hope and without God in the world, and these words seemed to be continually coming in my mind:

"Plunged in a gulf of deep despair,
We wretched sinners lay;"

and many other condemning sentences. I felt that God would be just in cutting me off. My sky was all beclouded, and I was at a sinking point, stripped of all earthly power, when suddenly there seemed to be a light springing up in my mind, and the sweet little words, "Look unto me and be ye saved, all the ends of the earth." "O Israel, thou hast destroyed thyself; but in me is thy help." O brethren, my pen fails to describe the joy that filled my heart then in an instant. I wish you could have been with me, for I know you would have joined with me in praising God. Instead of the former mourning and fear, I was enabled to sing praises aloud to my Lord and Savior, and like David to exclaim, "Bless the Lord, O my soul, and all that is within me bless his holy name." I went on my way rejoicing, and when I arrived home I found my friends well. Then the whole circumstance seemed plain to me—that it was the work of the Lord that made me start on such a journey, and that he did make me feel my entire dependence on his free grace and mercy to save my poor sin-stricken soul. Then I felt it to be my duty to take up the cross and follow Jesus, looking unto him as the author and finisher of my faith. The subject of baptism was no question with me then. I wanted to be buried with Christ in baptism. I was willing to do anything that seemed my duty, so the following month I went to Mt. Hope and offered myself as a candidate for baptism, and was received, and Eld. B. P. Dulin, buried me in the watery grave. I had the answer of a good conscience, and all seemed to be well, until about two months later, when in company with four other members of Mt. Hope Church, going to a prayer meeting, and I felt like telling them something about my trials and deliverance, and I began the best I could to relate the same I have just been telling you; but they did not all seem to be interested, and I could perceive that some of them were not anxious to hear me talk about it, so I brought my little discourse to a close, and since then I have not ventured to relate it until now. I have been reading the several experiences in the "Signs," and have found them all to correspond with what I can testify of myself, and now I feel like submitting my

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1871.

REMARKS ON REV. V. 13.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

We have recently received a special request for our views on the text above written, and while we freely confess that the subject and its connection is too profound for our limited comprehension, we as freely admit that we have some views which we are not willing to withhold from those who are honestly searching after the truth. There is an awful grandeur in the apocalyptic writings of John, which while it fills us with admiration and reverence, makes us tremble with fear lest we should darken counsel by uttering words without knowledge upon a subject so sublime and glorious.

Immediately after the account of the letters which were written to the angels of the seven churches respectively, John looked, and, behold, a door was opened in heaven. A door is a way of ingress and of egress, and the door which John saw opened in heaven must have been closed or shut, before John saw it opened. Christ as the Shepherd of his flock proclaims himself "the Door of the sheep," and all who ever came before him (as such) are thieves and robbers. He is the way, and the truth, and the life; no man cometh unto the Father but by him. The opening of this door, to our mind signifies the opening up the way of life and salvation through the glorious mediation of our Lord Jesus Christ.

As sinners against God, and children of wrath, heaven's portals were closed against all the human family; for all had sinned and come short of the glory of God. The opening of the door points to the perfect atonement made for all the chosen vessels of God's mercy and grace, by him who came from heaven to save his people from their sins. When he had finished transgression, and made an end of sin, and brought in everlasting righteousness for his people, having fully redeemed them unto God by his own blood, he arose from the dead, and in triumph ascended up on high, and commanded, saying, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in," &c.—Psa. xxiv. 7-10. Death is abolished, and immortality is brought to light through the gospel, and before the church of the First Born, he that openeth and no man can shut, who shutteth and no man can open, who hath the key of David, hath set an open door. Thus

case for your consideration. Let me here remark that the cool treatment which I received at the hands of the four referred to above, in trying to tell them my history, caused me to fear that I had been deceived in my little hope. Then I turned my study to the bible, and the understanding I had of it seemed to encourage me to believe that I was truly converted, for I know I do love all God's dear children. You know that our Savior told the Jews to "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "We know that we have passed from death unto life, because we love the brethren." "He that loveth is born of God; for God is love." "He that loveth his brother abideth in the light, and there is no occasion of stumbling." I thank my God for such blessed truths as are laid down for our instruction. May he increase our love for our brethren, and give us love to God.

In conclusion I would say, Glory to God, peace on earth, good will to men. Remember me, your unworthy friend, and one of the least of God's people. Please excuse me for intruding on your time by writing what I have. When I began I did not know what I should write, but words have flowed into my mind faster than I could express them. I have endeavored to be as brief as possible, and have not told you as much as I wish to, but must close for the present.

Yours truly,

G. W. FOUCHE.

FORSYTH, Ga., March 18, 1871.

BROTHER BEEBE:—I have been meditating upon the eternal and unchanging love of God toward his church and people, and while I am sending you a remittance I have concluded to send with it a few lines for the "Signs," should you, after correcting, think proper to insert them.

In the third chapter and first verse of the first epistle of John, we find these words recorded: "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not." The apostle after comforting the saints against the sins and infirmities of the flesh, saying that if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and exhorting them to the necessity of keeping his commandments, and not to love the world; for he says, if any man love the world, the love of the Father is not in him; and he also exhorts them to brotherly love; and after many other admonitions in the preceding chapter, he comes to the words above written: "Behold what manner of love the Father hath bestowed on us, [including himself] that we should be called the sons of God." When the poor soul is taught to see the de-

pravity of his heart, and his alienation from God by sin and wicked works, bowed down under a load of sin and guilt, and it seems that destruction is certain, it pleases God to speak peace to the troubled soul, how natural it is then for them to exclaim, Behold what manner of love the Father hath bestowed on us! and though we may not fully understand how it is that this change has taken place, yet we know there is a change, and the heart is filled with love to God and his church. Our mourning is turned to joy, and we are praising God who hath bestowed this love upon us. Glory to God in the highest, and on earth peace, good will toward men. And when the christian looks at himself, and sees that he has no merit within himself, that all his deeds are evil, that he has never done the first act that his righteous will could approve, he can only attribute this great love to his grace and mercy. O brethren, what manner of love hath the Father bestowed on us, that we should be called the sons of God. Surely the christian can say, I love God because he first loved me. O that we could more fully appreciate this great love which is bestowed upon us, that we should be called the sons of God, heirs of God, and joint heirs with Jesus Christ. Is not this great love indeed? Behold what manner of love, that God should give his Son to come into this unfriendly world to suffer and die the shameful death of the cross, the just for the unjust, and not for any good thing we had done; for he loved his own while they were yet in their sins, and even before they were brought into manifestation. And now, dear brethren, we are told, If God so loved us, we ought also to love one another. O that we may be enabled by his Holy Spirit to love each other in deed and in truth, at all times walking in love, peace and harmony, as a band of brethren knit together, forbearing one another in love, and striving for the unity of the spirit. 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.—1 John iv. 12, 13.

Yours in hope,

D. G. McCOWEN.

CORYDON, Ind., Feb. 13, 1871.

DEAR BROTHER BEEBE:—I have been a constant reader of the "Signs of the Times" for many years. They come to me regularly, and full of good news from a far country, and are like cool water to a thirsty soul. I have not ever written any thing for them, a sense of my unworthiness and inability having kept me from making the attempt. I am a poor illiterate and unworthy creature, and often times feel that I am in the wrong place among the Baptists. I look upon them as the salt of the

earth, and I feel so little like a christian, that I am often made to fear I am deceived, and have deceived the church; that I have never been born of the Spirit, or I would live more circumspect and in accordance with my profession. The best evidence I have is that I love the brethren, and I love the doctrine of the Old School Baptists. When I read your editorials, and the experiences of the dear brethren and sisters that are scattered over this great territory, they tell my feelings, my ups and downs, my doubts and fears, my losses and crosses, better than I can myself, which gives me a hope that I have an interest in his blood, that my sins have been washed away, and that I am in the covenant of grace, which is ordered in all things and sure. All the rich promises of the gospel are made exclusively to them who are of a contrite heart, and who feel their need of Christ. They feel that none but Jesus can give relief to the wounded heart, that has become tired of sin, and ready to faint by the way. The poor in spirit are filled with good things, while the rich are sent empty away. How blessed is that people who know and love the Shepherd's voice. They are a peculiar people, zealous of good works, and they shall go in and out and find pasture. This people eat and live upon the flesh of the Son of God, and drink his blood. None but the people of God ever hunger after this precious meat, or thirst after this blood.

Brother Beebe, I submit this poor scribble to you. I hope the Lord will bless and sustain you, and all his dear saints, is my prayer. I remain your unworthy brother in hope of eternal life,

W. L. MATHES.

EXTRACT.—I had with great pleasure anticipated meeting the brethren in their spring associations, in company with my beloved brother Wm. L. Beebe, but as the time was approaching near, the situation of my family, with the constant call for my services nearer home, where they are destitute, and learning that Eld. W. M. Mitchell, of Ala., would accompany brother Beebe, and believing there would be a supply of ministering brethren at all those associations, I cannot feel impressed that it is my duty to leave my family so long at once. May the great Head of the church be manifestly present at all your meetings, to bless abundantly, that brotherly love may continue and abound, is my earnest desire for his name's sake,

D. W. PATMAN.

ANSWERS TO CORRESPONDENTS.

J. Y. Harmon.—Remittance received all right.

W. J. Daniel.—It is impossible for us to send each subscriber's paper in a single wrapper, and keep our books from becoming confused.

John saw fulfilled the words of Jesus to Nathaniel, John i. 51: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." After the opened door in heaven, the voice of a trumpet was heard, which Jesus had said should gather together his elect from the four winds under heaven; and an exhibition of the wonderful things which should be accomplished under the gospel dispensation. And immediately John was in the Spirit, and behold, a throne was set in heaven, and one sat upon the throne, who was to look upon like Jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald. This throne describes the Mediatorial government of the risen and exalted Redeemer, invested with all the power of heaven and earth, to reign in righteousness, and give eternal life to as many as the Father has given him. Under the government of the Messiah all those things which were shown to John in his vision, which the trumpet voice said "must be hereafter," should be brought to pass. The book which John saw in the right hand of him that sat on the throne in heaven, (the church of God) was written within, and on the backside sealed with seven seals, was securely held in the right hand of heaven's exalted King, who sat upon the throne in heaven, contained all the wonderful things which were thereafter to be fulfilled. The opening of the seven seals in their order should disclose what had been hidden from ages, and from generations, but are brought to light under the reign of Christ in the gospel dispensation. On the opening of these several seals, and what was disclosed by the opening the first six of them, we have recently published such views we had, and shall not now repeat what we have written.

In these preliminary remarks we have called attention to some things in the preceding context, which we deem important as leading our mind to a more full and clear appreciation of the passage on which we are now requested to write. The theme of exultation and joy in which every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, participated, was the wonderful disclosure of the throne in heaven, the power and majesty of him who sat thereon, the book which was seen in his right hand, which none but the Lion of the tribe of Judah, the Root of David, was worthy to look upon or to open, and the most ecstatic transport was felt when it was proclaimed that he had prevailed to take the book and to loose the seven seals thereof. "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb

as it had been slain, having seven heads and seven eyes, which are the seven spirits of God sent forth into all the earth." A view of Christ crucified is the first revelation by the Spirit that ever caused a poor quickened but guilt-stricken sinner to rejoice; and when they can see him also as possessing all the power and wisdom which is indicated by the seven horns and seven eyes, and fully invested with the seven spirits of God, their joy becomes inexpressably great. It is not written, *as a Lamb, that had been slain*, or *as though he had been slain*; but the vision presents him, "A Lamb as it had been slain." This view takes those who behold it to his very cross, and the Lamb is seen as it had been slain, and then his exaltation to his Mediatorial glory is signified by his horns and eyes, which are emblematic of all the power and wisdom of the eternal Father; for it hath pleased the Father that in him should all fullness dwell.

"And he came and took the book out of the hand of him that sat upon the throne." Him that sat upon the throne, and the Lamb that is in the midst of the throne, are not to be regarded as rivals in power, for both him that sat upon the throne, and the Lamb, are found in the Mediatorial identity of our Lord Jesus Christ. In his eternal Godhead he has truly occupied the throne of supreme from everlasting, and has borne and carried his people in all the days of old. But the appellative title, Lamb, belongs to him as the all-sufficient sacrifice which was slain, for the redemption of his people. He is both the offering and the Priest who through the eternal Spirit offered himself without spot unto God, and by one offering perfected forever them that are sanctified. Daniel says of him, "I beheld till the thrones were cast down, and the Ancient of days did sit;" and then describes him thus: "Whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set, and the books [or seals] were opened." "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed."—Dan. vii. 9—14. The advent of Christ joined the two natures of Christ, as the Son of God and the Son of man. "God was manifest in

the flesh." In the one he is the only begotten of the Father; in the other, "It is evident that he sprang out of Judah;" so that he was at once the Son of David, and David's Lord. As the Ancient of days he filled the throne of glory before the world began, and as the Son of man he was exalted to his Mediatorial throne, at his coronation, after his resurrection from the dead.

Now risen from the dead and made (manifestly) both Lord and Christ, he ascends his throne, as the King of saints, and from the Ancient of days receives the book, on which no other being in heaven or on earth was worthy to even look, with full power and authority to execute all that is therein written. At this grand event a new dispensation is ushered in, and the four beasts, (or living creatures) and all the elders and harpers fall down at his feet to worship and adore him, as "the King eternal, immortal, and invisible, the only wise God our Savior."

"And they sung a new song." New to them, for it had never before been sung on earth; for its theme was that of free and distinguishing grace. Patriarchs and prophets in ages past have sung of him that should come out of Zion and turn away ungodliness from Jacob; but now Zion's watchmen lift up the voice, with the voice together they sing, and the heaven-inspired notes are, "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 upon the earth." The kingdom of Christ, though it is not of this world, is, at least a portion of it, in the world, on the earth, but as the organized body of Christ, and as members of him, and as a chosen generation and royal priesthood, having the mind and Spirit of Christ, they reign with him—for all he is and has is theirs, and they reign in him, through him, and by him.

And John in vision beheld and heard the voice of many angels, (or messengers) round about the throne, (the Mediatorial throne of God and the Lamb) not in suppressed or faltering, trembling strains, but with a loud voice, and in full chorus, of thousand times ten thousand, and thousands of thousands, saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

"And every creature that is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying; Blessing," &c. We are aware that the multitude of those who delight to sport with their own deceivings, would willingly delude themselves with the fallacious conclusion that

this passage sustains the doctrine of what is called Universal Salvation; and they argue that every creature in heaven, and on earth, and under the earth, and such as are in the sea, must include all the human family; and so it would if it were spoken of the old, or natural heavens, and earth, and sea. But even then it would prove too much for their purpose; for every created thing is a creature, whether it be animate or inanimate; beast, bird, fish, serpent, or worm, as well as men; all are creatures, and it would be hard for men to make themselves really believe that all created things were intended. But we are expressly told in this vision that John saw the old heavens and earth pass away. "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." "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these things are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end."—Chap. xxi. 1, 5, 6. It is of this new heaven and earth, wherein dwelleth righteousness, that John was commanded to write, and of those who are created in Christ Jesus unto good works, which God has before ordained that they shall walk in them. These are after God created in righteousness and true holiness, with whom old things have passed away and all things have become new; it is in their mouth this new song is put, even praise to our God. But there is no room for caveling or vain speculation as to who shall sing this new and rapturous song, for we are told in chapter xiv. "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which are not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God." Again, these spiritual songsters are described in chapter x. 2—4: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God. And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy

works, Lord God Almighty; just and true are thy ways, thou King of saints."

It is sufficiently clear to those who desire to know the truth, that those who sing this new and everlasting song are the inhabitants of the new heaven and new earth wherein dwelleth righteousness, and that no others can possibly learn or in any way participate in the song. And this company includes all that are redeemed unto God by the blood of the Lamb, and no more. Some of these were, when John saw this vision, in heaven, (the gospel church) and some of them were abroad in the earth, and to be gathered into the kingdom in due time, and some of the innumerable company of them had finished their course, and were sleeping in their graves, *under the earth*, and some were in the sea; but the Redeemer's work was to gather them with his arm, and carry them in his bosom. He has promised to gather them together from the four winds under the whole heaven, and bring them with singing to Zion, and with everlasting joy upon their heads. They shall obtain joy and gladness, and sorrowing and sighing shall flee away.

The spirit of prophecy, as the Spirit of the Lord God, was on the holy apostle, and gave him in vision a view of the whole church and kingdom of Christ, and caused him to hear their song, and to record for our instruction the sentiment and exalted theme in which they worshipped God. Not a discordant note nor jarring sound was heard. "Blessing, and honor, and glory, and power;" all these they ascribe to him that sitteth upon the throne, and to the Lamb forever and ever. What strains of pure devotion swells every heart, and what sweet music flows from every tongue of God's redeemed people! How very different the theme and sound of those who worship their net and burn incense to their drag,—who cry, "Who is like unto the beast?" "Who is able to make war with the beast?" They ascribe blessing, and honor, and power, to the works of their own hands, and claim that they have not only power to save themselves, but power to evangelize the world. Music literally is only pleasant when it is harmonious; but what jarring discord would distract the ear were we to attempt to blend the worship of idols with the sweet and heavenly songs of divine inspiration of which John testifies in this sacred book. May it be ours to sing with the spirit, and with the understanding also, making melody in our hearts unto God. "Let the inhabitants of the Rock sing; let them shout from the top of the mountain;" and this be our chosen theme, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

NOTICES.

I wish to say to some of the brethren living in Kansas, on the route from Kansas City to Marysville, Marshall Co., that I expect to visit the latter place some time this summer, and if any of them are disposed to advise me of their exact location, I will try to stop and see them. Those who wish to write me can direct their letters to Loxa, Coles Co., Ill.
J. G. SAWIN.

Obituary Notices.

DIED—At her residence in Christian Co., Ky., near Garrettsburg, March 23d, our beloved sister **Polly W. King**. She joined the church at Case's Creek, and was baptized by our lamented brother Peyton S. Nance. She was a firm believer in the doctrine of salvation by grace, and was much beloved by the brethren and sisters. Her disease was inflammation of the stomach, and her sufferings were beyond description. She remarked that she was not afraid to die, that she had a hope beyond the grave. None will miss her more than the writer, as she was the only Old Baptist sister that lived near me. We have traveled hundreds of miles together, going to associations and church meetings. She leaves seven children to mourn her departure. May our blessed Lord sanctify this bereavement to their good and his glory.

ELIZA A. WEST.

Lafayette, Ky., May 4, 1871.

Brother **Wm. Fleck** died Nov. 16, 1869, from bleeding of the lungs, which he had been troubled with for some years. His age was 38 years and 5 months. He leaves a wife, seven children, and many friends to mourn. He and his wife, with four others, were baptized upon profession of their faith, July 6, 1865, by Eld. J. G. Jackson, of Indiana. Brother Fleck truly lived an exemplary life, and he is much missed by the church.

ALSO,

Brother **William Jasper Jackson** died Feb. 6, 1871, aged 41 years, 1 month and 17 days. His disease was consumption, of which he suffered much, but seemed to bear his sickness with great fortitude and resignation. He and his wife were baptized July 6, 1865, in the fellowship of the Ebenezer Church, which held her meetings near Leighton Station, Mahaska Co., Iowa. He leaves a wife, five children, and many relatives and friends, to mourn their loss, which we hope is his gain.

ALSO,

Sister **Lucinda Swiggett**, wife of brother J. A. C. Swiggett, died Dec. 16, 1870, aged 45 years lacking 9 days. Her disease was consumption. She had been on the decline for some time, suffering much toward the last, but seemed to bear up under it with much fortitude and resignation. She was much esteemed by all who knew her. Truly we can say we have lost a good neighbor, the husband a kind companion, and the church a worthy member. She, together with her husband, were baptized in the fellowship of the Ebenezer Church, July 11, 1862.

Now may the God of all grace be with and sustain the bereft in their trials and afflictions; is our prayer.

A. J. BAKER.

Leighton, Iowa, May 4, 1871.

DIED—In Woburn, Mass., May 1, 1871, **Betsy W. Roundy**, wife of Augustus Roundy. For more than twelve months the deceased had been a great sufferer from an internal cancer, and since the 25th of November she has been confined to her bed; but amid all

she did not express a desire that anything should be changed. "The Lord my Shepherd is," was her song. Early in life, fifty-three years ago, she embraced the Savior, and for more than a quarter of a century she has been a consistent and persistent advocate of the doctrine of grace, ready at all suitable times and places to speak of the hope which God had vouchsafed to her.

"The promise of my Father's love
Shall stand forever good,"

was the hymn that gave her comfort in her time of distress, when her spiritual eyes were opened, and it was repeated and read many times during her illness.

"I call that legacy my own,
Which Jesus did bequeath,"

abode with her to the last lucid moment.

Thus has passed away another member of the Independent Baptist Church in Woburn. Her loss will be deeply felt, and as their members are being decimated, it behooves the survivors to put on the whole armour, and stand, and amid any and all opposition to bear the banner of our great Captain, with grace on its folds, and if need be to the outside of the camp. The church will deplore their loss the more as she was ever ready to strengthen the hearts of the brethren by counsel and encouragement.

So far as she followed the Redeemer, may we all try to imitate our dear sister, and finally meet her in that mansion which the Savior has prepared for her. "If it were not so, I would have told you."

R.

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Associational Notices.

The Concord Regular Baptist Association will meet with the Otter Creek Church, Girard, Macoupin Co., Ill., commencing on Saturday, Sept. 2, 1871, at ten o'clock a. m. and continue three days.

Girard is 26 miles south-west of Springfield, and 13 miles north-east of Carlinville, on the St. Louis, Alton & Chicago R. R. Brethren from a distance are solicited to attend, particularly ministering brethren. Those coming on the cars from the north or south will stop at Girard, and enquire for S. R. Boggess, J. C. Vansicle, Wm. Metcalf, or Maurice Armstrong.

S. R. BOGGESE, Church Clerk

The fourteenth annual meeting of the Des Moines River Association of Regular Predestinarian Baptists is appointed to be held with Round Prairie Church, 4 miles north-east of Fairfield, Jefferson Co., Iowa, to commence on Saturday before the third Sunday in August, 1871, at ten o'clock a. m. The brethren and friends are cordially invited to attend, especially the ministering brethren. Those coming on the cars from the east should endeavor to make connection with the Friday morning mail trains on the Burlington & Missouri R. R., which arrives at Fairfield at 9:33 a. m., or if they prefer, come in the evening, on the Pacific Express, at 9:40. Those coming from the west should make connection with the evening mail train, on the same road, arriving at 7:32 p. m., or, if they prefer, with Atlantic Express, arriving at 4:37 a. m. Those coming from the north should make connection with the Express train on the Chicago & Southern R. R., arriving at Fairfield at 1:30 p. m. Those coming the south should make connection on the same road, and arrive at 4:5 p. m. Some of the brethren expect to be at the depots with teams to convey those coming on the cars. We hope to see many of the brethren from a distance.

Yours truly,

CYRUS G. PUGSLEY.

The Delaware River Association is to be held with the First Baptist Church of Hopewell, Mercer Co., N. J., to commence at 10 o'clock a. m. on Wednesday before the first Sunday in June, 1871. Seasonable notices will be given in regard to arrangements for meeting the brethren and friends with conveyances from the cars.

Those coming from the east will leave New York on Tuesday, May 30, at 4 o'clock p. m., by the New Jersey Railroad, foot of Courtland St. Take tickets for Pennington, changing cars at Trenton, take the Belvidere R. R. to the junction, a few miles from Trenton, and there take the Pennington cars, arriving in Pennington at 7:15 p. m.

Those coming from the south will take the cars at Kensington, (Philadelphia) take tickets for Pennington, on the Belvidere train, at 5 o'clock p. m., on May 30, and at Trenton the New York passengers will join those from Philadelphia, and all reach Pennington at 7:15 p. m., where they will be met by the Hopewell brethren and friends with conveyances to take them to their homes and to the meeting the next day. We hope to receive many of the brethren and friends from abroad at that time, to welcome them to our houses, as they already have a place in our hearts. Brethren, come and see us.

Yours as ever,

P. HARTWELL.

The Warwick Association will be held with the New Vernon Church, about two and a half miles north of Howell's Depot, on the Erie Railway, to begin at 10 o'clock a. m. on Wednesday after the first Sunday in June, 1871.

Those coming by the cars to the Warwick Association should come on Tuesday, to Howell's Depot, from the east by the Orange Co. Express, which leaves New York, foot of Chambers St., at 4:30 p. m. Those from the west by any train that stops at Howell's. Conveyances will be in readiness at Howell's on the arrival of the trains from the east and west on Tuesday evening. No train from the east can bring them in time, later than Tuesday.

The Chemung Association will be held with the church at Burdett, Schuyler Co., N. Y., to commence at 10 o'clock a. m. on Wednesday after the second Sunday in June, 1871.

Those coming to Watkins, on the Northern & Central Rail-road will be met at the evening and morning trains. Those coming on the previous day will arrive at 8:20 p. m., and those coming on the morning of the meeting will arrive at 7:20. The writer desires that ten or twelve will get off at Havannah the night before the meeting, where he will meet them and convey them to his home.

WM. AYERS.

The Conference of Western New York will be held at South Dansville, Steuben Co., N. Y., to commence at 10 o'clock a. m. on the third Sunday in June, 1871.

There will be conveyances at the Wayland and Hornellsville Depots, on Saturday previous to the meeting, to carry the brethren and sisters to the Conference. We hope that all who can will come, ministers, brethren and sisters, and all who know and love the truth.

Yours,

P. WEST.

The Sandy Creek O. S. Baptist Association will convene, if the Lord will, with the Honey Creek Church, three miles east of Melmore, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1871, at ten o'clock a. m.

Brethren coming on the cars to attend this association will stop at Tiffin, where they will be met and conveyed to places of entertainment and to the meeting.

LEWIS SEITZ.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macidonia, Dallas Co., Ark, 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

THOMAS PETERSON.

The printer in printing the minutes of the White Water Regular Baptist Association of 1870, made a mistake in stating the time of our yearly meeting. It is to be held commencing on Friday before the second Saturday in June, instead of the fourth Saturday in May, with Nettle Creek Church Randolph Co., Ind.

We are expecting several ministering brethren with us at that time, and invite all who feel disposed to come, ministering or private brethren and sisters.

I. R. MAULSBY.

YEARLY MEETINGS.

BROTHER BEEBE:—By permission of providence a Yearly Meeting will be held with the church of Middleburg, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, (24th & 25th) to commence at ten o'clock a. m. each day, at the meeting house near James Borthwick's. We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. In behalf of the church,

JAMES BORTHWICK, Clerk.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., JULY 1, 1871.

NO. 13.

POETRY.

"THEY THAT SOW IN TEARS SHALL
REAP IN JOY."—Psa. cxxvi. 5.

MRS. R. ANNA PHILLIPS.

Rising, falling, changing, moving,
Each position still approving
Its propelling law—though I roam
And find no resting place or home,
Like the fleecy clouds of morning
Gliding from their early dawning,
While their falling shadows flowing
Whisper to my inner being,
"Fast hastening on through boundless
space,

And finding still no resting place,
But gathering full the vap'ry freight
Till burdened with our liquid weight
We fall—a blessing hid in shade,
Ere long for ready reapers made.
And thus our mission to attain
From earth we rise to fall again."
So is my life; from its young morn
It glides as from a golden dawn,
Lading with heavy stationed fears,
With sorrows and with bitter tears,
Till 'neath the burden and distrust
I fall in sackcloth to the dust.
I groan, for darkness hides the good;
I weep, for night is with her brood:
In tears enduring for the night
I sow, but morning brings delight.
With strength renewed and hope refined,
With help of night and day combined,
With evil better understood,
I rise again and reap the good.

Fading, passing, writhing, dying,
Like an arrow moments flying:
Tis thus my life with restless tread
Moves to the mansions of the dead;
'Tis there I'll fall and night deplore,
But rise again to fall no more;
'Tis there I'll sow again in tears,
But rise to reap eternal years.
Lifting, strengthening, helping, holding,
Never leaving, still enfolding,
Till from every foe it frees us,
Is the hidden arm of Jesus.
Oh! heirs of faith, groaning sighing,
Slain, yet living, daily dying,
See the reaping, see the dawning,
Lo! the glory of the morning
Shed on Him who went forth weeping
Bearing his sheaves—now full reaping
Best harvest of the bright abode—
The fullness of the joys of God
Crowning his tears: and yet than yours
How deeper were his griefs and worse!
And yet than yours no joy he knows—
No good receives, nor God bestows.
Thrice blessed hope of sorrowing years!
Rich harvest field of all my tears!
Lo, now at last in joy they spring
A sacred fount that soon shall bring
Its own reward, sure to be given—
To reap as one with Christ in heaven.

Sighs are heaving, tears are flowing,
Earth is pressing, grain is sowing;
But the hidden arm 's around me,
Oft in sorrow it hath bound me,
Tender-helping, love-enduring,
Till I saw the hand securing.
Even now with tears abounding,
Pain my soul and body wounding.
I see my Strength, my Hope, my Shield—
Himself be all my harvest field!
My toil eternal blessings prove,
To reap his likeness and his love,
Then shall my soul be satisfied,
And tearful toils no more provide.

CORRESPONDENCE.

LAWRENCEBURG, Ky., May, 1871.

BROTHER BEEBE:—As I cannot be at the eastern associations, as I fondly anticipated, in consequence of the indisposition of my youngest son, I have not without some lingering reluctance, "fear and trembling," concluded to venture a few suggestions for the "Signs of the Times." Feeble and imperfect as I expect this effort to be, as have been my former ones, I cannot fully satisfy my own mind (though I have long endeavored to do so) that it is my privilege to withhold my communications from our common medium of correspondence, through which I receive so much instruction and comfort, and while so many of my friends here and elsewhere, through private letters and otherwise, are soliciting me to write. But feeble and fallible as I feel, and therefore know myself to be, I expect to write my views on the scriptures as freely (and so far as men are concerned) as independently as I ever did. And as to the doctrinal sentiments that have heretofore been promulgated through the "Signs" over my signature, and so far as my memory now serves me, I have not one iota to recant, and should I write again on the same subjects, know not that I could do any better than to write in *ipsissima verba*, or the very same language, while at the same time I make no claim whatever to infallibility, and am glad that it is the privilege of all to indorse or reject what I say or write, just as they may choose to do. But I wish here to acknowledge in this public manner to brother E. Rittenhouse, that I used some expressions in my rejoinder to a communication over his name that I am sorry for, and should not have made them had I known all the circumstances connected with that matter, and now think that the "old man" contributed much in framing those expressions, and hope he will forgive me. In that response I spoke of brother R. as "our excellent and mild brother," and that he regarded as irony; but he misapprehended me in that case. I had always, after our acquaintance, esteemed him as an excellent and mild brother, and do still regard him as such.

Under this singular kind of captation I propose offering some remarks on a portion of the scriptures. Since I wrote last for the "Signs" there

have been many requests, as before observed, through private letters and otherwise, for my views on different texts of scripture, all of which I cannot now call to mind; and as my attention at this time is called to a different one, in some respects, from all, I have concluded to make my own selection, hoping that none of my brethren, sisters or friends will conclude that I disregard their requests.

The passage of scripture referred to is recorded in Ezekiel xvii. 22, 23, and says, "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

Before treating immediately on the text quoted, it may not be amiss to notice some of the preceding parts of the chapter. In the third verse it is said, "A great eagle with great wings, long winged, full of feathers, which had divers colors, came to Lebanon and took the highest branch of the high cedar. He cropped off the top of his young twigs, and carried it into a land of traffic. He set it in a city of merchants. He took also of the seed of the land and planted it in a fruitful field. He placed it by great waters, and set it as a willow tree." There it became a spreading vine of low stature. By pursuing the subject we find that this great long winged eagle represented the king of Babylon, who came to Lebanon, took the king and princes of the Jews, led them to Babylon, and planted them there. But in the seventh verse it is said, "There was another great eagle with great wings and many feathers, and this vine did bend her roots toward him." Here we have the king of Egypt referred to, and both these kings or kingdoms referred to are emblematic or representative ones. We know that the kingdom of Babylon represented Roman Catholicism, or Myster, Babylon, and I think that Egypt, the land of darkness, or "that binds or straitens, or that troubles or oppresses," is a very good representation of the second beast, or modern Protestantism; for as the Jews captivated by

the Babylonians applied to Egypt for deliverance, instead of looking to God, which was their great error, so those who were captivated by the Mother of Harlots have committed a similar error by applying to Protestants instead of looking to the Lord. In both cases it was men applying to men for deliverance, and may be justly compared to "jumping out of the frying-pan into the fire;" and we now see them, as the term Egypt signifies, bound, straitened, troubled, oppressed. But a better state of things was in reserve for those whom the Father had given to Christ.

"Thus saith the Lord God." When that majestic and august one speaks, a reverential awe should arrest our most profound attention, and whatever may be or may have been our most fondly cherished sentiments, every antagonistic thought should wither, and our faith should at once seize and hold with an imperishable grasp the words spoken. The language of that voice is,

"I will also take of the highest branch of the high cedar, and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." The language is highly figurative, no doubt well selected and appropriate, and exactly calculated to illustrate what the emblems were designed to represent. This highest branch of the high cedar first claims our attention. I suppose that David is alluded to as the high cedar, and Christ as the highest branch of David's lineage.—See Jer. xxiii. 5. "I will raise unto David a righteous Branch." See also Isa. xi. 1, Zech. iii. 8, vi. 12, Psa. lxxxix. 27, and many other passages showing the exalted dignity of "the Son of David."

"And will set it." And where is it to be set? "I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent." This cropping off probably alludes to the crucifixion of Christ, according to Isa. liii. 8: "He was cut off out of the land of the living." And Daniel ix. 26: "After three score and two weeks shall Messiah be cut off, but not for

himself." It was from the TOP, the most exalted position, that this "tender one" was to be cropt off. "He shall grow up before him as a tender plant," &c. These different expressions are used not only to show that Christ is portrayed here, but also to point to his majestic, elevated and dignified position and character, as well as to some of the most momentous things that were done and suffered for his people. But there is too much embodied in this connection to dwell minutely upon all the particular points, in one communication.

This Branch was to be planted "upon an high mountain and eminent." In this expression we are reminded of his headship to, and connection with the church. In Psa. ii. 6 it is said, "Yet have I set my King upon my holy hill of Zion." And in Zech. vi. 13, "Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a Priest upon his throne; and the counsel of peace shall be between them both." There the "King shall reign in righteousness"—rule and regulate all things pertaining to this "high mountain and eminent." Not only is reference had here to his exalted position as "Head over all things to the church," but also to her standing in her relation to him; as members of his body, sister, spouse, &c. This elevation is not because of any exertion on our part, but because we are "raised up together with him, and made to sit together in heavenly places in Christ Jesus." Yes, this is an high mountain and eminent.

In Micah iv. 1 it is said, "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." See also Isa. xi. 2. To this exalted mountain people are said to *flow*—a singular and unnatural way of flowing. Water flows, but it is with a downward tendency, according to the natural law of gravity, and not to any effort on the part of the water. The flowing of this "people" upward, then, is supernatural; but not by any effort upon the part of the people. O that we could more highly appreciate the eminent station to which he exalted us when

"He raised us from the depths of sin,
The gates of gaping hell,
And fix'd our standing more secure
Than 'twas before we fell."

This identifies the whereabouts of the planting of this "highest branch of the highest cedar," not only on, but in the mountain of the house of Israel. In whom we live, in whom we have an inheritance, in whom all spiritual blessings are given us, in whom we were chosen before the foundation of the world, in whom it pleased the Father that all fulness should dwell, and in whom he dwells,

walks, will be their God, and they shall be his people. "For the Lord hath chosen Zion; he hath desired it for his habitation."—Psa. cxxxii. 13. Here is revealed the great mystery that has been hid from ages and from generations, but now is made known to the saints, which is Christ in you the hope of glory.

What a heart-thrilling and soul-cheering consideration, that the "Emmanuel, which being interpreted is, God with us." "This [he says] is the place of my throne, and the place of the soles of my feet, where I will dwell, in the midst of the children of Israel," &c.—Ezek. xliii. 7, 11, Zech. ii. 10, 11. "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 shall be with them and be their God."—Rev. xxi. 3.

"And it shall bring forth boughs and bear fruit, and shall be a goodly cedar." Yes, it shall bring forth boughs. Now perhaps I should be a little careful how I handle this part of the subject, for by using it carelessly some tender toes might get hurt. Christ said, John xv. 5, "I am the Vine, ye are the branches." Here is the same idea in a similar figure. Well, when we see a bough on a cedar, are we to conclude that a *upas*, or some *part* of a *upas*-tree has been *changed* so as to form that bough? Or when we see a branch on a grape-vine, must we suppose that a *creeper*, or some part of it, or some other vine has underwent such a change as to constitute a branch of the grape-vine? The next question is, Has revelation used appropriate emblems here? We contend that they are suitable figures. Then look at the stately evergreen cedar, always exhibiting the sign of perpetual life, whether rudely ruffled by the winter tempest, or gently playing in the summer zephyr; and say whether these boughs have had their existence in, and came out directly from the tree, or whether some exotic or foreign shrub, or some part of such a shrub or tree has been so changed as to form those boughs. We still say that the boughs of the cedar and the branches of the vine had their existence in, and were produced directly from the tree or vine, in consequence of their antecedent existence in the tree or vine; that this tree and vine with their boughs and branches represent Christ and his church; that his spiritual children had their existence in him, were chosen in him before the foundation of the world; that they are not of the earth, even as he was not of the earth, but came out directly from him, because they antecedently existed in him, are "born again, not of corruptible seed," &c., and we defy competition, for there can be no rational refutation urged against these facts. Yet one will say that the soul is born of God; another that the mind is thus born; and yet complain

of us for not giving scripture language in advancing our ideas. Give us scripture language that tells us that either the soul or mind is thus born of God, and then you may with some show of propriety call on us. But it is somewhere said that "The legs of the lame are not equal." Perhaps I had better leave this part of the subject, or I may raise another controversy.

This tree is to bear fruit, and be a goodly cedar. A goodly or good tree cannot bear evil fruit. Fruit is borne on the boughs or branches, but is produced from the tree, and demonstrates the quality of the tree. Christ and all his spiritual children (the anti-type of the cedar) are all of the same nature, and therefore cannot produce evil fruit. "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." This cannot be said of the natural man, or carnal nature, for in that relation, "If we say that we have no sin we deceive ourselves, and the truth is not in us." There is "none good" in that relation; without faith it is impossible to please God: and "all men have not faith." All this ado about "free agency," "conditional salvation," "change from nature to grace," is nothing better than mere gossamer. All this modern missionary theory, with all its appendages, ornaments, trappings, and trickery combined, are nothing more than huge enlargements of man-made machinery to manufacture the same flimsy, worthless article. But "their webs shall not become garments, neither shall they cover themselves with their works." With all their tact, talent and natural acquirements, we know that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Some of them say, "If we could not convert sinners we would not preach." No; their craft would be in danger if they could not "compass sea and land to make proselytes." We defy them to prove by one solitary text of scripture that there ever was an impenitent sinner converted to God, or made a christian, by preaching the *true* gospel, by the apostles or any gospel preacher, leaving out of the question the perversion peddled by those proselyting tricksters preached and falsely called gospel. "By their fruits [works] ye shall know them."

The fruit or works of this goodly cedar are from a different source, of a different quality, and for a different use. Their source is from God. "The Lord will ordain peace for us, for he also hath wrought all our works in us."—Isa. xxvi. 12. And, "For it is God that worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. When we work out what the Lord has wrought in us, it is all right, of a good quality, and very different from the works of the flesh, or of sinners dead

in sins. Their use is to exhibit the doctrine, and for the reproof, correction, instruction in righteousness and comfort of the children of God, and not for the dead sinner. The Lord's purpose in the protection of the wicked, and the duty of his people to "do good to them," is here alluded to. He has use for them in the development of his own glory, and for the benefit of his people. They are used as a sword or weapon in his hand with which he cuts off nations or dashes them to pieces like a potter's vessel, as well as for the chastisement of individuals, and even his own people, for their good. David says, Psa. xvii. 13, "Deliver my soul from the wicked, which is thy sword." And in Isa. x. 5 the Assyrian is spoken of as the rod of his anger, and the staff in their hand as his indignation.

These fowls, and particularly migratory, carrion ones, such as prey upon other birds and animals, are frequently used in the scriptures to represent wandering, unclean and persecuting arminians, or false religionists, that know nothing of the way of salvation by grace. Hence Job says, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." Again, Christ compares the church to a plant of mustard, so large that the flocks of the air lodge in the branches.—Matt. xiii. 31, 32. These fowls, though under the shadow, or even lodged in the branches of the tree or plant, constitute no part of either. I have frequently noticed those birds of passage when about to emigrate. When the weather is warm and pleasant they sit in the branches and sing very gaily. But when the winter season approaches they are heard to sound a different note, particularly the leaders. By and by away they go, the leaders showing the course, and the rest following to a climate more congenial to their nature. Just as the New School Baptists did nearly half a century ago. Since that time, like vultures they have continued to pluck at and persecute us, and perhaps often used in the hand of the Lord to chastise us with for our good; for I can with confidence say that within the last few years they have misrepresented and told more downright falsehoods on my brethren and myself than any or all other societies combined, and so palpable in many instances that they have driven from them many of the Lord's children who have been entangled in their drag, who have come out from among them, so that within a few years past we have baptized nearly, if not full forty of them, within the bounds of the four churches that I serve, and two others in the vicinity.

Let it not be thought that I make these remarks by way of complaint, or from a vindictive spirit. We should bear all these things patiently, without complaining, while we are assured that the Lord works all

things, good and bad, after the counsel of his own will, and all for the good of them that love him, as the apostle, and as the poet has said.

"All for the best, then fling away terrors;
Meet all your foes and your fears in the van,
And in the midst of your dangers and errors
Trust like a child while you strive like a man.

All's for the best, unbiased, unbounded;
Providence reigns from the east to the west;

And both by wisdom and power surrounded,
Hope and be happy that all's for the best."

The Lord has use for the worst men as well as for the best; he has use for all the wrath they can vent against him or his people; for the wrath of man shall praise him, and the remainder of wrath he will restrain.—See *Psa. lxxvi. 10.*

Such is the wonderful wisdom and power of our God that he can turn the most wicked and diabolical acts of wicked men in channels that will lead to the highest order of blessings, and the most transporting and heart-thrilling joys that his people can realize in the course of their pilgrimage here—to the exhibition of his own glory, and thus cause his majestic name and mighty power to be known, felt and declared throughout the whole earth. We have many instances of this class recorded in the scriptures. See the wickedness of Joseph's brethren in first determining to kill him, and when the Lord overruled and prevented that, their selling and sending him a slave to Egypt; the wicked lewdness of Potiphar's wife in casting him into prison; and afterwards of the cruel wickedness of the Egyptians in oppressing the children of Israel; the wickedness and hardness of Pharaoh's heart in refusing to let them go; and we might mention a thousand cases similar in malignity and turpitude, forming a concatenation of events of a kindred nature, running through the whole history of the Jews, from their exodus from Egypt to the coming of the Messiah, and as necessary links in that chain as were the innocence of Joseph, his best and most commendable acts, the best deeds of Moses and Aaron, the prophets and priests, with those of all the renowned saints in the former dispensation; for one broken link, good or bad, would have severed the chain, and therefore the immutable counsel of God must have changed, which is impossible, or his unalterable decree and purpose been defeated, which is alike impossible.

But again, see the malign diabolism of those incarnate fiends imbu-ing their red-stained wicked hands in the blood of the innocent Lamb of God! Here is what we might call the quintessence of crime. Jesus was delivered by the determinate counsel and foreknowledge of God. Those wicked men done what the hand and counsel of God determined before to be done, and fulfilled the scriptures in condemning him. But God by his matchless wisdom and power turned their wickedness into a

channel that should brighten the brilliancy of his undying glory to our view—a channel in which should run in ceaseless streams of grace, mercy and eternal salvation to his people, and thereby raise a rich revenue of praise to his immortal name. But this wonderful work of God in overruling their wickedness and causing their wrath to praise him, did not mitigate their crime in the smallest degree. They done their work with wicked hands, with a wicked design, and therefore their crime deserved the heaviest punishment. Good men could not have perpetrated such deeds; how then could those incarnate fiends have been dispensed with? and without them, where would be our comfortable hope to-day in the blood of a crucified Redeemer? These considerations should curb the vindictiveness of our carnal nature toward our enemies, persecuting arminians, who strive so incessantly for our downfall, and constitute a prominent reason why we should do good to them that hate us, and pray for them that despitefully use us and persecute us; for it is all for our good. But there are many other reasons why those fowls should be protected. The calamitous days of the destruction of the Jews were shortened for the elect's sake. Probably many of the Lord's people descended from wicked Jews that were spared by the shortening of those days; still there was a remnant according to the election of grace, a few "berries in the outer branches" of that nation that must be preserved; and even now among modern Moabites around us there may be some born and unborn. Sometimes their children, and even some of themselves, are brought to a knowledge of the truth. Let them dwell then and find shelter under the shadow of the branches of the goodly cedar, lest in rooting out the tares some of the wheat should be destroyed. The Lord knows when to gather his wheat into the garner, and bind the tares in bundles to be burned.

There are still other good reasons why these fowls should be sheltered. In *Psa. lx. 8* it is said, "Moab is my washpot;" and we know that a washpot is often needed about a house, by which the refuse and uncleanness is removed from more honorable vessels. Some of us have vivid recollections when, within the last half century, the modern Moabites have rendered us important services in removing those unclean, "filthy dreamers" away from us.

In conclusion, dear brethren and sisters, let us be patient and submissive while it is the Lord's will (for our good) to suffer them to croak around, peck and pluck us as a "speckled bird," and until it shall please him to consign them to their place, and bring us into the full possession of our heritage—transport us to our final home—transplant us in our happy land—

"A land upon whose blissful shore
There rests no shadow, falls no stain:
There those who meet shall part no more,
And those long parted meet again.

There shall we see, and feel, and know,
All we desired or wished below,
And every power find sweet employ
In that eternal world of joy."

Suppress or publish the foregoing hasty scribble, brother Beebe; either will answer my purpose. My love to yourself, family, and all the household of faith. Unworthy as I am, permit me to claim the endearing relationship of a brother in Christ.

J. F. JOHNSON.

Circular Letters.

The Baltimore Old School Baptist Association, convened with the church at Black Rock, Baltimore Co., Md., May 16th, 17th & 18th, 1871, to the several churches whose messengers she is, sends christian love and kindly salutation.

DEAR BRETHREN:—It having been our custom in years past upon such occasions as the present to address you in the form of a circular letter, we wish to continue the custom. We hope that it is not simply as a custom we address you, for that indeed would be but cold formality at best. It is to be feared that our forms of devotion too often have but the form, and are totally destitute of life. So it is to be feared that in letters like this we too often write because it is the custom, and not because we have good news to tell, or comfort to give, or instruction to impart. We fear that such letters are often sent without feeling or interest upon the part of those who send them, and that they are received too often in the same way. But we hope we do not write to you as a matter of form, or because we suppose you will expect a letter, but because we feel a deep interest in your welfare and desire your growth in grace and knowledge, and therefore would seek to again impress upon you the importance of the things of "the kingdom," and would again stir up your pure minds by way of remembrance of what by the Spirit you have already been taught.

We feel like calling your attention to two things pointed out and often enforced in the scriptures of the New Testament, viz: "Forbearance and Forgiveness." These two things belong to and are the fruits of the Spirit. None but the possessor of spiritual life can therefore bring forth such fruits. In agreement with this we find that the character upon whom they are enjoined once and again in the scriptures is the quickened sinner, the man to whom God has given life through the Spirit, and who is therefore to walk in newness of life. Believing that you are children of the light, we therefore address you in regard to these things.

There is need of constant exhorta-

tion upon these all-important subjects, because being still beset by the law of sin in our members we are prone to forget them, and therefore have need to be continually put in remembrance of them. For this reason a great portion of the teachings of our Savior and of the epistles we find is taken up with exhortations to the saints to walk as obedient children.

Having thus briefly referred to the character upon whom the injunctions of the gospel rest, together with the reason why we need such exhortations, let us now turn more especially to the subject that we designed presenting to you.

Forbearance always implies some injury received, or that we suppose we have been injured. It cannot be exercised in any condition except that of a sense of injury on our part, and it signifies "To exercise patience under injuries, and indulgence to those who injure us, and that we delay our resentment towards them and strive not to avenge ourselves." Now this is repeatedly enjoined upon believers in the scriptures in their conduct to all. But our design is, brethren, to try to bring this home to you as something to which all should give daily heed in their intercourse one with another. Our reason for bringing it down to brethren in Christ is that it seems harder to show forbearance to brethren in Christ than to any one else. This may seem strange at first sight, but the reason is obvious. We do not look for anything but ill treatment at the hands of the world, and therefore in some sense we are prepared for it. But we do look for kindness and love from brethren, and when ill will and unkindness are shown it cuts to the quick, and we feel far more deeply grieved, and it is therefore harder to show forbearance. Did the psalmist feel this when he says, while complaining of his troubles, "For it was not an enemy that reproached me; then I could have borne it. Neither was it he that hated me that magnified himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together and walked unto the house of God in company."

We have given us a great example of patience and forbearance in the person of our incarnate Redeemer. When he was reviled he forbore to revile again; when he was beaten and crowned with thorns he made no reply. He forbore to answer the false accusations of his enemies, and suffered silently, as a lamb led to the slaughter, the anguish of a death upon the cross. All this was toward his enemies. But what comes home most forcibly to us among ourselves is the infinite extent of the forbearance shown to his disciples, our

brethren. When they slept and left him to struggle alone with his anguish in the sad garden, when Peter, cowardlike, denied his Lord, when Thomas would not believe without the fullest assurance, when all the disciples had gone again to their own worldly callings, he had but a soft and gentle reproof for them. After all these things he called them *no longer* servants, but a nearer and dearer title still, "his friends." Sometimes those who are very near and dear to us wound us by indifference to our distress and by taking their ease when we, like the Savior, are bound in sorrows. Here is room to exercise forbearance. Remember Jesus simply said, "Could ye not watch with me one hour?" No bitter reproof at their indifference. But at such times how quickly resentment arises, and we feel like returning their indifference with interest. But, brethren, the example of our Savior bids us forbear. Sometimes brethren may have spoken unkindly and unjustly of us; our motives have been slandered, and falsehoods have been asserted of us by those of whom we expected better treatment. And oh! how impatient we grow! but we should remember that our brethren *may* have seen that which to them appeared to give color to their charges against us, and we should forbear to attribute to them any wrong motive until we have discovered that such is the case of a certainty, and then forbear to return their ill treatment in kind. For this was our Savior's example and the substance of his teaching.

But another reason presents itself which if duly felt would lead us to be forbearing to the transgressions of others. The thought of how much forbearance God has exercised toward us every day, even since we believed. We have sinned against him every hour, and yet he forbears to send forth the arrows of his just indignation. Surely this should lead us to be very full of forbearance towards those who trespass but *once* or *twice* against us. We sin against him always—our brother against us *once*. What! Is it possible that we cannot forbear just once, when our Example never ceases forbearing with us?

A third reason presents itself why we should be forbearing, a more constant consideration of which would lead us to its exercise. We should remember our own weakness. We sin against our brethren—how often in thought, word and deed! Who of us is there, brethren, that can say we have a right to cast the first stone at an erring brother? Could we always remember our own weakness we could better bear the infirmities of others. But some one may say, I do not *intentionally* sin against my brethren. But remember that perhaps it is the same with your brother that has trespassed against

you. Then judge him just as leniently as you judge yourself. O how sweet is that place where brethren are so well convinced of their proneness to wander that they are just as forbearing of their brother's faults as they would wish him to be of theirs! What is known as the golden rule applies here.

Sometimes brethren may not see eye to eye upon the meaning of some text of scripture. They discuss the text. The discussion becomes animated. Each feels equally positive that he is right, and each weighs the text in the light of his own experience. Such discussion is right and proper; but let each brother forbear to use one word that might seem caustic or severe; let each beware of using one word that might seem to imply that the other did not have just as earnest a desire to glorify God as he. But even if one in an unkind, unbrotherly manner uses an expression that seems to imply a lack of confidence in his brother's soundness in the faith and integrity, let the other forbear to answer again; for in this way he will heap coals of fire upon the head of the accuser. We have need always to keep this one word, forbearance, in mind. A brother may advance an idea of some scripture that is new to all and new to himself also. The very fact that it is a new idea should make him very suspicious of it and very tolerant of objections against it. If he be correct he has nothing to fear from discussion by brethren; for in that way the truth of the idea will become apparent to all. If it be false it ought to fall, and he is benefited in being shown his error. On the other hand, brethren who think the idea is not correct should speak and write with all forbearance of the other's feelings. When discussion is tempered with forbearance and all intemperate language is excluded, it is always profitable and tends to edify the body of Christ.

Oh how many times have the sensitive hearts of brethren been made to bleed when they have heard of unkind remarks and unjust suspicions upon the part of dearly beloved brethren! Then be open and frank one with another, but forbear to hurl the envenomed darts of passion and unkind reproach at an erring brother.

We now come to speak of Forgiveness. It is a child of the same parent, a branch of the same stock, a fruit of the same Spirit with forbearance. The Scriptures speak of it as belonging to that new life of the sinner by which he is quickened, and which he lives by faith upon the Son of God, and it finds no place in a natural heart, which is always revengeful. The meaning of the word forgive is, To feel towards and treat one who has injured us just as though he had not injured us. No more does forbearance presuppose contin-

ual attempts to injure us, than does forgiveness imply such injuries committed, and therefore the objects of forgiveness. The former always presupposes the latter. To forgive is enjoined upon us in many portions of the teachings of the Savior and the apostles. It is enjoined under all circumstances and in all cases. But we design to speak of it especially with reference to its application among brethren.

In this one thing, perhaps, more plainly than in any other, is shown our weakness and the opposition of sin within us. We find it very hard to forgive even the slightest offence. In spite of ourselves we find a hard revengeful feeling arising, very foreign to the spirit of the gospel. Therefore there is need to contemplate some of the teachings and examples given in God's word; for thereby we are stirred up to a sense of our obligations in this respect, and we may, through seeing what we have received, be more ready to give the same to others.

The first thing to be considered is how much we have been forgiven. When awakened to a sense of our condition we found that we had sinned every day against a holy and just God. The exceeding sinfulness of sin we could not begin to fathom. We found it to be infinite. O how great was our guilt, and how just was the law that condemned us! Yet God forgave not only one, not only a few, not only many, not only sins of a lesser kind, but all sin, and of all grades and kinds. They were all removed from us as far as the east is from the west. O how great was our sense of this great favor then! How we were melted down in love and wonder and praise! There was no room for ill feeling against any one. We felt that we could overlook all injuries; we could retain no sense of them; all the bitterness was gone. We had been forgiven so much we had no room to be unforgiving to others. Not only so, but ever since we believed we have been continually rebelling, and he has been continually kind to us, and we have been forgiven. Surely it is no great thing that we are required to forgive a brother's trespass perhaps *once*, when we have been forgiven so much and so many times. And yet how slow we are to forgive even that *once*. How many of us dare to pray, "Forgive us our trespasses as we forgive those who trespass against us?" If we were forgiven only as we forgive others, what should we have? We forgive slowly, grudgingly, and only in part. Yet as God has forgiven us so we are to forgive our brethren. Just here we would remind you of the parable put forth by the Savior: A certain great man took account of his servants. Among them he found one who owed him ten thousand talents, but who had not one farthing to pay. Then that servant fell down

at his lord's feet and entreated him to have patience and he would pay him all. He asked for some days of grace, and lo, wondrous mercy! the lord forgave him the whole debt and sent that servant forth free. But now this debtor that had been forgiven so much, finds a fellow servant that owed him the paltry sum (paltry when compared with the ten thousand talents) of an hundred pence. And he caught him by the throat and demanded the payment of the debt. (How many of us can see our own image in this?) This fellow servant also fell before him and entreated as he had done before for a little time. But he would not listen, and went and cast him into prison till he should pay it all. And when the lord heard of it he was wroth with that wicked servant. Do we not read our own condemnation in this? We were in debt more than ten thousand talents and our Lord forgave it all. Yet we cannot forgive our fellow servant who owes us but so little. If one of us had forgiven a neighbor a vast debt, and the next day should hear that he would not be equally kind to a poor man who was his debtor, we should not be able to find language strong enough to express our sense of his baseness who could so soon forget what had been done for him. Yet wherein we condemn him we condemn ourselves. And when a sense of what has been done for us comes home to us, how does it humble and abase us to see how far short of the divine example we come. Jesus has forgiven us ten thousand times, and shall we not forgive our brother his *one* trespass against us?

At one time the disciples came to Jesus, and one said, "How oft shall my brother trespass against me and I forgive him?" and then betrayed the weakness of human nature by saying, "Till seven times?" What! only *seven* times? Suppose we were told that some one had been a transgressor against another constantly for a year, and in all that time had been forgiven, and was still a transgressor, and still experiencing the fruits of forgiveness, and we should learn that the number of his transgressions had been ten thousand, and then should be told that he had forgiven another just seven times, and when the eighth time came had sent the transgressor to punishment; should we not say that he had no due appreciation of the favors shown him? And what was the answer? "I say not unto thee till seven times, but till seventy times seven." And what is this but fixing no limit to forgiveness? Which of us can say that any brother has trespassed against us even seven times? But until four hundred and ninety times at least we must forgive.

Not only does the thought of how much we have been forgiven for Christ's sake, lead us to forgive our brother, but we must also remember

how often we get out of the way before our brethren, and call to mind their patience and long-suffering towards us, and how often we have had need of forgiveness at their hands. How often do we grieve them by our crooked ways! Many times we know that they have forgiven us. Even if they have seen no more of our crooked walk than we have also seen, we know they have had to exercise forgiveness every day. And shall we not do to others as we know they have done to us in this respect? How many times have careless words on our part hurt our brother! and yet he has sealed his lips and has spoken only in accents of love to us. Keep this always in mind, brethren; it will do you good. We believe it to be a safe rule to act upon when thinking, How shall I treat a brother under such and such peculiar circumstances? to stop and ask the question, How would I like him to treat me under the like circumstances? and then act accordingly towards him. Could we always bear this rule in mind it would be better for the peace of Zion.

Finally, brethren, we pray that the Holy Spirit (without which nothing that we can say or write will do you any good) to set home these truths to each and all our hearts, and that you may be enabled to heed the injunction, "Avenge not yourselves;" for this we are taught is the will of God in our behalf. And now that grace, mercy and peace may be with you now and evermore, is our prayer for Jesus' sake. Amen.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The messengers of the several churches composing the Delaware Association, assembled in annual session, sends this her accustomed circular to the churches.

DEARLY BELOVED:—The times in which we live admonish us to speak often one to another, and to watch over each other for good, reverting frequently to those primary and fundamental principles that underlie the gospel of our salvation. By so doing we shall come in contact with, and expose those unruly and vain talkers who do not hesitate to speak perverse things, and by so doing draw away disciples after them.

In hopes that we may present the truth in something of that plainness and simplicity with which it is revealed in the word of the Lord, we have chosen as the theme of the present address the subject of *Redemption*. In selecting this subject we shall not attempt to fathom the depth or measure the waters of this "deep unfathomed sea," but simply advert to some of its more prominent features as the Lord in his word has been pleased to reveal them.

The works of creation and provi-

dence are believed to be secondary to the great and glorious work of the redemption of lost sinners. The subject is confessedly one of vast magnitude, second in importance to none. This great and marvelous work is always presented in the scriptures as an inception of the eternal mind. Not only before man fell, but before man was created, yea, before the world was, or he had formed the highest part of the dust thereof, a Savior is set forth. All the developments of redemption are "according to the eternal purpose which he purposed in himself," and embrace the essential provisions of an "everlasting covenant ordered in all things and sure." We cannot say that the purpose of creation precedes that of redemption, but rather that the one was coeval with the other. The objects upon which the work of redemption is bestowed is a point on which there is little room for speculation or for diversity of opinion. And it we say with the utmost simplicity and brevity that they are ourselves, sinners of Adam's race, there would seem to be but little ground to misunderstand us—to dispute the position. Neither our mortal nor our fallen state is so low but what we might contemplate a redemption and exaltation with hope and delight. But it is quite possible that the fact of Adam being composed of earthly material, and of himself and his posterity becoming depraved and carnal, have presented obstacles to the minds of some that seemed to forbid the idea of his redemption. They find it difficult to conceive that a man composed of mortal flesh and bones, and filled with the motions and lusts of the flesh, should be redeemed. We do not undertake to say that mortality is redeemed, or that corruption and depravity are redeemed or changed at all; but we do say that man is not so involved in mortality, sin and death but what he may be contemplated from them, and may be and is redeemed from them. Man in his original or created state was innocent and free from depravity. There we can see the whole and entire man, body, soul and spirit, (if we choose to so designate him) yet without sin. If this man is under law, we may distinguish between him and his legal standing, and if he is weak and liable to transgress he may be redeemed from this weakness and liability. Following him on into the transgression, and under the curse, and under the power of death, still we may contemplate him in distinction from all his depravity, as a fit subject for redemption from all that sin, death and wrath into which he has fallen. If he could and did fall, why not the same being who fell be raised again to the state from whence he had fallen? And why not be delivered from all that in which he had become involved? Not only so, but being under law, and the law be-

ing against him and contrary to him, we can conceive of his redemption from under the law, and from his exposure to the curse, even apart from his transgression. Man at his best estate stood as a creature and not as a son, and his relationship was legal, or that of a servant, and not that of a child. In all the work of bearing the curse and suffering the penalty in the room of the transgressor, satisfying divine justice, &c., there is no heirship involved, nor ministration of righteousness, neither would it necessarily follow that the Redeemer from the penalty of transgression should be the end of the law for righteousness to those who were thus redeemed. Being redeemed not merely from under the curse and penalty of the law, but from under the law itself, they are no more servants but sons, and as sons their standing is no more legal or conditional, but as heirs of God and joint heirs with Christ. The spiritual and eternal life communicated to the sons of men in the new birth, by which they are said to be quickened, and which constitutes them sons, never was involved, and never could have been a subject of redemption. But the communicating of this life is embraced in the great work. The Son of man came to seek and to save that which was lost. Nothing except what was lost could possibly be a subject of salvation. On the other hand the man, the whole man, (Adamic if we please) whether we contemplate him in innocence, but of the earth and under law, and mortal, or whether we follow him into transgression and all consequent pollution, and the power and dominion of death, he is the subject of redemption, and redemption from all that in which he is involved. Hence the scriptures speak of the redeemed as "redeemed from among men;" "redeemed from all iniquity;" "redeemed from the curse of the law;" "redeemed from death;" "redeemed from the power of the grave;" "redeemed unto God," &c. This redemption reaches the lowest depths and exalts to the highest heights. It reaches to and deals with every thing appertaining to the man which is involved. Instead of its being an objection or argument against the redemption of the sinner, that he has a corrupt depraved nature, or that he has a mortal, earthy body, these are the very grounds of redemption. These are the very things from which the sinner is destined to be redeemed. Nothing is asserted more positively in the scriptures than the redemption of the body. The very idea of redemption seems to us to imply the same thing that the apostle teaches, viz: that it shall be delivered from the "bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 21. If the body be quickened by immortal life, the elements of mortality and death

must be absorbed and swallowed up. When the Lord by the prophet says, *I have redeemed thee*, we might suppose that this would be understood as embracing the entire man. But the apostles as well as the prophets are pointed and specific with regard to the *body*, and *our vile body*, &c. It will not only be the man—the sinner, redeemed from his fall and from his Adamic standing, but it will be *the body*, though a redeemed body, redeemed from corruption, mortality and death.

The right of redemption is based upon ownership, or a right of property. It exists in the relationship that parents sustain towards their minor children, and that of husbands to their wives. He who can redeem at all stands in the law place of the redeemed, so that the law looks to him of right for satisfaction. There is no such thing as a voluntary redemption, or an optional salvation. To all such as stand in that relationship to the Redeemer that the right of redemption is in him, the law ceases to know them, and must forever cease to condemn them. There is no possibility of an indefinite Redeemer, or an indefinite redemption.

The relationship which constitutes this right we conceive to be spiritual. As Christ stood as the Head and repository of this spiritual life, he is recognized as their parent even before that life is communicated to them. This is certainly not more strange than that they should be recognized and spoken of as the seed of Adam before his natural life had been communicated to them. Levi is spoken of, called by name, and recognized as acting, in the person of his great-grand-father. So on the other hand children of God are spoken of, as partakers of flesh and blood, as those for whose sake the Redeemer took part of the same. As the sons and daughters of men their natural life commenced with the creation of man, and they had no existence before. But in regard to their spiritual life, which was eternal life, they could be recognized, loved and provided for before the world was. We conceive it to be this life in Christ which was recognized as their persons when grace was given them in him before the foundation of the world. So Abraham's seed was numbered in him, blessed in him, and provided for, when as yet he had no child.

The price of redemption is one price, so clearly and repeatedly declared in the scriptures that we shall need now only to refer to some of the more prominent passages: "Feed the church of God, which he hath purchased with his own blood."—Acts xx. 28. Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.—2 Peter i. 18. "Ye are not your own, ye are

bought with a price."—1 Cor. vi. 20. "Husbands, love your wives, even as Christ also loved the church and gave himself for it."—Eph. v. 25. This price has been paid, and by one offering he hath perfected forever them that are sanctified. Full and entire satisfaction has been rendered to law and justice, and the work of redemption is finished, and ceaseth forever. Hence we meet with such declarations as "I have redeemed thee," and, "Ye were redeemed," &c. But in the personal experience of the individual it is spoken of as destined to be accomplished at an appointed time or day. "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession," &c.—Eph. i. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."—Eph. iv. 30. According to these and many other scriptures, although the ransom price is paid, the law fulfilled and the curse borne, there is also a personal deliverance effected in the personal experience of the individual, which is a progressive work. Until this personal work is effected there is no fear of God before their eyes, and they love darkness rather than light, are enemies to God, and aliens from the commonwealth of Israel. Groaning and being burdened with the very depravity, sin and death from which there is redemption in Christ, are signs of life. And those who mourn indwelling sin, and weep on account of their imperfections, show that they already are subjects of the blessed work. Involved in fleshly passions and carnal desires of which they see the evil, and which they cannot love, burdened with their own corruptions, they possess in this very experience the earnest of the Spirit. They are already redeemed from the love and power of sin and death, while yet sin lurks and lodges in their members. All this which is burdensome and oppressive to the believer, and constitutes his bondage, is that from which he is redeemed, and his personal experience, though he taste the wormwood and the gall, is nevertheless his personal redemption. He is now subject to vanity, infirmity, &c., not willingly, but by reason of him who hath subjected the same in hope. But his ransom both in spirit and body is destined to be accomplished. Believers are assured that both their bodies and spirits are bought and paid for. They are not so involved either in mortality or depravity but what the identity is preserved. In distinction from and everlasting triumph over corruption, mortality, sin and death, it will be and remain you, even you yourselves, that shall behold his face in righteousness, and that shall be satisfied awaking with his likeness. That same son or daughter of Adam, sin-

ner of a fallen race, sown in weakness, sown in dishonor, sown corruptible, sown mortal, shall be raised in honor, raised in power, raised in glory, raised in immortality; that the same man who has borne the image of the earthly shall also bear the image of the heavenly. Redemption with the might and majesty of Omnipotence grasps the whole work. That which was lost, and all that was lost, is delivered from the pit and raised to immortality and eternal life. "Then cometh the end," and there we feel disposed at this time to leave the subject.

May it be yours and ours to adhere steadfastly to the truth in its simplicity and purity, remembering that he that wandereth out of the way of understanding shall remain in the congregation of the dead.

G. W. STATON, Mod.

E. RITTENHOUSE, Clerk.

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the First Hopewell Church, Mercer Co., N. J., May 31st, & June 1st & 2d, 1871, to the several churches whose messengers we are, sendeth assurance of continued love and fellowship.

DEAR BRETHREN:—Presuming that you will expect from us, as on former occasions, a circular letter, to be addressed to you in your minutes, we will endeavor, as God may enable us, to meet your expectation. We feel to use for a text upon the present occasion the following words of scripture: "Let all things be done decently and in order."—1 Cor. xiv. 40.

We have recorded in the New Testament the positive decisions of the inspired judges of Israel, in every branch of the doctrine of God our Savior, and the children of the Most High are commanded to "abstain from all appearance of evil," which, so far as God enables them to do by giving them eyes to see and hearts to understand, they willingly and cheerfully acquiesce in; for the saints have a principle within them which delights to obey and reverence their heavenly King. Said one anciently, "I delight in the law of God after the inward man."

The eternal choice of God the Father of the saints in Jesus Christ before the foundation of the world—the special and personal atonement of Christ for the predestinated vessels of mercy; the irresistible and effectual calling of lost and depraved mortals from the grave of sin into gospel light and liberty; believer's baptism by immersion in nature's flood; the organization of such baptized believers into visible branches of the church, or into churches; the supper and the emblems to be used upon such occasions; the manner in which erring brethren should be dealt with; the course the saints should pursue in all their temporal

affairs with the children of men; the manner that all the modern religious inventions of carnal men should be treated by the followers of our Savior, are plainly and pointedly recorded in the New Testament, so that nothing but infidel reasoning will be found arrayed against the truth of God written by the pen of inspiration.

A childlike simplicity and humble reliance upon God are clearly manifested by Paul in his epistles to the church at Corinth; for he shows a paramount desire concerning them, that all things might be done *decently* and in *order*. Perhaps the location of that church might cause a peculiar feeling to exercise him; and it should ever be borne in mind that though the apostles in their personal conduct as men committed errors yet in preaching the divine word they were inspired, and the holy scriptures as indited and sanctioned by them are not the words of man, but the words of the Holy Ghost. The city to which this epistle was sent occupied a peculiar locality at that time, and was famed for its wealth and commerce, which seemed to be chiefly due to its situation between the Ionian and Aegean Seas, on the isthmus connecting the Peloponese with Greece. In the apostle Paul's time it was capitol of the province Achaia, and the seat of the Roman proconsul.—See Acts xviii. 12. According to history, the state of morals in it was notorious for debauchery, so much so that "to Corinthianize" was a proverbial phrase for "to play the wanton;" hence arose many dangers to the purity of the church at Corinth. That church was organized by the apostle Paul on his first visit.—See Acts xviii. 1-17.

Notwithstanding such were the circumstances surrounding the church at Corinth, Paul's zeal for the truth of God and his ardent love for his brethren were not in the least abated; and their disorderly conduct was not "winked at," but openly and severely rebuked; for said he, "It hath been declared unto me of you, my brethren, by them (which are of the house) of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." It should be noticed that the apostle calls them all brethren, and

does not use the words that he does concerning another class whom he denominates *false* brethren; but because the church of whom he speaks is composed of brethren, their course of conduct is not passed over in silence. Things were not done decently and in order when men's persons were had in admiration, instead of plain, simple gospel truth; hence Paul with holy boldness reprimands them. It is evident from a careful examination of the eleventh chapter of this epistle that there were many and serious evils attending the ordinance of the Eucharist or Lord's supper; for it seems to have been turned into a sort of feast by a portion of the members, therefore things were not done decently and in order.

If we turn to the record in the Old Testament concerning things to be done under the "shadowy dispensation," we shall find a perfect order was to be observed; for when Noah was commanded to make the ark, the kind of wood of which it should be constructed, the size it should be, and its form, were given exactly by Jehovah, so there should be no hesitancy in so wonderful a matter. It was not left to the discretion of Moses how he should make the ark, mercy seat and tabernacle, but the command of God was, "And look that thou make them after their pattern which was shewed thee in the mount." And so also of the rich, magnificent and beautiful temple built by king Solomon.

In the matters pertaining to the Jews, God gave express command *how* every thing should be done; because they (the ark, temple, sacrifices, &c.) pointed to the perfect work of our blessed Redeemer, which should be accomplished by him while God incarnate. But he, the substance, having come and put away the sins of his people by the sacrifice of himself, the things set forth in the types have been completed and perfected by the anti-type; for the apostle said, "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these; 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." How fully it seems to explain the *reason* why every thing made by the command of God pertaining to the Jewish ritual should be exact; for they were PATTERNS of things in the heavens. Also the apostle said of certain things that they were "a shadow of things to come, but the body is of Christ." Therefore every thing under the law which shadowed forth the good things to come in the gospel dispensation, must be exact in pattern, otherwise they would not adumbrate the fullness of gospel.

blessings. These things when contemplated open to the believer's mind a wide field of gospel beauty. But our intention is to say something in this letter about matters concerning which we presume the people of God have not so plain and definite precepts as in the matters referred to. The matters to which we are about to call the attention of all who have an interest in the comfort and convenience of the children of God while in this vale of sin and gloom, are very different from them which have been alluded to above; and we hope that the things we are about to mention will be meditated upon in the same spirit of kindness that they are written.

The children of God are not bound together while in this life by a mere nominal profession, for merely professing to be followers of Christ is not the ground upon which their union rests. A carnal profession may hold men together, as a society, while every thing is pleasant, and none of life's storms beat upon them; but when troubles come, and the Satanic principle of fallen, depraved human nature bursts forth in all its malice, a profession *only* will prove like a spider's web; but they who are born of the Spirit are united by an immortal tie, interlinked by the vital principles of eternal life,—a chain which can never be broken, every link being soldered by electing love, making them *one* and indissoluble; for there is "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

In the absolute sense the church is the body of Christ; for it is written, "And gave him (to be) the head over all (things) to the church, which is his BODY, the fulness of him that filleth all in all." With such a description of the church before us, what unpardonable inattention and disregard to inspired testimony do mortals show when they apply the term church to a house made with hands. Notwithstanding the church is the body of Christ, yet a body of baptized believers, organized according to the gospel rule, and continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers," is recognized by divine authority as a church; hence in the New Testament we find the term churches; but in this sense we understand that it has direct reference to the manifestation of God's children in the flesh, and not to the hidden body of our Redeemer; for it is recorded that "the Lord added to the church daily such as should be saved." This declaration certainly shows that the addition to the church daily was the separating or calling the redeemed to a knowledge of their inheritance by the irresistible power of God; for the term church as used with regard to believers is from *ekkaleo*, to call

out, or call together; and that is what believers are brought to love and rejoice in, viz: that they are the "out called," or separated from the idols of the world, to whose shrine carnal religionists bow down.

Having proved, as we think, conclusively what a church is, in the secondary meaning of the word in the New Testament, we will now proceed to say something with regard to the comfort of their mortal bodies, and the conveniences which they seem to need while in this life. Such body of believers as constitute a church are "not to forsake the assembling of themselves together;" but they generally need some suitable place to shade them from the summer's heat, and to protect them from the winter's cold. Now have we any *express* command recorded in the New Testament what kind of a house or place it shall be, how large or how small, or of what kind of material the building shall be made? According to our understanding of the scriptures we have no precept to be a positive guide in this matter; but here we come to one of the things in which the judgment of the children of God must be exercised, not hastily, but prayerfully; not indecently, but decently; not disorderly, but orderly; and if after prayerful consideration it is agreed upon to meet in some private residence for prayer and praise, it is well; if to hire an "upper room," it is well; for the circumstances of such church *must* have weight in the matter; for if poor as it regards this world's good, they should act accordingly; and if rich, nothing should be done in the matter to foster pride; but let all things be done *decently* and in *order*. We are not able to discover in such a thing any infringement upon the doctrine of salvation by grace. "Paul dwelt two whole years in his own hired house, and received all that came unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." It should be noticed that Paul *hired* the house, which shows that it was necessary for him to have a suitable house in which to *teach*; but he does not inform us of whom he hired it, nor how he made it convenient and comfortable; but those things were attended to by that lover of God's truth.

A church, after due consideration, may conclude that the best course for them to pursue in order to have a suitable place in which to assemble for public worship, is to build them a plain, convenient and comfortable house; but have they any scriptural precept showing how large, and of what kind of material such house shall be made? Have they any command recorded in the New Testament how such house shall be made comfortable in winter and pleasant in summer? Certainly they have

no *express* command how to proceed. The judgment of the saints must be exercised in such a matter, and we cannot think that a church composed of the humble and true followers of Christ will go far astray in a matter of that kind. After such house has been prepared for use, (not dedicated) it is the duty of each member to contribute his or her "mite," according as God hath blessed them in things pertaining to this world, toward defraying the expense which must of necessity take place; and when members refuse to do *their part* toward keeping such house in proper order, they are not doing those things which they are bound to do; and if the church as a body permit certain members to do as they like, would that church be doing things decently and in order?

It should be distinctly borne in mind that things are to be *done*; and how is it *possible* to do things if members will not act! In enforcing the discipline of the church there must be some proper manner to ascertain the sentiment of the church; for without some action on the part of the church, who dares take the responsibility to receive members or to exclude them? We know of no more simple and plain method to ascertain the voice of a church in business matters than by voting, either to raise the hand, or answer aye or no. Some who wish to make themselves notorious, and seem to enjoy confusion better than peace, will ask with a sort of scorn, "Where is the scripture authorizing a church to vote?" and still talk much about the doctrine of salvation by grace, and yet refuse to act in matters of importance relative to the peace and order of the church. Should any church adopt such a course, how soon would every thing like order be destroyed; and the sooner such church organization is dissolved the better for the cause of truth. Such "would-be-wise" persons remind us of the bird called the *petrel*, which appears more pleased and sings more boisterously in the storm than at any other time.

They who labor for and with a church or churches need food to eat and raiment to wear, the same as others; and when a church adopts what she considers the most judicious course to make her pastor comfortable, perhaps the same complaint is made, that there is no scripture to sustain this or that course, and if such ones are questioned why they refuse to do their part, the answer is, "If the Lord wants him in such a place he will provide for his wants." While we cordially accept the doctrine that the Lord will provide, and know it to be so by experience, we also are satisfied that we understand something of the cause that prompts such a reply, and it is an unwillingness to obey the teachings of the scriptures in the matter of the mutu-

al relations of pastor and people. While the scripture is plain and pointed with regard to the obligation of the church to her servant, we are not aware that the *express* manner in which the church shall do this is recorded.

We would not be understood as affirming that the servants of the church should be "idle persons," but that their time should be properly employed; and the circumstances in which ministers are placed differ very much; some have more time to labor with their hands, and can endure physical exercise better than others. Paul said, "Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you; *not because we have not power*, but to make ourselves an ensample unto you to follow us." We find that Paul was a tent-maker, for after he came to Corinth he abode with certain persons "because he was of the same craft;" that is, "by their occupation they were tent-makers." Now mark he was an *ensample* to the brethren, showing thereby that the religion of Jesus Christ and the service of God did not lead to slothfulness. Because Paul set such an example, that did not lessen the obligations of each child of God to the poor of the flock, and to them who preached the gospel: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them (verily); and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, *THEIR DUTY* is also to minister unto them in carnal things." Does it say *how* that was collected? No! Does it say how much was given? No! Does it say whether it was money, food or clothing, or all three? No! But there can be no reasonable doubt that it was done decently and in order, and that there was no resort to any "gambling fairs" to raise it. It is enough for us to know that it was collected, and that Paul carried it to them.

Said Paul, in his first epistle to the Corinthians, concerning the ministry and the obligations of the individual members of the church, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and that he that thrasheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Succeeding the preceding quotation in the same chapter, the apostle says, "Even so hath the Lord ordained that they which preach the gospel

should live of the gospel." Much more divine testimony might be adduced directly bearing upon the same subject, but sufficient has been brought forward to show the mutual obligations of ministers and churches, as well as the poor saints in general.

Now we have to again say there is no express injunction *how* these things shall be done, more than the fact that they should be done decently and in order. But it is *positively* declared that they ought to be done. Are not these some of the things in which the careful and prayerful judgment of the children of God have to be exercised, without any positive command *how* they must be done? When a church calmly and considerately acts in such matters according to the best light she has, and members say, "You have no authority for doing so," we are satisfied that such ones say so to "shirk" their duty; for when such ones have a favorite they are not quite so conscientious about having a divine right for their action. Anciently they helped the brethren on their way, and they were to lay by *something* for the poor; but no *positive* injunction was given *how* these things were to be done; therefore we feel to deplore the course pursued in some instances by the members of one church towards another, or other churches, concerning their local customs in the matters already touched upon; and lamentable to state, go so far as to "brand" such churches, in some instances, with being arminians, when the matters have nothing to do with any vital point of doctrine. Is such a course an evidence of brotherly love being in lively exercise? No; but it a manifestation of the carnal, fleshly mind, and ought to be rebuked by every genuine lover of God's truth, and well-wisher of the household of faith.

Is there any scriptural authority for changing the manuscript epistles of the apostles into printed ones and making them into a book? We are not aware of any such authority; yet the children of our God feel that it is a great privilege to have the facilities of printing them, instead of writing them all when a copy is wanted, as was the case anciently. Why not object to that, when there is no express authority? It was God's purpose that we should have the scriptures in our own vernacular or mother tongue, otherwise it would not have been so. Is there any authority in the New Testament telling us what shall be the worldly occupation of every child of God? Is there any express command in the scriptures showing what kind of dwelling houses the saints shall have, whether large or small, or whether they shall be made of stone, brick or wood? We presume that none will admit that we have any express command for such things. Then when

the children of God exercise their judgment in such worldly matters, does *that* become a doctrinal subject, to be handled by the church? If so, produce the scripture to sustain it, and we are bound to yield.

When Paul was a prisoner his love was not in the least abated toward his beloved brethren; and he sent forth his epistles like flames of fire, warning his brethren of the machinations of the man of sin, and exhorting them to stand fast in the liberty of the gospel; and some of those epistles we now have printed; but because they are printed is not there substance the same? Do we not feel it a great privilege to hear from the saints scattered so widely abroad in this land, through the medium of our paper entitled the "Signs of the Times," and devoted to the cause of the Old School Baptists? We feel safe in saying that the saints appreciate such a paper. But why does not the factious spirit manifested in other things rise up and say we have no authority for such a paper? Is there any authority in the New Testament showing how large the paper shall be, what kind of type shall be used, and how often it shall be issued? We answer emphatically, *No*. But a large portion of such matters must be left to the mature judgment and long experience of our beloved editor.

We feel that it is a great privilege to have our associations, and have our brethren from abroad visit us, especially the ministers of the gospel; but the scriptures do not inform us how we shall meet in an associated capacity, nor what season of the year we shall appoint such meetings. We feel that the hints already made in this letter are sufficient to show what we understand by those things, which we have to do according to our best judgment as limited mortals, and that the doctrine of God our Savior is too precious for us to attempt any innovation upon the express rules laid down by the apostles of our Lord.

Beloved brethren, may our God enable us in all the matters pertaining to the church while in this vale of sin and gloom, to heed the injunction, "Let all things be done decently and in order;" whether we receive persons into the visible church, or put them out of the church for disorderly conduct; whether we meet to speak of his goodness and talk of his power, or whatever other duties may devolve upon us; so that when the time of our departure shall have come we may be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith." The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, convened with the church at New Vernon, Orange Co., N. Y., June 7th, 8th & 9th, 1871, to the churches composing the same, sends christian salutation.

DEAR BRETHREN:—Time in its tireless flight has brought us to the close of another year, which with all its consequences has rolled into eternity. To the goodness of that Being in whose hands are all our times and seasons, we would acknowledge our great indebtedness.

Permitted once more to meet in association, we send you, as is our custom, our circular letter, in which we would embody an earnest exhortation to unity, founded upon the many admonitions of the scriptures.

Many beautiful figures are employed in the scriptures descriptive of the church of Christ. The most exalted language ever used by mortals is used to portray her glory and her loveliness. But in all the names she bears, and in all the forms of love she wears, given her by her Lord and Master, the idea of perfect union or oneness is maintained. "My love is but one," says he, "the only one of her mother." Again, "I am the Vine, ye are the branches." Again, "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And so we being many are one body in Christ, and every one members one of another." The scriptures abound with declarations similar to those we have quoted, showing the unity of the church existing between the members, as well as between them and the Head.

Now the bond of this union extending from the Head through all the members, uniting all together as sinews of brass or iron could not unite, is the everlasting, unchangeable love of God. Love—the very essence and being of God, who laid the foundation and placed his building upon it, and declared that the gates of hell should not prevail against it. And this same love, flowing from the foundation, unites the living stones together, and to itself, with bands that never can be dissolved.

All other buildings must crumble and fall. All other union is merely temporal, and like all time things must be dissolved. Now when this "love of God is shed abroad in the heart," then is the one Spirit leading into all truth and teaching the wonderful things of Christ; teaching the same things to every one, so that love, joy and peace abound. Where ever the heavenly seed is sown in the heart prepared of the Lord to receive it, its fruit will certainly more or less abound, and we must gain some evidence from the fruit that the "incorruptible seed, the

word of God which liveth and abideth forever," is in the heart, before we can feel any true union or fellowship. In opposition to this spirit of love and union is what the apostle terms the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." Between the two spirits there is uncompromising warfare. There can be no union between Christ and Belial, nor fellowship between a believer and an infidel. For this is a lying spirit, "working all deceitfulness of unrighteousness in them that perish," and goeth up and down in the earth, and walketh to and fro in it, like a roaring lion, seeking whom he may devour. There is but one power that can deliver us from him, and that is the arm of the Lord, who hath set his metes and bounds. This Satan "transformed into an angel of light," as the apostle declares, works his lying wonders in the soul; he puffs it up with air, and deludes the simple into the belief that he is the humblest christian on the earth. How he will imitate the graces of the Spirit of truth; but his counterfeit imitations may easily be detected when, according to an injunction of the apostle, we "try the spirits." His humility, that crowning grace of the true Spirit, is a "voluntary humility," upon which he prides himself greatly. He even makes his boast of it, and thanks God that he has given him more grace than many of the brethren have. He can repeat with boastful assurance that prayer of the publican, "God, be merciful to me a sinner," and at the same time upbraid the doubting child of grace because he dare not so much as lift his eyes to heaven while he cries for mercy. What are the fruits of this spirit? Just what the scriptures represent: selfishness, deceit, dissimulation, hypocrisy, ambition, envy, malice, hatred, treachery, and every evil work.

In contrast to this is the Spirit of truth in them who are heirs of salvation—the spirit of all real unity and fellowship. How different its fruit, how lovely and desirable its graces, and how the hearts of the saints go out after those who possess it. The humility of these is that which springs from a knowledge of themselves as sinners before God, and as unworthy recipients of his great mercy. These are vessels of mercy, into which is put eternal life, and love, and glory—love not of themselves, but of God, and of those who are born of God, the brethren. No worldly policy, no schemes of self-aggrandizement, draw them to the house of God and to the company of the saints. One of them, and that the great apostle of the Gentiles, is led to exclaim, "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." This humility is one of their chief characteristics. This language of Paul is the language of every soul in whom grace reigns. The "chief of sinners," the "ends of the earth," are they in their own eyes. Says the same apostle, "O wretched man that I am! who shall deliver me from the body of this death?" This is not a mere figure of speech, but it was wrung from the soul as he felt the deep depravity of his nature and his entire helplessness. There is a bringing down of high looks when God's mighty voice is heard. He casts the mighty from their seats, and exalteth them of low degree.

Where this work of the Lord is there is real substantial union. There is the one Spirit that gathers in the one name. God, according to his promise, gathers his people. "I will surely assemble, O Jacob, all of thee. I will surely gather the remnant of Israel; I will put them together as the flock of Bozrah." And when they are thus gathered they are in one mind.

Here in their experience they are brought into union with the "Man of sorrows," made partakers, in their measure, of his sufferings, endure a great fight of afflictions, sorely pressed like a cart under sheaves; without are fightings, within are fears; so that anointing which he hath received of the Father extends over them, like the oil that was poured upon the head of the high priest, which ran down over the skirts of his garments. The spirit of grace and of glory which was upon Christ extends through all his members, so that the Father, the Elder Brother and all the members of the household of God constitute but one family.

"One family we dwell in him,
One church above, beneath."

Here also in the flesh the members are partakers of the same earthly nature, which is "earthly, sensual and devilish." "The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." And we have shown that between this carnal mind and the "one mind" in which they are gathered there is no union or fellowship, but constant warfare. This warfare is experienced by every heaven-born soul, else the apostle Paul is not in union with the whole church; for he with many others of the saints whose testimony we have upon record, speak in unmistakable terms of this warfare. He who is never a *captive* to the "law of sin" in his members, cannot feel a union with Paul in that condition. He who can live above all doubt in regard to his heirship with Christ, and is exempt from those gloomy fears which tempt and depress the saints in this world, certainly can have no real union or oneness with them. Nor can the tried children of God feel any union with

them. Why was Satan permitted to hurl his fierce temptations to doubt at Christ? Because his members are subject to the same temptations, and he "was tempted in all points like as we are."

Dear brethren, carnal security is more to be dreaded by the children of grace than the slough of despond. The heart is deceitful above all things and desperately wicked. Who can know it? Grace, sovereign grace alone subdues it and holds its raging passions in check. God hath chosen his people in the furnace of affliction, and we believe that all of them are thus chosen. Not particularly the afflictions that are common to the world, but those afflictions which spring from the warfare of which we have been speaking, when deep waters come in upon the soul, and the deep innate depravity of our heart is held up to our view, and from which we shrink with loathing. It is then we cry in bitter anguish to be delivered "from the body of this death." Thus each one seeing the great unworthiness there is in himself, and the fruit of the Spirit abounding much more in his brother, "esteems other better than himself," and their hearts are drawn together as the heart of one man, and in lowliness of mind they walk together before God. "How can two walk together except they be agreed?" asks the prophet. They cannot. But these do agree, for they have the mind of Christ. All dissension that arises among brethren come of the lusts of the flesh, the carnal mind, which is opposed to God's government of love. The prince of this world, who held undisputed sway in the heart till the Prince of Peace was born and hurled him from his seat, is still at work, worrying whom he can't devour, and if it were possible would sever the bond of union between Christ and the church. But, brethren, you are not ignorant of his devices, how he will privily creep in unawares, and while men sleep will sow his devilish seed. It is against him we would warn you. Every thing that may spring up to mar the "unity of the spirit in the bond of peace" among the people of God, to produce envyings; jealousies, backbitings, evil speakings and such like, come from this enemy, and should be treated as coming from an enemy. Whatever may thus disturb the sweet fellowship existing among the saints, is abhorrent in the eyes of God; for he hath purified them unto himself a peculiar people, zealous of good works. He hath called them to be his own, he hath abundantly blessed them, set his kingdom in them, and crowned them with glory and honor. We would say then, dear brethren, "Mark them which cause divisions among you contrary to the doctrine ye have received, and avoid them." Give no place for a moment to any disorganizing spirit among you. It were better for a

man to die than to bring dissensions into the church of God, contrary to the apostles' doctrine. "Behold how good and how pleasant it is for brethren to dwell together in unity." "Endeavor to keep the unity of the spirit in the bond of peace," says the apostle. But we should remember that the unity of the spirit must be kept, else there is no "bond of peace." A cry of "Peace, peace, where there is no peace," does not bring peace. There never can be peace between Christ and anti-christ. The only basis of lasting peace is the love of God our Father and the union and fellowship of the Holy Spirit.

Finally, brethren, farewell. Live in peace, and the God of peace be with you.

G. BEEBE, Mod.

WM. L. BENEDICT, Clerk.

Corresponding Letters.

The Baltimore Old School Baptist Association, convened with the church at Black Rock, Baltimore Co., Md., May 17th, 18th & 19th, 1871, to the sister associations with whom she corresponds, sends the salutation of christian love and fellowship.

BELOVED BRETHREN:—Through the abounding goodness and mercy of our heavenly Father we have been permitted to hold another associational meeting, which has truly been a season of rejoicing to us, in that we have been permitted to sit under the shadow of the Almighty with great delight, and his banner over us was love.

Your correspondence have come to us laden with the rich fruits of the gospel and full of love, which enables us to take courage. We have had ministering brethren to meet with us from different parts of our country, but still they all came telling the same thing—telling of the same Jesus, and all preaching the same glorious doctrine, salvation by grace alone through Jesus Christ our Lord.

Our meeting has been pleasant and we trust profitable to the dear children of God. Love and union has abounded, and nothing has transpired to mar the peace of Zion, and we trust it has been a season of rejoicing with the saints that will long be remembered.

We earnestly desire the continuance of your correspondence by messengers and minutes, and trust that the Lord will again grant us an opportunity to renew our expressions of love and fellowship for you.

Our next association will be held with the Ebenezer Church in Baltimore City, Md., to commence on Wednesday before the third Sunday in May, 1872, when and where we hope to meet you again.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, convened with the church at London Tract, Chester Co., Pa., May 24th, 25th & 26th, 1871, to the associations, corresponding meetings and conferences with whom she corresponds, sends love in the Lord.

DEAR BRETHREN:—Through the abounding goodness of God our heavenly Father we are permitted to meet again in our associate capacity, and are blessed with the privilege of hearing the gospel proclaimed through Christ our Redeemer. We have been favored with the presence of a goodly number of ministers, who came to us bearing the rich treasure of gospel truth. What a blessing it is, dear brethren, that the Lord of the harvest has called, qualified and sent forth into the gospel field able ministers of the New Testament, who will not shun to declare the whole counsel of God, and point the trembling sinner to Christ, the only way of salvation.

Your correspondence came to us full of love and comfort, and the unity and harmony that prevailed cheered our hearts and gave us renewed evidence of the love and favor of God our Savior. Our meeting has been pleasant, and we trust profitable to God's people. We are at peace among ourselves, all contending for the faith once delivered to the saints. We earnestly desire the continuance of your correspondence by messengers and minutes, and may we again have the opportunity to renew our expressions of love and friendship for you.

Our next association will be held with Bryn Zion Church, Kent Co., Del., commencing on Wednesday before the last Sunday in May, 1872.

G. W. STATON, Mod.

E. RITTENHOUSE, Clerk.

NEW PUBLICATIONS.

"GOD HIS OWN COUNSELLOR,
And independent of his creatures;
doing all things according to his own will.

A Poem

Showing its adaptability to the wants of God's people, while it is not unjust to the world that lieth in wickedness, since anything short of God's determinate counsel would consign the universe to chance and to chaos."

By Wm. B. Slawson.

This Poem just published at the office of the "Signs of the Times," contains 32 octavo pages, and will be sent by mail or otherwise to any address in the United States or Canada, in neat pamphlet form, at twenty cents per copy, or at \$2 00 per dozen copies, or one hundred copies to any one address for \$15 00. All orders should be accompanied with the cash. Orders may be addressed to G. Beebe, Middletown, N. Y., or to Doct. Wm. B. Slawson, Des Moines, Polk Co., Iowa.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1871.

OUR SPRING ASSOCIATIONS

Have all been well attended, the weather has been delightful, the traveling good, and all who have attended seem well satisfied. The Baltimore Association was held at Black Rock, Md., according to appointment. It was our privilege there to meet and greet in love and fellowship many of our dear brethren and sisters, and among them some whose faces we had not seen before in the flesh, and others who had never before attended our Northern Associations. Elder Wm. M. Mitchell, of Alabama, whose welcome letters have frequently enriched our columns, came on in company with our son, Elder Wm. L. Beebe, of Georgia, and his coming was like the coming of Titus. Though very feeble in body, he was strong and vigorous in spirit, and he was enabled to preach the word in the power and demonstration of the Spirit, greatly to the comfort and edification of the saints. Elder Belcher, of Georgia, an aged veteran of the cross, who for the last half century has been an able defender of the truth, and an uncompromising opposer of all the unscrip-tural innovations which our professed friends and avowed enemies have sought to foist upon us, and who, we understand, was among the very first in the state of Georgia to declare non-fellowship for the modern missionary and other religious speculations which have sprang into existence in the last sixty years. Feeble with the weight of nearly eighty years, and the incidental infirmities of age, came on from Georgia in company with brother Elkanah Johnson, a licentiate from one of our churches in that state, and was enabled to preach at the Baltimore and Delaware Associations. It was a matter of regret that the illness of brother Johnson and feebleness of brother Belcher impelled them to return homeward without visiting any but the first two associations.

Elder Rose also, whom we had never seen before, was with us at Black Rock, and gave the trumpet "a certain sound." Eld. R. D. Hart also, from the Old Kehukee Association of N. C., was present and preached at each of our several meetings. The other Elders present were those who usually attend.

The Delaware Association was held at London Tract, Chester Co., Pa., and proved a season of refreshing from the presence of the Lord.

The Delaware River was the next in course, and was held with the First Baptist Church of Hopewell, N. J., which is numerically the largest church of our order within the scope of our knowledge. This church reports this year 226 members in fellowship. Eld. P. Hartwell is their

pastor, and under his labors the church has been greatly prospered and enlarged. The meeting at this church, like the others, was harmonious and pleasant.

The Warwick Association came off next in order, with the church at New Vernon, N. Y. Elders Mitchell, Hart and Wm. L. Beebe, of Alabama, Georgia and North Carolina, and Eld. J. L. Purington of Virginia, met with Elders John A. Badger and Wm. Quint, of Maine, and many other Elders and brethren from the middle states, and for three days in succession the pulpit rang with a continuous sound of gospel truth. We were forcibly reminded of the prediction in Isa. lii. 8, the verification of which we never saw more fully realized. The lifting up of "the voice" by the watchmen was in such perfect harmony as makes the heavenly places vocal with sweetest music. No jarring or discordant note was heard in tenor, base or treble. The gifts, though varied, like the parts of music, were perfectly harmonious in their combination. "With the voice together" did they sing, and they saw eye to eye the work of the Lord in bringing again Zion.

The peace and sweet union which prevailed at each of these four associations was such as can nowhere on earth be found except at the meetings of the Old School or Primitive Baptists.

After the close of the Warwick Association some of the Elders went on to attend the Chemung Association and the Conference of Western New York, and some returned to their homes. Elders Wm. M. Mitchell and Wm. L. Beebe remained with us and attended our church meeting at this place (Middletown) on the second Saturday and Sunday of June. Six candidates for baptism were received, and baptized on Sunday. Eld. Wm. L. Beebe preached in the morning, and Eld. Wm. M. Mitchell in the afternoon, after which the newly received members were publicly recognized and received the right hand of fellowship, and then the ordinance of the Lord's Supper was administered to nearly one hundred and fifty communicants, including those from abroad, and Elder Wm. L. Benedict who was also with us in the afternoon.

After resting with us until Thursday, the 15th, we accompanied brother Mitchell to New York, and spent the night with him at the hospitable residence of our brother James A. Dorman, and on the following day we saw brother Mitchell and Wm. L. Beebe seated in the cars for Washington City, where they were to preach for the Shiloh Church on Sunday the 18th. They expected to proceed homeward from thence on Monday or Tuesday following.

We are happy to say that the health of both Elders Mitchell and Wm. L. Beebe were improved by their northern visit, and we hope to welcome them to our homes again next year, if it shall please the Lord to spare us until that time.

MONIES RECEIVED FOR "THE EDITORIAL."

Daniel Hollman, Kan, 225, Jas Ellington, Miss, 230, Wm. P. Cotton, Miss, 25, Benjamin Parker, Tex, 3.—Total \$32 55.

Subscription Receipts.

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Mississippi:—Eld W W Pool 1 50, John Littleton 1 50, R W Gess 1 50, M Tubb 2, S C Johnson 3 50..... 10 00

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Alabama:—J H Jones 50c, T A Hancock 1 50, Wm H Parker 1 50, Wm P Wright 1 50, J H McDaniel 1 50, Eld R Jenkins 8 50, J M Beasley 3, W Webster 2, Eld J E Frost 4, John N Hurst 2..... 26 00

Arkansas:—Isaac Bearson..... 4 00

Louisiana:—Eld P F White 8 50, W H Cadenhead 1 50..... 10 00

Ohio:—L B Hanover 6 35, B F Wait 1, M A Paxton 1, L L Delano 6, G M Pete 2, David Bretz 1 50..... 17 85

Michigan:—Stephen Hammond..... 4 00

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Ontario:—John C Bateman 6, Wm Mansbridge 2, John McFarland 2.... 10 00

Total:.....\$2118 65

Marriages.

May 27—By Eld. Hartwell, at the parsonage, Mr. Andrew W. Duryee, of Montgomery, and Miss Maggie J. Leigh, of Princeton township, N. J.

June 15—By Eld. T. P. Dudley, at the house of the bride's brother-in-law, Mr. Andrew Woods, of Jessamine, to Mrs. Mary M. Guthrie, daughter of Mr. Ahijah Woods, of Shelby, Ky.

On the 8th inst., by Eld. W. H. Stanton, at the residence of the bride's father, Miss M. E. daughter of Col. A. A. Dent, and W. D., son of J. N. Hurst, all of Opelika, Ala.

Obituary Notices.

DIED—At North Berwick, Maine, April 24, 1871, **Mr. Jerome Hanson**, aged about 25 years. His disease was consumption. He never made any profession of religion, but told me and others that about one year before he died there was a change in his feelings, and as I told him a number of times when sick what I understood the feelings of a heaven born child of God were, he said he could witness to much of it. Just before he died he said that he wanted God's will and not his to be done, and was willing to go.

ALSO,

DIED—At North Berwick, Maine, May 9, 1871, **Mr. George Buffum**, aged almost 50 years. His disease was consumption of the bowels. He never professed religion, but told me when sick that he had no faith in those exciting meetings to get up revivals of religion. He was willing to die, and said that he believed he should be better off than to be here.

ALSO,

DIED—At Sanford, Maine, May 10, 1871, **Iva Loeze**, daughter of Mr. George and sister Emily Pray, aged 9 months. She was a darling little girl, and it was hard for her parents, grand-parents, one brother and sister, and one aunt, who had the care of her, to part with her.

Little Iva Loeze, thou art gone;
How short thy stay on earth has been;
Thou didst not set thy heart upon
This mortal world of sin and pain.

WM. QUINT.

By request I send you the obituary of **Archibald Murray** and **Flora** his wife. Her maiden name was McAlpine. They united with the Covenanted Baptist Church and remained consistent members thereof till their decease. They both came from Scotland, he in 1831, and she with her parents in 1818. He died Dec. 4, 1869, in the 60th year of his age, and she May 7, 1870, in the 53d year of her age.

ALSO,

Their daughter **Mary Murray** died Nov. 7, 1870, in the 23d year of her age. She was not connected with the visible church, but expressed herself as having a hope some months before her death. Some time after her decease a note dated May 30, 1870, was found in her bible, pencilled by herself, stating that the Lord spake peace to her soul while Eld. T. McColl was preaching from Psa. cxvi.

SAMUEL MCCOLL.

Eagle, Ont., May 20, 1871.

DIED—At the residence of his son, in Newburgh, N. Y., on Saturday, June 17, 1871, **Dea. Enoch Comstock**, in the 97th year of his age. We have been personally and somewhat intimately acquainted with the deceased almost fifty years, during which time we have known him to be an intelligent, sound, faithful and orderly Old School Baptist, and an able and uncompromising defender of our faith and order. His membership was in the Thompsonstown Church, in the bounds of the Warwick Association, and for some thirty years he has lived in Newburgh, where he has encountered the opposition of the enemies of the truth of almost every name and kind, and for the greater part of the time having in that city

none but his beloved wife, (who died about six years ago) with whom he could walk in fellowship.

His funeral was attended by the editor of this paper, in compliance with his request, on Monday, June 19, and a discourse was preached from Psa. xxxvii. 37.

By request I send you the obituary of little **Johnnie**, only son of Stewart and Rachel Burton, who met a watery grave in a mill race, April 24, 1871, aged 2 years and 1 month. He seemed to be the pet of all who knew him, and the shock falls heavily upon his parents. The father supposed his darling son had gone to the house from where he was tending the mill, and the mother supposed he was with his father. When the alarm was given they saw his hat on the water, but the body was at the bottom. When they secured his body from the water his pulse was yet in action, and he opened one eye. May the Lord help the parents to remember that little Johnnie is not dead but he sleepeth.

T. M. POULSON.

Near New Church, Va.

DIED—Dec. 30, 1870, at his father's in Champaign Co., Ill., **Lewis McCay**, in the 22d year of his age. He was the son of Elder Palace McCay, and was a young man of noble principles, and of an unblemished character, and was held in high esteem by all who knew him. His disease was lung fever, of which he suffered seven days. He was not a member of the Regular Baptist, but had made a profession of religion, and his bereaved friends entertain the hope that he was prepared by grace for a better world. He leaves a father and step-mother, brothers and sisters, to mourn his early decease.

On the first Sunday in June a funeral discourse was preached by the writer in a Methodist house on the premises of Elder McCay, from 1 Cor. xv. 25, 26, to a large and solemn audience. May the Lord resign the bereaved to his sovereign will.

I. N. VANMETER.

DIED—In Spring Valley, Polk Co., Oregon, Nov. 16, 1870, of smallpox, **William D. Earnest**, aged 24 years, 6 months and 23 days. Also **J. N. Earnest**, Nov. 24, 1870, aged 21 years lacking one month, sons of brother Wm. B. and sister Mary Earnest, these two being their only sons, and as was fondly hoped and anticipated by their parents, would have been their support and comfort in their declining years; but alas! how uncertain are the hopes and calculations of man; for in so short a time was each of them taken away by death while in their youth and vigor of manhood and usefulness. They were two lovely boys, and beloved by all who knew them, for their manly deportment and peaceful and industrious habits. But they are gone from the turmoils of this life, and as we hope and confidently believe, to receive a crown of righteousness that fadeth not away, eternal in the heavens. Thus as in life, so also were they lovely in death, giving to their bereaved parents a strong hope and satisfactory manifestations of their eternal happiness beyond the grave, through the merits of a crucified and risen Savior. The poet says,

"Why do we mourn departed friends,
Or shake at death's alarm?
'Tis but the voice that Jesus sends
To call them to his arms."

JOHN T. CROOKS.

Please publish the obituary of sister **Sarah Moore**, who died at her residence in Loudoun Co., Va., May 21, 1871, in her 83d year. Sister Moore was baptized in the fellowship of Ebenezer Church in 1812, by Elder Fristoe, and amid all the trials that this little church has had to encounter and endure from internal as well as external enemies, she continued firm in the faith once delivered to the saints. Her health from age had been gradually failing for some time previous to her death, though she seldom failed to fill her seat in our monthly

meetings. She was kind and hospitable, and will be missed by a large circle of relatives and friends, as also by Ebenezer Church. But we sorrow not as those who have no hope, feeling assured that death was robbed of its sting and the grave of its victory. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.

EDWARD C. TRUSSELL.

Snickersville, Va.

DIED—At the residence of her father in York Co., Pa., **Mrs. Sally Ann Barnes**, daughter of brother and sister Reynolds, in the 32d year of her age. She left home soon after her marriage, and with her husband removed to Bethlehem, Pa., but finding her health rapidly declining, she expressed a wish to visit her parents, and also having a desire to be able to attend the association, having reached home a few days before our association commenced, which was held at that time with the Harford Church; but finding that her health would not admit of it she expressed the state of her mind in the hearing of her mother and others, to their entire satisfaction. The fear of death was no annoyance, but calmly awaiting the hour of her departure, while her mind seemed easy and composed. She suffered extremely from something of the nature of a cancer on the breast, which was supposed to have caused her death. It was my privilege to visit her only a few hours before her death, and found her peaceful. Her husband was absent at the time of her death. We hope we feel to sympathize, so far as we are capable, with the bereaved husband and family, brother and sister Reynolds, together with all who deplore their loss in this dispensation. She left one child, but it has since been removed by death. Mrs. Barnes departed this life May 27, 1870.

WM. GRAFTON.

Forest Hill, Md.

Another true friend and patron of the "Signs of the Times" is no more on earth.

DIED—At the residence of his son-in-law, in Richmond, Madison Co., Ky., on Sunday evening, May 14, 1871, **Mr. Thompson Burnam**, in the 83d year of his age. Brother Burnam was among the oldest and most respected citizens of the town in which he lived. His funeral was very largely attended by sorrowing friends, who appreciated his worth as a citizen, a man of stern integrity and a christian gentleman. Business houses were closed during the funeral services, and a large number followed the corpse to its last resting place.

I have been intimately acquainted with brother Burnam for about fifty years, and a better man, truer friend, or more faithful christian, I am satisfied I have never known. I have reason to know that kind and considerate as he was towards those who differed with him, yet while others faltered he stood firm as a rock. He was not as hasty in arriving at conclusions as some men, but weighed closely and critically the evidences leading to his conclusions, and when formed, I have, I think, never known a man who more firmly and honestly adhered to the opinions thus maturely formed. He was decidedly a peace maker, and such was the confidence of the community in which he lived in his integrity, that when he expressed an opinion in a case of difficulty presented for his decision, that the parties did at once yield to the justness of that opinion. As a sound, firm and immovable Old School Baptist he was universally esteemed where he was known. His proverbial honesty of purpose was such that all were disposed to accord to him honesty in his convictions of bible truth. He had been an Old School or Predestinarian Baptist for more than fifty years. I feel that I do no injustice to any when I confidently say he has left no better man behind.

Brother Burnam has left four sons, two daughters, many grand-children, and very many devoted friends, with the church at Richmond, of which he was a member, to

lament their loss; but they sorrow not as others who have no hope, feeling strong confidence that he has been called from the turmoils of earth to his reward in heaven. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The writer was called to attend the funeral, and addressed the congregation from the text, "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," &c.

THOMAS P. DUDLEY.

Associational Notices.

The Lexington Association will be held with the church of Olive and Huley, at Olive, Ulster Co., N. Y., to commence at ten o'clock a. m. on the first Wednesday in Sept., 1871.

The Salisbury Association will be held with the church at Little Creek, Sussex Co., Del., on Wednesday before the third Sunday in October 1871, to commence at ten o'clock a. m.

The Licking Association will be held with the church at Elk Lick, Scott Co., Ky., to commence on the second Saturday in September, 1871.

The Salem Association will be held with the Little Flock Church, three and a half miles north-west of Coatsburg, to commence on Saturday before the second Sunday in September, 1871.

The White Water Regular Baptist Association will hold her annual meeting with the Sugar Grove Church, Union Co., Ind., about seven miles from Liberty, the county seat, commencing on Friday before the second Saturday in August, at 10 o'clock a. m. Brethren coming by public conveyance will be met at Liberty and College Corner by brethren, and conveyed to the place of meeting. Those coming by rail from the east will stop at College Corner, and those from the west at Liberty.

We extend a cordial invitation to brethren of our faith and order, especially ministering brethren, to meet with us.

W. H. BECK, Clerk.

The Lebanon Old School Baptist Association will meet, if the Lord will, with the Mt. Carmel Church, Hancock Co., Ind., commencing on Friday before the third Saturday in August, 1871, at 10 o'clock a. m.

Those coming by railroad from the east or west will come on the Old Belfontaine & Indianapolis line to Fortville. Elder D. Caudel and other brethren live near the town, and will, I presume, meet the friends with conveyances.

J. A. JOHNSON.

The Corresponding Meeting of Virginia will be held with the Ebenezer Church, in Loudoun Co., commencing on Wednesday before the third Sunday in August, (16th.) Those coming from the north and east had best come by way of Alexandria, and take the cars on Tuesday morning at 8 o'clock, on the Washington and Ohio R. R., to Hamilton, where they will be met by the friends. We most affectionately invite the brethren and sisters to come and see how we do, and we hope a goodly number of our preaching brethren will think of us, as we have but one (our beloved brother Furlington) in this part of Virginia.

J. L. CHAMBLIN, Church Clerk.

The Mad River Association will be held with the Sugar Creek Church, in Putnam Co., Ohio, commencing on Friday before the second Sunday in Sept., at ten o'clock a. m.

Brethren coming on the cars will stop at

Delphos and Columbus Grove, where they will be met with teams to convey them to places of entertainment. Ministering and other brethren of our faith and order are invited to attend.

J. G. FORD, Clerk.

The Conecuh River Primitive Baptist Association will meet in her forty-fourth annual session, with Pleasant Ridge Church, in Pike Co., Ala., near Troy, on Saturday before the second Sunday in October next.

W. E. FREEMAN, Church Clerk.

The Concord Regular Baptist Association will meet with the Otter Creek Church, Girard, Macoupin Co., Ill., commencing on Saturday, Sept. 2, 1871, at ten o'clock a. m. and continue three days.

Girard is 26 miles south-west of Springfield, and 13 miles north-east of Carlinville, on the St. Louis, Alton & Chicago R. R. Brethren from a distance are solicited to attend, particularly ministering brethren. Those coming on the cars from the north or south will stop at Girard, and enquire for S. R. Boggess, J. C. Vansicle, Wm. Metcalf, or Maurice Armstrong.

S. R. BOGGESE, Church Clerk

The fourteenth annual meeting of the Des Moines River Association of Regular Predestinarian Baptists is appointed to be held with Round Prairie Church, 4 miles north-east of Fairfield, Jefferson Co., Iowa, to commence on Saturday before the third Sunday in August, 1871, at ten o'clock a. m. The brethren and friends are cordially invited to attend, especially the ministering brethren. Those coming on the cars from the east should endeavor to make connection with the Friday morning mail trains on the Burlington & Missouri R. R., which arrives at Fairfield at 9:33 a. m., or if they prefer, come in the evening, on the Pacific Express, at 9:40. Those coming from the west should make connection with the evening mail train, on the same road, arriving at 7:32 p. m., or, if they prefer, with Atlantic Express, arriving at 4:37 a. m. Those coming from the north should make connection with the Express train on the Chicago & Southern R. R., arriving at Fairfield at 1:30 p. m. Those coming the south should make connection on the same road, and arrive at 4:5 p. m. Some of the brethren expect to be at the depots with teams to convey those coming on the cars. We hope to see many of the brethren from a distance.

Yours truly,

CYRUS G. PUGSLEY.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macdonia, Dallas Co., Ark., 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

THOMAS PETERSON.

YEARLY MEETINGS.

A Yearly Meeting will be held with the Middletown and Halcott Church on the first Saturday and Sunday in July, (1st & 2d) To be held at the meeting house, as last year. Ministering and other brethren and sisters are invited to attend.

Done by order of the church,

JAMES MILLER, Clerk.

EXPLANATORY.

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DEVOTED TO THE

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IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., JULY 15, 1871.

NO. 14.

POETRY.

"IT IS I: BE NOT AFRAID."
Matt. xiv. 27.

It is I: be not afraid,
Though the swelling billows roll;
I the mighty ocean tread,
I the raging winds control.

It is I, that ride the storms,
Hold the ocean in my hand;
Worlds, and men, and crawling worms,
All are under my command.

Though through fiery trials led,
Though through floods thy path may lie,
Nought should fill thy soul with dread,
Still remember, It is I.

It is I thy sorrows heal,
I that use a father's rod;
I, all thy afflictions feel,
I, thy Savior and thy God.

Trembling, doubting child, be still,
'Midst the beating storms of life;
I, that work my sovereign will,
Soon will end thy painful strife.

I will bring thee safe to land,
'Neath a calm and cloudless sky;
And upon that peaceful strand
Thou shalt surely know 'tis I.

I. N. VANMEETER.

THE FAREWELL OF JAMES W.
WALKER.

Composed in a spell of bilious fever, in
Alabama, in 1842, of which he recovered.

Farewell to you, my loving wife,
I leave you here in foreign lands;
My Jesus calls, and I must go,
Although it pains and grieves you so.

I pray you now weep not for me,
For soon with Jesus I shall be;
His angel will conduct you home,
It is enough, you should not mourn.
Methinks I see you going home,
Weeping you pass the lonely way;
At length you reach the destined place,
My footsteps there no more you trace.

Indulge not then the plaintive sigh.
You should not weep, lament nor cry,
But say the Lord has called me home.

Farewell to you, my only son,
Your face on earth I see no more;
May God prepare you by his grace
To meet me in that world of peace.

Farewell, ye churches of my care,
My voice on earth no more you hear;
My feeble lungs no more I strain,
To sound to you a Savior's name.

My charge I yield to Jesus' hands—
He will sustain his feeble bands;
Jesus your Shepherd still does live,
O then you have no cause to grieve.

Farewell, my preaching brethren dear,
Jesus is front, and he the rear;
The truth through you he will maintain—
The boast of anti-christ is vain.

Farewell to all opposers, too,
We soon shall come to judgment true;
The truth to you I've often told,
Shall then be seen as shining gold.

Farewell to all terrestrial things,
Your boasted joys to me are stings;
I now behold celestial things,
O bear me, Savior, on thy wings.

CORRESPONDENCE.

LEXINGTON, Ky., May 25, 1871.

MY DEAR BROTHER BEEEEE:—I have read attentively the kind and affectionate letter of Elder John A. Thompson, of Lebanon, Ohio, published in number eleven of the current volume of the "Signs of the Times," and brother Thompson will pardon my obtuseness in not preceiving wherein he has shaken the position taken in my answer to his former communication, in which I represent the earthly Adam as the old man to whom Paul alludes as one of the antagonist parties in the christian warfare.

If I were as entirely confident of interest in the atoning blood and righteousness of the Lord Jesus Christ, as I am that the earthly, fallen and ~~dead~~ ^{old} man, I do not think I should entertain a doubt of reaching the heavenly glory.

I find no where in the bible, the idea taught, of *three men*, in the deciple of Christ, and yet brother Thompson's theory presents *three*. First, the first man Adam (who) is of the earth earthy; Second, the second man, is the Lord from heaven, and Thirdly, brother Thompson's old man: "Sin and Lust." He tells us "I have not wished to build my views upon inference, because to me inference proves nothing. Now I ask brother Thompson, in all candor, Does the bible any where in its sacred, pages say, sin and lust is the old man? What then is his assertion based upon but inference? But this is not the only objection I have to his theory; he would seem to represent the earthly Adam as a mere *myth*, and entirely to absolve him from any participation in the christian warfare, and intirely irresponsible for all the opposition and rebellion against God, which is found in the old man, and to hold sin and lust, *his old man*, alone responsible. Will he be kind enough to inform us how he will have sin and lust punished, otherwise than in the living, conscious, responsible earthly Adam?

Was the law given to sin and lust, or to the *man* whom the Lord God formed of the dust of the ground, and into whom he breathed the breath of life, and man became a living soul? Was it to sin and lust the Lord said, "For in the day thou eatest thereof, thou shalt surely die?" Or, "The soul that sinneth it shall die?" Sin

and lust composed no part of the *man* to whom the law was given; it was brought forth in the original transgression, which brought death and all woes upon us. "When lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth death." "Lo this only have I found, that God made man upright, but they have sought out many inventions."—Eecl. vii. 29. *Man* then is the guilty party, and sin and lust, that which exposed him to the curse of a violated law. "Sin is the transgression of the law." I can not be mistaken in these views, and I think brother Thompson and all other intelligent christians, upon mature reflection, will say, they are in strict harmony with the record God has given.

Now if I understand the teachings of my bible, sin is the cause, and death the effect of transgression, and by them *Man* procured the curse of the law.

My flesh is as incapable of violating the law independently of an intelligent principle, as my horse's flesh. An idiot, or insane person, is altogether incapable of violating the laws of the land, and incurring the penalty; because of the absence of mind, reason or sense, none of which are known to exist in brother Thompson's *old man*. When the bible speaks of *man*, I do not understand a *myth* to be intended, but one who is possessed of mind, will, action and detemination. Hence it is said, "Adam was not deceived, but the woman being deceived, was in the transgression." Adam, knowingly, wittingly and wilfully transgressed the law and incurred the penalty. It certainly cannot be necessary that I should labor this point further.

If however, brother Thompson desires more proof to sustain my position, I invite him to a close and critical examination of the following: "Do men gather grapes of thorns, or figs of thistles? Ye shall know them by their fruits. Even so every *good tree* bringeth forth *good fruit*, but a *corrupt tree* bringeth forth *evil fruit*. Make the *tree good*, and his *fruit* shall be good, or make the *tree corrupt* and his fruit shall be *corrupt*." Brother Thompson would make active principle, a corrupt fruit to exist, irrespec-tive of a *corrupt tree which bears it*, and thus transposes the bible order of things. We do not expect to make the tree better or worse by *tampering with the fruit*. If we desire good

fruit, we go directly to work with the tree. Again the Savior says: "A *good man*, out of the good treasure of the heart bringeth forth *good things*, and an *evil man*, out of the evil treasure bringeth forth *evil things*. The *evil man* is the guilty party, and his guilt is established by the evil things: his sin, lust &c., which he brings forth, or discloses. Brother Thompson's old man, allow me to say, the law was given to rational, intelligent beings, as a test of their obedience. The gospel is addressed to the subjects of Christ's spiritual reign, to whom it is said appropriately: "As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. ii. 6. Again: "The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light: Let us walk honestly as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."—Rom. xiii. 12-14. Again: "For as many as have been baptized into Christ, have put on Christ."—Gal. iii. 27. Now I feel confident brother Thompson on reflection will admit this putting on, and putting off, is not literal, but figurative. As ye have put on Christ by profession, you should engage practically in the performance of those duties which exemplifies your high calling.—That "Ye should be followers of God as dear children, and walk in love, even as Christ hath also loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savor." "Prove your faith by your works."

If I am right in the foregoing exposition of putting off, and putting on, as I am confident I am, then those other passages to which brother Thompson has referred, are susceptible of easy, natural and scriptural solution. Now after the same manner, we are exhorted to put off the old man, we are commanded to put on the new man. "That ye put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. Be ye

angry and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole, steal no more; but rather let him labour; working with his hands the thing which is good, that he may have to give to him that needeth.

We see the apostle draws the distinction between the old man and his deeds, while brother Thompson confounds them; the evil deeds the work of an evil agent. Paul said, "Knowing this that our old man is crucified, that the body of sin might be destroyed, that henceforth we should not serve sin." The apostle does not say our sins and lusts are crucified, but our old man. It would seem superfluous to prosecute this subject further. It does seem to me so plain that I am not exhorted to *put off my natural body, or man, literally*, but the erroneous or sinful practices, affections, passions and propensities, which proceed from the old man, and are the fruits of the flesh, or fleshly man; and exhorted to put on, practically, that new man, and to exhibit the fruits of the Spirit, which are "Love, joy, peace, long suffering, gentleness, meekness, faith, temperance, against such there is no law; and that we are exhorted to add to our faith, virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of the Lord and Savior Jesus Christ," that I feel some surprise that any should doubt.

I cannot suppose that brother Thompson anticipates that his old man, sin and lust, will be delivered from the bondage of corruption, into the glorious liberty of the children of God; and yet I look forward with pleasing anticipations to a period when "This corruptible shall have put on incorruption, and this mortal shall have put on immortality." When I shall see Jesus and be like him, for (I hope) to see him as he is.

But brother Thompson quotes from my former letter: "You say brother Dudley, that the old man, harrasses the saint: I say so too, but brother, do you want to loose your body." I answer that I most ardently desire to "keep under my body, and to bring it into subjection,"—to cast off the works of darkness; the works of the old corrupt Adamic man, with whom I have so often to grapple, and over whom the Lord Jesus will ere long give me the victory.

Brother Beebe, I should perhaps offer an apology for drawing so largely upon your columns, but I felt that brother Thompson's letter called for a response at my hands, and I desired to make it so full and explicit, that no further explanation shall be needed.

I am as ever, most truly and affectionately your friend and brother in hope of the life which now is, and of that which is to come,

THOS. P. DUDLEY.

MACOMB, ILL., June 22, 1871.

BROTHER BEEBE:—Some months ago I received a request from brother Joshua Dickerson, of Nebraska, for my views on the text, "Quench not the Spirit."—1 Thess. v. 19. This request, like some others, has been on hand for a good while, from the fact that I have had no satisfactory views on the text, and even now I feel diffident in the attempt I am about to make; but I hope some faithful brother will correct me if wrong, and teach me the way of the Lord more perfectly.

There are at least three texts which are often used by arminians to prove their false theory of free will, and to foster the impious notion that creatures may successfully resist the purposes of God, (if indeed they admit he has any purposes) and baffle the work of his Holy Spirit in its attempts to call sinners to repentance. The above, "Quench not the Spirit," is one of them. Another is, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. Another is, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."—Acts vii. 51. But it is evident to every enlightened mind who will examine the context in each of these cases, that all these passages are not parallel, and cannot be applied in the same way. The first two are addressed directly to the saints, who had been quickened, called and enlightened by the Spirit; the other, in Acts, was addressed to the uncircumcised and rebellious Jews who had murdered the Just One, and were now ready to murder the holy Stephen. To resist is to oppose and to fight against, whether successfully or not, and these wicked persecutors and murderers, like their fathers who had killed the prophets of God, always resisted, opposed and fought against the apostles, who were inspired by the Holy Ghost. Their fathers had opposed and resisted, often with bloody hands, the prophets of old who spake as they were moved by the Holy Ghost; but this resistance of these haters of God, so far from proving them to have been the subjects of a spiritual call, proves the very reverse. The first work of the Spirit is to quicken and enlighten the sinner, to circumcise his heart to love the Lord; but these resisters were uncircumcised in heart and ears, and filled with venom and murder. What presumptuous mockery against the Mighty God, who upholds the universe, chains the ocean, weighs the mountains, controls the tempests, lulls the towering waves, and drives out legions of demons at a word. What mockery, I say, to teach that such a God can be successfully resisted and even baffled by a creature, a worm! There is another text which I believe is generally if not always falsely inter-

preted by the free willers, viz: "My Spirit shall not always strive with man."—Gen. vi. 3. His Spirit did strive through the righteous Noah who preached righteousness to that wicked race, not *always*, but for one hundred and twenty years, while the ark was being prepared; he preached unto the spirits who are now in the prison of death.

But the language of the apostle to the brethren at Thessalonica, to quench not the Spirit, is a consistent exhortation to men who had been called by the Spirit, and who possessed various spiritual gifts among them. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. in every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings." Let all the holy fruits of the Spirit be manifest among you, and whatever it by its blessed influences and teaching prompts you to do or to speak in the church, quench it not. Hide not your light under a bushel. Suffer not the light that is in thee to be darkness, or to become darkened by concealing it, which is the same in effect as quenching or extinguishing it.

If you have but one talent, do not bury it in the earth, but put it in bank, and let it be exercised for the use of edifying. "Despise not prophesyings," or teachings. If you have a word of exhortation or admonition, say on; but let every thing be done in order and without confusion. The apostle has his mind on the same subject, perhaps, of quenching or stifling the feelings which are prompted by the Spirit, where he in 1 Cor. xiv. 26 says, "When ye come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath an interpretation." In verse 29 he says, "Let the prophets speak two or three, and let the others judge." Verse 30, "If any thing be revealed to another that sitteth by, let the first hold his peace." 30, "For ye may all prophesy one by one, that all may learn, and all may be edified." Thus none who feel prompted to speak need quench the Spirit, nor neglect the gift that is in them. And by attending to or observing this order of worship, we shall "grieve not the Holy Spirit of God" in the brethren; for through the children of God alone, or in them, can the Spirit be grieved. When we heed the exhortation of the apostle in the order of worship and in laboring for the peace, edification and comfort of all the saints, endeavoring to keep the unity of the Spirit in the bond of peace, there is joy and peace in the Holy Ghost, and fellowship in the

Spirit; but on the contrary, if we become disorderly in our worship, or in our lives, or quench the promptings of the Spirit in the exercise of our gifts, we grieve our brethren, and Christ is virtually wounded in the house of his friends. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 40.

Perhaps every minister of Christ has at times quenched the Spirit, especially at his first starting out. Often did the poor weak and trembling writer shake his head and excuse himself from speaking a word to his brethren at the close of another's discourse, even when he felt prompted by something like a fire locked up in the bones. A dreadful conflict sometimes would rage in his bosom between his fleshly pride and the promptings of duty; or between the temptations of an evil spirit, telling him he was too big a fool, and the drawing of a better spirit calling to duty. If he gave way to self, which I am ashamed to say he often did, and thus quenched and stifled for the time the inward sense of duty to his brethren and his Redeemer, he generally paid for it in full measure afterwards; and he has often, up to this day, been made sensible of a fatherly correction for disobedience.

The work and influence of the Spirit in the hearts of sinners are often quenched and stifled from its manifest fruits, by the trembling lamb refusing to own its relation and its Lord. I have thought that if an excuse could be made at all for disobedience, and if forbearance could be exercised towards any class of the of the Lord's redeemed and regenerated children in hiding their light, it should be towards those who feel such a sense of unworthiness as to deter them from claiming any privileges among the Lord's people. They often feel a spirit of love to their Savior, and to his people, a drawing out of feeling toward them almost irresistible, a desire to honor and glorify their Lord and Master, and to be with and among them in their privileges, joys and sorrows; yet when they look at themselves they see so little of the characteristics of a child of God that they shrink back from privilege and duty, and even write bitter things against themselves. Thus they quench their feelings of love, or fail to manifest them to the people they do love. But they become willing in the day of God's power, when the invincible Spirit and constraining love of Christ casteth out all fear, and then they bow submissively and humbly under the yoke of Christ. The writer has seen this verified recently in several instances, and is anticipating others soon. May they quench not the Spirit.

Yours unworthily,

I. N. VANMETER.

OPELIKA, Ala., June 26, 1871.

ELD. G. BEEBE-BELOVED BROTHER IN THE LORD:—Through the abounding goodness and mercy of God I am once more at home with my family, having arrived here on Wednesday the 21st instant, after an absence of forty-nine days. During this time I traveled over twenty-five hundred miles, a detailed account of which, though it might be of some interest to a few, yet as it would not be of general interest to all the readers of the "Signs," I shall not attempt to give.

But as so many of the dear people of God with whom I associated were so kind to me, and expressed so much anxiety for my welfare and safe return to my home, I feel in duty bound to let them hear from me in some way, and as I know of no more convenient medium than the "Signs of the Times," I hope I shall be excused for the space occupied in its columns by this letter.

Leaving home on the fourth of May, I attended the regular church meeting at Holly Springs, Newton Co., Ga., on the 6th and 7th, where our beloved brother Eld. W. L. Beebe is a member and pastor, and on Monday night, the 8th, accompanied by Eld. W. L. Beebe, I left Covington, Ga., arriving in Richmond, Va., Wednesday, where we were kindly received by our highly esteemed friend Mr. Henry Exall, and his excellent family, who entertained us at the "American Hotel," where his son Turner is acting as Clerk. There are many things that greatly endears that precious family to me and my family, which perhaps would not be expedient to mention in this letter. May the Lord bless them.

Taking leave of our friends in Richmond, in a few hours we landed in the city of Alexandria, where we remained four days, preaching Saturday and Sunday night, we hope much to the comfort of the dear saints and church at that place, which is under the pastoral charge of Eld. J. L. Purington. In company with several brethren and sisters we passed through Washington and Baltimore Cities on Tuesday, arriving in the evening in the vicinity of "Black Rock" Church, in Maryland, with which church the Baltimore Association convened the next day. This was the first association North I had ever attended, and though I was feeble and suffering much, I greatly rejoiced to find so much unity and evidence of love among the saints.

After this association closed I was kindly cared for by Eld. G. W. Staton, at his pleasant home near "Welsh Tract" Church, Delaware, preaching there on Sunday. This is one of the oldest Baptist Churches in the United States, having been constituted in Wales, and emigrated to this place in 1703. Receiving much attention by the brethren and

sisters in that vicinity, and having a day or two to rest, I felt much refreshed in spirit, and on Wednesday was conveyed to the Delaware Association, which met with the church at London Tract, Pa., where I was again met by Eld. W. L. Beebe and his father, who had taken another route to fill some appointments in Pa. This association was well attended, and closed harmoniously; and being quite feeble and suffering much in my head, I remained in the vicinity to rest, preaching at London Tract on Sunday.

In company with several brethren and sisters we left Newark, Delaware, Tuesday, passing through Philadelphia, arriving at Pennington, N. J., at 7 p. m., and I was taken by Elder P. Hartwell to his comfortable home, and the next day met with many of the dear people of God at the Delaware River Association, which was held with the church at Hopewell, N. J. As Elder G. Beebe wished to attend the regular church meeting at New Vernon, and desired that I should be with him, we left the association one day before it closed, proceeding on Friday to Middletown, N. Y., and the two following days attended meeting with the church at New Vernon. This meeting was peculiarly pleasant and interesting to me, and doubtless to others also.

On Wednesday, June 7, the Warwick Association met with the church at New Vernon, nineteen ministering brethren being present, and the utmost harmony manifested throughout the entire meeting. The following Saturday evening I was again privileged to meet with this church and hear five of the Lord's dear children relate the way the Lord had led them to a knowledge of salvation through Jesus Christ. Their relation being satisfactory to the church, they were received, and the next day six were baptized at Middletown by Elder G. Beebe, after which we proceeded to the Hall over the "Signs" office, where I preached as the Lord gave ability to a large and attentive congregation. The hand of fellowship was extended by Elder Beebe on the part of the church to the newly baptized members, accompanied with an instructive and solemn admonition to each, after which the solemn service of the Lord's Supper was administered. It was indeed a solemn and lovely sight to see not less than 150 members from various parts of the United States being thus prepared by grace to "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." But the time of parting came, and though we had enjoyed a "time of refreshing from the presence of the Lord," it was somewhat like eating "bitter herbs" to part from those with whom we had formed such strong attachment and fellowship in the gospel of Jesus Christ. But

thus it must be. On Thursday the 15th of June I left Middletown, arriving in Washington City Friday evening, we preached two discourses with the church there on Sunday, and at night in Alexandria. Monday at 8 a. m. we left direct for home, arriving as stated in the first part of this letter, finding my family and neighbors generally in usual health, and anxious for my safe return. I was much fatigued with the trip home, as the weather was very warm, yet the Lord strengthened me to endure, and I am now somewhat rested and feeling even better than when I left home.

Dear brethren and sisters, I hope never to forget your kindness to me on my journey, and I trust in God that I may never prove unworthy of your christian affection. There are many incidents of your kind attention to me in my extreme sufferings, which are not mentioned in this hasty letter, yet I assure you they are not forgotten by me. I can make no invidious distinctions where all were so kind. But I cannot satisfy my own feelings to close this letter without special reference to my fellow traveler and dearly beloved brother, Eld. W. L. Beebe. His anxiety and care for me at all times and under all circumstances was devoted and unabated. We parted in Atlanta, Ga., and I am thankful to God to learn that he reached home in good health and found his family well.

Never in my life did I leave home under such trying circumstances. The Lord, as I now believe, so dealt with me as to render it impossible for me to trust in myself, and I felt as though I was a feeble and helpless infant, but at the same time felt some assurance that I had a Father who knows all my wants and is able to supply them.

Will the readers of the "Signs" make all due allowance for the brevity and imperfections of this letter? The weather is very warm here and my head quite excited and painful. Rains in this country have been excessive during the whole spring and summer.

My love to all who love our Lord Jesus Christ.

W. M. MITCHELL.

DEAR BROTHER BEEBE:—I have been thinking the past night of the depth and length and breadth of that holy teaching, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii. 6. O how antagonistic, how diverse, like the company of two armies, as seen in the Shulamite. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other." Among the works of the flesh are hatred, variance, emulation, wrath, strife, sedition, heresies; but the fruit of the Spirit is love, joy, peace, gentleness, goodness, meekness,

faith, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.—Gal. v. This doctrine so clearly taught in the inspired word, seems so plain that the wayfaring man, though a fool, cannot err therein; and yet the spirit of the world rejects it, not discerning that which is hidden from the wise and prudent, but revealed unto babes. In view of this important doctrine the apostle Peter, who in his own experience had been so harrassed with the weakness of the flesh, said in his farewell charge to his beloved brethren, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory now and forever. Amen."—2 Peter iii. 18. It was for this growth in grace, for the spirit of wisdom and understanding, I was panting, when the words, "The fear of the Lord is the beginning of wisdom," came laden with much treasure. Freightened with life to poor sinners who seek to know the Lord and the power of his resurrection, and with groanings which cannot be uttered, long to be more and more conformed to the image of Christ.

As I was dwelling on the nature of "the fear of the Lord," I cannot better describe the sweet peace and joy which flowed like a mighty river, sweeping all other refuges away, than by quoting the words of the psalmist, "The entrance of thy words giveth light." And what is the fear of the Lord? I asked, as its depth and length and breadth were gently unfolded to me. What is the fear of the Lord? A holy reverence for the glorious character of him whose "name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace," and a firm adherence to his counsel, his laws, his commands and precepts. These commands, these precepts, these admonitions, are worth seeking for as for hid treasure. What does the word of inspiration say to him that hath a hearing ear? My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou criest after knowledge, and lifteth up thy voice for understanding; if thou searchest for her as silver, and searchest for her as hid treasure; then shalt thou understand the fear of the Lord and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.—Prov. ii. Trust in the Lord with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he will direct thy paths. My son, keep my words,

and lay up my commandments with thee: keep my commandments and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. The fear of the Lord tendeth to life, and he that hath it shall be satisfied. He shall not be visited with evil. The fear of the Lord is to hate evil, pride and arrogance, and the evil way, and the forward mouth do I hate. Counsel is mine, and sound wisdom. I am understanding. I have strength. By humility and the fear of the Lord are riches, honor and life. In the fear of the Lord is strong confidence, and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death. My son, keep thy father's commandments, and forsake not the law of thy mother. Bind them continually upon thy heart, and tie them about thy neck. When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee. For the commandment is a lamp, and the law is light, and reproofs of instruction are the ways of life.—Proverbs. Then is not the fear of the Lord the fruit of the Spirit, even the Spirit of Christ, the first ripe fruit, which the prophet Micah said, "My soul desireth," but lamenting over the growth of ungodliness said, "Wo is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage, there is no cluster to eat. My soul desireth the first ripe fruit. The good man is perished out of the earth, and there is none upright among men. They all lie in wait for blood; they hunt every man his brother with a net. The best of them is a briar, the most upright is sharper than a thorn hedge. The day of thy watchman and thy visitation cometh: now shall be their perplexity."—Micah vii. 1-4. This vision of Micah seems descriptive of the field of the slothful.—Prov. xxiv. 30. "I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face of it; and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it and received instruction."

At our late Chemung Association, when our beloved brother Chick was preaching on the vineyard of the slothful, as I listened to the words of soberness, earnestness and truth as they fell from his lips, I thought what a fearful thing it is to forsake the commandments of the Lord. What a fearful thing it is for an individual member of the household of faith to set at naught the counsel of him against whom there is no counsel, or strength, or understanding. And when an organized church is called to deal with an unruly mem-

ber, when an ungodly man diggeth up evil, and in his lips there is a burning fire, (Prov. xvi. 27) what a fearful thing it is to depart from the gospel rule of discipline, to become slothful in the discharge of duty, so plainly taught by him who hath said, "If ye love me, keep my commandments." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; 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, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. xviii. 15-17.

Aside from this holy teaching the church of Christ has no right to exclude an unruly member, be his crime ever so great. Anarchy and confusion must be the result of a departure from the law of Christ. He that turneth away his ear from hearing the law, even his prayer shall be abomination.—Prov. xxviii. 9. 'Tis then the feet of the saints are lacerated with the thorns which cover the field of the slothful, nettles harass and perplex that spiritual life which once blossomed as the rose, but now lies almost dormant, while the works of the flesh prevail, jealousy, envy, strife and evil speakings. But when the word of the Lord smites the sinners in Zion, that word which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart; when the word comes with power, as it did unto David, "Thou art the man," then comes fear and trembling, with the humble confession, "I have sinned against the Lord." Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clean when thou judgest. Behold I was shapen in iniquity, and in sin did my mother conceive me. Behold thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. 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. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall speak forth thy praise. For thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a contrite heart, O God, thou wilt not despise."—Psa. li. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin: thou shalt not die. Howbeit because of this deed thou hast given great occasion for the enemies of the Lord to blaspheme. The child also that is born unto thee shall surely die."—2 Sam. xii. 13, 14. "And the Lord struck the child, and it died." As the Lord smote the fruit of David's body, so also will the Spirit of the Lord consume the works of the flesh. Pride, arrogance, and the evil way, and the desire of the heart, whatever it may be that prompts an heir of grace to forsake the law of his God, shall be cut off.

In the night all the beasts of the forest do creep forth.—Psa. civ. 20. And when it is a night season with the church the owls with large eyes perch in the uppermost branches, seeking prey. Bats fly in and out of the windows, serpents creep in through very small crevices, little foxes seek the vines which bear tender grapes, prowling wolves are thirsting for blood, and the hungry lion, that enemy of the peace of Zion, roars, "Where is now your God?" But blessed be the Lord who maketh darkness and it is night, and whose mercy endureth forever, he delivers in his own time his chosen heritage from the grasp of these beasts of the forest. They are but the works of the flesh and Satan, and cannot hurt or destroy in all God's holy mountain. They cannot destroy that vital principle which is born of the Spirit, and which must survive the wreck of sin. "Because I live ye shall live also," saith the mighty Conqueror to his hidden ones. But when it is a night season with the church, what renewed diligence does it call for on the part of the watchmen whom the Lord has placed as overseers of the flock, to handle the word of the Lord skillfully, appointing to each his meat in due season. What need for watchfulness and prayer, for bowels of mercies, and yearning after the welfare of the flock, warning those who wander in by paths and forsake the commandments of God, to turn from their evil ways and stand on the gos-

pel platform, under the banner of their King, and then with the sword of the Lord and of Gideon they can put to flight those beasts of the forest, envy and strife. Then it will become a sweet privilege to sit at the foot of the cross, that safe spot fragrant with the ointment from the alabaster box, and acknowledge their faults one to another. In the fear of the Lord coming up out of great tribulation, their union will be sweeter and stronger. Fear God and keep his commandments, for this is the whole duty of man.—Eccl. xii. 14. "Unto you that fear his 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 when I shall do this, saith the Lord of hosts."—Mal. iv. 23. "Blessed is the man that waiteth daily at my gates, waiting at the posts of my doors."—Prov. viii. 39.

MARIANNE MURRAY.

NEWARK, Del., June 15, 1871.

DEAR BROTHER BEEBE:—Inclosed you have a letter written last February by my sister-in-law, who was enabled to follow her dear Savior in baptism on the first Sunday in this month, as it shows how the Lord brings his people out of Babylon, and puts a new song in their mouth, even praise to his name, I thought it would be interesting to readers of the "Signs," and have obtained her consent, if you think it will be for the comfort of any of God's dear children. May the Lord bless and sustain you in your labors in the cause of truth, is the prayer of your brother in hope of eternal life,

G. W. STATON.

BERLIN, Md., Feb. 21, 1871.

DEAR BROTHER GEORGE:—I have felt for several days a great desire to tell you of some things which are very much on my mind, and I have made several attempts to write, but would soon cast it aside, thinking it too unfit to send; still I keep wanting to tell you, so I shall try again this morning, at the risk of being thought presumptuous by you. Oh if you only knew how unworthy I feel even to talk to you. You are aware of course that I have been a member of the Presbyterian Church for several years, and had a name to live. With shame and a perfect abhorrence of myself I confess it was only a name to live. I know you will think me mean, Oh so mean, and I don't know now whether I shall ever send this letter, it looks so dreadful written out in words. I could not tell why I joined the church; I only remember that I then thought it my duty, and supposed I was fit. Encouraged by others I went on. I don't know how long I rested in ease, never thinking any thing about my soul—at least if

I did it did not trouble me much. I have known for a long time that I am not fit to be a church member, but still it did not trouble me. At times I would think I was all right, and felt at ease. I tried to lead a moral life and do the best I could; so I guess I was satisfied. Now I know you can't help hating me for being so dreadful wicked. I did not believe some months ago that I would ever tell any body these things, and it is wonderful to me that I can do it now. I must confess it is a great trial, for I think every body must despise me. I know I despise myself.

I can't tell you how I began to be interested in reading the "Signs;" I only know that the first one I ever read with the least interest was last fall. Mr. Staton sent to Mary for one or two numbers, and I was curious, I reckon, to see what the Baptists had to say. Before that however I had been thinking and wondering about the doctrine of Predestination and Election, asking Mr. Staton all kinds of questions about it, for I was ignorant as a child; so ignorant that I was really ashamed to inquire of my own husband. I know several times I wanted to ask Mary questions about them, and I was too proud to acknowledge my ignorance. I wanted to understand all about them, so I read every thing I could find on the subject, in the "Signs" and Beebe's "Editorials." Sometimes I would think I was pretty clear, and then again I would be all in the dark. That Election doctrine was hard, I thought, so I would think I would believe as the arminians do, and then I would stand a chance of being saved. Now was it not ridiculous to talk about chance? Still I would keep thinking of that Election doctrine, and it was not out of my mind long at a time. I went on reading the "Signs," growing more and more interested in them; especially I liked to read the experiences. How often have wished I could feel as some of those did. I wanted to have that real deep terrible agony of mind on account of sin, and I know it was my heart's sincere desire to feel myself a lost sinner, and I could not help wishing and hoping that I might be exercised. I knew and felt all this time that I was a sinner, without a particle of hope; still I had not the slightest idea that I was then being exercised, and I hardly dare believe it yet. Whenever I would get down on my knees, (how hateful I seemed to even do that) I could not say a word. I just felt, "Lord, have mercy on me." I would think I would wait until I was a little better before I would come again into the Almighty's presence. All the time I was getting worse and worse, still I kept wishing and longing to be deeply exercised, like those dear people in the "Signs," and thinking all the time

that if ever I was it must be exactly like those experiences. I did not presume hardly to hope I ever would be. At times I would hope I might be, and again I would think that God never could have that much mercy on such a sinner. Things went on in this way (never a day passed, or hour either, but what I thought something on the subject, and always with the same feelings) until last week, when dear Elder Bartley made us a visit, and I truly believe the Lord sent him right here. First let me tell you that during all these months I have been thinking upon these things, I have considerably changed my mind about the Old School Baptists. I could not help being convinced they are right, and the others wrong. Well, when Elder Bartley came it was not long before the subject most on my mind came out, and don't you think that before we went to bed that night, which was not until twelve o'clock, I had told him the whole history of my feelings; and not only him, but Joseph and Mr. Staton also. I would not have believed it to be possible that I could ever have told a living soul all my feelings, and how dreadful wicked I had been. But he asked such plain questions that I had to answer them, and oh how mean and low I felt myself to be, and I thought how wicked he must think me. He asked me if I had any hope in the Savior? Nobody knows how I felt when I answered, No, not the least. I told him I could not pray. Once I could get down on my knees and go over a long recital of my wants, but now I could not. I just felt that I was too guilty to pray, and I knew God was just to condemn me, and I felt that he would, and I need not even think of his having mercy on me. I felt like saying, "Lord, have mercy on me." I don't want you to understand me that I always felt this way; it was only at times. Well, Elder Bartley made a great many things plainer than I had ever seen them before. I don't think I had ever had a proper idea of what prayer is. I thought, as I had been always taught, that we must express our wants in so many words, or God could not know them. I believe it was Joseph Staton who said, "Why, Maggie, you have been praying all the time;" and I had never dreamed of such a thing before as that I had. I also told Elder Bartley how much I desired to feel myself a sinner, and here all the time he said I was feeling it. I knew I felt I was a sinner, justly condemned, but still I wanted to feel it so much that I could not eat or sleep; then I would believe it was God's Spirit at work. I had read so much in the "Signs" of people who were so troubled about their sins that they could not eat or sleep. I knew I was sensible of my lost condition, but I thought a dreadful sinner like me ought to feel such a

crushing weight, and it was a burden to me that I could not feel the burden of sin as I ought to. I don't think I ever saw plainly until that night Elder Bartley came here, or that I ever understood how sinners are saved. I had an idea that we must do something towards it ourselves. Now was not that another wicked thing in me, to think such miserable sinners as we are could do the least thing towards our salvation. I understood plainly that night that if I ever was saved it must be only by the grace and mercy of Jesus Christ. As soon as I felt that, I could not help feeling just a little better satisfied, (it was not a satisfied feeling either, but I cannot describe it.) But oh, I am so afraid to hope. It seems like presumption to think of such a thing. Such a miserable wretch as I to dare to hope that God would ever save me! But I can't help sometimes just having the slightest, dimmest hope, not because I have done any thing to merit it, only through the grace and mercy of Jesus Christ, to whom be all the glory. At other times I despise myself for even thinking of hoping. I am afraid to say a word to any one about it, lest I shall deceive them and myself too. That doctrine that was so dark to me, I hope I understand, and I can't help loving it, though it seems I am not fit to say I love it. Last Sunday we went to Indian Town, and I know I heard the first Baptist sermon I ever understood. It seemed to me Elder Bartley made every thing so plain that I wondered why every body did not believe as the Old Baptists. I could not help loving that dear man, and every one of those dear Old Baptists, though I felt so unworthy to love them. I felt really ashamed, and loathed myself, that I had ever said one word against them, when they were so far, so vastly superior to me. I felt real mean, still I just wanted to love them, and was willing to sit at the feet of the humblest, so they would just let me stay there and listen. Those Old Baptists, how they do love each other. O how I long to be fit to be one of their number. I am so sinful, so wicked. What a wonder that God has not long ago cut me down.

I know this miserable thing in the shape of a letter is not worth your attention, but if you can spare time from your duties I would be so glad to hear what you think of all these things. Tell me just what you think, if I have been exercised at all. Sometimes I think I have, and sometimes I doubt it. One thing I know, if I know my heart at all, and that is, that it is my chief desire to be a sincere follower of Jesus. I feel more and more every day my helplessness and unworthiness.

Your unworthy sister,

MARGARETTA STATON.

June, 15, 1871.

BELOVED FATHER IN ISRAEL:— This beautiful evening my mind wanders back over my early days, lingering lovingly upon those of my youth, and above all upon the dealings of God with me. O how infinitely good and merciful is he, my Lord and Savior. Many and crooked have been the various paths into which my wayward mind has led my roving feet, oft leaving the highway cast up for the ransomed to walk in, and wandering into the cold bleak mountains of sin and desolation; yet he has ever followed, chastened, and brought me home, even into his banqueting house, and spread his banner of love over me. In the midst of deserved wrath he hath kindly remembered mercy, and when the dark clouds of sin, guilt and temptation hang over me, then he shows himself unexpectedly, like a bright all glorious light, a heavenly beacon star, guiding all my future, and guiding my benighted steps. This evening, in my mind I see the beautiful lake in which I was baptized, the foam crested waves glistening in the sunlight, and all waters seemingly praising him who spake, and a world existed.

Dear Brother, if I were to try to tell you when I first felt myself to be a poor sinner, it would take me back to my earliest recollection; often then I would wonder whether others felt as I did. As for praying, I did not know any thing about that, for my people were not professors, and I had never heard them pray. We lived in a remote part of New York, and then never attended meeting. Often when in my little bed by the side of my mother's, I would waken her by my crying, and when she asked me the cause, this was my answer: Oh mother, do you think the Lord is angry with me? Then she would say, Why, no, child; Jesus loves little children. This for a time would calm me, but not long. One of my schoolmates lent me a book in which I found a child's prayer. Now, I thought, God will surely hear me, for I can pray. So I learned it, and often I would steal away by myself and repeat my little prayer; but it done me no good. My mind found no rest day nor night. "God, be merciful to me, a sinner," was on my tongue almost constantly, while I sought out every beautiful leafy grove and thicket to creep away in, and mourn my unhappy condition. Thus time passed on until I was thirteen, when my father and mother were both laboring under the same heavy load; but I was not aware of it then, although I noticed that every morning mother would leave the house for a while, so I concluded one morning I would follow her, and as I crept silently behind her she reached a fallen tree, and knelt beside it to pray. I shall never forget the feeling which I possessed as I stood

there alone watching my dear mother. After she had gone I went to the same spot and knelt in it, and rejoicing in the belief that God, for my mother's sake, would hear me, but oh! when I arose I felt no better. And thus I mourned for many a weary day. One night I had a beautiful dream which I shall never forget. I thought I stood with a congregation of God's little ones upon a green plain, and they were all in confusion and distracted by contentions, when suddenly I heard a rumbling as of thunder, and as I cast my eyes up to the sun it was veiled with a smoky cloud, and on one side stood Mary, the mother of Jesus, wrapped in a long robe of snowy whiteness, and in her hand she held an olive branch, which she slowly waved over us, and disappeared. Then a voice spake, which was like the chime of golden bells in its sweetness, "Love one another, and I will bless thee." An odor of heaven's own fragrance seemed to enclose me, and I awoke; but oh! my burden seemed heavier than before. For many months I mourned, with no eye to pity and no hand to save. One evening I was sitting with my brother, when all of a sudden a terror of death seized me in my mind; I saw my grave cold, dark and gloomy, in which I thought I must soon be laid. O how dismal and lonely it looked; and as I gazed into the pit which seemed to yawn at my feet, I seemed to hear the funeral knell sounding in my affrighted ears, the blackness of despair hovered over me, and I could not even say my wonted prayer, Lord, be merciful.

At last I saw my Savior hang
Upon the cruel tree;
I saw him bow his head and die
For sinners such as me.

How sublime and sorrowful was the scene. My dear blessed Redeemer pouring out his life for us poor earthworms, from the cross. I saw him wrapped in pure linen and laid in the gloomy grave into which I had been looking, when it seemed to be lighted up with a sudden glory. I arose and walked out into the air, the moon and stars in silent worship seemed to be glorifying God, while every dewy leaf and chirping insect seemed to proclaim, "God is love." My soul was so filled with a sweet peace, a calm trusting repose on my Creator. I thought I would go and tell my mother, for in her my joys and griefs were always confided; but as I neared the door something said, What are you going to tell? This is your own imagination. That troubled me not a little. About this time my father, mother and brother obtained a hope, and we all went to the church called Liberty, related the Lord's dealings with us, were received, and baptized in May, 1858, in a beautiful lake in Sullivan Co., N. Y. Thirteen years have passed on their wings of

light and shadow, and I am far, far away from my childhood home, but often in mind am there amid the leafy beech trees, and with joy think it was there my Savior found me and pitied me.

How dear to me is that loved spot,
Where first I saw my Savior;
Where first I saw the shining light
That made me a believer.

I have written more than I intended. May God bless you and still enable you to sound the gospel trumpet for many years, is my earnest prayer. Yours in love,
LUCY C. HECKARD.

NEAR LEXINGTON, Ga., May 29, 1871.

BROTHER BEEBE:—Having finished the business part of my letter, I will write a few things on the subject of Baptism, as many in this country who are with the Missionary Baptists seem willing to unite with the Old School Baptists, but cannot see the necessity of being baptized again. Four things, as I conceive, are necessary to constitute a gospel baptism. First, a gospel church, standing firm in the apostles' doctrine and fellowship. Second, a regularly ordained minister of the gospel, in fellowship with the church. Third, a believer in Jesus Christ, making confession of faith in Christ. Fourth, the ordinance administered by the minister as above described, immersing or burying the believer in water, and raising him up. If either of these are lacking, no matter about the motives or feelings of the subject taken through the form of baptism, it cannot be gospel baptism. I think there is no mistake that in the division of the Baptist denomination in this country within the last half century, a large majority of them departed from the faith of the gospel, which they manifested by following the doctrines and commandments of men, which things indeed had a show of wisdom in will worship, and humility, and neglecting of the body, (or church, bringing in distress and division) not in any honor to the satisfying of the flesh.—Col. ii. 22, 23. Such as Bible, Tract and Temperance Societies, Missionary Boards and Conventions, selling for money membership. Theological Schools to educate ministers, to better qualify them to preach what they call the gospel. Sunday School Union, hiring men to preach at stated salaries, as domestic and foreign missionaries, claiming for their object, by the use of means in the hands and at the control of men, the evangelization and salvation of the world, all of which are without precept or example in God's word. Therefore with them the first and second requisitions for gospel baptism are lacking, viz: a church standing firm in the apostles' doctrine, and a sound ministry. These being deficient spoils it all. In making offerings upon Jewish altars, if they had the right altar, and the right kind of offering,

yet if one of another tribe apart from that of Levi went in to make the offering, it could not have been accepted. If any one thing were lacking, and not as God had ordained and directed, the priest, the offering or the altar, all would have been offensive and insulting to God, and unprofitable to the people. Even so in baptism, the subject may be a believer and entirely sincere, the mode of putting under and raising up out the water, yet if the church and ministry are in disorder, it is naught in God's esteem. But say some, They continue the same mode of baptism, and the same manner of communion, and that ought to be sufficient. With the same propriety we might conclude baptism would be right administered by a minister who with other members had been excluded for unsoundness in faith or disorderly conduct, but still claimed to be a gospel church, receiving and baptizing all they could influence to join them, and taking the communion in the usual way. In such a case could the church from which they were excluded recognize their baptism and communion as in gospel order? If so, the church ought to confess to the excluded party, and re-unite. In the distressing division of the Baptists, it was equal to excision both ways. The fellowship was destroyed and the communion broken. They could not walk together, because they were not agreed. Hence since that time what each have done in religious devotion, receiving and baptizing members, &c., cannot be considered by the other as gospel order. We have never recognized any thing they have done since the division, as being done in gospel order, because we know, with God's word in our hands, that they have departed from the faith. And they know we have not; and with all their complaints against us, they have never, to my knowledge, charged us with unsoundness in the faith; and therefore they recognize what we do in receiving and baptizing members as good order for them; and so do other denominations.

To any child of God troubled on the subject of what is called re-baptism, I will propose a few questions. Was the people you joined in gospel order when they received and baptized you? If nay, would it be a disgrace to you or dishonoring to God for you, since you have found out your mistake, to go to the church that has and still does stand firm in the faith, and unite with them, just as though you had made no public profession? Will you, through fear of being reproached, and to escape the mortification and self-denial to be undergone, deprive yourself of the answer of a good conscience before God, and of the company and christian fellowship of those you love in the Lord, and suffer out the remainder of your days in Babylon, or

confusion of mind? God yet has a people on earth who are contending earnestly for the faith once delivered to the saints, and they will have nothing to do with the doctrines and commandments of men.

O that all who love our Lord Jesus Christ in sincerity may be gathered together, and live and walk in brotherly love and christian fellowship.

Yours in love,
D. W. PATMAN.

FRANKLIN Co., Va., May 11, 1871.

DEAR BROTHER BEEBE:—As it is common for brethren and sisters to request you to explain difficult passages of scripture, owing, no doubt, to your advanced age and profound knowledge of the deep things of God, I have concluded to ask your views on 1 Cron. xxviii. 9, which begins thus: "And thou Solomon my son." You know it is a favorite text with arminians, to prove the doctrine of final apostasy, and in conversation with a highly esteemed brother, a short time ago, we mutually agreed that it would advance the cause of truth to have your views upon the subject. I confess there is some difficulty in connection with it, especially where God threatened in case of his disobedience to cast him off forever. If you feel that you can give an exposition that will solve the difficulty, you will not only confer a favor upon the writer, but oblige many of the brethren also. I recollect very well I had a controversy several years ago with a Methodist preacher, an own brother in the flesh, when this very scripture was quoted to prove the doctrine of "falling from grace," as they term it. Now there is no man, I presume, who believes more strongly than I do in the final perseverance of the saints, yet I would like to see every prop swept away, that seemingly supports the arminian or working system, for you know the advocates of this system are famous for perverting the scriptures, and giving the children's bread to the dogs; but I am persuaded better things of the children of the living God, and things that accompany salvation, though I thus speak.

Hoping you will comply with my request, I remain your unworthy brother and companion in tribulation, until death,

JOHN R. MARTIN.

[Editorial reply on page 163.]

CORRECTIONS.

BROTHER BEEBE:—In No. 11, current Vol., in my poetry on first page the printer makes me say I have lived five and forty years, whereas, it should be five and fifty years. Please insert this in the "Signs of the Times" and oblige yours.

I N. VANMETER.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1871.

A NEW MEETING HOUSE.

The church of Middletown and Wallkill, have hitherto, for many years, held their meetings in "a large Upper room," over the Office of the "Signs of the Times," but as the room is not the property of the church, they are liable to be deprived of the privilege at any time. It has been thought best to build, in a central part of this village, a plain substantial brick Meeting House, and the members and friends of the church have contributed according to their means—have purchased a lot in a very pleasant and convenient locality, and are now progressing rapidly with the work. If prospered we expect to complete the building and be ready to occupy it by October next. The building and lot will cost when finished about \$8,000; more than one half of the amount has already been subscribed, but as most of us are in but moderate circumstances, if any of our brethren, sisters or friends who are able shall find it in their hearts to assist us with contributions, they may rest assured that any donation they may make will be very thankfully received and faithfully applied; and the house erected we trust will be duly appreciated by generations yet to come, after we shall have finished our course.

OLUSTEE CREEK, Ala., May 8, 1871.

ELDER BEEBE:—Beloved brother, as the Old School Baptists, desire to have bible authority for their faith and practice, and as some of the brethren within the circle of my acquaintance frequently preach, and have preaching on what they call funeral occasions; and I see by the Obituaries in the "Signs," the practice is not confined to this locality; it seems to me that we should either defend the practice by scripture authority, or abandon it. Brother Beebe, let us have something from you on the subject; or from any of your able correspondents, as you have many of them that are able to instruct your unworthy brother,

WM. E. FREEMAN.

REPLY.—The commission to the apostles, was to go into all of the world and preach the gospel to every creature, and the charge given by Paul to Timothy was to, "Preach the word; be instant in season, out of season," &c. from which we infer that at any and at all times when opportunity is afforded, and when a company of people are, assembled and desire to hear the word preached and will give a becoming attention, the ministers of Christ are bound to preach the word. We know of no restriction; whether on a funeral or any other occasion. We are certain that it was the custom of Christ and his apostles to preach when ever an opportunity presented. The command to preach the word is not restricted to any specific times or occasions; therefore if it be demanded to show special authority for preach-

ing on Sundays, or on any other day, we can only reply that the command covers all time, even to the end of the world; and all occasions when and where an audience are convened to listen to the administration of the word. The preacher is restricted to preach nothing but the gospel,—the word, or Christ and him crucified—Christ and the Resurrection. The preaching is not to the dead but to the living, neither is it to effect the state of the dead. The living may be comforted in their afflictions and bereavements, and we have the example of our Lord in preaching the Resurrection to the grief stricken sisters, of Lazarus, and of his tender sympathy for them when, "Jesus wept." If the gospel is preached and nothing but the gospel, who shall dare forbid it? But if anything besides the gospel be preached, whether on a funeral or any other occasion, the preacher cannot be justified by the scriptures.

REPLY TO BROTHER MARTIN, On page 162.

Our brother will excuse us for delayingsolong to reply to his enquiry; for if we possessed all knowledge and could explain all mysteries, we do not expect to live long enough to write and publish our views on all the unanswered questions which we have now on hand. It would require a multitude of more ready writers than we are, and many volumes to contain replies to the numerous applications which are being constantly submitted for our views on various subjects. We do not object to be thus frequently called on, for many subjects on which we have been requested to write have led us to contemplate many things which have in this way been brought to our consideration. We only ask that those who call for our views shall not think we willingly neglect them when we fail to respond.

The passage presented by Elder Martin, in 1. Chron. xxviii. 9. reads thus.

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

David had nearly finished his course on earth, and God had signified to him that Solomon his son should succeed him as king in Israel, and that he should build the temple which David had in his heart to build into the Lord. Solomon was now about to ascend the throne of David his father, and enter upon this work which God had assigned him, and for which he had been raised up and indued with wisdom, and furnished with materials. This solemn charge to Solomon at his inaugra-

tion to the throne now being abdicated by his retiring father, was peculiarly appropriate. He was not treating on the unconditional covenant of grace in which the eternal salvation of all who are born of God is made infallibly certain and secure, by the emphatic *Wills* and *Shalls* of the Immutable God; but this charge was in reference to the fidelity which God required of him, in the position which he was to assume. The legal covenant under which David and Solomon, and all Israel existed at that day was a conditional covenant, its blessings and its curses were all temporal: for their obedience they were to have corn, wine and oil, prosperity, protection from the sword, pestilence and famine, and their perpetuation as a nation, but for their disobedience they should be deprived of all these blessings, and instead of them God would visit upon them the sword, the pestilence and famine, cause them to fall in battle before their enemies, and go into captivity, and finally cut them off from being a nation. Nothing spiritual or eternal was promised for their obedience; nor to be withheld from them for their disobedience. The law given to them is designated by an apostle, in distinction from the law of the spirit of life in Christ Jesus, the law of a carnal commandment, having a worldly sanctuary, and abounding with carnal (or fleshly) ordinance, and that conditional law, or covenant was to continue until John the Baptist, but grace and truth was to be brought by Jesus Christ.

The charge of David to Solomon, was first to recognize the God of his father, and to serve him. To know or recognize him in distinction from all others which was worshiped as God's either by the idolatrous, Israelites, or by the Gentile nations; to know or be assured that the God of David his father had raised David to the throne, and now by his special providence had chosen him to succeed his father in the government; and that his elevation to his exalted position was by virtue of his divine appointment, so his prosperity and the perpetuity of his government depended on the pleasure of the Lord. In the last words of David, as recorded, 2 Sam. xxiii. 1-5. he said. "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said. The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God." &c. All the kings of Israel, from Saul throughout, held their position by the same tenure; if they ruled in the fear of the Lord, and administered the government according to his word, the Lord sustained them, as was the case with David, and many others after him; but when they went into idolatry and

forsook the service of God, like Saul, Ahab and others, they were deposed and "cast off forever." That is cast off from the positions which they held, and driven from the throne. As said the Lord, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling, Kiss the Son, lest he be angry, and ye perish from the way while his wrath is kindled but a little. Blessed are all they that put their trust in him. Psal. ii. 10-12.

Solomon, in his official character was required to know the God of David, as his Sovereign Lord, and to perform his work with a perfect devotedness of heart: under a solemn consciousness that he is the searcher of hearts; and that he has a perfect understanding of all the imaginations of his thoughts. He was not to listen to any vain imagination, nor allow his heart to go after any other god's. "If thou seek him he will be found of thee." This was fully verified in the case of Solomon. When he sought wisdom of the Lord, the Lord bestowed it upon him, and in every thing wherein he trusted reliantly on the Lord he was sustained. But when he forsook the Lord, as he did in his last days, when outlandish women caused him to err, and to go into idolatry, the Lord cast him off forever; that is from being king in Israel, and although his son Rehoboam was inaugurated to reign in his stead, ten tribes revolted at the time of his accession to the throne and never returned. The same verification of the prophetic words of David was repeated in the case of Asa the king of Judah. When the Ethiopians came against him with a powerful army, he cried unto, and trusted alone in the Lord for victory; and the Lord gave him a great deliverance. "And there came out against them, Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots.—And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us O Lord our God; for we rest on thee, and in thy name we go against this multitude, O Lord; thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled.—And Asa and the people that were with him persued them unto Gerar, and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away much spoil." 2 Chron. xiv. 9-13. But how very different when this same Asa forsook the Lord, as illustrated in his conflict with Baasha king of Israel. In this he seemed to have forgotten, and forsaken the Lord, for, "Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent to Benhadad,

king of Syria, that dwelt at Damascus, saying, there is a league between me and thee, as there was between thy father and my father; behold I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me." Mark the result! "And at that time Hanani the seer, came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thy hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him. Herein thou hast done foolishly, therefore from henceforth thou shalt have wars. Then Asa was wrath with the seer, and put him in a prison house; for he was in a rage with him because of this thing." 2 Chron. xvi. 2-10.

These examples we deem sufficient to illustrate the words of David's charge to Solomon, "If thou forsake him, he will cast thee off forever."

In this article we have not attempted to point out the spiritual things which were shadowed forth in their figurative import. Our object has been rather to relieve the mind of our brethren, and all others who have failed to discover that the solemn charge and admonition, has no bearing whatever upon the security of the children of God in the new covenant of grace and salvation; for in it there are no conditions, nor contingencies by which it is possible for a child of God to be cast off, or fail of an inheritance that is incorruptable and undefiled, which cannot fade away; because that inheritance is not in their hand or power to dispose of; for it is reserved in heaven for you who are kept by the power of God, through faith unto salvation ready to be revealed at the last time. 1 Peter i. 4, 5. "For" says an inspired apostle, "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 eternal life of all the saints, instead of being at their own disposal, is hid with Christ in God. It is, and must be therefore infallibly certain that when he who is their life shall appear, they shall appear with him in glory.

POSTAGE.—A brother in Ohio inquires whether the postage on the "Signs" is to be paid by the subscribers.

We reply.—The postage is to be paid in all cases by the subscribers at the post-office where they receive them.

The following correspondence between Elder Jairus P. Smith and ourself will be read with deep interest by those of our associations, churches and brethren who have been agrieved with his course, in identifying himself with disorderly parties which have been excluded from our churches. Brother Smith has been long known and highly esteemed by our brethren in this vicinity, and they will all undoubtedly hail his return to our order and fellowship with joy.

The correspondence.

DELPHI, N. Y., June 23, 1871.

DEAR BROTHER BEEBE:—I sit down to pen a few lines of confession to you and the churches of which you are pastor. For the most part of the last four years I have been laboring to hold fellowship with you and with them you have excluded. I would say to you all that I have become convinced that majority rule must be maintained. I feel that I have been misguided and done wrong in giving fellowship to such as are out of order; and I am sorry, and humbly ask pardon of you, and of the church, and of all the churches of our faith whom I have grieved. If I can be pardoned, I wish to stand identified with the Old School Baptists. But I am a poor erring man, a poor old sinner at best. Still my feelings are,

"Hinder me not, ye much loved saints,
For I must go with you."

Brother Beebe, I long to see you and hear your voice again.—I have never had any other feeling toward you, or the churches you labor with. If it is not asking too much, please let me hear from you with reference to what I have written. My love to you and to the church generally.

JAIRUS P. SMITH.

MIDDLETOWN, N. Y., June 27, 1871.

MY DEAR BROTHER IN CHRIST:—Your more than welcome letter of the 23d inst. has just come to hand, and I lay aside all other business to make an immediate reply, and to assure you of my joy, and gratitude to God that you have become convinced of your error in identifying yourself with those who were in disorder. I am fully satisfied with your acknowledgment, and most cordially extend to you the hand of fellowship. I have always, from our earliest acquaintance, esteemed you as a dear brother, and from the time of your first labors in the gospel ministry I have believed you were called of God to the work, and that your gift was peculiarly calculated to comfort the saints. And when you were misled to take a position which I considered disorderly and disorganizing, I was filled with grief; but now my sorrow is turned to joy.

I do not think you have yet ever fully understood the real state of things here in regard to those who went out from us. They were not thrust out by a majority vote. When they left us there was not a charge

before the church against any one of them. Some of them had expressed a dissatisfaction with me in regard to some views which they said I held, and which they said I had preached. I appealed to the church to decide whether my views were in the judgment of the church sustained by the scriptures, or not; and the vote taken was in reference to me, not them. I was on trial, and the decision of the church, I think, without a dissenting voice or vote, sustained me; whereupon they went out, and on the next Sunday they held a meeting by themselves. Even after they had left us and declared non-fellowship for us, none of them were excluded by any act of either the churches until several of them sent in letters declaring they would walk no more with us. After waiting a reasonable time for the excitement to cool off, the churches, (New Vernon and Middletown and Wallkill) with the advice of our sister churches, unanimously withdrew our fellowship from them.

I make these explanations, not to recall the unpleasant subject, but because I think their false representations, such as they published in Mr. Cox's paper, has made a wrong impression on your mind.—But let the subject drop. I hold no malignant feelings against them, nor against any who have sustained them. I leave all with him who will in his own good time restore all his wandering children.

I shall hereafter feel towards you, if possible, a greater love than before this trouble existed, and I pray that our love and fellowship may hereafter be unbroken and forever. I think I can assure you that the churches which I serve will, when they are informed of the contents of your letter, be perfectly satisfied; and we shall now desire more than ever to see you among us, and to hear you proclaim the unsearchable riches of Christ. I hope you may be able to make us a visit soon, and the sooner the better.

Please inform me whether you designed for me to publish your letter, as I think the explanation it contains will be as satisfactory to all who are of the household of faith as it is to me. But I do not feel at liberty to publish it without your approbation.

With my love and fellowship to you, and to all the dear ones at Delphi, I hope to remain in sincere love and christian fellowship, your brother in the Lord,

GILBERT BEEBE.

DELPHI, N. Y., June 31,

DEAR BROTHER BEEBE:—Your very affectionate letter is received, and I hasten to answer it. You speak of publishing my letter of confession, with my leave. If you think the cause of Christ will be promoted, you can publish it. I feel incapable of writing for the "Signs." But a confession of my wrongs may be

called for through the "Signs," therefore I consent. I humbly hope that I only seek to heal wounds and promote the peace of Zion.

Yours (in great haste) with love and esteem,

JAIRUS P. SMITH.

REVIVALS.—We have cheerful intelligence from various portions of Zion, that the Lord is building up many of her waste places, and many of her sons and daughters are being gathered in.

A very general state of peace and harmony pervades the churches of our order generally. We have great reason for joy and gratitude to God that notwithstanding the numerous predictions of our adversaries, the cause of truth and righteousness is sustained. Upon the Rock of Ages our Redeemer builds his church, and assures his children that the gates of hell shall not prevail against her. "Glorious things are spoken of thee, O city of God." Let all the saints of the Most High lift up their heads and rejoice in the Lord, and in the power of his might; for truly "The Lord has triumphed gloriously." We have nothing to fear from our enemies without; but it becomes us to watch and pray lest we enter into temptations; follow our Lord in all his footsteps, and endeavor to keep the unity of the spirit in the bonds of peace.

Providence permitting, we expect to spend the fifth Sunday of this month (July, 1871) with the Jackson Church, if we mistake not the name of the church. We have mislaid the letter of brother Burlew, and have forgotten the directions he sent us, and will thank him or some one else to instruct us how we are to get there from New York City. If we remember, we were to take a Steamboat to Key Port.—But we shall need further instructions, as it is a place where we have never been. Since we received the invitation we have been pressed with so many cares that we only remember that we consented to make the appointment, and will try to fill it if we receive the necessary instruction.

EXTRACT.—None of the brethren who fear heresy in us deny, but believe in the christian warfare that follows this change. They all believe that it arises from the contrary natures of the flesh and the spirit, and that there must be a warfare between them, because one is holy, and the other corrupt, always leading us into captivity to the law of sin, and always hindering us from doing the things that we would. I fear some have been too hasty in not being able to bear with us, while we are substantially agreed with them.

Let the enemies of the truth fall out, but be it ours to "let brotherly love continue," while we face the foe in open field that fights against the grace of God given us in Christ before the world began.

WM. B. SLAWSON.

Circular Letters.

The Chemung Old School Baptist Association, in session with the church at Burdett, N. Y., June 14th, 15th & 16th, 1871, to the several churches composing the same.

BELOVED BRETHREN:—It is written of the children of Zion that they shall be all taught of God. Those who have received their instruction from the same teacher will necessarily be drawn together; and the more particularly and thoroughly this teacher differs from all others in subjects and ways, the more marked will be the effect of his instruction upon the subjects of it, in distinguishing and separating them from the rest of the world, and binding them closely together. The Lord our Savior, who himself, unassisted by any, gives every lesson of instruction to every one of the chosen heirs of salvation, differs in every point and particular both of subjects taught and in manner of teaching, from every other teacher. He speaks as never man spake, and teaches as never man taught. Those therefore who have been taught of him are brought out from the world and made an entirely separate and distinct people. They speak a pure language taught them by this heavenly teacher, which no one in all the world can understand or ever learn. They have subjects of common interest among them, experiences of sorrow and joy, manifestations of eternal glory to their souls through the revelation of precious truths that opens heavenly things to their view, of which the world knows nothing. These things can only be communicated through this pure language of Canaan, and cannot, like subjects of a worldly kind, be translated into any other language. Brethren, we speak to you as to those who have thus been taught of God; and we tell you not of things that you do not know, but of things that you do know, desiring to stir up your pure minds, in which is the knowledge of this pure language, by way of remembrance of the precious things which we have all been taught of God. For we all have learned by a sorrowful experience that we still have a carnal mind which is by no means pure; a mind whose thoughts are unholy, whose contemplations are upon earthly and not heavenly things, whose language is corrupt, whose wisdom is earthly, sensual, devilish. All the suggestions of this carnal nature we have learned tend to produce bitterness of soul and spiritual death, and must be resisted. The Spirit of God within us creates in us an earnest desire to resist them, and the same holy Spirit coming to us through his work directs us to resist them; but the world with all its vain but powerful attractions, the flesh with all its strong desires and passions, and the

devil with all his subtle arts and wiles, conspire in powerful endeavors to cause the dear saints to relax the firmness of resistance and yield a little to dictates of this worldly wisdom and prudence. Dear brethren, may all our communications with each other be such as shall tend to stir up our pure minds instead of our carnal minds, and give encouragement upon the right side in this fierce and often distressing warfare which every child of God must experience more or less between the flesh and the spirit.

We will allude to one of the precious things which the Lord has taught his dear children. The apostle thus speaks of it: "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another."—1 Thess. i. 9. And yet, although there was no need to write unto them concerning this as something they did not know, yet all of the inspired apostles often did write to them earnestly upon this subject, not to teach them how to love, but to exhort and beseech them to let this love be manifested. For upon this point the warfare is as strongly carried on as upon any other. And how frequently do we find pride, wrath, clamor, anger, envy, evil speaking and malice manifested, instead of love; all of which rises up out of the carnal mind, and strive to drown the sweet voice of heavenly love and brotherly kindness. Can we not well remember when this love for the brethren was first manifested in our hearts? If there should be any who cannot look back to the time when they first began to feel a love for the dear people of God, as undoubtedly there are, still they can well remember times when this love has been especially distinguished in their experience from all earthly affection, and has stood out in their view in bold and plain contrast with all the depraved passions of the carnal mind. It was when the Lord spake to us, and placed his love in our hearts, that the dear saints began to look so precious and lovely in our eyes. And how many times since have we felt that love flame up, as it were anew, within us. These times have been when we have enjoyed the peace of God and the joys of his salvation. When darkness has settled upon our minds, when transgressions have brought guilt upon our conscience, when we have suffered pangs of heart sorrow and bitterness, or have been left in a cold and hard state of mind, then we have known what it is to get at variance with brethren, to feel and even indulge a spirit of anger, envy and malice towards them. And then sometimes our words have been bitter, cold—such as do not become a saint. O how sad and distressing is the state of a quickened soul at such a time. It cannot be described, but those who

have been in such a condition will need but an allusion to recall it to their remembrance. In such a state of mind how very far we are from the joys of salvation. We cannot enjoy comfort. We are ready to resent every injury, whether fancied or real, to meet anger with anger, harshness with harshness, and yet are more discontented and angry with ourselves than with any body else. But, dear brethren, when the Lord in tender mercy looks upon us again in love, which he does, not because we have become better, but when we least expect it, because we least deserve it; when he sends us a message of peace and love and melts our hard hearts with his gentleness and kindness, then how is it with us! Can we think of one of the dear saints of God towards whom our hearts do not flow out in abundant love? Can one make us angry then? Can we hold anger towards any one? No! there is no place in our minds then for anger or wrath, because they are filled with love. O what a wonder this heavenly love is. We could not get it ourselves. The riches of the world could not buy it. Yet how easily and sweetly it flows into our hearts when the Lord sends it. And how strong it is; stronger than any thing in the world; stronger than death. There has never been known a greater power. It breaks down anger, casts out fear, hushes the voice of passion, makes a host of enemies less than nothing to us, and drives every trouble away. What tongue can ever describe the holy emotions of the soul filled with the love of God! Who can ever measure the power that works in us through that solemn and heavenly experience of love and joy to draw us away from the sordid grasp of every worldly power, away from the terrors of death and hell, away from kindred and friends, and bring us to the courts of our God and to the company of the saints.

Brethren, is a word of exhortation and admonition needed? Does it not arise to each of our minds from the contemplation of this love, and the consideration of the power it has upon us when it reigns in our hearts, to soften and warm us in our thoughts, words and actions towards our brethren? Let us never speak or do what anger suggests, knowing that it will be wrong, whatever our natural wisdom may say to the contrary, for it is a wrong spirit. Let brotherly love continue, and may the peace of God rule in our hearts.

A. ST. JOHN, Mod.

S. H. DURAND, Clerk.

APPOINTMENTS.

Eld. S. H. Durand will meet with the church of Otego on the third Saturday and Sunday of July. Preaching to commence at half past ten o'clock each day.

Corresponding Letters.

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the First Hopewell Church, Mercer Co., N. J., May 31st & June 1st & 2d, 1871, to the associations, churches, &c., with whom we correspond, sends greeting.

DEAR BRETHREN IN CHRIST:—Our God has kindly favored us once more with the blessed privilege of meeting together in the capacity of an association, and we would take the opportunity offered of expressing our love and fellowship to the numerous associations, &c., from whom we have received messengers, minutes, &c. It has been evident that the great Head of the church has been with us during the meeting, and we have had truly a refreshing season. Your messengers, servants of God, have come to us laden with the glad tidings of the gospel, all speaking as with one tongue the soul-comforting doctrine of God our Savior. Peace and harmony, those constant companions of love and fellowship among saints, have reigned throughout the meeting, both in the business of the association and the testimony of the witnesses of Christ Jesus. We have been favored with the presence of ministering brethren from several different states, who, though comparative strangers in the flesh, show by their love and zeal for the Father's house that they are all of the same spiritual family, children of God, and one in Christ Jesus.

Dear brethren, we hope you will continue your correspondence with us, both by messengers and minutes.

Our next meeting is appointed to be held with the church of Kingwood, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1872, when and where we hope to meet you again.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, convened with the church at New Vernon, Orange Co., N. Y., June 7th, 8th & 9th, 1871, to her sister Associations and Meetings in correspondence and fellowship with her, desiring christian remembrance.

DEAR BRETHREN IN CHRIST:—The bond of love and union which encircles and cements the whole of the redeemed family, constrains us to hold you in grateful remembrance, and our many obligations are increased by the kind expression of your love and fellowship for us given in your minutes and letters, and conveyed to us by your messengers, whose coming has been greatly to our consolation and encouragement. They have come laden with the precious fruits of the gospel in its fullness and blessedness, and have

brought such information respecting the Zion of our God as has filled our hearts with gratitude to our God for his loving kindness and tender mercy towards his people. It is gratifying to know that in the east, west north and south, a great degree of peace and unity prevails among the churches, and that God is gathering in his elect, and bringing them with songs and everlasting joy unto Zion, and that he is even calling them out 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." May they heed his voice; for we believe the time is at hand when God will judge Mystery, Babylon the Great, the Mother of Harlots and of abominations of the earth, and cause the heads of his people to be lifted up, as the day of their redemption draweth nigh.

Our meeting has been one of great harmony, and the united testimony of the servants of God who have come from remote parts of our country has been that salvation is by grace alone, through the blood and righteousness of our Lord Jesus Christ, and is sure to all the redeemed family.

Our next meeting is appointed to be held with our sister church of Middletown & Walkill, at Middletown, Orange Co., N. Y., to commence on Wednesday after the first Sunday in June, 1872.

G. BEEBE, Mod.

WM. L. BENEDICT, Clerk.

The Chemung Old School Baptist association, to her sister associations with whom she corresponds, Greeting.

BELOVED BRETHREN:—Our heavenly Father has blessed us with the great privilege of assembling again in our associated capacity, and we feel the assurance that our God has manifested to us his loving kindness and tender mercy, in permitting us to have a pleasant season. Our ministering brethren have been enabled to declare the truth as it is in Jesus with great boldness, yet in love; for they have shown an ardent love for the truth, and an anxious desire that the children of our God may stand fast in the liberty wherewith Christ has made them free. With boldness and confidence have the servants of Christ warned the dear sheep and lambs of the flock to beware of the machinations of anti-christ, exhorting the followers of the Lamb to examine the scriptures carefully, and whatever is not authorized by divine truth should not be heeded under any circumstances; and we feel satisfied it has been a refreshing season to the lovers of truth.

We have received your messengers and minutes with much satisfaction, and anxiously desire a continuance of your correspondence. We have appointed our next associational meeting to be held with the Chemung

Church, at Waverly, Tioga Co., N. Y., to commence on Wednesday before the third Sunday in June, 1872, when and where we hope to receive your minutes and messengers of love.

A. ST. JOHN, Mod.

S. H. DURAND, Clerk.

The Elders and Messengers composing the Kehukee Association, in Conference with the church at Deep Creek, Halifax County, North Carolina:—To the Associations and churches with whom we correspond, sendeth greeting:

BELOVED IN CHRIST JESUS:—Through grace abounding to the chief of sinners, we are permitted to hold another annual session of our Association, and our souls have been refreshed with the manifestations of the steadfastness of our brethren in the Apostles' doctrine and fellowship, in breaking of bread and in prayers; manifested too by their high regard for the primitive order of God's house, and their open warfare against the spirit of Antichrist, which in the image of the Mother of Harlots, "sits in the temple of God, exalting itself above all that is called God." We rejoice to inform you, that we are confident that Truth evidently maintains its uniform and wonted ground among us; and some tokens of Divine favor have been witnessed within our borders, and sister Associations and churches round about, have seemed to realize a refreshing season, and to feel in some degree at least the spirit of the words, "the time of the singing of birds is come, and the voice of the turtle is heard in our land;" and a few who have been for a season captives in Babylon, have been enabled to take their harps off of the willows, and to obey the injunction of Zion's King, "Come out of her my people." Many and continued have been the predictions of Hagar and her numerous and multi-form brood, that the Old School Baptists, the lilly among thorns, the Church of God, would soon be overthrown and entirely annihilated; but seeing as they now do, that we know no North, no South, no East, no West, we make it manifest that Christ is not divided, and that he keepeth all his bones, not one of them is broken, and that we are members of his body, of his flesh and of his bones; and we are brought to conclude, from frequent signs of chagrin and disappointment, that they are well nigh ready to adopt the language of Moses when he said, "I will now turn aside and see this great sight, why the bush is not burned." We feel well assured, beloved, that the bush which Moses saw enveloped in a flame of fire, as it were, typified the Church of God, and we feel equally as well assured, that the Kehukee Association is a branch of that bush; and we feel to thank and bless the Lord God of Elijah, that while holding her one hundred and

fifth session, she still stands on the broad basis of Immanuel's love unscathed by the fires of persecution and trial, and unseduced by the cunning craftiness of men, who are ever lying in wait to deceive." And may we ever keep in mind that Christ's kingdom is not of this world. We see the nations and kingdoms of the earth, rise, flourish and pass away, leaving scarcely a memorial from which tradition may trace the story of their fame, but the throne of Zion's King is forever and ever, the sceptre of righteousness is the sceptre of his Kingdom.

Ministering brethren have visited us from the North and divers portions of our own State, and their preaching has been strictly all of a piece, and our large number of hearers unusually attentive to the word preached in demonstration of the Spirit and of power.

We Sincerely desire your further correspondence and the prayers of all the saints that we may keep ourselves from idols.

Our next Association we expect to convene with the Church at Laurence's Meeting House, Edgecomb County, North Carolina, where we hope to hear from you again.

C. B. HASSELL, Moderator

JOS. D. BIGGS, CLERK.

CHURCH CONSTITUTED.

In the city of Athens, Clark Co., Ga., previous notice having been given, and brethren generally invited to attend.

On Saturday, May 13, 1871, a considerable company of brethren, sisters and friends from different directions assembled at the new meeting house, (lately reared up in this city) to assist in and witness the constituting of an Old School Baptist Church in this place. After an appropriate discourse was delivered by Elder D. W. Patman, from Matt. xviii, 20, a council was formed of Elders D. W. Patman, U. M. Almond and F. M. McLeroy, and Deacons Archibald Preston, Geo. W. Malcomb, W. A. Partee, Wm. Butler, Jas. L. Bolton, Robert Jennings, J. W. Preston and N. Hix, with many other brethren and sisters present.

Eld. D. W. Patman was chosen Moderator, and Eld. F. M. McLeroy Clerk. All the members present were invited to seats, and those wishing to be constituted into a church were requested to present their letters of dismission, when letters were presented and read as follows:

From Beaver Dam Church, George E. Smyth, a licentiate.

Mt. Zion—Patman Lester, a deacon.

Lystra—B. S. Ware.

Mt. Zion—Elijah S. Lester.

Sisters names.

Mt. Zion—Eliza Johnson, Mary Lester, Susan Lester, Deaconess.

Lystra—Celestia Ann Ware.

Colored members (freedmen.)

Mt. Zion—Billy Derricoat.

Lystra—John Leg.

All these members were invited to take the front seats, and declared themselves desirous to be constituted into a church, when a church covenant and articles of faith, after the common form, with expressions of what is considered by us gospel order, and a declaration of non-fellowship to all the modern unscriptural missionary institutions, falsely called benevolent, all of which were carefully read, acknowledged adopted and signed by the before named brethren and sisters, who had presented letters of dismission, upon which the council, through their Moderator, declared them a church constituted in gospel order, when all the brethren and sisters present proceeded to give them the right hand of fellowship. After which Eld. U. M. Almond spoke in prayer, and Eld. D. W. Patman give them a solemn and impressive charge. Then the newly constituted church agreed to be designated by the name of The Old School Baptist Church at Athens. Then chose Eld. D. W. Patman Moderator for the church, and brother George E. Smyth Clerk. All the brethren and sisters present were invited to seats, and the door opened for the reception of members, and received on confession of faith a colored brother, freedman, named Scott—. Called Eld. D. W. Patman to the pastoral care of the church. His answer was deferred to some future time.

The meeting adjourned in brotherly love and christian fellowship. D. W. PATMAN, Moderator for the council and church.

F. M. McLEROY, Clerk for the council.

GEO. E. SMYTH, Church Clerk.

NEW PUBLICATIONS.

"GOD HIS OWN COUNSELLOR, And independent of his creatures; doing all things according to his own will.

A Poem

Showing its adaptability to the wants of God's people, while it is not unjust to the world that lieth in wickedness, since anything short of God's determinate counsel would consign the universe to chance and to chaos."

By Wm. B. Slawson.

This Poem just published at the office of the "Signs of the Times," contains 32 octavo pages, and will be sent by mail or otherwise to any address in the United States or Canada, in neat pamphlet form, at twenty cents per copy, or at \$2 00 per dozen copies, or one hundred copies to any one address for \$15 00. All orders should be accompanied with the cash. Orders may be addressed to G. Beebe, Middletown, N. Y., or to Doct. Wm. B. Slawson, Des Moines, Polk Co., Iowa.

Marriages.

At the residence of the bride's father, near Middletown, June 29, 1871, by Eld. Gilbert Beebe, Mr. Ira C. Horton, of Jersey City, and Miss Kate Schoonover of the former place.

Obituary Notices.

DIED—In Whitefield, Maine, March 23, 1871, of congestion, **Roscor**, son of Daniel and Remember Peasley, aged 18 years and 9 months. He was grand-son of the late Dea. Wm. Peasley. His sickness was short, but severe. His good qualities were many. His troubles are ended.

H. CAMPBELL.

DIED—Aug. 25, 1870, near Frenchtown, N. J., **Willie Arma**, aged 9 months and 3 days, and **Johnie**, aged 9 months and 4 days, twin children of Dea. Wilson and Eliza Kugler I being at Kingwood at the time, was called on to attend the funeral. Such a sight I never saw before: two lovely children in one coffin, and interred in one grave. It was a solemn time. A large number of relatives and friends were present to sympathize with the bereaved parents. It was a heavy blow to the family; but the same hand that wounds is ever near to heal. May the good Lord, who doeth all things well, comfort them in all their afflictions, is the prayer of one who loves them in the Lord.

J. A. BADGER.

DIED—Jan. 7, 1871, at Roxbury, N. Y., **Mrs. Phebe Knickerbarker**, wife of brother Lawrence Knickerbarker, aged 79 years. She, with her husband and the late Elder Jacob Winchel, were baptized at Olive, N. Y., about the year 1815, by the late Elder Jonathan Vanvelsen, (then pastor of that church) and continued steadfastly in the faith and order of the gospel until the end of her earthly pilgrimage. Brother Knickerbarker still survives her, and although now in his 89th year, is able to travel many miles to attend associational and other meetings of his brethren.

Even down to old age all God's people shall prove

His sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn,

They still in his bosom like lamb shall be borne.

DIED—At Sanford, Maine, June 11, 1871, sister **Mary Littlefield**, aged 75 years and 6 months. She has been a worthy member of the North Berwick Church for many a year, and whenever she could be with them she always felt at home. It was no satisfaction for her to hear any system of religion held forth that the eternal salvation of the soul depended upon conditions performed by man; for she had not so learned Christ. Her whole dependence for salvation was in the atonement of Christ. She was willing to go when God called for her. She has left children to mourn, but not without hope.

WM. QUINT.

DIED—At his residence, **Elder Eli Penney**, in the 73d year of his age. He was received into the fellowship of the church at Salt River, Anderson Co., Ky., when eleven years of age, was baptized by his father, Eld. John Penney, and when thirty-four years of age began to preach the doctrine of salvation by grace, and continued faithful in the promulgation of this most glorious truth until death, though for some years past, racked and tortured by rheumatic pains, frail and helpless almost as a child, he preached but little. But when the trying hour came he admonished us to shed no tears of sorrow over him, but to rather let flow tears of joy that one more soul had gone to the embrace of Jesus. How replete with consolation to the bereft, together with all who feel their loss, is

such an expression on this most trying occasion.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

These, together with many other beautiful lines, he marked, as fully expressing his feelings. He died of a tumor formed on the breast bone, from which he suffered the most excruciating pain. He leaves a widow and nine children, who feel his loss; but unto the Father of light, love and life we owe a holy reverence; for he is our refuge and our strength, a present help in time of trouble. May we be enabled to bow submissively to all his mandates, is my fervent prayer.

J. C. P.

Mrs. Sarah Major died Feb. 25, 1871, aged 69 years and 4 months. Her husband's name was Samuel Majors. She had been a widow about twenty-three years, and was a member of the Old School Baptist Church at Kingwood for more than twenty-seven years. She was baptized by Elder House, and was one that always loved to go to the meetings when she could, to hear Elder Conklin preach, and was always glad when he visited her. She was in poor health a long time before her death, so that she could not get out to meeting, and whenever I went to see her she would always enquire about the meeting. I called to see her a short time before her death, and she was then low with the dropsy. She enquired if we had a preacher, and I told her we had Elder Francis for our pastor. She seemed pleased, and wished him to preach her funeral, which he did. She was a kind mother, and was loved by all who knew her. She has left five children and several grandchildren to mourn their loss; but the Lord has taken her, and may we say, Blessed be the name of the Lord; for his way is best, although his providence may seem to fall heavily upon us. May the Lord sustain the dear relatives and friends, is the prayer of the writer.

Her months of affliction are o'er,
The days and the nights of distress;
We see her in anguish no more—
She has gained a most happy release.

No sickness or sorrow or pain
Shall ever disquiet her more,
For death to her now is a gain,
As Christ was her life while below.

CLARISSA BRINK.

Frenchtown, N. J.

DIED—May 15, 1871, in Clinton, De Witt Co., Ill., **Mary D. Taylor**, wife of S. H. Taylor, aged 35 years, 5 months and 11 days. She was the daughter of Lewis and Lydia Spittler, members of the O. S. Baptist Church at Honey Creek, Seneca Co., Ohio. She was married to her now bereaved husband Oct. 18, 1854, moved with him to De Witt Co. in March, 1861, was first brought to see herself a sinner in the sight of God in 1856, but never having had a chance to unite with the church of her choice, (the O. S. Baptist) she joined the Methodist Episcopal Church in Clinton, of which she remained a member until her death. She had a delicate constitution, and on the 15th of January, 1871, she took a severe cold, and after suffering in the body four months she peacefully fell asleep in Jesus. A few hours before she died she said to her husband, "Tell mother that her Mary died strong in the faith that Jesus died for me." We have lost a kind mother, an affectionate wife, and a firm believer in the doctrine of the Old School Baptists. She left a husband and five children to mourn, but not as those that have no hope. She often sang the beautiful lines,

"How happy every child of grace,
Who knows his sins forgiven."

DIED—At his residence, near Perote, Bulloch Co., Ala., **Cornelius Sellers**, son of Samuel and Sarah Sellers, March 25, 1871, in the

56th year of his age. Nervous fever terminated his life. He was confined to his room for a month previous to his death, but bore his affliction with christian fortitude. He did not speak of dying during his sickness, although those who stood by his dying bed believe he was a happy exchange. At noon before he died at night, with his eyes raised towards heaven he spoke distinctly, "My God," three times, and then said, "I have had sweet communion." With a sweet smile upon his lips he gently fell asleep in Jesus. O who would not die the death of the righteous! Father was married to Miss Lydia Thigpen Dec. 30, 1839, and have both been identified with the O. S. Baptists twenty-two years. Truly has the church lost one of her brightest ornaments. He leaves a disconsolate wife, ten children, and a vast number of relatives to mourn, yet not as those who have no hope. His funeral was preached by Elder Wm. Galloway, before his interment, to a large and attentive congregation.

Yours in affliction,

LOUCINDA E. SELLERS.

MONIES RECEIVED FOR "THE EDITORIAL."

Daniel Easley, Iowa.....\$2 50

Subscription Receipts.

New York:—Mrs C Hopkins 2, A C Hill (former received) 50c, Geo Fryer 2, Balas Bundy 1, Mrs Wm L Reeve 2, Thomas Denton 2, Oliver Comfort 3, Chemung Association 20 50, Ira C Horton 2, Mrs H H Decker 2, J D Hubbell 2, Mrs D L McNish 1, Mrs I Smalley 2.....\$42 00

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Ohio:—Lewis Seitz 2d 2, Eld D S Roberson 1 50, D G Barker 2, Wm L Pence 2, Eld L B Hanover 2.....9 50

Michigan:—Wm S Carpenter.....2 00

Indiana:—John Hargrove 5, Polly Kenton 2, Rufus Scott 2.....9 00

Missouri:—David S Woody 5, Lewis Pipkin 1 50, John W Rock 3 50.....10 00

Iowa:—H M Pugsley.....1 00

Kentucky:—Eld N A Humston 2, Gideon Shyock 5, Richard Humphrey 2.....9 00

Ontario:—Samuel McColl 4, Geo Evrett 2.....6 00

Total.....\$249 50

YEARLY MEETINGS.

A Yearly Meeting of the Old School or Primitive Baptists will be held at their meeting house in Fairfield, Lenawee Co., Mich., commencing at 11 o'clock on Friday before the fifth Sunday in October next, and continue three days.

We wish all our brethren and sisters to attend, that can, and our brethren in the ministry in particular. Will brother J. F. Johnson try to attend?

CHARLES LIVESAY.

Associational Notices.

The Indian Creek Association will hold her next annual session with the Cezar Creek Church, Green Co., Ohio, commencing on Friday before the third Sunday in September, 1871, at 10 o'clock a. m. This place is four miles south-west of Jamestown, and three and a half miles north-east of Paintersville. Brethren will enquire for A. D. Hite and Jeremiah Stephens.

The Tallahatchia Primitive Baptist Association will convene with the church at Chualla, 10 miles south-east of Holly Springs, Marshall Co., Miss., on Friday before the third Sunday in September, 1871. Brethren coming on the cars should be at Holly Springs on the Thursday preceding at 12 o'clock, (noon) when and where they will be met and conveyed to places of entertainment and to the meeting. Ministers and brethren generally are cordially invited to attend.

JOSEPH WINBORN, Mod.

The Clover Regular Baptist Association will convene on Friday before the first Sunday in September, 1871, near Youngsville, Adams Co., Ohio, on brother John Williamson's farm. Brethren attending will call on brethren John and Joseph Williamson. We invite our brethren to meet with us, especially those of the ministry.

E. M. REAVES.

The Mt. Pleasant Association will meet with the church at Cane Run, two miles south of Turner's Station, in Henry Co., Ky., commencing on Friday before the first Saturday in September, 1871.

Brethren coming from Cincinnati or Louisville will come to Turner's Station, on the Thursday evening train, short line railroad. Inquire for

N. A. HUMSTON.

The Lexington Association will be held with the church of Olive and Huley, at Olive, Ulster Co., N. Y., to commence at ten o'clock a. m. on the first Wednesday in Sept., 1871.

The Salisbury Association will be held with the church at Little Creek, Sussex Co., Del., on Wednesday before the third Sunday in October 1871, to commence at ten o'clock a. m.

The Licking Association will be held with the church at Elk Lick, Scott Co., Ky., to commence on the second Saturday in September, 1871.

The Salem Association will be held with the Little Flock Church, three and a half miles north-west of Coatsburg, to commence on Saturday before the second Sunday in September, 1871.

The White Water Regular Baptist Association will hold her annual meeting with the Sugar Grove Church, Union Co., Ind., about seven miles from Liberty, the county seat, commencing on Friday before the second Saturday in August, at 10 o'clock a. m. Brethren coming by public conveyance will be met at Liberty and College Corner by brethren, and conveyed to the place of meeting. Those coming by rail from the east will stop at College Corner, and those from the west at Liberty.

We extend a cordial invitation to brethren of our faith and order, especially ministering brethren, to meet with us.

W. H. BECK, Clerk.

The Lebanon Old School Baptist Association will meet, if the Lord will, with the Mt. Carmel Church, Hancock Co., Ind., commencing on Friday before the third Saturday in August, 1871, at 10 o'clock a. m.

Those coming by railroad from the east or west will come on the Old Belfontaine & Indianapolis line to Fortville. Elder D. Caudel and other brethren live near the town, and will, I presume, meet the friends with conveyances.

J. A. JOHNSON

The Corresponding Meeting of Virginia will be held with the Ebenezer Church, in Loudoun Co., commencing on Wednesday before the third Sunday in August, (16th.) Those coming from the north and east had best come by way of Alexandria, and take the cars on Tuesday morning at 8 o'clock, on the Washington and Ohio R. R., to Hamilton, where they will be met by the friends. We most affectionately invite the brethren and sisters to come and see how we do, and we hope a goodly number of our preaching brethren will think of us, as we have but one (our beloved brother Purington) in this part of Virginia.

J. L. CHAMBLIN, Church Clerk.

The Mad River Association will be held with the Sugar Creek Church, in Putnam Co., Ohio, commencing on Friday before the second Sunday in Sept., at ten o'clock a. m.

Brethren coming on the cars will stop at Delphos and Columbus Grove, where they will be met with teams to convey them to places of entertainment. Ministering and other brethren of our faith and order are invited to attend.

J. G. FORD, Clerk.

The Conecuh River Primitive Baptist Association will meet in her forty-fourth annual session, with Pleasant Ridge Church, in Pike Co., Ala., near Troy, on Saturday before the second Sunday in October next.

W. E. FREEMAN, Church Clerk.

The Concord Regular Baptist Association will meet with the Otter Creek Church, Girard, Macoupin Co., Ill., commencing on Saturday, Sept. 2, 1871, at ten o'clock a. m. and continue three days.

Girard is 26 miles south-west of Springfield, and 13 miles north-east of Carlinville, on the St. Louis, Alton & Chicago R. R. Brethren from a distance are solicited to attend, particularly ministering brethren. Those coming on the cars from the north or south will stop at Girard, and enquire for S. R. Boggess, J. C. Vansicle, Wm. Metcalf, or Maurice Armstrong.

S. R. BOGGESE, Church Clerk

The fourteenth annual meeting of the Des Moines River Association of Regular Predestinarian Baptists is appointed to be held with Round Prairie Church, 4 miles north-east of Fairfield, Jefferson Co., Iowa, to commence on Saturday before the third Sunday in August, 1871, at ten o'clock a. m. The brethren and friends are cordially invited to attend, especially the ministering brethren. Those coming on the cars from the east should endeavor to make connection with the Friday morning mail trains on the Burlington & Missouri R. R., which arrives at Fairfield at 9:33 a. m., or if they prefer, come in the evening, on the Pacific Express, at 9:40. Those coming from the west should make connection with the evening mail train, on the same road, arriving at 7:32 p. m., or, if they prefer, with Atlantic Express, arriving at 4:37 a. m. Those coming from the north should make connection with the Express train on the Chicago & Southern R. R., arriving at Fairfield at 1:30 p. m. Those coming the south should make connection on the same road, and arrive at 4:5 p. m. Some of the brethren expect to be at the depots with teams to convey those coming on the cars. We hope to see many of the brethren from a distance.

Yours truly,

CYRUS G. PUGSLEY.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macdonia, Dallas Co., Ark., 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

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BY GILBERT BEEBE,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39. MIDDLETOWN, N. Y., DECEMBER 15, 1871. NO. 24.

CORRESPONDENCE.

"And it came to pass on the second sabbath after the first, that he went through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him, how he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat, but for the priests alone? And he saith unto them, That the Son of man is Lord also of the sabbath day."—Luke vi. 1-5.

Having through the mercy of God so far recovered from my late affliction as to be able again to use my pen, I will endeavor to comply with the request received from an unknown sister while I was unable to write, who desired my views on the scripture above quoted.

Viewed simply as history, the incident here recorded is interesting as being a portion of the authentic statement of the actions and words of our gracious Lord, who even in his humiliation spoke as never man spake; and in reference to the literal circumstance here narrated, we will only observe that while it was an apparent violation of the letter of the commandment recorded Exodus xx. 10, 11, yet the spirit of that law was not transgressed, since "The Son of man is Lord also of the sabbath." The same circumstance is also recorded Matt. xii. 1-8, and Mark ii. 23-28. It should be remembered that the law was in its literal supremacy limited to the coming of John; and though fulfilled in all points by the Captain of our salvation, yet that fulfillment was in the Spirit and not simply in the letter, even as he was justified in the Spirit, (1 Tim. iii. 16) and though he was obedient even unto death, that obedience was rendered not to the letter, but to the spirit of the law. Here was the point which staggered the letter worshipers then; as it has that class of religionists ever since; they could recognize no other obedience but that servile slavery in which their own unwilling duty was rendered; for they knew nothing of the glorious liberty wherewith the

sons of God are made free from the law of a carnal commandment. While the pharisees then, like all legalists since, were great advocates for the literal observance of the law, they did not hesitate themselves to violate it in their very devotions, for they would assemble for worship on the sabbath days, while they were expressly prohibited even from going out of their places to gather manna on the seventh day; and gathering sticks was an offence punishable with death. Thus they made void the law by their traditions, even while trusting to its strict observance for justification. But the Lord, having the Spirit without measure, and the fullness of the Godhead dwelling bodily in him, fulfilled to the uttermost the requirements of the law, and so blotted out the hand-writing of ordinances, which was against us, nailing it to his cross.—Matt. v. 18.

It is important to our peace and comfort that we remember the distinction between the legal dispensation and the new covenant of grace and truth which came by Jesus Christ, who is the end of the law for righteousness to every one that believeth. The law is the ministration of death, and although glorious in its perfect requirements, there was not life in it, but as many as are under the law are under the curse. On the other hand the ministration of the Spirit is all life and peace through our Lord Jesus Christ, by whose perfect righteousness and triumphant death all who come to God by him are exalted above the law and made the righteousness of God in him. The pharisees in the days of the incarnation of our Lord, like those in our day, and indeed in all ages of the world, were great sticklers for the literal observance of the law, and particularly of those external forms and ceremonies which were readily tangible to their natural minds, in which they imagined their own works might commend them in the sight of God. Prominent among these observances was the keeping of the sabbath, according to their traditions, hence they were astonished to hear Jesus proclaim himself Lord of the sabbath also. The reference to the action of David recorded in 1 Sam. xxi., met their cavilling, and effectually silenced them. From this we are not to understand that the Lord could claim no higher authority than the example of David, but that reference was adapted to rebuke the arrogance of his accusers, while he, as

the Lord of the sabbath and as David's Lord, needed no precedent to authorize the actions which seemed good in his sight. Nor does this action of our Lord afford a precedent for those who would modify the exceeding broadness of the commandment of the Lord to adapt it to their own notions or convenience. The righteousness of works must be perfect, or in the light of the law it is condemned. And if it were defective in no particular, it could only secure to the Jew temporal blessings, while spiritual blessings are all *given* (not sold) to the saints in the unspeakable gift of Jesus Christ, "for it pleased the Father that in him should all fullness dwell." "And of his fullness have all we received, and [or even] grace for grace." It is not received for observing works of the law, nor for our zeal in the traditions of men, but freely and purely by grace, and for no other consideration but *grace*. I was about to write *free grace*, but that is a repetition of words, for there can be no other grace but that which is free; any condition appended would exclude grace altogether, and while I will not object to the poetic licence by which the terms are united in some excellent hymns, it is well to remember the conclusive argument by which Paul has demonstrated this quality of grace in his letter to the saints at Rome. And while we deny all *conditional grace*, we not only remove the foundation of all arminian religion, but effectually answer a host of suggestions by which the tempter leads us into perplexing doubts and fears.

I know not in what particular the passage presented seems dark to the dear sister, unless it be the apparent violation of the commandment of the Mosaic law. Of this I will just present my own view, not wishing to claim for it any infallibility, but rather in the hope that any one having a more consistent idea will present it without apprehending any controversy, as I have no higher object to attain than the development of the truth as it is in Jesus. Nothing else can stand the test, and therefore it is vain to contend for error, however fondly we may have cherished it, or however humiliating to our carnal pride it may be to yield it before the blazing light of divine truth. I hope in presenting this view of the text I shall not violate the "Advice to Young Preachers," which I wish to heed. The perfect righteousness of our Lord Jesus Christ, by which his body, the church, stands forever jus-

tified, is that inherent perfection which he brought in when he came to cancel the claims of eternal justice, which could never be satisfied by works or offerings under the law of Moses.—Isa. xlv. 13, li. 5, and Heb. x. 1-13. This is the "fine linen clean and white" in which it was granted to the bride that she should be clothed at the marriage of the Lamb.—Rev. xix. 8. Thus arrayed she is holy as her Redeemer is holy, for his righteousness is hers.—Jer. xxiii. 6, and xxxiii. 16. But he who was perfectly glorious and was and is God, was made flesh, made under the law, to redeem them that were under the law; and in the accomplishment of this great work he neither failed nor was discouraged. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 8 "Though he were a Son, yet learned he obedience by the things which he suffered."—Heb. v. 8. In the work of fulfilling the law of Moses, he recognized the authority of the scribes and pharisees, as sitting in Moses' seat, and as such yielded obedience to them when their precepts did not prohibit obedience to the spirit of the law.—Matt. xiii. 2. But being himself spiritual, he was competent to judge them, (1 Cor. ii. 15) and hence he severely denounced their hypocrisy in pretending to respect the law of Moses by strictly enforcing their traditions in observing days, and in accurately tithing mint and anise and cummin, while they omitted the weightier matters of the law, namely, judgment, mercy and faith. Those who have discernment will readily see the class of religionists in our own time who follow in the footsteps of the legalists who were thus reproved; and the saints should particularly heed the admonitions left on record for our guidance, lest becoming entangled with the yoke of bondage we fail to enter into the enjoyment of that perfect rest of which all the sabbaths of the Mosaic law were only faintly typical. This glorious rest is not interrupted even by the terrific thunders of Mount Sinai, nor are the saints who have entered into it under any obligations to the law, but under the dominion of that grace which is in Christ Jesus. Being made free by the Son, they live in him above the reach of condemnation, for in the Lord they all have righteousness and strength. And Jesus himself very emphatically

says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. See also Heb. iv. 3. The glory and comfort of this perfect rest which is found in the anti-typical sabbath, is only known to such as have experienced it.

The closing expression of the text furnishes the key to the understanding of the whole subject: The legal dispensation, including the various sabbaths and all its provisions, was only a shadow or type, of which the substance, or body, is Christ.—Col. ii. 17, 18. Read also the following verses to the end of the chapter. The observance of the shadow was no longer binding on those in whose hearts God had shined to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 Cor. iv. 6. Has he not so shined in your heart, dear trembling one, in whose sight sin appears exceeding sinful? Have you not known a time when you found Jesus precious to your soul, and could confidently cast all your weighty cares on him, and rest in the fullness of his perfect righteousness? This is the christian sabbath; and it is no longer lawful for you to do the servile works of the law in this day which the Lord hath made. This day is not the seventh day, as enjoined on the Jews, nor yet the first day as established by tradition and enforced by human laws under Papal and Protestant rulers of anti-christian religion; but it is the day which begins with every saint when the Sun of Righteousness arises with healing in his wings to dispel the darkness of despair in his own soul; and this sabbath is perpetual as it is perfect. Why, then, do the saints complain of so much weariness and darkness? It is because we are beguiled by our vain natural minds into working for self-righteousness, and thus forsaking the law of the Lord; therefore he visits our transgressions with the rod, and our iniquities with stripes. Yet even this chastening is evidence of his faithful love, and so

"He who saves them by his blood,
Makes every sorrow yield them good."

It has been a standing objection to the doctrine of salvation by grace from the days of Cain to the present, and probably will be till all liars find their final abode in the lake that burneth with fire and brimstone, where the author of their religion dwells, that the belief of this important truth will result in giving license to sin. As the apostle in his letter to the saints at Rome has forever refuted this vile slander, it is only necessary to refer gainsayers to his argument on the subject. But let all the saints ever remember that they are not their own, being bought with the precious blood of the Son of God; that though they are called to

liberty, they are not to use their liberty for occasion to the flesh, but by love serve one another; and let the time past of our life suffice to have wrought the will of the Gentiles, that the rest of our time in the flesh may be devoted to the will of God. So shall we enjoy that true sabbath which stands not in forms and ceremonies, but in that joy and comfort in believing, which springs from the living principle of indwelling faith, even from that Holy Spirit of promise, which is the earnest of our inheritance unto the redemption of the purchased possession, unto the praise of his glory.

If these thoughts shall be of any service or comfort to the dear sister at whose request they were written, or to any of the troubled children of God, may he give to both the writer and readers the spirit of thankfulness to his amazing grace, and to him be praise and glory forever and ever. Amen.

WM. L. BEEBE.

COAINGTON, Ga., Dec. 8, 1871.

P. S.—My personal acquaintances abroad, and perhaps some others, may be interested to know that after about one month of suffering from the attack of fever, as mentioned in the "Signs" of Nov. 1, I had supposed I was fully recovered, when I suffered a relapse by which I have now been confined several days, but hope that it will soon pass off, as I am now able again to be up about the house. B.

NEWMAN, Ga., Nov. 24, 1871.

DEAR BROTHER BEEBE:—Sister Mattie E. Chambers of Waco, Tex., has requested my views through the "Signs" on 1 Cor. iii. 13-15, which I in weakness, yet willingly give, and submit to you. "Every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall 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." This is the reading.

The apostle was addressing the church of God at Corinth. Some time previous, perhaps years, he had organized them into a visible gospel church capacity, which done away with every thing pertaining to doctrine, but Christ and him crucified. As a wise master-builder he had laid Christ the foundation. A church (branch of) thus constituted and observing the gospel rule in faith and practice, would be "perfectly joined together in the same mind and in the same judgment," regarding spiritual gifts and also the necessary forms and order of visible service. But in process of time other ministers visited and taught them, and they began to glory in men: some were for Paul,

some for Cephas, and some for Apollos; and there arose envyings, strife and divisions, which fed and puffed up the carnal mind, and caused them to walk or act according to their natural fleshly propensities, and not after Christ. And the ministers, as is generally the case until to-day, were at the bottom of it all, (as the priest, so are the people) and the subject strikes more particularly the ministers of the gospel, but will apply to all.

No man might reject the foundation, but might build thereupon. But let him take heed how and what, for it shall be tested by fire; and a work to bear the test must be strictly a gospel work. A gospel work will have a "Thus saith the Lord" for it, and is comparable to gold, silver and precious stones, that cannot be consumed by fire. But if any man shall build thereupon a "teaching for doctrines the commandments of men," or a worldly-wise means-system for practice, or any thing for faith or practice not according to the teachings of Christ, it is as wood, hay and stubble, fit faggots for the burning.

How fearfully necessary that a man should take heed to himself and to the doctrine. There is but one doctrine which is of Christ; but one faith as the gift of God; and this centres in Christ. But the command is to add to our faith virtue, knowledge, temperance, brotherly kindness, &c., in doing which take heed, study to show yourself approved unto God, by having all these accord with his word, and as gold, silver and precious stones they will come forth from every fiery trial in life, but purer and brighter unto the perfect day. If pure gospel principles and works be in you and abound, they shall make you that you shall neither be barren nor unfruitful in the knowledge of God. His smiling peaceful presence shall be your joy, support and sweet reward in the day of persecution or revealing fire. But he that lacketh these things is blind,—his faith is as a blind man; he hath even forgotten that he was purged from his old sins; and though pure gold of faith, the clear moulded works of silver, the precious jewels of gospel truth, are unheeded and unseen by the heap or carnal rubbish that in blindness he has amassed, and that only waits a spark of worldly persecution or providential calamity to inflame and consume it hastily away.

Then, in believing, let it fitly frame to the foundation, and "stand in the power of God," and not in the wisdom of men. In speaking or teaching, let it be as the oracles of God, true to Christ. In ministering, let it be as of the ability that God giveth. In working, let it be as observing all things whatsoever Christ has commanded, that in all things pertaining to the gospel kingdom God may be glorified through Jesus

Christ. Follow this clear and ample rule, and a man's work shall abide, and he shall receive a reward. And so the faithful minister of the gospel of Christ, though the worldly-wise may scorn him, the progressive age condemn, ridicule and buffet him, the modern polite and popular religionists cast him out as evil, a spectacle to men and to angels, the scholar and critic use him as a by-word and burlesqueing-stock, and, like his Master, reproach hath eaten him up, so far as the world goes, yet he receives his reward, in four-fold more than he loses of this world in this life, and eternal life in that which is to come. But the genuine gold must be tried. If needs be we are in heaviness through manifold temptations, that our faith should be tried, and found to the praise and honor of God. And the saints are expressly told to think it not strange concerning the fiery trial which is to try them, as though some strange thing happened to them, but to rejoice, inasmuch as they are made partakers of Christ's sufferings, (who was made perfect through them) that when his glory shall be revealed they as partakers of this also should be glad with exceeding joy. Reproach is a fiery trial. Does the reproaching world know that offences must needs come, but woe to them by whom they come? That they are the fire brands of God's crucible, in which he purifies, (not consumes) the gold and silver of his chosen ones? Still, if ye be reproached for the name of Jesus, happy are ye; ye from this receive a foretaste of the end of your faith, even the salvation of your souls, a joy unspeakable and full of glory, as a reward, in a hidden mystery to the persecuting, who stand amazed at your uncompromising, immovable, unconsumable faith under oppression and fiery persecution, like the king of Babylon before the heated furnace that contained the Hebrew children unhurt, while his servants were consumed in casting them in. And oh! when the life warfare is over, and the last ordeal of fire is met in death, then peace, peace to the man of gold and silver and precious stones! These follow and come close to him; the precious jewels of gospel promise and truth cluster close to his quivering heart, as a soothing, strengthening balm. Works with her bright shining silver of gospel radiance and purity smooths his pillow, supports his feeble frame, and wipes his dim eyes to clearness, while faith as well refined gold softly lifts the sable curtains of death for hovering angels to enter with the light of heaven; and while they gently loose the silver cord, and break the golden bowl and pitcher at the fountain of vital life, he whispers to the dying man, Blessed art thou; the spirit of glory and of God is upon thee!

"But if any man's work shall be

burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." For "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," however encased in rubbish. If a man teaches or speaks not as the oracles of God, and ministers not as of the ability which God giveth, he virtually rejects the foundation of the gospel kingdom, and Christ the chief corner stone is become a rock of stumbling and offence. The man's building does not fitly frame to, nor agree with the professed foundation, no more than Christ and Belial—faith and works find no harmony. All this may go on well, however, and prove prosperous and pleasant to the flesh, for a while; but soon the day of making manifest of what sort it is comes, and the fire will try it. Then there will be a great burning of hay, wood and stubble, and the man shall suffer the loss of all his labor; but his bare, naked, supportless self, or soul, shall come through, and be saved, yet so as by fire. And instead of a reward, he shall know a fearful looking for of further judgment and fiery indignation. But a few burnings out will bring him to see the fallacy of all human wisdom, more clearly than any thing else, and that to be still and hearken to the Lord is the strait and narrow, and the only safe way.

How hard this strikes many who claim to be the ministers of Christ, who profess to build upon Christ, and yet who speak as the oracles of a Theological School, and minister as means and worldly wisdom gives ability, that men may be glorified through Theological Schools. They totally disregard the foundation when they come to build thereupon. I have thought they had other foundation, and just called it Christ, to take away reproach; for every professed church claims: and these wood, hay and stubble mongers profess to be able to bring souls to the knowledge of the truth as it is in Jesus, if you will feed their saving machine with money; and the perfumery of the progressive age will try to make believe they mean gold, silver and precious stones, and not wood, hay or stubble, or that salvation is by grace, through faith. Is there any agreement or fitly framing here? No; rather let them say, We will bring them to the knowledge of the truth as it is in the machine, and salvation is by money, through a Missionary Board. Will the burning be proportioned to the heap of combustible matter? Then what a great, great fire; what a burning up. But if any of the even utterly disobedient be born of God, though they have broken every law and statute of his, yet his loving kindness will be not utterly take away; the Lord knoweth him as his. All his works shall be burned, and he shall suffer loss, but he himself shall be saved, yet so as

by fire. Christ has said, "Observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world;" which implies, observe them not and I am not with you. Every work which claims to be gospel work, and has no command of Christ for its observance, say what you will about the "ends justifying the means," is nothing but wood, hay and stubble. And (to pass time) when the fiery ordeal of death comes, this man will suffer loss; the Lord will not be with him in peaceful presence, and he must go alone (for no man can go with, or help him here) into the valley where is met face to face and grasp to grasp the king of terrors. No sweet assurance in faith, no reliance in hope, no calm fearless repose in love, no inward peace the world cannot give nor take, no staff of leaning and comfort, but the surging billows of despair, and a fearful realization of fiery indignation overwhelms him. And the very work he had gloried and boasted in and labored to amass, but mocks and laughs at his calamity, and feeds the flames that sweep him. Oh! what would he give now in this revealing, when his pampered fleshly glory like grass is cut down—what would he give to exchange his wood, hay and stubble, and worldly popularity, for gold, silver and precious stones, with worldly persecutions. Even the soul that long years ago rejoiced for a season in the evidences of pardon, is as one bound hand and foot and cast into outer darkness, and must there now lie and writhe until the very fetters are burned off, and thus liberated is truly saved, yet so as by fire. Yes, his soul's eternal salvation is secure, because it rests not in himself, but in Christ. "For if we believe not, [proven by works] he [God] abideth faithful; [to Christ in the covenant of electing grace] he cannot deny himself;" for God hath sworn by himself. And the soul embraced in the covenant of redemption shall be saved, if so as by fire.

R. ANNA PHILLIPS.

HOLLY SPRINGS, Miss., Sept. 20, 1871.

DEAR FATHER IN ISRAEL:—Feeling a desire to tell you some things that the Lord in his mercy has done for his people in this part of the country, I with trembling take up my pen to do so, in my poor weak and trembling way. Our little church at Chewalla are at peace and good will, and the Lord adds to her border continually such as shall be saved. Several have come out from Babylon, (the Missionary Baptists) having fed on the husks for some time, but finally brought to know that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy; that no man can come unto the Son, except the Father draw him. One that lately came out of Babylon was a Missionary

preacher, who is now exercising a gift in our church, much to the displeasure of his old companions.

The Tallahatchie Association of Primitive Baptists convened with our church on the 15th of September, and continued in session four days. All was joy and peace, and I think I can safely say, the Lord was with us, feasting our souls on rich things. The preaching throughout was one continual flow of gospel truth. The ministers that were with us were Elders E. A. Meadows, Parks, Cotton, N. N. Morris, A. Norton, Maples and A. B. Morris, besides our pastor, W. Nowlin. Eld. N. N. Morris preached the introductory sermon, and Elders Cotton and Parks followed. Elders A. B. Morris, Norton and Cotton preached on Saturday. Their preaching was all of a piece, clearly and beautifully set forth in truth, as the Lord enabled them to speak. Elders Maples, Parks and Meadows preached on Sunday, and their preaching was in demonstration of the Spirit, and not of men. O how our hearts did burn within us while brother Parks expounded to us the scriptures, beginning at Moses, rightly dividing the word of truth, giving to each his portion in due season; earnestly contending for the faith once delivered to the saints, preaching Christ crucified, the Rock of our salvation, the only way by which a man can be saved and brought to the knowledge of the truth as it is in Christ Jesus, and the only way in which a sinner can be justified, and the wrath of the offended God appeased. Brother A. B. Morris preached first on Monday, and the Lord's doctrine dropped from his lips like the small rain upon the tender herb, and like showers upon the grass. Surely the Lord spoke truly when he said that out of the mouth of babes and sucklings his praise should be perfected. Brother Morris is but a youth, yet his mind seems well stored with heavenly knowledge. Brother Cotton followed with a powerful discourse on the first chapter of Ezekiel, and the opening of the seven seals. The Lord was with him, enabling him to expound, and us to understand things we had never heard before. He is ably qualified to search out the hidden treasures of the kingdom, and show them to the hungry saints. Eld. N. N. Morris closed the meeting with a sweet discourse. He was the Moderator of our association, and is much beloved among us.

Although there are but few of us, yes, a "small people," yet occasionally we get together, and then, O what a feast of fat things we have; because the Lord has promised that where two or three are gathered together in his name, there he is in the midst of them. Yes, there uniting their hearts in bonds of fervent love never to be severed; no, the combined powers of hell and principal-

ties, nor any thing else, can prevail against them. He has said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it;" and this Rock is himself. And again, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Is not this enough for us to know, that he has promised good concerning Israel, and his word he will perform? He has said that he will never leave nor forsake his people, but he will build them up unto a holy temple in the Lord, and will keep them as the apple of his eye. And again he says, his love, his dove, his undefiled is but one, the only one of her mother; and she is a garden enclosed, a spring shut up, a fountain sealed; yes, sealed unto the day of redemption, when she shall come forth as a bride adorned for her husband, in glorious array, perfumed with myrrh and aloes.

I will close, lest I weary you. Do as you please with this unworthy scribble, and it will be all right with me.

Your unworthy sister, if one at all,

L. C. POWELL.

MOLALLA, Oregon, Nov. 12, 1871.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I will with your permission try to answer the request of our dear brother, Eld. John Franchier, which request reads as follows:

GIBBIRD, ILL., June 6, 1871.

DEAR BROTHER STIPP:—Although a stranger to you in the flesh, I trust you are not so to me in the Spirit; for I can truly say that I have been greatly comforted and edified by your clear, plain and familiar writings on the scriptures of truth, in the "Signs of the Times." And now, brother Stipp, there is one scripture that I greatly desire to have your views on, and that is the 18th verse of the 10th chapter of the gospel by John. Now, brother Stipp, mature this matter well, and then write; for it evidently is a deep and glorious subject, if we can but understand it.

Yours truly,

JOHN FRANCHIER.

The text proposed by our brother reads thus: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." I do not profess to have any special light on the text proposed; and as brother Franchier's mind has doubtless been greatly exercised on the text, I presume beyond a doubt that he would be much more capable of instructing me, than I am of instructing him, as the text has never laid with any special weight on my mind. Still I will offer such views as may present themselves to my mind while writing, for the con-

sideration, not only of brother Franchier, but of all the readers of the "Signs;" and if he, they, or you, brother Beebe, have clearer light on the text proposed, I greatly desire that they, or you, would give it; for I agree with my brother that the subject is very deep and mysterious, especially for such an ignorant person as I to write upon. But I will now come to the subject proposed.

"No man taketh it," (that is, the life of Christ) from him. At first thought there would appear to be a discrepancy in the scriptures; for Peter says, Acts ii. 23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Again, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses."—Acts iii. 14, 15. And speaking of the Jews, the apostle says, "Who both killed the Lord Jesus, and their own prophets," &c.—1 Thess ii. 15. And again, "From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the Elders, and chief priests, and scribes, and be killed, and be raised again the third day."—Matt. xvi. 21. Now let us compare these several scriptures with those contained in the chapter in which our text is found. Verse 11, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." Verse 15, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." Verse 17, "Therefore doth my Father love me, because I lay down my life, that I might take it again." Next comes our text, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Then there is a sense in which men actually killed the Lord Jesus, the Prince of life, the Holy One and the Just, and by so doing took his life. And there is also a sense in which no man took his life from him, but he laid it down of himself, and took it again. In order then to harmonize these apparently conflicting scriptures, we will say that he was in possession of two lives: the breath of life, and eternal life: just as the children are, after they are born again, and are given eternal life. For saith Jesus, verses 27, 28, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life," &c. And the apostle says, "Wherefore in all things it behooved him to be made like unto his brethren."—Heb. ii. 17. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7. Again, "All flesh died that moved upon the earth,

both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died."—Gen. vii. 21, 22. And again, "Cease ye from man, whose breath is in his nostrils."—Isa. ii. 22. This life the Lord Jesus derived from his mother Mary, and man did, by permission of the Father, take it away. "Jesus answered, [Pilate] Thou couldest have no power at all against me, except it were given thee from above." Of this life the Lord Jesus partook, when he took on him the seed of Abraham. This life was a derived life; but he is essentially the fountain head of eternal life underrived, from whom the streams of life and salvation flow into the vessels of mercy afore prepared unto glory. For an apostle saith, "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. And this eternal life is communicated from Christ the source and fountain, to all the heirs of promise, when they are born again, of incorruptible seed, by the word of God which liveth and abideth forever; which is Christ in them the hope of glory. This life no man taketh from him. No, not the whole world of mankind, aided by the hosts of infernal spirits, can never take it from him, neither can they take it from the most feeble of all his children. And I, the weakest of all, if a child at all, sometimes rejoice in the security of this life; for it is hid with Christ in God. Be encouraged, poor trembling, doubting child; your life is secure in Christ; for as no man taketh Christ's life from him, neither can they yours; for he says, "I give unto them eternal life, and they shall never perish, neither shall any [neither men nor devils] pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."—John x. 28, 29. And Jesus, just before he was taken by wicked hands, in his prayer to the Father said, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 2, 3. Now herein the great controversy lies, relative to what part of the Adamic man is born again. Now remember it is said, "As thou has given him power over all flesh." The flesh without life is dead. To be born a natural birth without life, would be to be still born. Then all the living family of Adam receive natural life in their birth of flesh and blood. In like manner all the family of Christ receive spiritual

and eternal life in their second or spiritual birth, and as this eternal life is given to the flesh, it necessarily follows that it is the life of the flesh; consequently Christ's children when born again have two lives: the first sinful, the second holy; and this constitutes the war in the members; and at death this eternal life leaves this tenement of clay, and returns unto God who gave it. And in the resurrection, at the sound of the trump of God, it quickens the body. Consequently it becomes again the life of the resurrected body, changed from corruptible to incorruptible, from mortal to immortal. And in this life they will reign in glory with Christ their living Head, forever and ever. Of Christ it is written, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the life was manifest, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father and was manifested unto us."—1 John i. 1, 2. Now this Word of life which was really and truly God, the Word which was in the beginning with God, and which was God, by whom all things were created, in the absence of flesh and blood could not suffer, bleed and die; and from everlasting having engaged in a covenant ordered in all things and sure, to stand responsible for the actions of his body the church, in which covenant he having betrothed her to himself in truth and faithfulness and loving kindness as his bride, which relation he from everlasting bear towards her. And she in relation to Adam her earthly head transgressed God's righteous command, and fell into sin, misery and death, and needed a sacrifice. It became necessary that he should assume a nature in which he could suffer, bleed and die, and forever put away her sins by the sacrifice of himself, bearing them in his own body on the tree. Hence he took not on him the nature of angels, (for in that nature he could not redeem her; for justice required blood as a redemption price) but he took on him the seed of Abraham. Here was a full and complete union of his eternal Godhead with the seed of Abraham, through the lineage of David, who as the King over a spiritual realm is our antitypical David. See Ezekiel xxxvii. 24, 25. Some appear to deny the union of the two natures in the one Lord Jesus Christ, and undertake to tell us what part of Christ was God, and what part was man, what part of Christ suffered, and what part did not; thus dividing Christ into parts; saying that when Christ suffered on the cross the divine nature left him, which caused him to cry, "My God, my God, why hast thou forsaken me?" Now I say, If the divinity or Godhead of Christ

left or forsook him when hanging suffering on Calvary's cross, that moment he ceased to be God. But in the incarnation of the eternal Son of God, he was in possession of two whole natures, completely God and completely man, indissolubly united in one person, the Lord Jesus Christ. For the Word which was in the beginning with God, which was God, by whom all things were created, was made flesh.—John i. 1-14. Here was the union of the two natures in his flesh; for Paul tells us, "He was made of the seed of David according to the flesh, and declared [or margin, determined] to be the Son of God with power," &c.—Rom. i. 3, 4. Again, Jesus saith, "This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven;" (Mark that) "If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 50, 51. Now the very self same bread of life which came down from heaven, the Lord Jesus declares is his flesh. This bread in the beginning was the Word which was with God, and which was God, which came down from heaven, was made flesh and dwelt among the apostles, and they handled it with their hands. For an apostle saith, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life."—1 John i. 1. And the Savior said to his disciples after he was risen from the dead, and had taken his life again, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he showed them his hands and his feet."—Luke xxiv. 38-40. Herein lies the great mystery of godliness. An apostle says, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, [ministers] preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. And the Lord Jesus saith to Nicodemus, "No man hath ascended up to heaven, but he that came down from heaven, even Son of man which is in heaven."—John iii. 13. And when the Lord Jesus appeared to John upon the isle of Patmos in his glory, John fell at his feet as dead. And he laid his right hand upon him, saying, Fear not; I am the first and the last. (Yes, he is God; before him there was no God found, neither shall there be after him; from everlasting to everlasting he is God.) "I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and

of death."—Rev. i. 17, 18. So then, he that liveth, and was dead, and is alive for evermore, is the first and the last. The Word which was in the beginning with God, and was God. As born of the virgin he was made of the seed of David, and as begotten of God he was God: the Word was made flesh. He was begotten of no man; for when Mary asked the angel, "How shall this be, seeing I know not a man?" The angel answered, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing that shall be born of thee shall be called the Son of God."—Luke ii. "But to the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom," &c.—Heb. i. 8. "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. So then, he being that divine Being who has said, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." It is he who does as he please in the armies of heaven and all the earth, and none can stay his hand, or say unto him, What doest thou? Seeing then that he has all power in heaven and earth, and no man taketh his life from him, but he lays it down of himself. He has power to lay it down, and has power to take it again. In vain the soldiers roll a great stone to the door of the sepulchre. In vain they seal the sepulchre and set a watch. In vain the powers of earth and hell combine to confine him in the tomb. The third, the appointed morning, he took his life again. Yes, the Mighty Conqueror arose and came forth victorious over death, hell and the grave, in behalf of his chosen people. For he shall see of the travail of his soul, and shall be satisfied. But I may be asked, Why then did the Lord Jesus cry out in agony on the cross, "My God, my God, why hast thou forsaken me?" Answer. The Father had manifested himself to the Son as well pleased for his righteousness' sake, at his baptism. "This is my beloved Son in whom I am well pleased." Again, on the mount of transfiguration, "This is my beloved Son; hear ye him." But oh! see on Calvary's cross a sin-bearing victim! All the black catalogue of sins of unnumbered millions of sinners as black as hell, all laid upon him. The Father looking with an eye of justice without mercy upon him, in anger against sin; for now the day of vengeance had come, and he must bear the wrath of God alone, as he declared by his servant the prophet

Zechariah, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord: smite the Shepherd, and the sheep shall be scattered." He must drink the cup of sorrow alone, even to the last dregs, even the full cup of God's indignation and wrath against sin. Thus the dear Man of sorrow trod the wine press alone, and of the people there were none to help. Forsaken of man and forsaken of the Father, he gave his life a ransom for many.

The foregoing, brother Beebe, is at your disposal. If any one has cleared light on the passage at the head of this article, they will write.

Yours with much respect.

JOHN STIPP.

A FATHERLY ADMONITION FROM AN AGED MINISTER.

SOMERVILLE, Tenn., Dec. 5, 1871.

BROTHER BEEBE:—As the children of while they dwell in their earthly house are but children in knowledge, and as some can eat strong meat, while others can only eat herbs, how important it is that we heed the admonition of the apostle, "If meat cause my weaker brother to offend, I will eat no meat." Once in a while some brother is led by the Spirit to see farther into the mysteries of the kingdom than the masses of the children of God are, and they begin to preach or to write of what is revealed to them, and somebody is ready to controvert it; and thus division and contentions are produced. A hint to the wise is sufficient.

We are exhorted to keep the unity of the Spirit in the bond of peace; and as every one hath received the gift, so let him improve it, by ministering the same as a good steward of the manifold grace of God. If any minister, let him do it as of the ability that God giveth. If any man speak, let him speak as the oracles of God. For by the one Spirit is the gift of wisdom, the gift of knowledge, the gift of government, the gift of healing, &c. And all the gifts are placed in the body as it hath pleased God; and no member of the body can say to another member of the same body, I have no need of thee. The hand cannot say to the foot, or to any other member, I have no need of thee; for we are all members one of another.

Now, my brother, I would have the little children of God learn by heart, and constantly practice the Savior's new commandment, in which he commands his disciples to love one another. For love is the basis of all pure and undefiled religion, and we are solemnly admonished to lay aside all malice, and all guile, and all hypocrisy, and all evil speaking, and as new born babes desire the sincere milk of the word, that ye may grow thereby, if so be that ye have tasted that the Lord is gracious; to

whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. What have we that we have not received? Nothing; for

"What is man, poor sinful man,
Born of the earth at first?
His life's a shadow, light and vain,
Still hastening to the dust."

Brethren should be careful to give none occasion to Jews or Gentiles, nor to the church of God; for the blessed Savior charged the disciples to "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." When the saints at Corinth had become carnal, they said, one, I am of Paul, and another, I am of Apollos, and another, I am of Cephas, and another, I am of Christ. And how is it now? One says, I am of Beebe, and another, I am of Watson, and a third, I am of Temple, &c. But who are these brethren, but ministers by whom ye believed? Paul may plant, and Apollos may water, but God must give the increase. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?

Brother Beebe, I desire to know no man after the flesh.

I am yours in love,

PETER CULP.

NEW YORK, Dec. 12, 1871.

ELDER BEEBE:—I have just been perusing the second and third chapters of the Revelation to John, that disciple whom Jesus loved, and O that I might retain every word in my memory, particularly those beautiful and heart-cheering letters to Smyrna and Philadelphia. Our Elder referred to them last Sunday, and I have experienced such delight, (may I say?) such assurance of hope, my doubts vanish, and if my heart does not deceive me, I do earnestly desire to hear what the Spirit saith unto the churches, and nevermore become lukewarm or indifferent to such glorious truths.

How forcibly occurs conversations I have had with many who profess to believe the bible, and even call themselves christians, yet who prefer to omit this book, and can read it unmoved. What confirmation can be stronger that they do not believe it? Why do I desire to read it? Oh, I feel humbled in the very dust of self-abasement, when I recall the dealings of God with me, in plucking me as a brand from the burning; full well I know it was not for any thing I had done. These desires, to read his word, to be one with his people, are not desires of the flesh. That we all may be kept from evil, and not leave our first love, nor have

those among us who hold the doctrine of the Nicolaitans, is my heart's desire and prayer to God.

M.

The following should have appeared with the circular in our last, but was overlooked by our compositors:

"ELDER BEEBE:—Inclosed you will find minutes for Sugar Creek Association, which I send at the request of the Clerk. You will find that they have requested you to publish the circular.

It was remarked that our eastern brethren had expressed doubts in regard to our faith, and that this circular is a fair but concise expose of it, hence the request.

Yours in hope,

CHILTON JOHNSON.

CRAWFORDSVILLE, Ind., Oct. 16, 1871.

REMARKS.—Although we have never heard any doubts expressed by any of our eastern brethren of the soundness of the Sugar Creek Association, and although our columns are generally too much crowded with original matter to admit the reprint of associational circulars other than those whose minutes are printed in our office, we cheerfully comply with the request of the brethren of the Sugar Creek Association. Having enjoyed the privilege of attending one session with them, and having a personal acquaintance with some precious brethren of that body, we are satisfied that the doctrine contended for by them is substantially the same as that held by their sister associations in the Eastern States. [Ed.]

TO DELINQUENT SUBSCRIBERS.—After issuing this number, we shall send bills to many of our delinquent subscribers, and we request them to remit to us the balance due as soon as possible, as we are in great need of what is due, to enable us to meet our engagements. We shall, in purging our list, have to strike off those from whom we have not heard for a long time, as we do not know whether they are still living, or if living whether they are still receiving the paper.

Should we inadvertently stop sending to any who desire to have the paper continued to them, they will please let us know. Or if any mistakes occur in our bills, they will be cheerfully corrected.

Those who wish their papers discontinued should give us notice immediately, and see that all arrearages are paid. It is not just to subject us to the loss of several numbers, before ordering a discontinuance.

We have a very large amount due us from non-paying subscribers, amounting in the aggregate to many thousands of dollars, of which if but a reasonable portion were paid in would enable us to pay off all obligations which are standing against us, and relieve us from much anxiety and embarrassment. [Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1871.

CHRISTIAN BAPTISM: ITS REQUISITES AND PREREQUISITES.

Reply to the two correspondents in our last number, over the signatures respectively, A Friend, and J. G. F.

As the inquiries of both correspondents relate to the subject of Baptism, we propose to reply to both in one article; but as "A Friend" is desirous to know why baptism administered by the New School Baptists is not valid, and "J. G. F." is perplexed to know how the ordinance, if administered before the separation took place between the Primitive and new orders of professed Baptists, by any who have gone with the new order, can be valid, we will attend to their enquiries in the order in which they are presented, and as far as in us lies endeavor to make the subject plain to all who are honestly seeking for light upon this important subject.

Baptism, to be valid, must be administered in obedience to the command, and according to the example of our Lord Jesus Christ. This proposition, we think, will be admitted by "A Friend." If we admit that Christ is the Head over all things to his church, and honor him as the King of saints, it must necessarily follow that whatever of religious observances he has not commanded, he has virtually forbidden. He said to the scribes and pharisees of Jerusalem, "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 the commandments of men."—Matt. xv. 8, 9. And in Rev. xxi. 18, 19, most fearful judgments are denounced on all who shall add to or diminish from the words of the book of this prophecy. *This book of which he says in verse 16, "I Jesus have sent mine angel to testify unto you these things in the churches."* How awfully presumptuous for men to attempt to revise his laws, or to alter the words which have gone out of his mouth.

"Shall mortal man presume to be
More holy, wise, or just than he?"

What then is the precept of Christ in regard to baptism? "There was a man sent from God whose name was John."—John i. 6. "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. 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."—Matt. iii. 1, 2 & 11. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe

on him which should come after him, that is on Christ Jesus."—Acts xix. 4. John as the administrator of the baptism of repentance was sent from God, and an angel from heaven brought down from the throne of God the testimony that his work was preparatory to the setting up of the kingdom of Christ in her gospel order,—to make ready a people prepared for the Lord. That people, by the baptism of repentance, relinquished all hope of salvation by the works of the law, and signified their faith and trust alone in him who was to come after John. This baptized people were thus made ready to receive Christ when he should fulfill the law, and rise from the dead, and ascend his Mediatorial throne, and issue his commandments as the King of Righteousness and Priest of the Most High God.

Having briefly reviewed the baptism of John, and proved that he was from heaven and not of men; we will now proceed to speak of the whole authority of baptism, as well as the entire government of the church vested in the risen and exalted Jesus. John must decrease, and give place to him who is mightier than he. John recedes, and the risen Savior "goes up with a shout, the Lord with the sound of a trumpet." Now is made manifest the exceeding greatness of God's mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, 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 his church, which is his body, the fulness of him that filleth all in all."—Eph. i. 19-23. Now the risen Jesus, as the Head of his church, ascends his throne, spreads his banner, sways his mighty sceptre, and takes the full and undivided command and control of all things that concern his church for time or eternity. But he is not given to be the head of the world or of anti-christ. "God has set his King upon his holy hill of Zion." Anti-christ has already seven heads; she needs no more. But Christ in vital union with the church which is his body, proclaims his laws in Zion, and restricts their application to those alone who love him, saying, "If ye love me, keep my commandments." Those who do not love him are not subjects of his spiritual government, but are under the dominion of death.

Now the risen Savior from his imperial throne proclaims his law in regard to the ordinance of baptism, saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world. Amen."—Matt. xxviii. 19, 20. This command was given to the apostles by our Lord Jesus Christ. As all the power of the Father, Son and Holy Ghost was vested in him, which comprehended all power or authority of both worlds, hence to baptize in the name of the Father, and of the Son, and of the Holy Ghost, is to baptize in the name, or by special command of the Lord Jesus. This explains the meaning of the words of Peter, Acts ii. 38, "Repent and be baptized, every one of you, in the name of Jesus Christ;" and of Paul, Acts xix. 5. "When they heard this, they were baptized in the name of the Lord Jesus."

The baptism of believers in all nations being commanded by the Lord Jesus, the apostles were not only to administer the ordinance to believers of all nations, but also to teach those whom they baptized to observe all things whatsoever he had commanded them. And lest any thing which he had commanded them should be by them forgotten, he promised to send the Holy Spirit, which should bring to their remembrance all things whatsoever he had commanded them. Even the apostles had no right to add to or diminish from what Jesus had commanded them.

Having now carefully pointed out the only source of divine authority for baptism, or any other ordinance of the church of God, let us enquire who are by that authority authorized to administer baptism. He who has all power in heaven and earth has by express command connected the preaching of the gospel with the administration of the ordinances. And the apostles, who were to teach us how to observe all the laws of our King, have instructed us that "no man taketh this honor to himself, but he that is called of God, as was Aaron." Of the gifts in the church, the church is to judge, for, know ye not that the saints shall judge angels? Of the peculiar gifts which qualify for the work of the ministry, the apostle has given instruction to Timothy, and through him to all the church of God, for which see 1 Tim. iii. 1-7. All who do not possess these gifts are to be rejected by the church of God, according to 2 John 10. In Acts ii. 42 we are instructed by the apostles that none can continue, or even be in the apostles' fellowship, but such baptized believers as continue steadfastly in the apostles' doctrine, in breaking of bread and in prayers. No one is therefore divinely authorized to preach the gospel or to administer the ordinances therewith connected, but those who are, at the time of preaching or administering, sustained by the fellowship of an apostolic church.

Now permit us to enquire of "A Friend" whether the administrator who baptized, or assayed to do so, was, at the time he immersed you, sustained by the fellowship of the apostles, or of any branch of the apostolic church, as a minister of Christ, steadfastly continuing in the apostles' doctrine and fellowship, in breaking of bread and in prayers? If he sustained that character, and was held in that fellowship when he baptized you *in* (not into) the fellowship of the gospel church, we charge you, on your peril, not to leave the fellowship of the church in whose fellowship you received the sacred ordinance. To give validity to the ordinance, the church must be a church, or branch of the church of Christ, in apostolic order, and the administrator an ordained servant of the church. If you have been immersed in any other way, or by any other administrator, whatever may have been your feelings, or sincerity, you have not in your baptism obeyed Christ, or adhered to the teaching of his inspired apostles. Our feelings are not a reliable guide, for they vary; but the laws of Christ are inflexible; and if sincerity were our rule, then Saul of Tarsus was justified in doing things contrary to Christ. "Bind up the testimony, seal the law among my disciples." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 16 & 20.

As to the example of our blessed Leader, he says, "Learn of me." "Follow me." "And whosoever doth not bear his cross and come after me, cannot be my disciple."—Luke xiv. 27. When our blessed Savior set for us the example of baptism, he did not say, It is some distance from Galilee to Jordan where John is baptizing, and some one of the Rabbies or Jewish dignitaries can immerse me; but he came from Galilee to Jordan to John, who was authorized of God to administer the ordinance. Can we follow him in his example if we receive the ordinances from those who are not divinely authorized to administer them?

Be it remembered, there is but one apostolic church in existence. If the Old Primitive Baptists are that church, all other professed churches are anti-christian. If the Missionary, so-called Baptists are that church, then we are not. There is one body, and but one, having but one head, one spirit, even as they are called in one hope of their calling. One Lord, one faith and one baptism. All the ministers of the gospel of the Son of God must belong to that one church. All the gifts are given to the one church, whether they be prophets, apostles, evangelists, pastors, or teachers. These are all given to make the body of Christ perfect. "For the perfecting of the saints, for the work of the ministry, for the ed-

ifying of the body of Christ."—Eph. iv. 4, 5, 11 & 12. Now we ask "A Friend," Do you believe the Old School or Primitive Baptists are the one body of Christ, of which he is the head? If so, can you tell of any particular wherein the ministers of the New School or Missionary Baptists are for the perfecting of the saints, or wherein they edify the body of Christ? Are they not manufactured to order, at the schools of men? And do not many of them receive their commission and pay from Mission Boards, devised and instituted of men, without a shadow of authority from our Lord Jesus Christ?

Again we admonish "A Friend," If you can regard them as the body of Christ, and their ministers as members of the body of Christ, your imperative duty is to remain with them; for woe to him who shall resist the authority which Christ has vested in his church. But if our friend is fully convinced that the city or church in which he has dwelt has conspired to draw away Israel into idolatry, and would leave them, then let him read Deut. xiii., especially the 17th. verse, and see that there shall naught of the cursed thing cleave to his hand. No man can serve two masters. If the Lord be God, serve him; but if Baal be God, serve him.

We will now attend to the enquiries of "J. G. F." First, we do not believe the work of the adversary of the church was ever good, either before or subsequently to the division, in which the church of Christ withdrew her fellowship from those who are now known as New School or Missionary Baptists. The adversary we are told is the devil, and he was a murderer from the beginning, and abode not in the truth; and when he speaketh a lie he speaketh of his own; for he is a liar, and the father of it.

2. Nor do we believe the lapse of any number of generations intervening between Hagar and her lineal descendants can make them or any of them the legitimate children of Sarah, or, like Isaac, the children of promise.

3. Whether Hagar was or was not in full fellowship with Sarah before the birth of Ishmael, we cannot say, for the reason, we are not informed. We are informed that she was the handmaid of Sarah, and that she dwelt in Abraham's family until God commanded Abraham to cast her and her son out; then she and her bond-son were expelled. We do not believe the case was improved because Sarah plotted the birth of Ishmael. We are perfectly satisfied, from the declaration of our Lord, "Except a man be born again he cannot see the kingdom of God;" and "Except a man be born of water and of Spirit he cannot enter into the kingdom of God." It is also suf-

ficiently clear that none but the children of Abraham and Sarah can be in full relation the brethren of Isaac. In all these particulars we presume "J. G. F.," and we are agreed. Still we believe those who were baptized by ministers who before the division were held in the fellowship of the Baptist Church, though such ministers may have gone in the division with the excluded party, were baptized with a valid baptism. For although there were among us some who were unsound in the faith, yet so long as they were sustained by the fellowship of the church, their official administrations were performed by them as servants of the church, in obedience to her decisions, and involved the fellowship of the church. To illustrate our position, we will suppose that Judas Iscariot, while he was numbered with the apostles, had administered baptism, he must have done it officially, as an administrator duly set apart, and at the time of administering fully recognized by the church as an apostle, chosen by Christ himself to fill that office, and to officiate in that capacity, those, if any, baptized by him were lawfully baptized, and their baptism was as valid as though it had been done by Peter or John. But after the separation of Judas from the apostleship and from the church, he had presumed to administer baptism, or to exercise any other function of an apostle or minister of Christ, his acts would have been invalid, and as they did not in any way involve the fellowship of the church, the church could not have recognized such acts as valid.

Again, if any member of our body, while it is a member of the body, although perhaps an unsound or sickly member, should perform any action, the body of which it is a member is responsible for that act: but if that member be cut off from the body, its acts would no longer involve the responsibility of the body from which it had been cut off.

The churches of Galatia and the church at Corinth were at one time in much disorder, but so long as they were recognized as churches of Christ, the disorder among them did not invalidate baptism administered in their fellowship. Against all the seven churches in Asia to whom John wrote, some disorders were found, with the exception of one; but still they were recognized as branches of the church of Christ, and some of them had among them some who belonged to the synagogue of Satan, who did lie, saying they were Jews, when they were not. Another church of the seven suffered the woman Jezebel, who called herself a prophetess, to teach and to seduce the Lord's servants to commit abominations, and to sacrifice to idols. These things were very disorderly, but still in these churches were embodied those whom the Lord

regarded as his people; and while in this disorderly condition they were still churches of Christ, and their official acts, so far as they were performed in obedience to Christ, were valid.

The Baptist Church since the primitive days, when the apostles were with them in the flesh, have perhaps never been entirely free from some impurities in doctrine or in practice, nor dare we claim at this time, even with the Old Order of Baptists, there is nothing to be disapproved of as reprehensible in the eyes of him who is head over all things to his church. Before the expulsion from us of those who were of the synagogue of Satan, all the church of Christ known to us upon the earth was mixed up, and the church was responsible for the disorders of those who were suffered to remain in her fellowship, until they were expelled from our fellowship and responsibility. But in all this time those who were born of God and believed in Jesus, which were received and baptized, received the fellowship of the only church which Christ had on earth at the time, and their baptism was therefore valid.

It is not given even to the church of Christ in her purest state while on earth, to search the hearts or try the reins of men. We are to judge by such marks as the law of Christ provides, and when according to our best judgment we receive members into our fellowship, we must deal with them according to their walk and deportment, as the laws of the kingdom provide; and when any of them walk disorderly, or depart from the faith, after laboring faithfully to reclaim them, if they continue refractory the church is commanded to put them away, and let them be unto her as a heathen man or a publican was to the Jews. While they are retained as members in fellowship, whether they be ministers or private members, they are to be treated as such, and no distinction is to be made as to their privileges. If any of them as preachers or members have imposed on the church, and crept in unawares to spy out our liberties, or for any other wicked purpose, still we must treat them as brethren and respect them in their positions, until their deception shall be made manifest, and then they should be put away.

If the hypocrisy or apostacy of a minister should invalidate the baptisms of those whom they as servants of the church officially had administered, it would be unsafe for any to be baptized at all, unless they could have some revelation from heaven to assure them unmistakably that the administrator should never depart from the faith, or become a castaway.

So far as our knowledge of the Old School or Primitive Baptists extends, it is their uniform practice to regard

as valid the baptism of all who were baptized in the fellowship of the church before the division, and to regard as invalid all who have since that time been immersed by parties excluded from our fellowship.

OPELIKA, Ala. Nov., 27, 1871

BROTHER BENBIE—I do not wish to trouble you but I do feel really desirous for your views through the Signs of 2 Kings xvii. 32—34—How is it that those Babylonians "feared the Lord" and "feared not the Lord" &c.

W. M. MITCHELL

REPLY.—Although we feel confident that brother Mitchell could give a more clear and satisfactory elucidation of the subject embraced in the passage referred to, than we can; still, at his special request, we will give such views as we have on the seeming paradox; and show as clearly as we may be enabled to do, "How those Babylonians feared the Lord: and how, or in what sense they feared him not."

The passage reads thus, "So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners; they fear not the Lord; neither do they after their statutes, or after their ordinances, or after the law and commandments which the Lord commanded the children of Jacob, whom he named Israel." 2 Kings xvii. 32, 34.

There are evidently two distinct senses in which men may fear the Lord. The one is natural, the other spiritual. The one is a fear which wicked ungodly men, and devils may feel, the other is that which God himself has promised to put in the heart of his new covenant people. The one is slavish and hath torment, the other is a filial and Godly reverence for God, which leads those who possess it to tremble at his word.

That natural fear of the Lord which is associated with guilt, was felt by our first parents, as soon as they had transgressed the law that was given them in the garden of Eden. When the Lord God called unto Adam, saying, "Where art thou?" He said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. iii. 10. The fear of our guilt stricken parents, when their eyes were opened, led them to try to hide from God. They feared to stand exposed to his all seeing eye, naked and guilty as they were, and sought to cover their nakedness by sewing fig leaves together, to serve as aprons. In them, and in what their fear led them to do to evade the piercing scrutiny of the eye of God, we have portrayed the true nature of all natural religion throughout all the generations of their fallen and guilty progeny to the end of time. Since

sin entered the world and brought condemnation upon all the posterity of Adam, this element of our depravity has been developed in every generation, and all have stood in fear and terror of God; and their slavish fear has induced them to seek out many inventions to evade the wrath of the sin-avenging God. Like the carnal Jews, they are all, in their fallen state, ignorant of God's righteousness, and all are going about to establish their own righteousness, in which pursuit they succeed no better than our parents did when they were trying to screen themselves from the omniscient eye of God by garments of fig leaves. The same trait was manifested in Cain's religion, and in all others of whom an apostle has testified, saying, "Woe unto them, for they have gone in the way of Cain." &c. We think we hazard nothing in saying that all humanly devised religion is based on fear of God; but not on that fear which is peculiar to those who are born of God, and in whose hearts God has shed abroad his saving love. This truth is fully demonstrated by their own admission: for many carnal professors and graceless hypocrites unblushingly affirm that if they could be certain that they were safe from the wrath of God, they would indulge all their wicked propensities, and take what they call their fill of sin. All false religion, whether it be of Judaism, Pagan, Papal, Mahomedan or Protestant, of all the learned or the rude, the savage or of the sage; all religion except that which comes immediately from God, is born of fear, of being afraid of God whom they know not, and whose love with "godly fear" they have never felt.

This fear of God that he would again deluge the world with a flood; induced the sons of Noah to attempt to build a city and a tower whose top should reach to heaven; and the same undefinable fear of a supreme power has filled the heathen world with idols, and idol worship.

Perhaps the chapter from which brother Mitchell has copied the passage under consideration, affords as striking an illustration, of idolatry based upon a fear of the Lord, or being afraid of the Lord, as any other. When the king of Assyria had driven the children of Israel out of Samaria, he from the various nations over which he held dominion, sent men: from Babylon, from Cush, from Ava, Hamath and from Sepharvaim, to occupy Samaria, they feared not the true God, until he sent lions among them. "Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land; therefore he hath sent lions among them, and behold they slay them, because they know not the manner of the God of the land." It required no more grace, or of the shedding abroad of a Savior's love, to make them afraid of God, than it does now to make converts to mod-

ern religion by the sensational preaching of the horrors of the damned, which is equally effective at this day in making men, women and children afraid of the God whom they neither know, or love, or revere. The nature of the fear of those Assyrians, Avites, Hamathites and Babylonians, was only that induced by dread of lions, and selfish regard for their own personal safety. They did not relinquish their confidence in their idols; but feared the Lord, as they feared the displeasure of their own gods, supposing that he held dominion over the land of Samaria, into which country the jurisdiction of their gods did not extend. They were simply afraid of him, as they would be afraid of their own dumb idols.

Their fear of the Lord, being only a carnal excitement of their natural passions, induced by a dread of being slain by lions, did not cause them to prostrate themselves with reverence before him, nor did it produce in them repentance, or even conviction that they were sinners requiring to be saved by grace. Their convictions were only that they required a little Theological instruction, like that which the Babylonians of our day pretend to supply through Sunday schools, Bible classes, Theological Seminaries and other humanly inventions. All they supposed to be lacking on their part was to be theoretically instructed as to the manner of the God of the Land of Samaria. So instead of looking to God for a revelation of his will, they applied to their heathen king, and he gave direction to send a missionary priest, one of those wicked priests, who for desecration of the priesthood had been driven away into captivity. Under the royal patronage of the king of Assyria, a missionary priest was sent to teach to the Babylonians the manner of the God of the land, and how they should fear him. "Then one of the priests whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord." Here seems to be a precedent for teaching the fear of the Lord, by the precepts of men: and very similar to the manner of all the work mongrel religious tribes of the present times, and in open defiance of what God said concerning the carnal Israelites, Isa. xxix. 13, 14. "Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold I will proceed to do a marvelous work among this people; even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The fear of the Lord which can be taught by and to the ungodly by the precepts of men, may cause them to draw near the Lord with

their mouths and lips, while their hearts are far from him; only that fear of the Lord which God alone can put in the hearts of his people can prevent them from departing from him: for he has said concerning his New Covenant with his people, "And I will make an Everlasting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jere. xxxii. 40. So we see that the fear of the Lord taught by the precepts of men, whether, in the Theological school at Bethel, or in the Theological or Sunday school, or any other school of men elsewhere, utterly fails to draw the hearts of their pupils to the Lord.

The students of the Assyrian school at Bethel only learned to fear with their lips, and mouths; for it is testified of them, "Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made; every nation in their cities wherein they dwelt." Observe these idolaters who now occupied Samaria, were sent there by the king, from several nations to which they respectively belonged, and they had brought with them the idolatry peculiar to the nation from whence they came. Neither the theology which they had learned at Bethel, nor the fear of the Lord which had been taught them by the precepts of their School Masters, had in any measure drawn them away from their devotion to the gods of the nations out of which they came. Those of them who came from Babylon, made Succoth benoth, to represent the idol of their native land; and the men of Cush made Negal, and the men of Hamath made Ashima; and the Avites made Nibhaz: and the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, and the gods Sepharvaim. So they feared the Lord. In that way, or with that kind of fear which did not restrain them from the most cruel and abominable idolatry, "They feared the Lord, and served their own gods."

In the figurative import of our subject,—the name of the place *Bethel*, signifies, in the Hebrew language, The House of God. The king of Assyria, we will take to represent the "man of sin,—Anti christ, whose coming is after the working of Satan with all signs and lying wonders, and all deceivableness of unrighteousness in them that perish. The nations under the king of Assyria, may represent all the religious denominations or organizations on earth, except the true Israel of God, the spiritual church of our Lord Jesus Christ. The gods of the nations under the dominion of the king of Assyria will fitly set forth the diversity of idols which distinguish one religious denomination of idolaters from the others, or the various works of men's hands to which the anti-christian denominations of the earth ascribe the

power of salvation. As all the nations were under the power of the Assyrian king, so all the anti-christian denominations, are under the prince of the power of the air; the spirit that worketh in the children of disobedience. The forcible possession taken of Bethel, by the Assyrians, shows in the figure, the usurpation of the christian name by "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 (Bethel) temple of God, shewing himself that he is God." Thes. ii. 3, 4. And thus converting the temple, from a house of prayer, into a den of thieves. Mat. xxi. 13. Mark xi. 17.

The fear of the mongrel set who occupied Bethel also bears a striking likeness to the fear of anti-christian worshipers. It is not, as we have shown; a godly fear, such as God puts in the hearts of his children; but it is that fear which hath torment, or such as is taught by the precepts of men: and this unhallowed fear is the moving incentive, or cause of action with all false worshipers now, as it was formerly with the Assyrians. When lions came and destroyed some of them, their fear led them, in the type, to more diligent devotion to their own national idols. As the fear of the God of Elijah, made the worshipers of Baal frantic in their invocations to their idol, and the fear of lions, made the Assyrians afraid of the God of the land, and their fear led them to even cause their children to pass through the fire to their idols. And is it not precisely so at the present day with all the motley set of foreigners who occupy the christian profession without having entered that profession by Christ as the door; but have climbed up some other way? When the Lord of heaven sends the sword, or famine, or pestilence upon the inhabitants of the earth, they are afraid, and their terror drives them to invoke their respective idols. Panic-stricken like their prototypes in Samaria, at the appearance of cholera, yellow fever, or some other fatal disease, they fly every one to his city, and call upon their respective gods, in their own way, and so they fear the Lord and serve their own gods. "Unto this day," says the voice of Inspiration, "they do after their former manners, 'They fear not the Lord.' That is they do not possess any godly fear or reverence for the true God, they are only terrified at his judgment. 'Neither do they after their statutes, or after their ordinances, or after the law and commandments which the Lord commanded the children of Jacob, whom he named Israel; with whom the Lord had made a covenant, and charged them, saying, 'Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; but the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye worship, and to him shall ye

do sacrifices." But instead of adhering to the commandment which God has given to his people, when they are made afraid by any sudden judgments from the Lord, these worldly religionists call upon their king, President or governor, to appoint a national fast, or charter some Religious enterprise, or devise some way to avert the judgments of the Lord, and then they resort to their own cites, or denominational establishments, and with increased zeal, prostrate themselves before their respective denominational idols. They fear, as devils fear, and their fear leads them to make a covenant with death, and an agreement with hell; and hide themselves under a covering of delusion and falsehood, to associate themselves together and cry a confederacy, and to take counsel together. But this is not the nature or working of that fear of the Lord which he puts in the hearts of his people that they shall not depart from him, "For the Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people; saying, Say ye not, A confederacy, to all them to whom this people shall say a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. viii. 11-13. The perfect love of God, when by him shed abroad in the hearts of his people, casts out all that fear which is taught by the precepts of men, which hath torment; and that fear of the Lord which is filial, and perfectly congenial with the perfect love of God, which is put in their hearts, sanctifying him alone as the object of their reverence and their only trust.

Thus, brother Mitchell, with a greater profusion of words than we had intended to employ, we have attempted to show with what kind of fear of the Lord these Babylonians did, and with what fear they did not fear the Lord. For a more full and clear illustration of these two kinds of fear compare and contrast that sacred reverential fear of the Lord, in any and in all of the children of God, with that fear which abounds in all the tents of Ishmael, and we think you will be satisfied that there is a sense in which both ancient and modern Babylonians do, and in which they do not fear the Lord. Their fear of the Lord did not deter them from serving their own gods, but the fear of the Lord which they did not possess, is that which inclines all who do possess it to serve God with reverence and godly fear. Heb. xii. 28.

CLOSE OF THE YEAR.

With the close of the year we close the thirty-ninth volume of the "Signs of the Times," as also the thirty-ninth year of our editorial labors in conducting its publication. Through how many varied scenes of joy and sorrow we have been brought, what

discouragements we have encountered, and what deliverance God has wrought for us in the time, we will not now attempt to say, but humbly confess that hitherto the Lord has graciously sustained us, and having obtained help from him we continue to the present; and

"His love in times past forbids us to think, He'll leave us at last in trouble to sink."

In thirty-nine years intercourse with the scattered flock of our "Great Shepherd and Bishop," in sending to them our semi-monthly salutations, and receiving their responsive communications, it has been our privilege to form acquaintance with very many thousands of the saints whose faces we shall never see in the flesh, and very many of whom will be seen no more by mortal eyes; for they have passed from their mortal to their immortal state. But few comparatively of those who assisted in the commencement of this periodical still remain on these low grounds. The places which knew them once, shall know them no more forever. But instead of the fathers, their sons and daughters have been born in Zion, and all up the ranks which had been thinned by death. God has not left himself without witnesses, though he has discharged so many valiant soldiers from the war; for as long as the world shall stand he will have a reserved few to speak of the glory of his kingdom, and to talk of his power.

PROSPECTUS.

Having been liberally sustained by the patronage of the Old School or Primitive Baptists for the last thirty-nine years, and having sent forth our publication semi-monthly into all the states and territories of our wide spread country for that length of time, we deem it superfluous at this late day to give any formal introduction of our humble self or of our sentiments to those who have so long been familiar with our periodical; but our patrons have a right to expect from us a statement of our arrangements for the ensuing year.

The most important change which we propose to make, is to issue the "Signs of the Times" for the next year tri-monthly, instead of semi-monthly as formerly. Instead of issuing a sheet and half sheet twice a month, we will issue a whole sheet three times a month, viz: on the first, tenth and twentieth days, beginning January the first, 1872.

Our terms will continue as formerly, due in advance, viz:

Two dollars per year, in United States currency, Drafts on New York, or Post-office Money Orders drawn on the Post office in this place, Middletown, N. Y., (but on no other Post-office.) Subscribers or agents who cannot procure Post-office Money Orders on Middletown, N. Y., should send their remittances to us in Registered Letters, directed to Gilbert

Beebe, Middletown, Orange Co., N. Y. Clubs of new subscribers ordered at one time and paid for strictly in advance, will be supplied at the following rates, viz:

Six copies for one year for \$11 00.

Ten copies for one year for \$18 00.

Fifteen copies for one year for \$24 00.

Twenty copies for one year for \$30 00.

We offer no farther inducements by way of premiums for clubs, as we are persuaded that those who feel the importance of sustaining the "Signs of the Times" as a medium of general correspondence among the saints, will not require any pecuniary inducements to do all in their power to enlarge our circulation.

We shall continue to club with the "Banner of Liberty," published in New York by our son, as formerly; that is, we will continue to furnish one copy of the "Banner" and one copy of the "Signs" for one year for three dollars, as we have hitherto done.

We have now only to add that, bringing to the work the experience of thirty-nine years, and a pledge to devote our best ability to make the next volume equal, and, if in our power, superior at any of our former volumes, with a firm reliance on the kind providence of our heavenly Father to sustain us, we leave all in his hands, and desire to be in perfect submission to his will in this, and in all things.

APOLOGY.—Our paper has been delayed by the breaking of some of the machinery of our Power Press. But having had the damages repaired, and our press put in perfect order, we hope soon to make up for lost time.

Subscription Receipts.

New York:—Albert Vangorden 1 50, Mrs H B Webb 2, Dea S M Jordan 2, Eleanor G Rowe 5, N Slawson 2, Mrs Lydia Mullock 2, Wm S Benedict 2, Mrs F Winslow 2, Mrs R Vail 2, Mrs S B Halsted 2, Geo Climp 2, Wm Tiebout 2, Dea J C Harding 2, James Taylor 2, Eld I Hewitt 2, Joseph Beckwith 2, Ephraim Manning 2, Eld Wm L Benedict 4, Mrs S Gurney 2, Mrs Mary Brown 2, L Salisbury 1 50, D C Hix 4, Archibald Hoyt 2, J T Bouton 2, Benson Tuthill 2, Moses Beebe 2, Wm Stage 1 75, Wm P Haviland 2.....\$61 75

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Total.....\$704 93

MONEYS RECEIVED FOR "THE EDITORIAL."

Y J Harrill, Tenn, 10, Wm E Freeman, Ala, 20, Eld H Campbell, Maine, 2 30, A P Clark, Mich, 2 30.—Total \$34 60.

YEARLY MEETING.

A Yearly Meeting is appointed to be held with the 2d church in Roxbury, on the first Saturday and Sunday in January, (6th & 7th) 1872, at our meeting house in Roxbury. We desire as many of the ministering and other brethren and sisters of our faith and order, and friends, to attend, as can.

I. HEWITT.

THE FAMILY JOURNAL,

PUBLISHED BY BEEBE & CONKLIN.

We would call attention to the proposals published in this paper, to issue a Journal of a literary character, adapted to the improvement of the young, and entertaining to all classes. Our personal knowledge of the publishers, and of their very superior facilities for filling their columns with the very choicest Literary and Miscellaneous matter, together with a succinct abstract of all important current events, Prices Current, Agricultural and Horticultural Science, prompts us to bespeak for their Journal the generous patronage of all who wish to furnish their families with the most instructing and entertaining reading matter. [ED.]

ORDINATIONS.

A council convened with the Little Flock Church of Regular Predestinarian Baptists, at the house of brother Wm. Jones, in Pike Co., Mo., on Saturday before the third Sunday in October, 1871, for the purpose of setting apart to the work of the gospel ministry, by solemn ordination, brother John M. Clarke, namely:

From Round Prairie, Eld. I. D. Sidwell, and brethren George Gammon and S. Ussey.

Pisgah, Eld. Joseph Shanks.

Zion, Jas. Periman.

Antioch, Wm. Wilson.

The council organized by choosing Eld. I. D. Sidwell Moderator, and Wm. Wilson Clerk.

The candidate was examined by the council, and having given full satisfaction, the council proceeded to set him apart to the work, by laying on the hands of all the Elders present, according to the word of God and the usage of the Primitive Baptists. Prayer and charge by Eld. I. D. Sidwell.

I. D. SIDWELL, Mod.

WM. WILSON, Clerk.

New Salem Church being in session, brought up the reference of or daining brother H. S. Peake to the work of the ministry, and called for the Elders sent for, when Elders A. W. Murray, James Harper, Wm. L. Campbell and J. H. Taylor presented themselves, and were organized into a presbytery.

Eld. B. R. Warren was chosen Moderator, and James Harper Clerk.

Called on brother Peake for a relation of his hope, and call to the ministry, which he gave satisfactorily.

Eld. Wm. L. Campbell then proceeded, by singing and prayer, and the hands of the presbytery was imposed.

Eld. A. W. Murray then gave a charge to the young brother, and counsel as to his future life.

The right hand of fellowship was extended, and the presbytery discharged.

B. R. WARREN, Mod.

JAMES HARPER, Clerk.

PROSPECTUS

OF

THE FAMILY JOURNAL,

AN EIGHT-PAGE WEEKLY,

TO BE PUBLISHED EVERY SATURDAY,

AT MIDDLETOWN, N. Y.,

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DEVOTED TO

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MARY.

The publishers of this sheet combine facilities rarely possessed for issuing a first class journal of the above description, which enables them to furnish it at a lower subscription price than usually charged by papers of this character, not devoted to advertising, as it will contain none, except one column for the "Signs of the Times" and ourselves.

Owing to the extreme low figure at which we place our subscription price, we are not able to make much of a reduction to clubs; but we will however furnish it at the following

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We will issue our first and specimen number, dated Saturday, January 6th, 1872, on the first of the month, after which we will wait for about three weeks, to enable those at a distance who wish to subscribe to obtain the first of the succeeding numbers. We would particularly request those who, on receipt of our first number, wish to subscribe, to do so as promptly as possible, as we shall issue but a small number over our actual subscription list, and will not be able to furnish back numbers to complete files, as the "Signs of the Times" does.

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OF THE

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

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, very one that is to be credited.

A strict compliance with the above rule will greatly oblige us, and enable us, with greater accuracy, enter the names to each number.

Marriages.

Aug. 31, 1871, At the parsonage in Hopewell, N. J., by Eld. P. Hartwell, Mr. John W. Mitchellhamey and Miss Sarah E. Titus, all of Hopewell.

Oct. 4, 1871, by the same, at the residence of the bride's father, near Mt. Rose, Mr. Samuel B. Titus and Miss Sarah E. Blackwell, daughter of Liscomb T. Blackwell, all of Hopewell.

Oct. 7, 1871, by the same, at his residence, Mr. C. Eli Blackwell and Miss Lizzie Hartwell, daughter of Eld. P. Hartwell, all of Hopewell.

At the residence of the bride's father, at Rock Hill, by the same, Mr. Wesley B. VanDyke, of Hopewell, and Miss Anna C. Vorhees, daughter of John B. Vorhees, of Montgomery.

Dec. 9, near Bloomingburgh, by Eld. G. Beebe, Mr. Alexander White, of New York City, and Miss Ella May, of the former place.

Oct. 29, at the residence of Mr. Wm. Roberson, the bride's father, by Eld. H. G. Fuller, Mr. Jackson Beatty and Miss Mattie Roberson, all of Brooks Co., Ga.

Nov. 5, by the same, at the residence of Mr. John Strickland, the bride's father, Mr. Jacob Hires and Miss Sallie Strickland, all of Brooks Co. Ga.

Sept. 28, at the residence of the bride's father, by Elder Perry, Mr. John H. Messenger and Miss Nancy Jane Adkins, all of W. Va.

Nov. 1, at the residence of the bride's parents, in Richmond, Mass., by L. W. Curtis, Elisha R. Myers of Bridgeville, Del., and Julia J. Sharp.

Nov. 22, by Eld. I. Hewitt, at the residence of the bride's parents, Mr. Charles W. Jenkins and Miss Eliza E. Cator, both of Roxbury, Delaware Co. N. Y.

By the same, on the same day, at his residence in Halcottsville, Mr. Hiram Kelley of Middletown, and Miss Olive Slawson of Roxbury.

Nov. 29, by the same, in Roxbury, Mr. Franklin Bellows and Mrs. Clarissa Stilson, both of Roxbury.

Dec. 14, by the same, near Clark's Factory, Mr. Ransom Weaver and Miss Abbie Mullin, both of Middletown, Delaware Co., N. Y.

Dec. 14, by the same, at his residence, Mr. Samuel Morgan of Poughkeepsie, Dutchess Co., and Miss Susie Woolhiser, of Middletown, Delaware Co., N. Y.

Obituary Notices.

Departed this life Dec. 12, 1871, Miss Amy Fisher, eldest daughter of brother Henry Fisher, aged 23 years, 7 months and 29 days. She was not a member, but manifested great respect for the Baptist Church, and for the cause of Christ. The writer has been acquainted with her for several years, and believes that she had been "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Her disease was congestion. She was one of the best girls I ever knew, and was greatly esteemed by all who knew her.

May the Lord sanctify this painful dispensation to all the bereaved family and friends.

Mourn no more your daughter's death,
Since Christ has called her home,
To mansions of eternal rest,
Where sorrows never come.

It grieves your hearts to see me go,
But only think of this,
I'm taken from a world of woe,
To reign with Christ in bliss.

The writer preached at her funeral to a very large and solemn assembly.

Yours in gospel bonds,
GEORGE COTTRELL.
Versailles, Ohio.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., AUGUST 1, 1871.

NO. 15

POETRY.

Thy way, not mine, O Lord,
However dark it be!
Lead me by thine own hand,
Choose out the path for me.
Smooth let it be, or rough,
It will be still the best:
Winding or straight, it leads
Right onward to thy rest.
I dare not choose my lot—
I would not if I might;
Choose thou for me, my God,
So shall I walk aright.

TARRY WITH ME.

Tarry with me, O my Savior,
For the day is passing by;
See the shades of evening gather,
And the night is drawing nigh.
Tarry with me, tarry with me,
Pass me not unheeded by.
Many friends were gathered round me
In the bright days of the past.
But the grave has closed above them,
And I linger here the last.
I am lonely; tarry with me
Till the dreary night is past.
Dimmed for me is earthly beauty;
Yet the spirit's eye would fain
Rest upon thy lovely features,
Shall I seek, dear Lord, in vain?
Tarry with me, O my Savior,
Let me see thy smile again.
Dull my ear to earth-born music;
Speak thou, Lord, in word of cheer:
Feeble, tottering my footstep,
Sinks my heart with sudden fear.
Cast thine arms, dear Lord, around me,
Let me feel thy presence near.
Faithful memory paints before me
Every deed and thought of sin;
Open thou the blood-filled fountain,
Cleanse my guilty soul within.
Tarry, thou forgiving Savior,
Wash me wholly from my sins.
Deeper, deeper grow the shadows,
Paler near the glowing west;
Swift the night of death advances,
Shall it be the night of rest?
Tarry with me, O my Savior,
Lay my head upon thy breast.
Feeble, trembling, fainting, dying,
Lord, I cast myself on thee;
Tarry with me through the darkness,
While I sleep still watch by me,
Till the morning, then awake me,
Dearest Lord, to dwell with thee.

ACROSTIC.

Signs of the times, time cannot efface,
In our exceeding joy when called by grace.
God's word, and his only, the rule that was
given,
Not Satan's delusions, no pharisee's leaven,
Soon we heard of dear saints scattered
abroad,
Often writing how they were saved by the
Lord.
Few and weak, yet saved by God's grace,
The tall sons of pride fell back in disgrace,
How they praised the gods their own hands
had made,
Even ascribing salvation to their craft and
their trade.
Time passes, the armies of Israel press on
In the strength of Jehovah, their Savior
and song;
May the times of refreshing for Zion draw
near,
Even new born babes in his courts to ap-
pear;
So shall we with joy remember this year.

CORRESPONDENCE.

ALEXANDRIA, Va., July 3, 1871.

DEAR BROTHER BEEBE:—Through the kind protecting providence of the only wise God our Savior, I reached home in safety and in usual health on Wednesday the 28th ult., and found my wife and son in good health, and the brethren, sisters and friends in usual health. I was absent from home a little more than six weeks, and though I left home reluctantly and went from one association and meeting to another reluctantly, owing to the weakness of the flesh and the inclination of my natural mind to remain at home, yet I continued to bear the cross and deny myself until I reached the further point of my journey at Ekfred meeting, in the province of Ontario and dominion of Canada. After the meeting closed I proceeded to return, still feeling very sensibly that in me, that is in my flesh, dwelleth no good thing. As I was compelled to bear the cross and deny myself during my journey from first to last, I am encouraged to hope and to believe that the God of all grace and comfort sustained me. I heard preaching, which was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, setting forth conclusively that our faith should not stand in the wisdom of men, but in the power of God. I was comforted, and felt to rejoice at times in God our Savior during my journey. I met with many dear brethren and sisters in Christ with whom I had long been acquainted, besides forming acquaintance with some I never saw before. My kindred in Christ are nearer to me in my affection and regard, I sometimes believe, than my natural kindred, however strong the tie of natural consanguinity may be. I will not enter into a minute account of the different associations and meetings I attended, with the names of the ministering brethren present, and attendant circumstances, as it might not be interesting to the readers of the "Signs." At some of the associations, particularly at the Delaware River and Warwick, there were present ministering brethren from Maine to Alabama, and some intervening states, whose united testimony was interesting, comforting and edifying to the sheep and lambs of Christ's flock. At all the meetings more or less Christ Jesus the

Lord was preached in the fulness of his Godhead as one with the Father, even as he is one with his people in their deliverance from wrath and condemnation in the calling of grace, and their ultimate glorification. When the fleshly, carnal reasonings of the natural mind are laid aside, and the grand and sublime doctrine of the salvation of God is preached, and the saints are in a state of mind to receive the truth, it is both profitable and instructive to them.

When I was at Ekfred meeting in Canada in June, 1866, Thomas Collins, who was at that time a member of the Scotch Church of the old order of Baptists, publicly preached his sentiments, which were contrary to the gospel of Christ as received and believed by the church of God in all ages. Some time after, he, with some others in the neighborhood of Lobo, were excluded from the church for holding unsound doctrines, and still remain excluded. A few weeks since, just before the last meeting at Ekfred, Elder James Strickland, of Indiana, came to Lobo and organized those excluded members into a church, and baptized several persons, he still claiming to be an Old School Baptist minister. I have what I consider to be reliable evidence that he is not in fellowship with the majority of the members of Salem Association, in Indiana, where I understand he is a member, and that he went into Canada without the concurrence of those members, to organize those excluded persons into a church. And from all the information I could obtain, he was aware beforehand of the exclusion of those persons. Collins, I understand, had left the party before Strickland came among them. It seems necessary that the brethren in Indiana who love the doctrine and order of God's house should be informed of the course of Elder Strickland, if they are not already posted in that particular, and take the scriptural course respecting him. It is important, in my judgment, and brother S. H. Durand, who was with me in Canada, also concurs with me on the same point, that a published notice should be given in the "Signs" of the facts above presented. It is not agreeable to my feelings, but a source of regret, to make public the character of any man who once had a standing among us as a minister, and has pursued a course unworthy of the confidence of the brethren;

but I think a scriptural regard for the cause of God and truth in this case demands it.

I have thought much of Paul's words to the churches of Galatia: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." If Paul had pursued a compromising course with Judaizing teachers, on circumcision, and admitted that they were at least half right, or that they meant right, he could have escaped persecution, or as much of it at least as he did experience, and the offence of the cross would have been taken away, or ceased. But in preaching the doctrine of the cross, he was uncompromising, and cut down and tore up by the roots the whole system of Judaism in all its branches, which in principle is the system of works in point of merit and justification, setting forth in after ages, and in our day, that in preaching the doctrine of the cross the whole system of works passing under the name of free will, free agency, use of means, getting religion, getting up revivals, protracted meetings, schools for teaching religion, and many other plans and schemes too numerous to mention, all branches of the corrupt tree of self-righteousness and human policy, having its foundation and root in the bottomless depravity of mankind. I say, in preaching the gospel of the Son of God, as Paul did, so we have to lay all these things low, in the use of the gospel axe in cutting down, and the gospel mattock in plucking up by the roots all cause for creaturely boasting and vain glorying, and to present the adorable character of our exalted Redeemer in his fulness and glory, as the way, the truth and the life. Also in hewing down the modern Agags by the sword of truth, or the Spirit, and overthrowing the vaunting Goliath's by slinging the stones of God's discriminating doctrine into the armies of the aliens. This is offensive to the carnal mind now, as in Paul's time, for truth cuts it down and lays it low, but exalts and honors the Creator, the Lord God of salvation. In defending the gospel of Christ, humility, meekness and holy boldness should be the accompaniments of the gospel ministry. Paul was set for the defence of the gospel. As in apostolic times, so now, persecution will follow, and the offence of the cross will continue.

Some who profess to believe in election, predestination, and the sovereignty of Jehovah, say the doctrine is not profitable to preach, is not productive of good, is calculated to drive away a congregation, and to fetter and cramp young believers in Christ, and therefore not encouraging to them in the way of obedience to the law of Christ. Therefore it is best, say they, to withhold those principles of doctrine, and use what they call milk, and preach religious duties, as they are termed. The milk they use is a spurious article, and their religious duties are the commandments of men. This method of teaching brings into the professed church a class of persons who are enemies to the cross of Christ. Much suffering and distress has sometimes attended the church of God by the pernicious course of such men.

It is not grievous to the ministers of Christ to preach election, predestination, and all and every principle of the glorious doctrine of the Most High God our Savior, and most assuredly it is safe for the church and people of God to receive, believe and practice. It is marrow and fatness to those who are born of God. A sound church and a sound ministry is in accordance with sound doctrine, and is of vital importance in this blasphemous age. Not sound like a dead tree which has not begun to decay, but sound like a living tree in the full development of its innate powers, like the tree of life, bearing precious fruit, or to speak in the plural number, trees of righteousness which the Lord has planted, and not man. The spiritual origin, germination, growth, and full development of these trees of righteousness, or righteous trees, are in heavenly soil, through a creation in Jesus Christ unto good works, having their manifestation in the vessels of mercy, who are by nature children of wrath even as others. Christ and his people are one, as he is one with the Father. In the full manifestation of the church of God in her calling, justification and glorification, our blessed Lord in his memorable prayer to his Father, which is properly the Lord's prayer, says, "And the glory which thou gavest me I have given them, that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one."—John xvii. 22, 23.

Yours in gospel fellowship,

JOSEPH L. PURINGTON.

"THE SINNER REQUIRED TO SAVE HIMSELF."

The above is the caption of a letter among a series of letters purporting to be an answer to an inquirer. Those letters originally appeared in the editorial columns of a paper called the "Christian Standard," published in Cleveland, Ohio, but it is now published in a pamph-

let form, entitled, "First Principles, or the elements of the gospel analyzed and discussed to an inquirer, by Isaac Errett."

The text in this (tenth) letter is, "Save yourselves from this untoward generation." He says to his inquirer, "You see that after all, men are required to save themselves." He farther states, "It is simply impossible that a man can be entirely passive in coming into possession of this salvation." And again he says, "However absolute some passages may seem to represent the work of God in saving men, it must be always understood, whether expressed or not, that its success is contingent on the acquiescence of the rational nature which is addressed, *Save yourselves from this untoward generation.*" To apply this to the unregenerate in the broad sense which he attaches to it, is simply a perversion of the language of the apostle Peter. What had that generation to do with the eternal destiny of those unto whom Peter addressed this language? They were about to be initiated into Christ's visible kingdom, and consequently required to keep themselves unspotted from the world. The visible line of demarkation was about being drawn between them and the generation of vipers, (untoward generation) in the manifest tokens of their godly sorrow which was about working repentance unto salvation not to be repented of, in turning them from dead works to serve the living God; from Jewish ordinances to serve in Christ's visible kingdom about to be organized, and to enter that kingdom by the door, (baptism) which is an abiding monument of their death to sin and life to God. Now as baptism is the grand visible line between the believer and the world, it requires that they (believers) keep themselves on that side of the line practically: hence save yourselves. While it is absolutely required in believers to save themselves and one another from the allurements of the world and their besetting sins, by the common salvation or mutual faith of each other, there is a salvation spoken of in the scriptures which is a deliverance from eternal death, or the bondage of corruption. But says the objector, I know the scriptures represent man as being dead, but not in the absolute sense that many attach to it. I know of no intermediate ground between life and death. Everything is either dead or alive. If dying, it is not dead. Certainly the Savior and his apostles understood the use of terms when they used the language. Jesus says, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." On another occasion he says, "I am come that they [the sheep] might have life." And in order that the sheep might have life, he laid down his own life. Who can

be so stupid as to say that the Savior did not die in the most absolute sense? The apostle said to the Ephesian brethren, "And you hath he quickened who were dead in trespasses and in sins." But says the objector, The scriptures say, "He that converteth the sinner from the error of his way shall save a soul from death." Now sir, if this be death in the absolute sense which you attach to it, would it not require Almighty power to effect his salvation? I answer, No, not in this case, for eternal death is not implied; if so, it would require Almighty power to save him from it. The great difficulty, I think, with many expounders of the scriptures is, they make wrong applications. You will remember this is a brother—an erring brother, and his error is of a character that will lead to death, if persisted in. To eternal death? No; to a state of total deprivation of any church privileges or enjoyments as a brother. In fact, if he is not converted (turned) from the error of his way, it may be necessary to deliver him up to Satan for the destruction of the flesh, (fleshly propensities) that the spirit may be saved in the day of the Lord Jesus. But there is a death in which the whole human family are involved by reason of sin and transgression. In testimony of the fact that the whole human family are in a state of death, or total depravity, I will produce the following scriptures: "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "They have all together become unprofitable. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in all their ways, and the way of peace they have not known; there is no fear of God before their eyes." "The whole head is sick; the whole heart is faint; from the sole of the foot even unto the head there is no soundness in it, but wounds, bruises and putrifying sores." "Behold I was shapen in iniquity, and in sin did my mother conceive me. What is man that he should be clean, and he which is born of a woman that he should be righteous? Who can bring a clean thing out of an unclean? Not one." "Corrupt are they, and have done abominable iniquity; there is none that doeth good. God hath looked down from heaven upon the children of men to see if there were any that did understand, that did seek God. They are altogether become filthy; there is none that doeth good, no not one." The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent.

What then? are we any better than they? No, in no wise; for we have proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God." Now it seems plain from the forgoing testimony that man in his Adamic or natural state is totally depraved, or in other words they are dead to spiritual things; for they are natural, they cannot discern the things of the Spirit; are carnal, therefore are enmity against God, are in the flesh, and cannot please God. Not only are they depraved and helpless creatures, in things pertaining to the Spirit, but they are under condemnation; the wrath of God abideth on them; children of wrath; and the wrath of God is revealed from heaven against all unrighteousness. Seeing the condition that sin (transgression) has placed man in, it is well that we see by what power they are extricated from the awful dilemma, and what the conditions are of their deliverance from that state, and who makes them to differ from dead sinners. That it is the power of God that effects their salvation from eternal death, none will in so many words deny. Yes, says the objector, I believe that salvation is of the Lord, and if saved it is by the grace of God; but the scriptures say, Save yourselves. How absurd to thus confound the scriptures in order to prove a position that is contrary to apostolic teaching and christian experience. If you acknowledge salvation is of the Lord, you are bound to confess that it is wholly of the Lord. You say they are saved by grace. Very well. "If it be by grace, it is no more of works; otherwise grace is no more grace; and if it be of works, then it is no more of grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And not as some suppose, that by being literally baptized in water is this creation in Christ Jesus effected; but such will remember that christian baptism is only a visible putting on Christ, or in the words of the apostle, "The answer of a good conscience." How is the conscience made good? By the heart being sprinkled from an evil conscience. Then they answer it by having the body washed in pure water, but not to virtually washing away their sins; for it is only the body that is to be washed, (baptized) and Peter says it is not the putting away of the filth

of the flesh. Then it is only the body conforming to the purged or sprinkled heart. A virtual washing away of sins is by the blood of Christ, which cleanseth from all sin. For it is "not by might nor by power; but by my Spirit, saith the Lord." "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." Many other scriptures might be adduced, equally pertinent, to prove my position, but I think the foregoing is sufficient for any candid and unbiased mind. I admit, says the objector, that it is by the power of God, but that power is only displayed in accordance with man's obedience. But the apostle taught different. He says, According to his mercy, and according to his purpose, and according as he hath chosen them in Christ Jesus before the world began, are they saved. And in like manner all spiritual blessings accrue to the heirs of salvation. So it is evident that the salvation of the spiritual Israel is based upon the following facts: "First, the foreknowledge of God; second, his predestinating love. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified." What then shall we say to these things? If God be for us, who can be against us? He who spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 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 also at the right hand of God, who also intercedes for us.

Dear Elder Beebe, the foregoing crude article was commenced merely for the purpose of calling your attention, and that of your correspondents, provided you see fit to give it a place in your columns, to a pamphlet named at the head of this article. I believe it would be profitable for some able writer to furnish himself or themselves with a copy of the above named pamphlet, and answer some of the leading points at least, either through the "Signs of the Times" or in pamphlet form. Every other form of arminianism seems to be met more fully than the doctrine set forth by those calling themselves Disciples. It may be thought by many that the doctrine is so contrary to christian experience that it is unworthy of notice. My experience among them has been sufficient reason for me to think different at least. I have extended this article

entirely beyond what I intended. Do with it as your better judgment may dictate.

Yours humbly,

J. R. WALKER.

WILLIAMSTON, N. C., June 5, 1871.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—Sometimes I feel inclined to write to you, and through your valuable paper, the "Signs of the Times," to the faithful in Christ. My desire to speak to all such at times is very strong; but realizing my inability so to do, as I turn my eyes within and see all my weakness and imperfections and unworthiness, I draw back and try to be silent; yet I feel willing and disposed to stand in my lot and place, could I but know where it is, and could I in anywise be of service to any of the weaklings of the flock. But I am so weak of myself, how can I be of service to others? Truly I am less than the very least of all who love our blessed Lord and Savior. But the cause of truth is precious, and those who love that cause and the truth as it is in Jesus, are very dear and beloved by me, unless awfully deceived. I trust it is this principle of divine love which makes me willing and desirous to cast in my little mite as a token of my love for Zion's children. In Zion my best friends, my kindred dwell, here God my Savior reigns. "If I forget thee, O Jerusalem, let my right hand forget her coming. If I do not remember thee, let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." How blessed to realize what the psalmist here expresses. Amidst all the diversified trials of this life, how sweet for a few moments to hold converse with those who feel that on earth they have no continuing city, but are seeking one to come, whose builder and maker is God; those who have been made to realize there is nothing true but heaven. To every child of grace this world is a wilderness of woe; every thing proves empty and vain to satisfy the longing desires of the immortal mind.

Is it not blessed to realize that we are cut off from all hope in ourselves, if we can only see Jesus as our great Surety standing in our law place and stead? Have we been cut off from all reliance on an arm of flesh, and from trusting in our own righteousness? And have we felt the powerful truth that in us, that is in our flesh, there dwelleth no good thing? May not all such hope that the great Friend of sinners has come very near unto them, and that he will perfect the work he has begun? All in the state of nature are in constant search of something new, some solid place to rest, where pleasures may abound. But all proves to be vain, as the place of solid repose is not to be found until the poor wandering poverty stricken and ready to perish sinner finds his feet taken from the mire and clay, and placed on the Rock of eter-

nal ages, and realizes that he is sheltered under the wings of God's love, and clasped in the arms of his divine compassion and eternal love. Those who come to this place have been brought to God and become reconciled to him through our Lord Jesus Christ. O let glory and immortal honor be given to the King eternal, immortal and invisible, the only wise God our Savior, for that wonderful scheme of redemption which has brought life and immortality to light through the gospel, and has broken through the dark and impenetrable veil of sin which has engulfed man in ruin. Yes, Jesus the only begotten Son of God has been veiled in flesh, has come as the star in the east, cradled in the manger, worshiped by angels, but rejected by men. He lays aside all the glory he had with his Father, he comes to earth as a poor sufferer, a despised Nazarine, going about doing good, healing the sick, raising the dead, opening the eyes of the blind, and causing the lame to walk. He fulfills the divine law, he goes to the garden of Gethsemane where he suffers untold anguish, and sweat as it were great drops of blood falling to the ground; from thence to the cross of Calvary, where he is nailed to the rugged tree, enduring suffering and cruel mocking, all that wicked men could inflict, and the awful weight of God's wrath which hung over a guilty lost world. He dies, the friend of sinners dies. He gives up the ghost and says, It is finished! Salvation, salvation for lost and ruined men. All earth felt the shock of God's salvation, the rocks were rent, the graves were opened, the saints arose, and the earth was veiled in darkness. And for what was all this great work, this strife of mercy? Was it for nothing, or was it for something? O yes it was a development of that wonderful scheme of redemption which was planned in the ancient settlements of eternity by the great Three-O-ee. O boundless love! O matchless grace! Was it for an indefinite purpose that the Lord of life and glory came from heaven to earth? Was it not foretold of him by the Holy Ghost that when he should come "Thou shalt call his name Jesus; for he shall save his people from their sins?" His people, who were lost in the ruins of the fall, he comes to seek and to save, and their redemption is certain. After the third day he rises from the grave as a glorious conquering King. He triumphs gloriously over death, hell and the grave, and ascends on high, and there ever lives to make intercession for all who come unto God through him. Blessed truth. He ever lives, dear brother, to be our glorious Advocate on high, that same blessed Jesus that once groaned, and bled, and died. Yes, I believe him to be an almighty and all-powerful Savior, one mighty to save. Here hangs my only hope for salvation and deliverance from sin, and safe entrance into the haven of rest. And

here is all my hope for those who are still strangers to God; and blessed be his name, his grace is mighty and powerful; it can melt the hardest heart and subdue the most stubborn will. O that God's dear people may be constrained to look to him continually, for he is a prayer hearing and a prayer answering God. The love wherewith God hath loved his people cannot be fathomed by mortals; it is without bottom or shore; it is a mystery into which the angels desired to look. This love can only be known as it is revealed; eternity will more fully unfold it to the enraptured vision of every redeemed sinner. Saints redeemed by blood will strike a note that angels never knew; they will strike the golden lyre, Free grace, unmerited, forever. This grace comes flowing to poor helpless, lost sinners, in streams of blood. The poor, the lost, the wretched and undone, Jesus came to seek and to save; with pity and compassion does he look upon all such. He takes them from the dust and from the dughill, and sets them among princes, even the princes of his people.

There is nothing precarious in the salvation of our God; it is laid on a firm basis, in oaths, in promises, and in blood. There are no contingencies about it. But the salvation which anti-christ has devised is all uncertainty; but theirs is separate and apart from the salvation of Jesus; and let men glory in it as long as they can, for it will soon tumble and fall, and awful will be the situation of those who are found under its ruins. Blessed are the people who know the joyful sound of God's salvation; they shall walk, O Lord, in the light of thy countenance: such as dwell in the dust will sing and come forth.

O, my brother, the great and all absorbing question with me is, Do I know anything about this salvation? If so, why am I thus? If the streams of eternal love have ever rolled through my soul, why should I be so dull and lifeless, so sinful and vain, so much conformed to this poor world, and so little conformed to my precious Savior, so little found in the footsteps of the flock, so prone to murmur and fret at the little things of time? Not meek and lowly, like my blessed Master; ever gentle and ready to forgive, showing kindness and pity toward the wayward and erring. By their fruits ye shall know them; and where is my fruit? It seems that I live almost in vain. I am altogether unclean and unholy. So Jesus is just suited to my helpless condition. But thanks be to his blessed name, notwithstanding all my coldness, leanness and barrenness, I realize a clinging of soul, a drawing of heart toward all the faithful in Christ. I feel that they are my kindred. I can testify to the truth of what they say, although I cannot express it as they do.

O, my brother, it is over forty-three years since I professed a hope in Jesus: I was then a child of twelve years old, and can it be possible I am still living such a poor imperfect creature? Still dwelling in the dust. In my early experience I vainly thought, should I live so long, I should come a little nearer to perfection. But alas! how sad to tell, I am the same poor helpless sinner, as depraved as ever. What a volume would my little story be of these few years, could it be told. Many trials and temptations have I encountered; the sea has been very rough at times, and the waves have risen high, and my little bark has tottered as the billows rose. Many sorrows deep and sore have I been called to pass through. I have drank somewhat of the bitter cup of affliction, and have known what it is to dwell very low in the dust. I have stumbled and fallen more times than I can number. I have wandered often into forbidden paths, and sinned against my blessed Lord and Savior. But O what love, what wonderful love! I still live to record his love and mercy, and I cannot find language to express the loving kindness of my heavenly Father toward me. I would take the cup of salvation and render thanks to his blessed name. I am the same poor helpless sinner I was when I first professed to know the Lord. If it were not for Jesus I should give up all for lost; but I believe he died to save sinners, of whom I feel to be chief. I feel ashamed of my sins and follies, but I am not ashamed of Jesus and his cross. I would that I could express my feelings which are pent up in my heart. I often fear that I am not a child of grace, and have a name to live and still am dead, fearing that I have grasped at the shadow and missed the substance. But be that as it may, I desire still to cling to Jesus and trust in him. His cause and people are dear to my heart. My soul shall wish mount Zion well, what ever becomes of me. I feel to grasp the dear people of God in my affections. My faith and confidence grows stronger in Jesus and his precious salvation, which differs so widely from that of man's device. Precious gospel, my soul feels a little reviving, some gentle touches of that divine love which flames so gently and freely from the cross of Christ. If these little streams of love are so sweet, what must the fountain be? My soul is drawn out toward the dear brethren and sisters in Christ. How many and varied are their trials and afflictions; but they are dealt out to each by the same kind hand. Our Father knows best what all his children need. They are a little flock, but how delightful to meet them and worship together here below.

I have been thinking much of your spring associations, and what a privilege it would be to attend them, and meet the faithful in Jesus, and hear the servants of the cross pro-

claim the glad tidings of salvation. I trust you have realized much of the presence of the great Shepherd of the sheep. All these meetings and partings will soon be over, when all will reach their long sought rest, and be forever with the Lord.

O that the dear lambs which are about the tents of Zion might have strength given them to take up their cross and follow the blessed Redeemer of sinners. How can you tarry? The time is short. Let all such remember his love, and no longer delay. If you are weak, your Captain and Leader is strong. He will be your friend and guide. O give heed to his gentle voice, which says, "If ye love me, keep my commandments."

The work of salvation is going on; the Holy Spirit is making manifest his quickening power to save; although out of the sight of mortals, it is accomplished. The great Head of the church is shewing some tokens for good in our country and among some of our churches. His promise is being fulfilled: "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrowing and sighing shall flee away."

Dear aged brother, the Lord has long sustained you, amidst all your deep trials and afflictions, conflicts sore and long. He has enabled you to stand as a bold and able defender of his cause and truth, and ere long you will be called to lay your armor by and enter into the joy of your Lord. But may it be the good pleasure of his will to long continue you on the walls of Zion, and greatly strengthen your declining years. Who will take your place? is often the question, when you lay you armor by. On whom will you mantle fall? The good Shepherd knows, and that is enough. How many thousands are strengthened and encouraged through your labors.

I hope, Elder Beebe, you will excuse my very lengthy letter. I leave it for you to judge whether it shall go from under your eye to be seen by others. I felt a desire to write, although so imperfectly done. You will please mantle all with charity. I would humbly crave an interest in the prayers of the dear people of God, that I may live more to the honor and glory of my blessed Redeemer.

Your humble sister in bonds of love,

MARTHA M. HASSELL.

SHELBY Co., Ky., June 30, 1871.

BROTHER BEEBE:—I have a dear sister in the flesh who has not lived near enough to me for some eighteen years to have much talk with her, but by her letters to me I have been convinced that she can say the Shibboleth, and have asked her for a journal of her pilgrimage, which she has sent me, and I have obtained her consent to send a copy of it to you to do with as your judgment may dictate. Yours in hope of immortality,

H. T. MONTFORD.

HOLDEN, Mo., June 2, 1871.

DEAR BROTHER AND SISTER AND FAMILY:—As I have not much to write to you in the way of news, I will, as you requested, try to give you a short account of the way in which I trust God has brought me from nature's darkness into his marvelous light, and of how he has led me up and down in the earth.

During my childhood I often had serious thoughts on the subject of religion, and felt that I must and would at sometime become a christian. From time to time I resolved that I would serve and obey God in all his commandments, which I thought would be an easy thing for me to do, though I often failed to do as I had promised myself. Yet I have thought it was because I had not been earnest enough, and that I would soon set about it in good earnest, and then I would serve God acceptably. When I was about fifteen years old, the Presbyterian Church, of which our parents were members, called the "Rev." Mr. Kerr as their pastor. During that summer they held a protracted meeting, and during that meeting, and for some months afterward, I tried very hard to be a christian. Day after day I tried to do more good deeds than evil ones, and thus gain the favor of God; but when I examined what I thought had been my good works, I found them evil altogether. I finally became a little better reconciled with my sinful self, and thought that after all my trouble about my sins I was no worse than every one else, and that I might, after a while, be a christian as well as others. Thus time passed on till the next summer, which as well as I can remember was the summer of 1837. During that summer they held another protracted meeting, and I was again aroused to a sense of my danger as a guilty sinner, and again I determined to become a christian. I went, as I was invited, to the anxious seat, that God's people might know that I desired them to pray for me. I also tried to pray for the pardon of my sins, for I felt that I was a great sinner. I still thought I must do something to gain God's favor and the pardon of my sins; but the more I tried to be a christian, the more it seemed to me I could not. I believe I earnestly tried to serve God. I tried praying three times a day in one place, hoping thus to gain his favor; but I found no relief. My burden only grew heavier each day, until it became, as I then thought, more than I could bear. While in this state of mind I read Bunyan's Pilgrim's Progress, which served, if possible, to augment my fears to a more alarming extent than ever before. I sometimes feared that I should meet Apollyon in bodily shape, as described by Bunyan, and be overpowered and slain by him. I felt that my troubles were driving me almost to insanity, and yet I had not the courage to name the subject

of them to our father or mother, but kept all as secret as I could, and strove daily to do something to gain the pardon of my sins.

It was on a beautiful evening in summer, while I was trying to form some plan by which I might be able to do more good and less evil than I had formerly done, that it first appeared to me that God had been very gracious to me, in that he had borne so long with me, and had not destroyed me from off the face of the earth. Just then my own appointed hour for secret prayer arrived, and my fears came upon me with double power. I greatly feared to go to my secret retreat, but I felt that I must not and could not stay away; so I went and fell down on my knees, still trying to present my petitions in such a way as to get an answer to my desire, but was unable to say any thing but, Lord, have mercy on me. I felt myself hemmed in on every side, with no way of escape left me. Then the bridge of good works I had so long been trying to build over the sea of my sins arose before me as a huge mountain of sin itself, and all my righteousness appeared to be as filthy rags, and worse than the most filthy rags. It was then I found there was no soundness in me, neither was there any soundness in my bones. It was then that I felt as Peter expressed himself when he was beginning to sink, crying, "Lord, save, or I perish." I saw that I could do nothing. I felt that if ever I were saved it must be of God's mercy, and not for any thing I had done or could do. I felt that I was sinking, and cried, Lord, save, or I perish. Have mercy on me just as vile as I am, for I can do nothing. Just then I believe God in his loving kindness made manifest to me the pardon of my sins, and spake a sweet peace to my soul such as I had never felt before, and such as the world knows nothing of. But I must confess I did not feel the ecstasy of joy that some of the brethren and sisters speak of. I felt calm and peaceful, my dreadful burden of guilt was gone from me, and I knew not how or where. I felt that I loved God, and desired to obey his commandments and walk in all his ordinances. Having been, as you know, brought up in a Presbyterian Sunday School, by Presbyterian parents, I had no desire at that time to go to any but their church, which I joined. I felt zealous in trying to do every thing that I felt to be my duty, though I gave myself no trouble in regard to baptism, for perhaps a year or more. The minister explained it to my satisfaction, and as he could read the Greek Testament, and I could not, I believed just what he said about it, which was, that going into the water was just like going into the mountain; that it signified over, or near by; and as we are baptized with water, the water must be applied to

the subject, and not the subject to the water. About a year after this I joined the Presbyterians. I commenced reading the New Testament, (which you know I had read a great deal in Sunday School, but not understandingly) with earnest desire to understand and obey. When I read of the various baptisms in Jordan, and Enon, near Salim, *because* there was much water there, and of Philip and the eunuch both going down into the water, and coming up out of the water, I thought those must have been immersions. I then resolved that I would at some time be baptized, for I felt that I had not obeyed the command, that I had only been sprinkled, and not baptized; but when I again heard the Presbyterian on baptism, he relieved me of my doubts and fears for a time, but they would often return. A few months after I was nineteen years old, as you know, I was married, and left the Presbyterian neighborhood, and settled between four so called Baptist Churches. Up to that time I had never heard a Baptist preacher on the subject of baptism. I soon had an opportunity to hear one, and he set forth things that were new to me, and I began to search the scriptures to see whether these things were so. I was again nearly convinced, as I thought, that sprinkling was not baptism. About that time my husband's cousin, who was very anxious to have me convinced on the subject, pointed me out to some of the visiting preachers as a hard Presbyterian, and directed them to preach for my special benefit. Some of them seemed to preach in the spirit of meekness and love, while others were more harsh, and to my understanding denounced me as a heretic, claiming that I could no more get to heaven while traveling the road I was then in, than I could get to Louisville by traveling toward Lexington. But let me say here that I never, since I first saw my own helplessness, expected to get to heaven by my travels, or by any works. I believed then, in that particular, as I do now, that if I am saved at all it is by the grace of God. When I found they were preaching for my instruction, I took offence, and set about to harden my heart against what they might say, though at times my conscience smote me severely, and I saw my sinfulness was so great that I was led to doubt whether I had ever passed from death unto life. I argued strongly in favor of sprinkling, and against the necessity of immersion; and in order to be able to maintain my argument, I went to an Elder in the Presbyterian Church for counsel. He gave me a book, which he said was the very best thing that had been published on that subject. I read it carefully, thinking to be well posted on the subject, and it seemed strange that out of all the passages of scripture re-

ferred to, not ~~one~~ verse was found to prove that sprinkling was baptism; but the very passages that I had used to prove that point, now seemed clearly against it; and by the time I had read it quite through I was convinced that nothing short of being buried with Christ in baptism was sufficient for the answer of a good conscience; and it pleased God to give me repentance for having abused the little light I had on that ordinance, and I was amazed to see how long-suffering God had been to me. I then thought I would be baptized very soon, but was induced to postpone it till my husband should see as I did and be baptized with me. About five years after that, it pleased God to reconcile my husband, and we were baptized together into the membership of a church that had been called a Regular Baptist Church, but at that time a majority of the members were Missionary Baptists. I then believed in the doctrine of salvation by grace alone; that God brought salvation with his own arm; that he trod the wine press alone, and there was none found to help; but the doctrine of free agency was so clearly set forth by the preachers that both did seem to be bible doctrine, and I thought the difficulty was in my inability to harmonize the scriptures. But, my dear brother, it would take too long to tell you of all the way in which God has led me up and down in the earth, and how he has upheld me and kept me as in the hollow of his hand. Though I have passed through many fiery trials, I have often felt in my soul to praise God, and to say with the psalmist, "It is good for me to be afflicted." In my deepest afflictions I have had some of the brightest manifestations of his love. I have been greatly comforted even while smarting under the rod of affliction. I have also been made to feel that it is not for anything I have done that I was blessed with his love, but it was all of grace. And I yet feel that I have not merited the least of the many favors I have enjoyed.

We came to this place four years ago, and soon after were present at the organization of a church. We went without any intention of being in that organization, but we were persuaded by ministers and some members. We yielded, and were organized into a Missionary Baptist Church. For two years or more all seemed to move on in peace and love; but after that there came an imposter to the pastorate of the church, whose chief desire seemed to be to get the praise of men and plenty of money. He even scattered the church like sticks and staves, and since that we have had no church here, nor church privileges, and I have no desire to occupy a place in the church again, unless I can find a place in the Old School Baptist Church, of which there is none within my reach. I be-

lieve there are many of God's children among the Missionaries, but he assures us that he will bring his sons from far, and his daughters from the ends of the earth; and I feel to bless his holy name that his promises are sure.

My dear brother, whenever I write or think on the subject of God's love and his power to save, my heart is filled with love to him and his people; but my joys are of short duration. When I turn my eyes within and see the corruptions of my nature, I am made to mourn over my sins and unworthiness. O that I could express to you what I feel; but as I cannot, let me say that though we have a continual warfare in the flesh, and sometimes feel as if overcome, let us remember we have our Savior's promise that his grace is sufficient for us. But the devil prompts us to say, Yes, if the promises are for me? Now may we not know that the promise is for us? "We know that we have passed from death unto life, because we love the brethren." He that loveth is born of God; and the Spirit of God beareth witness with our spirit that we are the children of God. Then let us not doubt such evidences, but trust him for the fulfillment of all his promises, and pray him that he will bring us off more than conquerors at the last; not through or for any works of righteousness we have done, but by grace, through faith, which is the gift of God.

Pardon me if I have wearied your patience. I have written much more than I expected to write. I am, your unworthy but loving sister,

LYDIA COOK.

OTEGO, N. Y., June 3, 1851.

DEAR BROTHER BEEBE:—I have felt it my duty for a long time to write and tell my dear brethren and sisters (for as such I claim them to be) the reason of the hope that is within me. Perhaps, dear brethren, you will say, I am altogether deceived; but if I am, I pray to be undeceived. I will have to go back to my ninth year. I think it was then I first thought myself to be a sinner in the sight of God. The fear of death was constantly on my mind, so much so that I had no peace. I knew I was in no condition to die, and die I must at some time; and I thought it would not be long, for I was so wicked I deserved punishment.

And if my soul were sent to hell, God's righteous law approved it well.

And so I lived on in a very unhappy condition, hoping at some future time I should be a christian. We were then living at Lexington, Green Co., N. Y., and I used to go to covenant meetings with my mother, and I thought what a happy company they were. They little knew how I loved to hear them talk of the dear Savior, and tell how he died for his

people; and young as I was, and as wicked as I was, I would ask the Lord to forgive my sins and make me a christian. My cry daily was, Lord, be merciful to me, a sinner. Time passed and I began to go in young company. Then I had a great deal of trouble, for I was not willing that they should know how I felt, and so I would join in their mirth, and as soon as it was over I would feel guilty, and something would say, You have done wrong. Then I would promise myself that I never would do so again. But all my promises and resolutions did not amount to any thing. Many a night when I have passed an evening in such a way, have I lain awake, feeling too guilty to sleep.* But oh, I found there was nothing good in me. I was full of wounds and bruises, from the "crown of my head to the sole of my foot;" and still my cry was for mercy. I knew I had no where else to go but to my heavenly Father. But it seemed to me that my petitions went no higher than my head. When I was about twelve years of age, my father, Elder St. John, preached at a private house in Jefferson, where we were then living, and in the course of his remarks he made this expression: "There is no one that has a sincere desire to be a christian, but what will be one." O I verily believed what my father said was true, and I thought there was hope for me. When I was about eighteen years old we moved to Otego, where my father preached, and our house stood very near to the place where he preached, and when they had their covenant meetings I felt so anxious to hear christians talk that I would listen to hear them tell of their joys and sorrows, and they all seemed to be so happy in the Lord, I thought there would be no privilege so great on earth as to be one in their midst, as an humble follower of the meek and lowly Jesus; not that I felt myself worthy by any means; and I greatly feared that the time never would come that I should be worthy. They all looked so good to me, and I felt myself to be the very chief of sinners. But there was one passage that comforted me greatly, where it says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I thought surely if ever any one hungered and thirsted, it was me. Up to this time I never told any body of my feelings. About three years ago we were visiting at my sister's, Mrs. Balas Bundy. He said he had felt for some time as if he must say something to me on the subject of religion, and when he commenced it seemed as if my poor pent up heart was overflowing with joy, he talked so good to me, although I could not do much but weep for joy; for he said, "Mary, I do have the evidence that you are born again." O it was like the oil of joy to my soul,

and indeed I seemed relieved of a great load. I always shall believe it was the Lord, through him, that set me at liberty at that time; for it was not in the power of man. We returned home that day, and it did seem as if all nature was arrayed in such beauty as I never saw before, because I had never felt so before. I thought

"I must tell to all around
What a dear Savior I had found."

Could it be possible that after these long years I, so unworthy, could indulge a hope in the blessed Savior? Yes, a hope as an anchor of the soul, both sure and steadfast.

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

I felt a great many times as if I must talk to somebody, as it would be such a relief to talk, and my heart seemed overflowing with love to God. Then again I was so indifferent I was a wonder to myself, as to whether I had ever had any good thoughts or not; and I find that my nature is as prone to evil as the sparks to fly upwards; and if I am ever saved, it is all of grace. Nothing that I have ever done could procure salvation; no, for in me, that is in my flesh, is no good thing. Every good and perfect gift cometh down from the Lord; and I feel to praise him that it is not left for us to perform, for if it had been I should have been forever lost. I feel that I can say to-day, I know that my Redeemer lives. And O what a pleasant thought when we can realize that he is our God, and will be our guide even unto death.

Dear brother Beebe, I believe that your coming here to Otego last fall with my dear father St. John, was indeed a God send to the church here, and truly it was so to me; for then was the time that I was made to understand and see the beauty of the glorious doctrine I profess to believe in. I had never been a hater of the dear Old Baptists, but I had never understood the doctrine as I hope I was made to at that time, when the dear Lord opened my heart to receive his word, and showed to me the way of life and salvation. Then I felt that there was my home; there was where the true followers of Christ met to worship him in spirit and in truth. They preach Christ and him crucified, salvation by grace, and grace alone. Blessed doctrine.

I came to the church and told my experience, and was received, and on the 29th day of November was baptized by my dear father, and then it seemed the beginning of days to me. The dear Lord caused me to bask in the sunshine of his love, and verified his promise to me in many a pleasant way, and shewed me the beauty of his ordinances, and the blessedness of keeping his commandments. I then felt that I could mount up with wings as eagles, that I could run and

not weary, walk and not faint. I could say with the poet,

"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."

I felt to say, Bless the Lord, O my soul, and all that is within me bless his holy name. I wanted to praise him for his wonderful goodness to me that I was permitted to hope in his dear name. And the church at Otego looked so good to me, and it was such a privilege to me to go there to meeting,

Not as a stranger or a guest,
But like a child at home.

And my prayer to God is that I may be an humble follower of the meek and lowly Jesus. My cup seemed full and overflowing, and still there was more joy in store for me. A short time after this the Lord in his goodness sent Elder S. H. Durand here to preach to us, and we were then destitute of any preaching. He came on Friday and preached Saturday in the forenoon, and we had our regular covenant meeting in the afternoon, when my husband, who had been a member of the New School, told his experience, was received, and was soon after baptized by Elder Durand. Surely the Lord has been very good to us, and I feel that of all his children we have the most cause to thank him for his great goodness to us, that we have been spared until this day, and have been made to rejoice in the Rock of our salvation, and have the privilege of meeting with the dear saints at Otego. I do believe that the Lord has a people here that worship him in spirit and in truth, not boasting of their own good works that they have done, but giving God all the glory, to whom all the glory belongs. O I feel willing to leave all in his hands, feeling that he careth for us. Sometimes I fear I know nothing of these things; then the blessed assurance comes to strengthen my hope, "We know that we have passed from death unto life, because we love the brethren." O I do love them with such a love as the world knows not of, and I feel to say with the poet, with my whole heart,

"Might I enjoy the meanest place
Within thy house, O God of grace,
Not tents of ease or thrones of power,
Should tempt my feet to leave thy door"

May it be my happy lot to live with them while I live, and may I ever be found a faithful witness of the truth.

Dear brother, I have written only my feelings, and if you think there is any thing in this letter that will help to comfort any poor lone brother or sister, it is at your disposal; if not, cast it aside, and all will be right. May God sustain you in your labors, is the prayer of your unworthy sister,

MARY E. WILBUR.

HOLLY SPRINGS, Miss., May 22, 1871.

DEAR FATHER BEEBE:—I have been requested by a dear sister in Christ to write my little experience, if any I have; but feeling my incompetency, it is with trembling I undertake the task of relating some things that the Lord has done for my soul. I never really heard the gospel preached until I was in my seventeenth year. I was then at an association which was held with the Primitive Baptist Church in the Shiloh meeting house, in north Mississippi. While listening to a sermon delivered by Elder Culp, I was made to see my awful situation. I had through life been accustomed to often sit under the sound of the gospel, but I had never been able to hear it; for how can a deaf person hear? I "had ears, but heard not," until the Lord opened them so that I could hear his servant say, "Repent and believe on the Lord Jesus Christ, and thou shalt be saved." But oh! my heart was so hard that I could not repent; and I wept because it was so. I would have given the world, if it were mine, if I could have repented, for then I would have had some hope that I was one of God's chosen, or elect. But alas! turn which way I would, or do what I would, that voice still sounded in my ears, Repent! I tried to pray, but it seemed to do me no good; I was sinking lower and lower in the horrible pit and miry clay. When I tried to do good, evil was present, and I found that in me there dwelt no good thing. No, I could not even think a good thought. And even now I find that sin is mixed with all I do or say. I struggled under my load of sin for twelve long months, feeling worse at some times than at others. I often went into gay company, and even joined in the dance, endeavoring to get rid of my load of sin. But alas! no relief could I get, but my burden grew still heavier every day. I often hear poor deluded ones say, "If you will try, you can get religion." But such was not the case with me; for the harder I struggled the deeper I sank, and if I have ever received a manifestation of God's love, it was not for any thing I ever did, but of God's boundless grace. Often was I constrained to cry out, "What shall I do to be saved?" But that same scripture would return, "Repent and believe," &c. But O how could I believe unless faith were given to me? I had a natural or mental belief that Jesus Christ was the Son of God, but that would not suffice. I must have a belief from a vital and spiritual principle, and that I could not command. Yet, unworthy as I was, and as I still feel, I loved those whom I believed were the people of God, the Primitive Baptists. Why I loved them was then a mystery to me; and my greatest desire was to be worthy to live with them. In 1867 I attend-

ed an association at Tipton Co., Ten., and on Friday evening while listening to the old soldiers of the cross, all hope was taken from me, and I was left without hope and without God in the world. My feelings at that time cannot be described. You who have experienced the same know better than I can tell it. I tried to pray the Lord to have mercy on my guilty soul; but something suggested to me that the prayers of the wicked avail nothing. Yet I could not refrain from still crying for mercy. All nature looked dark and gloomy; the sun shined with but a pale and feeble light; the winds sighed through the trees with a mournful sound, and all things corresponded with my own feelings. I continued thus until Saturday night, believing that I was forever lost, but still not seeing the justice of God in it, until it pleased God, through the preaching of Elder W. Sammons, on Saturday night, to show me his justice in my condemnation. Elder S. quoted the words, "But ye believe not, because ye are not of my sheep, as I said unto you."—John x. 26. "Ye are of your father the devil, and the lusts of your father ye will do."—John viii. 44. O the misery of that moment! I seemed to see him bleeding on the cross, and groaning beneath the weight of my sins, and to hear him say, "Depart from me, ye workers of iniquity, into everlasting fire." O, father Beebe, can you not imagine what I then felt. I tried to leave the room, but could not move. I felt that if I must die, I wished to be alone, for I did not want any one to know what were my feelings. My heart was like a consuming fire within me. The fountain of tears was sealed up, and I could not shed a tear. But in this distress I had one consoling thought, which was, If I am lost, God's people will be saved; and I could but praise him for it, and exclaim, Thy will, not mine, be done. I there resolved to live in solitude the few days I had to remain on earth, which I felt could not be many, as I was not worthy to hear God's ministers preach his holy word, and I felt too miserable to be in their company.

I attended meeting the next day, and when the brethren and sisters went to the stand to express their love and fellowship, O how I did wish to go too, that I might bid them farewell forever; but I was too unworthy. But I cannot describe what were my feelings. After retiring that night, and when all alone, I gave vent to my long pent up feelings, and wept over my lost and ruined condition, and my unworthiness to be with God's dear people when they met to worship him. My heart was in a wild tumult, heaving like the troubled sea; the tears now flowed from my eyes like torrents, and I felt that I could not live.

While suffering thus, a voice

seemed to say, If so much distressed because you cannot be with God's people, what will it be when you shall see them round the throne of God in heaven? I cried, Lord it is more than I can bear. I gave up, for I thought death had struck me; but instead of death, there seemed a pleasant breeze to pass over me, and I paused to inquire what it was. It was not wind, for the air could not penetrate the clothing in which I was wrapped. At that moment a clock which was in the room began to tick, "ten thousand, ten thousand," and I was constrained to say, "tongues to sing my great Redeemer's praise." And O I would have praised him if the whole world had been present and opposed me; yet not I, but the spirit that was in me. Something seemed to inquire, Why do you praise him? The answer was, Because I once was blind, but now I see; was lost, but now am found. But how do you know you are found? This scripture came to me: "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 burden was gone, and I felt so light! so free! I felt that I loved all God's people more than I had ever loved them before, and that if I had all the ten thousand thousand tongues, I never could praise him enough.

When the sun arose on the next morning, it looked bright and sparkling, and with the rest of nature seemed to be praising God, and I was constrained silently to praise him too. It was not very long after this however before I began to doubt and to fear, and I tried to throw away what little manifestation I had received of God's love to me, and get my burden back. I was not satisfied with my little manifestation, but wanted a larger one. I continued on to hope and fear for some time, until the question was asked me, Why do you not join the church? I replied that I was not worthy. I was then asked if I could make myself worthy by staying away? I plainly saw that I could do nothing, and that it all depended on Jesus, and I was unfit for any thing. I then resolved to offer myself to the church on the first opportunity, and I did so on the second Saturday in November, 1868, was received into the fellowship of Chelwello Church of Primitive Baptists, and was baptized by Elder Wade Nowlin on the next day, which was just thirteen months from the time I received a hope. I sometimes wonder why the church received me on the little manifestation I tried to relate to them in my poor feeble stammering way. Sometimes I fear that I have not experienced a genuine work of grace, but that I have caught the shadow and missed the substance. But I do know that if I am

indeed a saint, I am the least of all.

Dear father in Israel, I desire an interest in your prayers. Dispose of this as your judgment dictates.

Your unworthy sister in Christ,
LYDIA C. POWELL.

FALL RIVER, Greenwood Co., Kan.

BROTHER BEEBE:—After finishing the business part of my letter, if you will allow me a little space I will say a few words to the faithful in Christ, especially to those who contemplate moving to the west. Peter in speaking of the saints, denominates them "A chosen generation, a royal priesthood, a holy nation, a peculiar people." We see one going into a strange land, and almost the first thing diligent enquiry is made to see if any of those peculiar people can be found. They are so peculiar that they do not really enjoy themselves in the company of any but those whom Paul in his letter to Titus denominates a peculiar people zealous of good works. I have just returned from attending a yearly meeting held with the Little Zion Church, where I met with some I had never seen in the flesh before, and one who was not acquainted with this peculiar people would, to have heard us talking of the goodness, mercy and love of God to us, have exclaimed, Surely these have been taught in the Savior's school. I trust that we have not only been taught in the same school, but that we have also been taught by the same Teacher and Master.

But this is not what I was going to say to those of our household who design coming west. I wish to say that the little band of brethren in this vicinity met on Saturday before the second Sunday in April, at brother N. Taylor's, and after choosing the unworthy writer of this article as Moderator, and brother Ira Turner Clerk, proceeded to organize into a church. The Articles of Faith were read and unanimously adopted. The Rules of Decorum were also read and unanimously adopted. After transacting some other business of a minor nature, it was resolved to send to Little Hope Church for her ordained authorities and a council, and also to Little Zion Church for a council, to meet with us at our next meeting in May, and sit in council to examine our proceedings, and if in order, to acknowledge Rich Valley Church legally constituted. The two sister churches responded to the request, and met with us on Saturday before the second Sunday in May. After prayer and preaching by Elder Showater, the council organized by choosing Elder Showater Moderator, and brother Ira Turner Clerk. The proceedings heretofore had were examined, as well as the Articles of Faith and Rules of Decorum, by the council. After due consideration the council declared the proceeding correct, and the church duly constitu-

ted. The best of feeling, union, love and esteem was impressed upon the countenance of all. There were nine in the constitution. Our number now is seventeen, and still there is room for more. May the Lord be pleased to direct more of this peculiar people this way, that we may be built up and strengthened in spirit and in truth.

We have the labors of our young and much esteemed brother Ira Turner, who seems determined to know nothing among us but Jesus Christ and him crucified.

Now I would cordially invite one and all of the faithful in Christ Jesus who are moving to this part of the west, to call and see us, even if they do not locate among us. As to the climate, fertility of the soil, &c., if any desiring to know all the particulars in this respect will write to either brother Ira Turner or myself, we will respond. Our address is Fall River, Greenwood Co., Kansas.

Brother Beebe, I write the above desiring, if you have space, that you will publish it. A like communication published in the "Signs" over a year ago directed me hither, and I know not but this may likewise enable others to find a home among us.

I am, I trust, your unworthy brother in Christ,

J. H. YEOMAN.

NEW BALTIMORE, Va., May 12, 1871.

DEARLY BELOVED FATHER IN ISRAEL:—I have felt lately very much like relating to you what I have experienced of the riches of God's grace and mercy in manifesting to me, who am so unworthy, the pardon of my sins, which are legion. I think I can almost look back to my infancy in tracing the dealings of the Lord with me; for I remember having some serious impressions with regard to my eternal welfare, but would put them away from my mind by coming to the conclusion that I was too young and had time enough; but I do not think I ever had any knowledge of the depravity within, until I was in my thirteenth or fourteenth year. Then it was I was made to mourn and lament my exceeding sinfulness at heart. It was then I attempted to pray in sincerity, "Lord, be merciful to me a sinner," though I was unable to see how God could be just and save one so vile. I saw plainly that I was as helpless as an infant, and unless God would stretch out his almighty arm for my help I was lost forever; and I felt continually crying out, O Lord, undertake for me. I was awfully fearful of uniting with any church before I felt a change. I felt this more sensibly when I saw my father baptized. While being so heavily pressed down with the weight of my sins, I had an opportunity to visit my aunt, in company with my father, and as we traveled together he began telling me some of the exercises

of a christian, and wound up by saying that if the Lord had commenced a good work in the hearts of his creatures, he would continue it to the end. This gave me some encouragement. I had nothing to say, and listened with silence, for I never once mentioned the subject to him. The only pleasure I could find at my aunt's was in reading the bible or some religious book. In this way I would spend hours at a time, and would often seek some secret place, and there with my whole heart try to ask the Lord to have mercy on me. One night after making a poor attempt at prayer, I went to bed, as I thought to sleep; but before I was aware I thought I beheld Jesus' smiling face. He smiled, O so lovely. I felt he loved me, and spake these words unto me: "Thy sins are forgiven thee." O the love that was then shed abroad in my heart, and how I did rejoice in my dear Savior. In another moment this same voice propounded this question to me: "Are you afraid to die?" And I could exclaim with overwhelming joy, No! no! and I immediately felt an intense desire to leave this world at once, lest perchance I might possibly sin against my God; for I then thought I would never more be troubled with sin. But alas! I found out afterwards that there was no soundness in my flesh, which caused me to doubt and fear that I was deceived, till I read the warfare which Paul so beautifully describes. I felt such a peace of mind, and was so full of love to my Savior that I could hold my peace no longer, and I told my cousin, who roomed with me, every thing. I continued in this happy frame of mind a long time. Now I became exercised on the subject of baptism. I wanted to unite with some denomination, but could not decide which one of the many was the true church. You, brother Beebe, had some conversation with me on the subject, if you remember it. It seemed to me a great portion of the bible favored the belief of the New School Baptists, while the rest of the scriptures were exactly opposite, or in other words sustained the Old School Baptists. No one can have any conception of my perplexity except you, my dear christian readers, who have probably had similar trials. I tried to believe that it made no difference what sect I united with, so I was a christian. But this did not satisfy me, for I continued to ask in my mind for the body of my dear Lord and Master. In so much distress was I that I wept bitterly, and once more knelt and implored God to lead me in the way he would have me to go, at the same time feeling to cast my whole burden upon the Lord. And now I must say, dear father Beebe, that I realized the promise, "And he will sustain thee." Yes, God, as I hope, enabled me to leave all things in his hand,

and ere long I found what I so ardently sought for. On the third Saturday in September, 1866, our dear and much beloved pastor, Eld. R. C. Leachman, preached. What his text and discourse was, I have no knowledge, nor did I remember it immediately afterwards, but it affected me so much that I was sweetly forced to go up and tell the dear people of God what I hoped the Lord had done for my soul.

My dear father Beebe, I did not intend writing so much, but cannot express myself in fewer words. The above was written some months ago, and I concluded to lay it aside altogether; but after reading the wonderful dealings of the Lord with his dear people, in your last number of the "Signs," dated May 15th, I felt once more impressed to send it to you to dispose of as you think best.

With much love to yourself and all the dear children of God every where, I am, I hope, your little sister in Christ,

LAURA HUNTON.

LIVERMORE, McKean Co. Ky., April 18, 1871.

DEAR BROTHER BEEBE:—If one so vile as I may so address you; for I cannot find that I have done, or can do any thing to entitle me to the fellowship of the dear people of God. All the hope I have is founded on the blood and righteousness of the Lord Jesus Christ. I sometimes have a hope that he has been precious to my soul, and that he has opened my blind eyes and revealed to me some of the mysteries of his kingdom; for it is written in his word that "Love is of God, and every one that loveth is born of God." "We know that we have passed from death unto life, because we love the brethren." I do know this one thing, that I do love the dear brethren and sisters of the Old School Baptist order. I want to tell them of some of the Lord's dealings with me, through the medium of your valuable paper, which I do believe God has blessed to the edifying of many of the saints.

I was born Feb. 2, 1846; my mother and father were Old School Baptists. My father died when I was about three years old; my mother is still living, and is sixty-seven years of age, and still continues steadfastly in the faith which was once delivered to the saints. I lived with her until I was about seventeen years old, and then went into the army, and there went into nearly all the vices and follies of sin. I did not care any more about my soul than if I had had none. When I got back in the family circle I left off many of my bad habits, not because I was any better, but because I had nothing to lead me off. I married in May, 1865, in Indiana, and moved back into Kentucky in the fall of the same year. After this I became interested in reading Bunyan's *Pilgrim's Progress*, and while reading I thought I would like to be a Chris-

tian. So I went about the work, by leaving off my bad habits, and for a while thought I was getting along very well. But alas! my poor soul was deceived, for I found I was a sinner of the deepest dye, and it seemed that my sins would sink me to the earth. I prayed, or tried to pray, and my prayer was that of the publican, "God, be merciful to me a sinner." But my prayers seemed to fall to the earth. I read the bible nearly through, but could find no relief. I continued in this way until the fall of 1866, when I attended an Old School Baptist meeting about ten miles distant, at a little meeting house called New Salem; they only held their meetings yearly. My mother, with whom I was then living, desired to go, and I went with her. I never had told her of the exercises of my mind, for I did not want her to know that I was troubled. It was the first Old Baptist meeting I remembered of ever attending, I had heard the Missionaries and Methodists preach, and I had tried their plan of salvation until I was fully convinced that it could not answer for me. If they were correct, there was no hope for me. But when I heard the Old Baptists preach, their preaching seemed to suit my case. O what a thrill it sent through my very soul. Salvation by grace. I thought if ever I could be saved it must be in that way. Their meeting lasted three days, preaching night and day. On the last night of the meeting I was troubled more than ever before, and as the preaching was going on I sat with my head bowed down; but when I sometimes looked up, the old saints looked to me like angels. They washed feet, and celebrated the Lord's Supper that night, and these lines 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?

My mind became somewhat easier, so that I could look up; but still I did not seem to think there had been any change. I told the old brethren that that night had been one of the darkest of my age. On the next day as my mother and I were going homeward, she asked me some questions, and I told her for the first time of some of my troubles. She asked me if I did not think there had been a change? And then and there my whole soul broke into a world of light. The trees seemed to be bright, and I felt transported. I then thought if I just belonged to the church and stood in fellowship with the saints, I would be at perfect rest. The next fall I offered myself to the New Salem Church, and was received, and was baptized by brother John H. Gammon, in 1869. It appeared to me then, and does yet, that I have other work to do; for I think I have a call to the ministry. I have had a great deal of light in that way. Last summer my mind was troubled much. One evening as I was plowing my mind seemed to be carried away, in

contemplating my duty, and the responsibility resting on a minister of the gospel, and feeling my own unworthiness, when a calm and serene hope sprang up in my mind, and it seemed that I had more light than I had ever had before in my life. I could say much more, but my space will not permit. I desire some instruction from you, or from some of the brethren.

Brother Beebe, please correct and publish this, if you think it worth while, and oblige an unworthy brother, if one at all.

J. D. DOWNS.

As I cannot conveniently answer the many letters received, requesting me to write out for publication my views upon certain portions of scripture, I would say to my brethren and sisters that my not replying to their requests is not on account of any indifference on my part, but at the present I have not the time to do so, for one reason; and another cause is, some of the requests are of a character that I do not feel competent to answer, as they involve things too mysterious for me. I wish to say, however, that as soon as an opportunity is granted me, and I feel that I can write upon any of the texts named by brethren and sisters, so as to edify, I will reply, either by private letter or through the "Signs of the Times," but probably by private letter; for I feel that I have already occupied my share of space in the "Signs" for this year.

WM. J. PURINGTON.

NEAR WESTON, Mo., July 7, 1871.

DEAR BROTHER BEEBE:—I have just returned from a visit to Kentucky, where I had the pleasure of attending a three days meeting held at each of the churches of which brother J. F. Johnson is pastor, in the month of June; and as some of the brethren have requested me to write a sketch of my visit, for the "Signs," as it is always interesting and confirming to God's dear children to hear of the prosperity of the Zion of our God, I proceed to try to give a brief account of those meetings, which were so interesting to me, and I believe to all the Lord's people who were in attendance.

The writer of this, then and there met with a large number of his brethren and sisters in the Lord, with whom he was raised up to manhood, many of whom joined the church about the same time he did, upwards of forty years ago, and with whom in years gone by he often took sweet counsel in going up to the house of the Lord together, and had not had the pleasure of meeting with them for eighteen years. While many of our aged fathers and mothers in Israel with whom I used to meet to attend upon the administration of God's word, are gone from the church militant to join the church triumphant, and according to the course

of nature I feel that I must soon follow after them; and when that time comes, O that the Lord may enable me to say, "Thy will be done." We sometimes in using that portion of the prayer which our Lord taught his disciples to pray, "Thy will be done on earth, as it is done in heaven," may not consider that we might feel disposed to murmur if he were to visit our transgressions with the rod, and our iniquities with stripes, and, for the trial of our faith, to suffer the hand of persecution to come upon us, or bring us to suffer greatly upon a bed of affliction; but God alone is able to reconcile us to the afflictive dispensations of his providence.—But to proceed with my narrative.

Not only was my heart made glad in meeting with so many of those who were near and dear to me by the ties of nature and of grace, but that joy was heightened in hearing the unsearchable riches of Christ proclaimed so ably by our dear brethren J. F. Johnson, of Kentucky, and Joseph A. Johnson and A. E. Nay, of Indiana; and it is worthy of note that in all the preaching done by the above named brethren, or rather the Lord through them, in which the writer tried to bear some humble part, there was not a jarring note or discordant sound. The trumpet gave a certain sound, while God's dear children that sat under the joyful sound had a feast of fat things, of wine well refined, settled on the lees. And what seemed to fill the hearts of God's dear children with joy inexpressible and full of glory, was the hearing of poor repenting, returning prodigals tell, as many as five of them, during the meetings, what great things they hoped the Lord had done for them, and had compassion on them. Brother Beebe, it brought fresh to my recollection those old fashioned experiences that I heard related at those churches upwards of forty years ago. The religion of the bible is just like its Author, unchangeable, and not as conditionalists say, changable to suit the times. I saw our dear old brother Johnson lead the candidates down into the liquid grave, in obedience to the command, and after the example of our Lord and Master. I feel to hope that only the beginning of better times are being realized by those churches, and that our much persecuted dear brother Johnson may realize that the churches over which we trust the Holy Ghost has made him overseer are not only prospering by being and continuing sound in the faith, but that it will be the pleasure of the great Head of the church to add to her borders such as he will have to be saved,—not such as men will have to be saved.

Not to be tedious, I will say that after the close of those meetings I set out for home, and on my way I

stopped over in Mattoon, Ill., Saturday and Sunday, and tried to preach both days, with the Old School Baptist Church near that place, several members of which formerly lived with me in Unity Church, Platte Co., Mo. Truly it seemed like a second Unity to me. We had a very pleasant meeting indeed. I met there brother Sawin, who bids fair to make an able minister of the New Testament. From that place I set out for home, and when I arrived I found my family in as good health as could be expected.

I remain yours in hope of eternal life,

P. J. BURRUSS.

HAMILTON, Mo., May 20, 1871.

BROTHER BEEBE:—In 1870 I tried repeatedly to write something that would tend to the edifying of some little lamb of the fold, but the attempt seemed so futile—lacked so much of portraying the boundless and unfathomable love of the Savior, that tired, disgusted, and out of patience with myself, I resolved to content myself in silence. This resolve I have since repeatedly broken, in making the attempt, but as unsuccessfully as before. It may be haughty pride that deters me, for I am full of it, I confess. Seeing so many able, instructive and comforting productions in the "Signs," I shrink from the effort; but though less than the least, should I fear to extol and magnify the glorious name of Jesus, though the attempt be unsatisfactory, awkward, and extremely weak? No! I conclude we have no warrant for silence; for we are members, I trust, of the same happy family, and are admonished to "speak often one to another;" not to hold our tongues because of our frailties, or incompetency, or yet still greater, our loathsome sinfulness. "They shall all be taught of the Lord, and great shall be their peace." Then in this school are found no educated nummies. He took me out of an horrible pit of miry clay, and placed my feet upon a rock, and put a new song in my mouth, even praise to my God. Then away impotency! Away pollution! For we have a Teacher who puts words, thoughts and tunes into our mouth; and shall we, can we refuse to give them utterance? "This people have I formed for myself; they shall show forth my praise." Then what though they are ignorant, even as little children, shall they not praise him? "Out of the mouth of babes and sucklings God has ordained praise." Then glory, praise and honor be to his holy name. We come not in our own strength; we come not with righteousness which we have wrought; but we come in the strength of Jesus; in the unsullied robe of righteousness which he hath wrought for us; cleansed, purified and consecrated to us in the crimson river of blood emptied from

the great reservoir of life and salvation. Then can praise sit silent on our tongues? As well might the water in the current of a mighty river refuse to tend down stream, or worlds refuse to roll their complete rounds. The same God who breathed into us life, perpetuates existence, and can and does conform our wishes to his, our desires his; for we are told, "It is God that worketh in us both to will and to do of his good pleasure." Then all honor and glory to his name, that he has condescended to give us, vile, sinful and impotent worms of the dust, a will and desire to praise his most sacred name. Then rejoice with me, all Zion; for God is our refuge and our strength, a present help in time of trouble. O what a safe retreat! rocks and hills, dens and caves, all may not insure safety; but God is our refuge; he who ruleth in the armies of heaven, and among the inhabitants of earth; he whose counsel shall stand, and who does all his pleasure; he who spared not his own Son, but delivered him up freely for us all. He is our hiding place; that almighty arm which snatched us from the embrace of sin, which is an horrible pit of miry clay, and placed our feet upon a rock. And do we fear that this Rock may give way? "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Then are we longing for a city that hath foundation; and there is one just such as we desire. "There is a river the streams whereof make glad the city of our God." "God is in the midst of her, she shall not be moved; God shall help her, and that right early." Blessed assurance! Then walk about Zion, mark ye her towers, and consider her bulwarks. Then this city is fortified; yes, with the impregnable walls of salvation; for, "Salvation will God appoint for walls and bulwarks." Then, ye powers of darkness, vent your spite; for round about Zion are walls that can never be demolished.

This scribble was written hurriedly; do with it as seemeth good to you. Most affectionately,

J. C. PENNEY.

NEW PUBLICATIONS.

"GOD HIS OWN COUNSELLOR,
And independent of his creatures;
doing all things according to his own will.

A Poem

By Wm. B. Slawson.

This Poem just published at the office of the "Signs of the Times," contains 32 octavo pages, and will be sent by mail or otherwise to any address in the United States or Canada, in neat pamphlet form, at twenty cents per copy, or at \$2 00 per dozen copies, or one hundred copies to any one address for \$15 00. All orders should be accompanied with the cash. Orders may be addressed to G. Beebe, Middletown, N. Y., or to Doct. Wm. B. Slawson, Des Moines, Polk Co., Iowa.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1871.

DEAR ELDER BEEBE:—Please give your views through the "Signs" on Jer. xiii. 15, 16. "Hear ye and give ear: be not proud," &c. I am your sincere friend and well wisher,

A POOR WANDERER.

REPLY.—The passage proposed for consideration was addressed by way of solemn admonition to Judah and Jerusalem, after Jeremiah had delivered to them the message of the Lord, in which the most fearful judgments were threatened for their pride and idolatry, for which they were soon to be driven into captivity in which they should suffer seventy years in Babylon. The holy prophet seemed indeed to feel and realize the abominable wickedness of the people, and the impending judgments which were soon to fall upon them, and in the fullness of his grief and anxiety gave utterance to the admonition, "Hear ye, and give ear; be not proud; for the Lord hath spoken." The sullen obstinacy with which they refused to hear, revere, and humble themselves before the Lord and to tremble at his word, is implied, by the manner of the address of this faithful servant of the Lord. They were inclined in their stupid infatuation to regard the message of the prophet as only the words of Jeremiah, and for his faithfulness they inflicted cruel punishments on him, and sought to kill him. But he assures them that the Lord hath spoken. And when he speaketh the word it stands fast. His words cannot be trifled with by his people with impunity. Surely they that fear the Lord do tremble at his word. But these intoxicated and infatuated Jews had no fear of God before their eyes at this time. For the fear of the Lord is the beginning of wisdom; and if they had been under its power they would have humbled themselves under his mighty hand, and with deep humility and reverential awe they would have given glory to the Lord their God. Truly he was the Lord their God which had brought them out of Egypt with a high hand and an outstretched arm, who had led them through the wilderness, and brought them into the beautiful country which they were dwelling in, and had given them their inheritance in that land, on the express condition that they should serve him faithfully according to the covenant of works which he had made with them, and serve no other god.

For all their departures from the law of the Lord they were to be sorely chastised. Although God winked at the gross idolatry of the pagan world at that time, he would not suffer his people Israel to escape chastisement for their sins.

The manner of some of his judg-

ments were to hedge up their way, turn their wisdom to foolishness, disconcert their plans, and cause darkness to mantle them, that they should stumble on the dark mountains, and blast their expectations, and while and wherein they looked for light, he turned it into the darkness and blackness of the shadow of death.

These ancient records of God's people under the legal dispensation are given for the instruction of his spiritual people of the gospel dispensation. The former in all these things were typical of the latter, and the saints should take warning. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we [the saints under the gospel dispensation] escape if we neglect so great salvation, which at the first began to be spoken by the Lord, [Christ] and was confirmed unto us by them [the apostles] that heard him."—Heb. ii. 2, 3. And the admonition to the spiritual Israel, the anti-typical Judah and Jerusalem, is, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven; whose voice once shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of 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; for our God is a consuming fire."—Heb. xii. 25—29.

The children of God under the new covenant, while in the flesh are prone to wander from the pathway of holiness—to be allured by the vanities of time and sense, and like Israel in the type, to depart from the Lord their God, and to indulge the pride and vanity of their carnal mind in going after strange gods, or in indulging in what God has solemnly denounced in his word as idolatry. To pay homage to any thing short of God himself, or to trust in our own wisdom, power or righteousness, to set our supreme affections on any thing earthly, or to rebel against our Lord Jesus Christ; for "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Covetousness also is denounced by an inspired apostle as idolatry, Col. iii. 5, and should be studiously guarded against. God by his apostle has commanded all who are of the household of faith, saying, "Little children keep yourselves from idols."

As God severely chastened the children of Israel for their pride and idolatry, so will he scourge his spiritual Israelites for the same wickedness. He "will visit their transgressions with the rod, and their iniquity with stripes."—Psa. lxxxix. 32. But his chastisements will be in love, for their good and for his glory.

The manner in which our faithful God will rebuke his children whom he loves, when they indulge their carnal lusts, in pride and idolatry, is strikingly illustrated in our text. He will cause darkness to lower upon them, and their feet to stumble upon the dark mountains of error and de-

lusion, until, like Ephaim, they shall be filled with their own way. And when severely oppressed with darkness, doubts and fears, and a certain fearful looking for of judgment and fiery indignation, they groan and sigh for light, the darkness of despair and of the shadow of death shall be upon them, until they are subdued and suitably humbled under his chastening rod; and then will he heal their backslidings, and restore unto them the joys of his salvation. Then shall the stricken and humbled Ephraims say, "What have I to do any more with idols?"—Hosea xiv. 8.

How many of God's dear children, for their pride and idolatry, have been, like their prototype, carried away captive even into Babylon, where sad and disconsolate they have sat down by the cold streams and wept when they have remembered Zion; and sometimes their captivity has been long and painful; but there amidst the jeering of their insolent tormentors who require of them mirth, and ask them to sing the Lord's songs, which they cannot sing in a strange land; there they must wait and linger out their captivity until the Lord appears for their deliverance, opening before them the strong two-leaved gates, and loosing them from the bands of their neck. Then they hear with joy the Jubilee trumpet, and return to Zion with songs and everlasting joy upon their heads.

ADVICE TO YOUNG PREACHERS.

Those who are called of God as was Aaron, and qualified by the Holy Spirit with gifts for the gospel ministry, when that gift in them is discovered by the church, should study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.—See 2 Tim. ii. 15. In this study, all the directions given by Paul to Timothy should be carefully and prayerfully observed. A strict observance and conformity to them God will certainly approve; for God by the mouth of the holy apostle has enjoined them. While no minister of the gospel should be regardless of the approbation of the saints, the great study should be that their course should be such as God approves. Those who regardless of these instructions study rather to please men than to be approved of God, need to be ashamed; and if they are ministers of Christ, God will supply that need, and make them ashamed, in his own time and way. To rightly divide the word of truth, is to apply every part of the word of truth unto those unto whom it is applicable: comfort to the disconsolate child of God; encouragement to the weak and trembling, to warn the unruly, strengthen the feeble, confirm the wavering, and instruct the ignorant. "But shun pro-

pane and vain babblings," which admonition includes all false and unscriptural doctrine, all light, trifling and foolish conversation, either in the pulpit or out of it. Many preachers have nearly or quite destroyed their usefulness by trying to be too smart, or funny, or by indulging in jesting, and undignified conversation, by trifling anecdotes and ludicrous illustrations which are calculated to promote levity rather than godly edifying. This the apostle calls *profane and vain babblings*; for the minister of Christ should be sober, and a becoming gravity is indispensable to his usefulness in his high and holy vocation. Suppose an angel from heaven sent down from the throne of God with some message to the church, should introduce the subject with some laughable anecdote, and intersperse his message with laughable jestings, who would not be shocked at such profanity? The ministers of Christ are called angels, and they are sent from the high throne of our Redeemer with important messages, and it is wickedly profane to intermingle with their messages such nonsense, as like dead flies in the ointment, causes an ill savor. We would not approve of a hypocritical or pharisaical disfiguring of the face, or unbecoming grimness in the address or carriage of the minister of Christ; a cheerful yet sober, meek and christian-like demeanor is, in our view, more becoming those who feel the weight and responsibility of the important work whereunto God has called them. The saints can only grow and thrive when fed on the sincere milk of the word. The faults above alluded to, we are sorry to say are but too common among, not the young only, but also the aged ministers, but should be studiously avoided by all who preach the word.

But our design in this article is to give a few hints, which we hope may be useful more especially to the young ministers of the word. There are certain habits into which they are liable unconsciously to fall, which we would have them avoid.

Many of the Lord's ministers are illiterate; and you see your calling, brethren, that not many of the wise and learned, in the literature of this world, are called: and we as Primitive Baptists repudiate all literary schools for teaching divinity, yet we do approve of human learning in its proper place, and we do believe that some young preachers are culpably careless and negligent in regard to the culture and improvement of their minds in the attainment of a correct knowledge of their own mother tongue. Very few if any of them have not time which is wasted in idleness which if industriously improved would secure a good, if not perfect knowledge of correct language. We know of some of our most erudite brethren in the ministry who have acquired nearly all their litera-

ry knowledge by their own industry,—self-taught, and capable of speaking and writing correctly while others who have had equal opportunities for self improvement have neglected to improve them, and have continued to blunder along, and often straining themselves to use words which they do not understand the meaning of, and misunderstanding the proper import of words used by others. Are these things right? We are told in the word that "The Preacher sought out acceptable words," &c.—Ecc. xii. And Job was reprov'd for "uttering words without knowledge."—Job xxxviii. 2. Some young preachers have seemed rather to exult and glory in their ignorance as though it were a virtue.

Being ourself aged, and having been more than fifty years in the ministry, and from long experience able to see, if not altogether to correct the errors of our youth, we will venture to give the following hints to our young brethren:

1. Don't spend time and detain your hearers with a chapter of apologies, but enter at once on your subject, do the very best you can, and when you get through don't forget to stop; for all your apologies will be interpreted to mean, This effort is not a fair specimen of what I can do. You should hear me in my ordinary discourses.

2. Don't elevate your voice as though you were preaching to an audience at half a mile distance, (for empty barrels when beaten make the greatest noise) nor speak so low as not to be heard distinctly throughout the congregation.

3. Don't lash yourself into such a burst of passion as to run into vain repetitions, and jump, thrash, or stamp like a crazy man; nor speak with so little energy as to indicate that your words are freezing on your lips.

4. Don't tell all that you know in one sermon; it will take too much time, and be disconnected, and uninteresting to the hearers; besides, you may have another opportunity.

5. If your mind becomes dark, and your subject fails to be opened to your view, and you have no liberty in speaking, it is better to admit the fact and sit down than to weary your audience and yourself by a very lengthy effort to overcome the difficulty; for neither Paul nor Apollos can preach to edifying only as they are enabled by the Holy Spirit. It may be mortifying to the flesh, but it will give assurance that your gift is of the Lord; for otherwise you could preach as well at one time as at another. All the true ministers of Jesus who preach as of the ability that God giveth, are subject to the same mortification, sometimes.

6. Never do your preaching under the form of prayer, nor attempt to expound the scriptures to the Lord,

nor to the people, while addressing the throne of grace; it is irreverent and unbecoming. Try to avoid formality and vain repetitions in prayer; let your words be few, and uttered with reverence and godly fear.

7. Never allow yourself to select a text that you do not know the correct meaning of, to show your smartness in explaining dark passages which your wiser brethren would fear to attempt to expound.

When you take a text, open your bible in presence of your hearers, and read it; don't trust to your memory to repeat it correctly, for it has a careless appearance, and looks to others as betraying a swaggering vain of vanity.

9. In attempting to preach Christ Jesus the Lord, have as little as possible to say about yourself.

10. Never allow yourself to use any *big* words in preaching that you do not thoroughly understand, and if you do understand them, use them very sparingly; but read Paul's manner as stated 1 Cor. ii. 1—5, and like him preach Christ crucified, in simplicity and truth.

11. In preaching speak what you know from the holy scriptures to be the truth, and testify what you have been taught of God; and these things affirm constantly; but when you have delivered your testimony, don't destroy its weight by telling the people that you do not know whether you have told them the truth or not, and that you have no certain knowledge of the truth of which you have solemnly affirmed, or indeed whether you are a christian or not.

12. Do not be ambitious to tell the saints some new thing that they do not know, but be content to tell them what they do know, and stir up their pure mind by way of remembrance, and by manifestation of the truth commending yourself to every man's conscience in the sight of God.

Finally, in your life and conversation, in all your deportment, in the church, in the world, and in all your relations in life, give evidence that you believe and love the glorious gospel of God our Savior, and keep your body under, lest while you preach to others, yourself should be a castaway. Wherein you lack wisdom, ask it of God, who giveth it to all liberally, and upbraideth not. Labor not so much to be a great preacher, as to be a good minister of our Lord Jesus Christ, nourished up in the words of faith, and of good doctrine. Fight the good fight of faith; lay hold on eternal life.

These hints are given, not in a dictatorial spirit, but in hope that they may be profitable especially to our young brethren in the ministry. The aged ministers are being called to lay off their armor, and will be excused for their ardent desire that those who are to succeed them may be able ministers of the New Testament, and valiant for the truth.

FIRE.—We are pained to learn that on Monday, July 17th, the dwelling house and Well-curb, and Churn Machine Manufactory buildings of our brother Hiram S. Wilkison, of this town, were entirely consumed by fire. The fire commenced in the factory building, and as the wind was blowing violently towards the house, all were soon enveloped in flames. His daughter who had been sick for more than two years, was removed from the burning building, and some of the household furniture was saved. As brother Wilkison was absent at the time, it is supposed that the premises were set on fire by an incendiary. His loss is estimated at about \$5000, on which but \$800 was insured. Brother Wilkison and his wife are very highly esteemed members of the Middletown and Wallkill Church, and this calamity sweeps away the hard earnings of many years. We hope that our friends and brethren will feel inclined, as the Lord has prospered them, to contribute to his aid, and so fulfill the law of Christ.

The "Middletown Mercury" says: "The valuable machinery, finished work, and material to be worked up, were all destroyed by the flames. The buildings destroyed were those used respectively as a machine shop, wagon house, paint and store shop, and dwelling house.

It was easy to see that the loss touched the hearts of those who were walking around the ruins, as it did not ours. To them it was personal. It was their home, and the place where they had made their living, that was destroyed.

The loss is estimated at \$5,000, covered only by an insurance of \$1,000 in the Glens Falls Co.

We hope so good a mechanic and citizen as Mr. Wilkison may be able at an early day to resume his accustomed business.

NOTICE.—Those who have subscribed, and those who have promised to aid us in building a meeting house in this place, are informed that the Trustees are in need of funds, in order to facilitate the work. Now that the walls are up, and the house nearly inclosed, it will be bad economy to allow the work stop for lack of funds.

ANSWERS TO CORRESPONDENTS.

Levi A. Stewart, Ga.—you are at liberty to act as agent at the published rates.

Charles Skaggs, Ill.—Paper sent to Kansas, and credited all right.

INFORMATION WANTED.

Sister Jamima J. Wheeler having removed from Alexandria, Va., to Walla Walla, Washington Territory, desires, if there be any Baptists of our order near that vicinity, they should call on her, or inform her of their locality, as she is very desirous to know where they hold their meetings.

Obituary Notices.

DIED.—July 17, at his parents' residence, Westwood, Bergen Co., N. J., **Dorman**, infant son of Eld. Wm. J. Thorp, aged 18 months and 6 days. Of nine lovely children, but three survive. Our brother and sister Thorp feel deeply their bereavement, but bear their affliction with becoming submission to the will of their heavenly Father. A discourse was preached by the editor of this paper, at the funeral, from Heb. xii. 5, 6: "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."

BROTHER BEEBE.—I am requested by sister Booty to write an obituary of her husband, **William P. Booty**, who died Aug. 14, 1870, aged 30 years, 2 months and 4 days. He was a resident of Bedford Co., Pa., and a young man of good morals. He became concerned about his future state when quite young, gave a full and satisfactory evidence of a change of heart, and was received for baptism by the Providence Church, and baptized by me, while he was a young, or single man. He married Miss Anna Evans, and soon after was set apart to serve the church as Clerk, which office he filled satisfactorily, and sustained the character of an orderly and esteemed member until his death. He left a cheering evidence of a glorious immortality beyond the grave. He talked freely with his companion on the subject of his departure, and just before he closed his eyes in death he told her to trust in God, and he would sustain her, and be a father to the children and the Judge of the widow. He assured her of his peace with God, and that his faith was strong. Death seemed to have no terror for him. I visited him and preached twice at his house during his illness. His suffering was intense, but he bore it with fortitude and resignation, saying frequently, The will of the Lord be done.

His funeral was preached by Eld. Thomas Rose, from Rev. xxii. 20: "He which testifieth these things saith, Surely I come quickly. Amen." Brother Booty leaves a wife, and two children too young to be conscious of their loss, who with the church and many relatives and friends are left to mourn, but not without hope.

JOSEPH CORRELL.

On the 30th day of June, 1870, sister **Lydia Boyd**, a member for many years before her death, in full fellowship, and of high standing in the Old School Baptist Church at Bald Eagle, Bath Co., Ky., departed this life, and by request of the relatives of the deceased, and some of the brethren, I have written and sent to the office of the "Signs of the Times" two obituary notices of her, who, as a meek and lowly and intelligent follower of Jesus, has left a life full of christian duties; and though dead, she yet speaketh to her brethren and sisters at Bald Eagle, and to as many as knew her in Christ. And seeing that neither of the notices have been published, though it has now been more than two months since I sent on the last one, it is deemed my duty to enquire the cause of the non-publication. I do not wish to be in anywise troublesome to you, dear brother, but on account of the dear departed sister being such an immovable and unwavering Old School Baptist, and a subscriber to the "Signs," I believe it is my duty to give you the above information, and if you will suggest to me, I will be prepared to give on answer to the enquiry why the notice does not appear in the "Signs."

D. C. JONES.

Owingsville, Ky., June 9, 1871.

[We have no recollection of having received the above mentioned obituary. We are constantly receiving such notices, and sometimes we have more than we have room to insert. They should, to insure an early insertion, be very brief.—ED.]

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J J Pendergrass, Ark..... \$13 00

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YEARLY MEETINGS.

A Yearly Meeting of the Old School or Primitive Baptists will be held at the meeting house in Fairfield, Lenawee Co., Mich., commencing at 11 o'clock on Friday before the fifth Sunday in October next, and continue three days.

We wish all our brethren and sisters to attend, that can, and our brethren in the ministry in particular. Will brother J. F. Johnson try to attend?

CHARLES LIVESAY.

Associational Notices.

The Amite Baptist Association will be held with the Mount Olive Church, Franklin Co., Miss., beginning on Saturday before the first Sunday in October, 1871.

The Pattahatcha Association will be held with Nazareth Church, in Tuscaloosa Co., Ala., on Friday before the second Sunday in Oct., 1871.

In the printing of the minutes of the Sandy Creek Association last year, through mistake of the printer or myself, most likely myself, the time of our meeting is set to commence on Saturday, instead of Friday before the second Sunday in September, 1871. Will you be kind enough to correct the error, by publishing that the Sandy Creek Regular Old School Predestinarian Baptist Association will meet, by divine permission, with the Sandy Creek Church, in Oxbow Prairie, Putnam Co., Ill., twelve miles west of Lostant, on the I. C. R. R., and six miles east of Henry, on the B. V. Road, at ten o'clock a. m., on Friday before the second Sunday in Sept., 1871.

ROBERT F. HYNES,
Clerk of the Association.

The Licking Association of Particular Baptists purpose holding her next session, convening on Friday before the second Sat-

urday in September, 1871, at the meeting house of the Reformers, a half mile beyond the bridge over Big Eagle, about fifteen miles from Georgetown, and immediately on the Lexington and Covington Turnpike.
T. P. DUDLEY.

The Indian Creek Association will hold her next annual session with the Cezar Creek Church, Green Co., Ohio, commencing on Friday before the third Sunday in September, 1871, at 10 o'clock a. m. This place is four miles south-west of Jamestown, and three and a half miles north-east of Paintersville. Brethren will enquire for A. D. Hite and Jeremiah Stephens.

The Tallahatchia Primitive Baptist Association will convene with the Church at Chuala, 10 miles south-east of Holly Springs, Marshall Co., Miss., on Friday before the third Sunday in September, 1871. Brethren coming on the cars should be at Holly Springs on the Thursday preceding at 12 o'clock, (noon) when and where they will be met and conveyed to places of entertainment and to the meeting. Ministers and brethren generally are cordially invited to attend.

JOSEPH WINBORN, Mod.

The Clover Regular Baptist Association will convene on Friday before the first Sunday in September, 1871, near Youngsville, Adams Co., Ohio, on brother John Williamson's farm. Brethren attending will call on brethren John and Joseph Williamson. We invite our brethren to meet with us, especially those of the ministry.

E. M. REAVES.

The Mt. Pleasant Association will meet with the church at Cane Run, two miles south of Turner's Station, in Henry Co., Ky., commencing on Friday before the first Saturday in September, 1871.

Brethren coming from Cincinnati or Louisville will come to Turner's Station, on the Thursday evening train, short line rail-road. Inquire for

N. A. HUMSTON.

The Lexington Association will be held with the church of Olive and Huley, at Olive, Ulster Co., N. Y., to commence at ten o'clock a. m. on the first Wednesday in Sept., 1871.

The Salisbury Association will be held with the church at Little Creek, Sussex Co., Del., on Wednesday before the third Sunday in October 1871, to commence at ten o'clock a. m.

The Salem Association will be held with the Little Flock Church, three and a half miles north-west of Coatsburg, to commence on Saturday before the second Sunday in September, 1871.

The White Water Regular Baptist Association will hold her annual meeting with the Sugar Grove Church, Union Co., Ind., about seven miles from Liberty, the county seat, commencing on Friday before the second Saturday in August, at 10 o'clock a. m. Brethren coming by public conveyance will be met at Liberty and College Corner by brethren, and conveyed to the place of meeting. Those coming by rail from the east will stop at College Corner, and those from the west at Liberty.

We extend a cordial invitation to brethren of our faith and order, especially ministering brethren, to meet with us.

W. H. BECK, Clerk.

The Lebanon Old School Baptist Association will meet, if the Lord will, with the Mt. Carmel Church, Hancock Co., Ind., commencing on Friday before the third Saturday in August, 1871, at 10 o'clock a. m.

Those coming by railroad from the east or west will come on the Old Belfontaine & Indianapolis line to Fortville. Elder D. Caudel and other brethren live near the town, and will, I presume, meet the friends with conveyances.

J. A. JOHNSON

The Corresponding Meeting of Virginia will be held with the Ebenezer Church, in Loudoun Co., commencing on Wednesday before the third Sunday in August, (16th.) Those coming from the north and east had best come by way of Alexandria, and take the cars on Tuesday morning at 8 o'clock, on the Washington and Ohio R.R., to Hamilton, where they will be met by the friends. We most affectionately invite the brethren and sisters to come and see how we do, and we hope a goodly number of our preaching brethren will think of us, as we have but one (our beloved brother Purington) in this part of Virginia.

J. L. CHAMBLIN, Church Clerk.

The Mad River Association will be held with the Sugar Creek Church, in Putnam Co., Ohio, commencing on Friday before the second Sunday in Sept., at ten o'clock a. m.

Brethren coming on the cars will stop at Delphos and Columbus Grove, where they will be met with teams to convey them to places of entertainment. Ministering and other brethren of our faith and order are invited to attend.

J. G. FORD, Clerk.

The Conecuch River Primitive Baptist Association will meet in her forty-fourth annual session, with Pleasant Ridge Church, in Pike Co., Ala., near Troy, on Saturday before the second Sunday in October next.

W. E. FREEMAN, Church Clerk.

The Concord Regular Baptist Association will meet with the Otter Creek Church, Girard, Macoupin Co., Ill., commencing on Saturday, Sept. 2, 1871, at ten o'clock a. m. and continue three days.

Girard is 26 miles south-west of Springfield, and 13 miles north-east of Carlinville, on the St. Louis, Alton & Chicago R. R. Brethren from a distance are solicited to attend, particularly ministering brethren. Those coming on the cars from the north or south will stop at Girard, and enquire for S. R. Boggess, J. C. Vansicle, Wm. Metcalf, or Maurice Armstrong.

S. R. BOGGESE, Church Clerk

The fourteenth annual meeting of the Des Moines River Association of Regular Predestinarian Baptists is appointed to be held with Round Prairie Church, 4 miles north-east of Fairfield, Jefferson Co., Iowa, to commence on Saturday before the third Sunday in August, 1871, at ten o'clock a. m. The brethren and friends are cordially invited to attend, especially the ministering brethren. Those coming on the cars from the east should endeavor to make connection with the Friday morning mail trains on the Burlington & Missouri R. R., which arrives at Fairfield at 9:33 a. m., or if they prefer, come in the evening, on the Pacific Express, at 9:40. Those coming from the west should make connection with the evening mail train, on the same road, arriving at 7:32 p. m., or, if they prefer, with Atlantic Express, arriving at 4:37 a. m. Those coming from the north should make connection with the Express train on the Chicago & Southern R. R., arriving at Fairfield at 1:30 p. m. Those coming the south should make connection on the same road, and arrive at 4:55 p. m. Some of the brethren expect to be at the depots with teams to convey those coming on the cars. We hope to see many of the brethren from a distance.

Yours truly,

CYRUS G. PUGSLEY.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macidonia, Dallas Co., Ark, 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

THOMAS PETERSON.

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DEVOTED TO THE

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ON THE FIRST AND FIFTEENTH

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BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., AUGUST 15, 1871.

NO. 16.

POETRY.

MY OWN PLACE.

Whoever I am, whatever my lot,
Wherever I happen to be,
Contentment and duty shall hallow the spot

That providence has ordered for me:
No covetous straining and striving to gain
One feverish step in advance—
I know my own place, and you tempt me in vain

To hazzard a change and a chance.

I care not for riches that are not my right,
No honor that is not my due,
But stand in my station by day or by night,
The will of my Master to do.

He lent me my lot, be it humble or high,
And set me my happiness here,
And whether I live in his service, or die,
My heart shall be found in my sphere.

If wealthy, I stand as the steward of my King;

If poor, as the friend of my Lord;

If feeble, my prayers and my praises I bring;

If stalwart, my pen or my sword;
If wisdom be mine, I will cherish the gift,
If simpleness, bask in his love;
If sorrow, his hope shall my spirit uplift;
If joy, I will throne it above.

The good that pleases my God to bestow,
I gratefully gather and prize;

The evil—it can be no evil, I know,
But only a good in disguise.

And whether my station be lowly or great,
No duty can ever be mean;
The factory cripple is fixed in his fate,
As well as a king or a queen.

For duty's bright livery glorifies all
With brotherhood equal and free,
Obeying as children the heavenly call
That places us where we shall be;
A servant—the badge of my ser vitude shines
As a jewel invested by heaven;
A monarch—remember that justice assigns
Much service, where so much is given.

Away then with "helpings" that humble
and harm;

Though "bettering" trips from your tongue;

Away! for your folly would scatter the charm

That round my proud poverty hung:
I felt that I stood like a man at my post,
Though peril and hardships was there,
And all that your wisdom would counsel
me most,

Is, "Leave it, do better elsewhere."

If "better" were better indeed, and not
"worse,"

I might go ahead with the rest,
But many a gain and a joy is a care,
And many a grief for the best.
No! duties are all the "advantage" I use;
I pine not for praise or for pelf,
And as to ambition I care not to choose
My better or worse for myself!

I will not, I dare not, I cannot—I stand
Where God has ordained me to be,
An honest mechanic, or lord in the land,
He fitted my calling for me:

Whatever my state, be it weak, be it strong,

With honor or sweat on my face,
This, this is my glory, my strength and my song,

I stand like a star in MY PLACE.

HARTIN F. TUPPER.

CORRESPONDENCE.

THE MANIFESTATION OF THE SONS OF GOD.

BELOVED EDITOR:—The columns of the "Signs" are richly furnished with precious truth, and therefore I have felt that it was needless that I should write; but now the subject heading this article is upon my mind, and for my own relief I will write upon it, and submit it to you.

The apostle Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. viii. 19. The creature mentioned in the text is, doubtless, the "new creature," or christian, in his two-fold and complex nature, who ardently desires and earnestly expects deliverance from the bondage of corruption. Therefore the consummation of this wonderful salvation is yet future; but now we are saved by hope." And from the whole scope of the apostle's subject in this connection, it is evident that the earnest expectation of the creature must continue to wait until hope is satisfied in fruition. The sons of God will then be manifested, and we will no longer wait. In the treatment of this subject three prominent thoughts therefore present themselves for consideration; first, the waiting; second, the manifestation; and last, the happy issue.

1. *The waiting.* Here we must notice who waits, why they wait, and when the waiting will cease. The text says, The earnest expectation of the creature waiteth; and below we are assured that "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Therefore it is "the creature" that waits. But who is the creature? It is the heir of salvation, the lost, but redeemed and quickened sinner, assuredly. And as thus regarded, this one, who is in Christ, and therefore a new creature, is a son or child of God, although now a partaker of flesh and blood, and under the bondage of corruption. "Forasmuch then as the children are partakers of flesh and blood, he also himself [Jesus, the Son of God] 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 [the children] who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15.

Now therefore the children of God while here on earth are, like their Elder Brother, when he was on the earth, composed of two natures, human and divine, or flesh and spirit. For, with him, they have both an earthly and heavenly parentage; for although woman is their natural mother, yet God is their spiritual Father. And so, while Jesus is one with them in the flesh, as born of woman, they are equally one with him in the spirit, as born of God. And therefore they are the heirs of God, and joint heirs with Christ, because they are the children of God and brethren of Christ—Rom. viii. 17; Heb. ii. 11. O what a wonderful and blessed union this is! a union of life and nature, and therefore of suffering and glory!

Now, since the children, whom God gave his Son, are partakers of flesh and blood, as he likewise was, we, who are on this side of the veil, cannot know them only as partakers of flesh and blood, that is, not apart from flesh and blood, or abstractly, as purely spiritual; for such they are not yet, but shall be. And now this is why they wait; for as born of the flesh, they bear the image of the earthly man, as Jesus also did in the days of his flesh; and this "outward man" of theirs must die and be quickened, and undergo a radical change before the manifestation of the sons of God, and entrance into glory.

And therefore we who "have the first fruits of the Spirit, [who are born of the Spirit] even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This waiting then must evidently continue until the adoption takes place, in the redemption of our body, and our consequent final deliverance from bondage and fear.

But then again, our waiting is here on earth, but not yonder in heaven—is now in time, but not beyond in blest eternity. "For we that are in this tabernacle do groan, being burdened."—2 Cor. v. 4. All the suffering, sorrowing and waiting of the beloved Son of God was in the days of his flesh, on this side of death. And so we, who have been born of the flesh and of the Spirit, do likewise suffer with him here in the days of our flesh, because we yet bear the outward image of the earthly man; but this earthly image, now so marred and despoiled by sin, we

shall put off in death, and then, as it were, in the twinkling of an eye, our change shall come, and we shall be enraptured with the manifestation of the sons of God.

2. *The manifestation.* This shall be at the end of the waiting; for when the sons of God shall be manifested, our waiting time will then be over. But now we wait, and must wait on. Therefore the sons of God are not yet manifested, although this manifestation will surely be, or else our earnest expectation, faith, hope, and waiting are all vain. But with our father Abraham we believe that what God has promised he is able also to perform, and that he will in his unchanging faithfulness bring the many sons unto glory. Then, O when shall this manifestation of the sons of God be? Dear child of hope, not in time—not in the present state. For you must first walk through the valley of the shadow of death, and go up on the other side. But O you need not fear! for your Captain has gone before you and swallowed up death in victory, and you shall be brought off more than conqueror through him that loved you. For he declared, and will fulfill it, "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."—Hosea xiii. 14.

Remember, dear child, that although the children are partakers of flesh and blood, yet "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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."—1 Cor. xv. 50–54. Until then you must wait. And you must wait, because your change has not yet come; for although you, as born again, are now a child of God, and have the sealing testimony and earnest of the Spirit, bearing witness with your spirit that you are a child of God, yet this is an inward work, wrought

in you by the Spirit of Life, and the evidence of it is given to your faith, which is a spiritual faculty or power, and not to your natural faculties; for you, as born of the flesh, are still in possession of the outward man, or being, which has not been changed in its nature, and this stamps you with the image of the earthly man, which you now bear. And therefore "It doth not yet appear what we [as the sons of God] shall be;" for our manifestation and appearance now is that of the children of Adam, and not that of the sons of God. And this gives you a great deal of concern and trouble too; for you are often made to see yourself from an earthly stand-point, and in the fallen image of Adam, as descended from him; and then the devil comes to you and says, If you were a child of God, a christian, would you be as you are? or would God deal with you as he does? And thus you are sorely tried, and made with earnest expectation to wait for the manifestation of the sons of God. For you do not wish to be mistaken or deceived about this, your dearest desire and hope; but yet you bear so little of the divine image of him who is altogether lovely, and so much of the earthly image of him who sinned and died, that you are made to exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" For you deeply realize that you are a sinner, and that the just penalty of sin is death. And yet, dear soul, you are a child of God, and shall be so manifested. What! you exclaim, are the children of God sinners? As partakers of flesh and blood they are; but they shall be saved from their sins, washed and made white in the blood of the Lamb. It is true the world does not know you in this divine sonship, because it knew him not; but it judged your Elder Brother, and judges you, as men in the flesh; for it knows nothing of your inner life—the new man—Christ in you the hope of glory. To the world this is a hidden mystery, and made known unto the saints. "For ye are dead, and your life is hid with Christ in God."—Col. iii. 3. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Rom. viii. 10.

Such is your complex nature and being now; but such it shall not always be; for mortality shall be swallowed up of life.—2 Cor. v. 4. Is it any wonder that while you are composed of elements and natures so opposite as life and death, sin and righteousness, you should realize an unwilling subjection to vanity, bondage and fear? and feel a warfare in your members? Or is it strange that while here in this state, dwelling in the tents of Kedar, as it were, you should sometimes walk in darkness and have no light? Is it not to be expected that such an one,

though a child of God and joint heir with Christ, will necessarily groan, being burdened? And shall we therefore yield to doubts and fears, give way to unbelief, or give place to the devil, because we thus suffer with Christ on account of sin, and with him are tempted or tried, and conclude that we are not the sons of God? Was not our dear Master the Son of God and object of his love when he was here on earth in fashion as a man? And yet he was "a man of sorrow and acquainted with grief," and was in all things made like unto his brethren. When the devil came to him and said, "If thou be the Son of God," &c., he said, "Get thee hence, Satan." And in behalf of the children whom God gave him, who, as he was, are partakers of flesh and blood, he has destroyed the devil, overcome the world, put away sin, swallowed up death in victory, led captivity captive, and ascended up into glory. Therefore, O child of sorrow, with uncomplaining patience, meekness and hope, submit to the will of your Father in heaven, until that which is in part shall be done away; for although you now suffer with Christ, yet your sufferings shall have an end, as his did, and then you also shall be a partaker with him in his glory. By and by the sons of God shall be manifested, and then your time of suffering and of waiting will be over, and you shall bear the image of the heavenly Man, and be satisfied with the likeness of the Son of God. Then, O when shall the manifestation of the sons of God be! It shall be in the resurrection, the glorious RESURRECTION! when "the dead shall be raised incorruptible, and we shall be changed." For so it was with our Forerunner into glory, the first born from the dead among many brethren, who was "declared [or manifested] to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. 4. And so likewise shall it be with his many brethren, who "are the children of God, being the children of the resurrection."—Luke xx. 36. It is true that when Jesus was baptized he was then confessed to be the Son of God, by the witnessing Spirit, and the approving voice from heaven; but this was the attestation of his Sonship, rather than the manifestation of it; just as his baptism was the figure and pledge of his death and resurrection. And this will apply to all who experimentally die with him unto sin, and live with him unto God; for baptism is to them also both the figure and the pledge that, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi. 5. The believing children of God are therefore "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."—Col. ii. 12. Yet this is through the medium of faith, and is now to us "The substance of things hoped for, and the evidence of things not seen." But when the manifestation of the sons of God shall come, we shall then no longer need the blessed pledges of gospel ordinances, and the sweet assuring voice of faith and hope; for all that which lies beyond, within the veil, to which these point, and of which they speak, will then be ours in blissful fruition. Therefore let us say with afflicted Job, "All the days of my appointed time will I wait till my change come."—Job xiv. 14.

3. *The happy issue.* This manifestation of the sons of God will be unto glory and joy everlasting. Yea, themselves shall be glorious in holiness, and shine in all the heavenly resplendence of righteousness, life and immortality. For they shall awake in the power and beauty of a holy and endless life, and with the likeness of the immortal Son of God! And with this they shall be satisfied. Yes! for they will then have realized their earnest expectation, in being presented holy and without blame before him in love. As the sons of God manifested, they shall appear "altogether lovely." And then it will appear what we shall be, for "When he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. O what an infinite and eternal weight of glory will burst upon us when we shall see our EMMANUEL as he is! But O how joyous will be our surprise, and unbounded our rapture, when we shall be like him! We will say, "Lord, it is enough." And then will we with unspeakable delight and praise say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!—THE SONS OF GOD!! O what superlative honor, excellence and glory bestowed upon the chief of sinners, and suffering, dying creatures! How transcendantly wonderful is this, "The creature itself delivered from the bondage of corruption into the glorious liberty of the children of God!" "Mortality swallowed up of life!" "Death swallowed up in victory!" Grace triumphant! Sinners saved! Jesus crowned with glory! And God well pleased in the manifestation of his sons! This is HEAVEN.

"There, where my blessed Jesus reigns,
In heaven's unmeasured space,
I'll spend a long eternity,
In pleasure and in praise."
Then, beloved children of God, "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. 13.

In the fellowship of suffering, and the hope of glory, your brother affectionately,

D. BARTLEY.

WILLOW HILL, Ill., July 15, 1871.

RELSTERSTOWN, Md., July 16, 1871.

ELDER G. BEEBE—DEAR BROTHER IN HOPE:—As I am confined at home this Sunday afternoon, through weakness, resulting from long continued illness, I feel like penning you a few lines, which you can peruse privately, and if you think them fit, you may send them to the brethren, through the "Signs." I think that just now there has come to me some sweet sense of that communion which brethren have one with another, and with the Father and the Son, prompting me to try to tell them something of the things which I trust I have seen and felt. And I feel as though I wanted to say a few words to the many dear brethren whom I have lately met. I spoke above of illness, and I will say for the information of brethren who may wish to know, that I arrived home from the Chemung Association and Western Conference, on Wednesday, June 21, feeling very poorly in health. On Thursday morning it was found necessary to call the physician: He pronounced my disease typhoid fever. But thanks to his prompt treatment, and the good care of friends, attended by the blessing of God, the fever was in a measure broken. I was confined to my bed two and one-half weeks, and became very much reduced in flesh and strength. I got down stairs one week ago to-day, and since then have been improving rapidly, but still am barely able to write, and hope the many friends who are expecting letters from me will understand from this the reason of my delay. I want to say that during my illness I was not left entirely desolate, although I passed many days in a dull, cold state of mind; yet I had some views of the exceeding preciousness of the Savior, that seemed to take me so above the world that I could not just then feel that I should ever get back into it again. One day an old spiritual song I had not thought of for years came into my mind, filling it, by the thought conveyed, to overflowing with that melting tenderness which the saint knows so well, but which he cannot find words to describe. The song is this:

"How precious is the name,
Brethren sing, brethren sing;
How precious is the name
Of Christ our heavenly King,
Who bore our sins and shame
On the tree, on the tree."

In connection with this, the text came to my mind, "Forasmuch as ye know that ye are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ," &c. As it all was presented to me, and I thought of the hope I had, that that blood was shed for me, I could but think and weep sweetly at the glorious vision. I think I felt, during my illness, more fully than ever before, how frail and feeble is man, and that were it not for the sovereignty of God we should perish from this life in an instant. I

have felt, brother Beebe, like writing some of these inward communings. I hope they may agree with the inward life of the saints. This agreement in experience with the children, sometimes constitutes my strongest hope. I do not know that I should be utterly without hope if I found no fellow traveler; for the experience of apostles and saints of old often gives me much comfort; still it seems to me that without such evidences of fellowship in experience from *some one*, I should be very desolate. I understand that the appointed communion of saints together visibly in this world, is for the very end that they may be mutually strengthened. I was just thinking of a text in Corinthians, that I think I have seen verified in my own experience many times. The text is, "As poor, yet making many rich." I speak of this to encourage the *poor saints* to speak often one to another. I will illustrate what I mean by speaking of an instance in point. I often see an aged sister who is pressed down with the infirmities of years, and I nearly always find her very poor. O! she has nothing good about her. She does not think of and feel heavenly things as she ought, and is one of the poor in Zion indeed; yet in her poverty of feeling, how often have I been made rich in rejoicing! Perhaps some word she used, even in telling of her poverty, has opened up to me a whole flood of gospel truth, and I have felt it was good for me to listen to her. Brethren, does not this illustrate the text quoted? Do you not find yourselves enriched with the conversation of the poor, who talk about the riches that Jesus gives, and feel their own poverty, more than by the conversation of those who are rich and have need of nothing? Does not mingling with the latter tend to poverty? Then let the poor of the flock not hesitate to speak, but take courage from the text, "As poor, yet making many rich."

But I wanted to say something about the delightful associations of this year, and I have let my pen run to a greater length already than I intended. I could give a hearty amen in my own heart to every word of your remarks concerning those meetings. I think I had a peculiar sense of enjoyment at the Baltimore Association; perhaps because I was at home; but the peace of mind that seemed to come over me at our association, followed me through the other two, almost uninterruptedly. The preaching was new all the time, and seemed like opening up some precious treasure which I knew all about before, but had lost sight of it for a time. But I feel especially like trying to tell something about that most spiritual meeting, the Chemung Association, and also the Western Conference. But how shall I begin to tell of comfort so great, and com-

munion with brethren so sweet and heavenly, that it cannot be expressed by mortal tongues? It seems like the clusters of grapes, the spies brought back from the land of Canaan, which showed how excellent were the fruits of the land, but could give no idea of its exceeding abundance. So we gain a foretaste of the joys of heaven, which shows us what it is like, and makes us pant after a dwelling there; but we can never know the exceeding abundance of those joys until we enter the heavenly land. The ministers present at the Chemung Association were Elders R. D. Hart, Wm. J. and J. L. Purington, and myself, from a distance, and Elders St. John and Durand belonging in the association. Elder Hart opened the preaching of the meeting with a most excellent discourse, full of solid, immovable gospel truth, such as is always food and fatness to every one who feels their need of a sure and firm foundation to rest upon. Eld. J. L. Purington spoke two hours in the morning of the second day, from the text, 2 Sam. v. 1: "Then came all the tribes of Israel to David, unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh." I do not speak to flatter, for all that came through his mouth was from God, and he deserved no praise, save that of faithfully declaring the word given him. But brother Purington, as well as all the other ministering brethren, will understand me, without my saying anything farther. But I want to say that the sermon was to me especially rich in gospel truth, and it contained no *wild goards*. No saint of God was forced to cry out, "There is death in the pot." The close, loving, living, experimental union of Christ and his church in her experience of grace was dwelt upon in melting and exalting strains, that brought tears of joy to many eyes. The meaning of the name David, who is in most all respects a lively type of Christ, was dwelt upon at length, to the comfort of God's children. The meaning of the name is, "dearly beloved," "my dear." Sweetly suggestive names! And O, so rich in meaning when applied to our spiritual David. Brother Wm. J. Purington preached two most spiritual sermons, in which the truth was boldly declared, and it seemed to come down into my own soul as the very droppings of the sanctuary. His first discourse was from that glorious text in Deut. xxxiii., and last four verses. The text itself is a better sermon than mortal lips can deliver. But as clause after clause was presented, and the glad gospel news contained was pointed out, there seemed a fresh light in the text, and our very hearts seemed warm, and we felt as though we were indeed in a heavenly place. That Israel shall dwell in safety *alone*, was dwelt upon and enforced at length, and it was conclusively

shown that Israel was safe *only when dwelling alone*, and that the church and individual members should at this day take the lesson to themselves, and avoid all connection with Babylon. His second discourse was from Rom. xi., and last four verses. And for about an hour and forty minutes there flowed a continual stream (I cannot find a better word) of gospel truth from his lips. I would love to give a synopsis of the sermon, but space forbids. The Lord fed his children indeed. My beloved brother, and uncle in the flesh, will understand that I do not mean this as flattery, but he will join me in giving all the glory to God for all he was enabled to present, and for all the comfort and instruction ministered to the saints by him. The closing day, after a discourse full of truth, presented with earnestness, by brother Hart, and a most spiritual one by brother Durand, our aged and very infirm brother Beaman took the stand, and with all his weakness he was strengthened for half an hour to speak words of cheer and counsel to us all. There were not many dry eyes among the brethren at times while he was giving us words of comfort and of fatherly advice, which seemed to come from the very bottom of his heart. It was in all probability the last time he will ever meet the brethren in an association; and as he spoke feelingly of seeing us no more, we felt as did those who parted from Paul on the sea shore, when "they wept and fell on his neck and kissed him, sorrowing most of all for that he had said, that they should see his face no more." At the close of his remarks a conference meeting was held, which was to me very interesting and edifying, and from which I derived much comfort. And I want to say right here that I believe it to be the duty of every church, however small she may be, or however few the gifts she may have, to meet together in conference, or as some call them, prayer meetings, for calling into exercise the gifts of members. It brethren loved each other as they ought, they would grasp eagerly every opportunity of meeting together; and if they had such warm love for, and interest in the things of the kingdom as they ought to have, there *would* come some words *gushing* up to their lips that would refresh the minds of others, and do them all good. And there is no excuse for any church that does not keep up this practice. If they have not many gifts for exhortation, let them meet to read the scriptures, sing and pray. I have made a digression, but I will return again.

I feel as though I could say much more about this meeting; the memory of it still brings comfort to me; I believe it has done me good; and although my illness was brought on by exposure at those meetings, yet

the spiritual comfort I found there far exceeds the bodily infirmities I have felt.

I have space to say but little of the Western Conference. One thing I saw there more plainly than I ever saw it any where else at a Baptist meeting, and that was the division the preaching of the word made in the congregation. It was plainly a savor of death unto death unto them that perish, and of life unto life unto them that are saved. Upon nearly every face I could see evidences, telling how the word was received; and I never saw more enmity against the truth than was stamped upon the faces of many. The Conference was enjoyed by the few scattered brethren present, the most of whom are truly, to human appearance, in a destitute condition; but the Lord will comfort and build up, when the natural mind can see no hope. But I must close.

Brother Beebe, do with this as you think best, and all will be right. I have written from a full heart. Finally, brethren, farewell. Be perfect, be of good comfort, live in peace, and the God of love and peace shall be with you.

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

BIRDSVILLE, Ky., April 30, 1871.

DEAR FATHER IN ISRAEL:—The following is the experience of a dear young sister, which I forward to you for publication in the "Signs," believing it will be comforting to some poor pilgrim while journeying through this barren land.

W. M. WOOD.

MADISONVILLE, Ky.

DEAR BROTHER WOOD:—I will try to comply with your request in regard to writing my experience, although I feel inadequate to the task of writing anything that will ever prove worthy of your attention; but I will make the attempt.

I was born near Gallatin, Ten., on the 21st of December, 1848, and I was fourteen years old before I ever began to think about religion, although from my early childhood I had always tried to live as mild and worthy a life as I was capable of, rendering abedience to my kind and loving parents, striving never to cause them trouble or distress. I was often praised for my good conduct, until I believed that I was very good. When I was fourteen years old there was a protracted meeting held in our neighborhood, by the Bethel Baptists, (so called) but I was sick at the time, and not able to attend, which distressed me very much. I believed that if I could go up to the mourners' bench a few times, I would get religion. I heard of several of my associates who had professed a hope, and that distressed me still the more. I thought that all the girls around would be chris-

tians but me, and if I could only attend the meeting I would be also. This distress was not on account of my wickedness, but because my associates were becoming professors of religion, and I did not wish to be left behind. I never thought or cared anything about living a christian life, only to be like my associates. I remember one day while lying on the bed, my mother told me of some of my friends who had professed religion the night before. I immediately began to lament that I could not attend the meeting and get religion. Mother then asked me if I felt like I was a sinner? Yes, said I, I reckon so. Well, said she, you can pray there on that bed just as well as you could at church, if you feel like it. I began to study about it, and wondered how I had to feel, to feel like a sinner. I had heard the preacher say that sinners must give their heart to God, and I did not know how I could do that without going to the mourners' bench. I did not know how to pray there on the bed. I thought if I were at meeting I could pray. I also wondered if any one could obtain religion away from the mourners' bench. I felt ashamed though to ask any questions on the subject. But very soon I began to think I was too young to get religion, and would wait until I was older; for by seeking Christ while so young I would deprive myself of the enjoyment of worldly pleasures, which my mind lusted after. I was not willing to forsake all for Christ. O how alluring are the vanities of this world. So the subject passed very quietly from my mind, with the conclusion that at some future time, after I had enjoyed the pleasures of the world for a season, I would turn and seek God. I often amused myself in dancing, so I returned to my former amusements, and delighted in them, I thought better than before. I now seldom ever thought of religion, and when I did I thought there was time enough yet for me to renounce my evils and seek God. Thus I was lulled in the cradle of carnal security for some time. In the year 1867 I attended an Old Baptist meeting one day, which was held in Keysburg, Logan Co., Ky. Elders Bowden and Merchison preached that day, and after brother Merchison concluded, brother Bowden arose, and ere he had spoken many words I began to weep and mourn. I could not tell what was the cause. I tried to refrain from weeping, but could not. I now saw that I was a worse sinner than I had ever thought before. At the close of the meeting, while they were giving the parting hand, I felt a great desire to extend my hand also. But O! thought I, I am too great a sinner to give them my hand. I was also afraid they might think I was a christian, and I did not wish to deceive them. After I returned home, my grand-mother asked me if

I did not desire to give my hand to the preachers. Yes, I told her, I did have such feelings. Well, said she, there would have been nothing wrong in that. But ere long those feelings began to wear off, measurably, but still I would have solemn thoughts about my condition. Sometimes while meditating, I would wonder if God would ever save me. I remained in this condition for eight months, after which I began to be more distressed. My burden grew heavier, and my sufferings were intense. I hardly knew what was the matter; all was not right with me. Sometimes I would leave the house and seek some secluded spot where no human eye could see me, there to pour out my soul in prayer to God; but I continued to grow worse and worse all the time. I tried to rid myself of those depressed feelings, by keeping gay company, and I would do very well at the time; but just as soon as I was alone, the same feelings would return, which rendered me more miserable than ever before. Thus I tried every thing in my power to rid myself of these feelings, but it was impossible. I now desired to pray one fervent prayer to God. I retired to my own room with these feelings, threw myself upon my bed, and gazed out upon the rolling clouds, and wondered if God saw me, or knew how I desired to pray one fervent prayer to him. But oh no, thought I, he will not listen to me. "For they that turn away their ears from hearing the law, even their prayer shall be abomination." I felt as though my prayer did not rise higher than my head, and then fall to the ground. Early in the spring of 1869 I went with my father to meeting, at Drake's Pond Meeting House, in Montgomery Co., Ten. During preaching by Elder Stevens, of Nashville, I saw the depth of the depravity of my heart as I never had before—all defiled, all unclean. I could not think of one good deed that I had done in all my life. I now wept as I never had before. Elder West went home with us, and conversed with me, as we rode along, about my condition. He tried to comfort me, but in vain; my heart was now overwhelmed with grief and sorrow. I felt like I was by far the worst sinner on earth, and that there was a chance for all before me. O how could God be just and save me? Yet my prayer incessantly was, Lord, have mercy upon me. Language is inadequate to express the bitterness, the distress, the agonizing condition of my poor burdened heart. I would secrete myself where no human eye could see me, there to condole my misery. "Like a crane, or a swallow, so did I chatter. I did mourn as a dove: my eyes fail with looking upward. O Lord, I am oppressed; undertake for me." I would take the bible and search for something to relieve my mind. The pre-

cious words of Jesus were more comfort to me than any thing that I could find. "Blessed are they that mourn, for they shall be comforted." Surely, thought I, this promise is for me; and O how consoling. There are no conditions in this promise. And again, these words were a balm to my poor broken heart: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Surely I do hunger and thirst after righteousness. Yet notwithstanding these promises were precious, they only served as a relief for the present. My burden continued to grow heavier. Finally after I had tried all my strength, and it availed me nothing, on the verge of despair, I cried out aloud for God to take me as I was; I could get no better. All my righteousness was as filthy rags. I was now brought to see that salvation is of the Lord. I felt that I could only fall at the feet of sovereign mercy, and there lay all my wants before him. In this condition I remained for three months, when one day I thought surely, without relief, I could not live, and ere the sun sinks in the western horizon, I will be in eternity. But late in the evening, I thought I would once more try to pray. I fell down upon my knees and laid my head in a chair. I was weeping most bitterly when I knelt. I do not know whether I uttered one word or not, or how long I had been there in that position, I know not, when a voice seemed to say to me, Arise and stand up. I wanted to arise. Never before had I felt like I wanted to get up when I knelt to pray, but often have been forced to arise with reluctance, wishing that I could pray a while longer without being disturbed or subject to unpleasant questions by the family, in regard to my absence. But I immediately arose with my countenance wreathed in smiles. I turned my eyes toward heaven, and saw the Lord looking down upon me with a smile, by which he seemed to say, Thy sins are all forgiven. I clapped my hands together and said, Surely this is religion. O I would give the world to know that this lovely Jesus is mine. I went and stood in the door, the wind was blowing pleasantly, cooling my burning forehead and aching eyes, and the tempter immediately suggested that that was the cause of those calm and pleasant feelings. But my burden was gone. I felt like I wanted to tell my feelings to some one, yet I was afraid to tell my parents, lest I might be deceived, and I did not wish to deceive them. So a week passed away ere I told my feelings to any one. Elder West visited us again, and brought up a conversation with me again on the subject of religion. He asked me if I did not have a desire to join the church? I answered in the affirmative. He then told me some of his experience.

The tempter immediately suggested that I was deceived, and had deceived that good christian. I arose and went and fell across the bed, and wept as though my heart would break. O how wretched I was, to think he thought I had a hope in Christ. I had thought all the time that no one else should be deceived but myself, and now I had deceived him. And now the waves of trouble began to roll high and terrible. "All thy waves and thy billows have gone over me." I knew not what to do. I fell down upon my knees, weeping and begging the Lord to show me what my duty was. I prayed for my burden to return, that I might know when it left me again where it went. My prayer now was, Lord, what wilt thou have me to do? One day my father told me that he had been asked the question, if I did not have a notion of joining the church? O what sorrow overwhelmed me, to think that my christian father entertained such hopeful feelings for his wretched sinful child. I told him that I once thought I had obtained a hope that God for Christ's sake had pardoned my sins; but afterwards I had felt so wretched that I had come to the conclusion I was deceived. He told me to trust in the Lord; that I could obtain no pardon by my efforts. I felt glad that he did not think I was a christian. But there was still something weighing heavily upon me, a duty to perform in honor to God. I prayed the Lord to show me what it was, and I would go about the work. On the first Sunday in June, 1869, I met with Elder Evans, and after forming his acquaintance we had an interview on the subject of religion, in which he asked me some questions, and I told him some of my feelings, and how I longed to know what to do. He told me my duty was to join the church and be baptized. I thought that must be my duty. I never had felt such an inclination before to join the church, but now thought I was not worthy to be numbered with the saints, that I would only disgrace the cause. On being asked one day by Elder Stevens the cause of my disobedience, I told him I was not worthy. O, said he, I know you are not worthy; there are none worthy; God will not let them feel their worthiness. But I thought I was worse than any one else. I prayed, O Lord, make me better, keep me from sinning, keep me humble, make me holy. O that my change had been more manifest. Thus I continued on until the second Sunday in September, 1870, thinking all the while that I would get better, and more fit to join the church. But all my hopes were vain; I was not satisfied; I believed I was living out of my duty. Just before the association which was held with Flat Creek Church, in Hopkins Co., Ky., I resolved that I would join the church ere the meet-

LEBANON, Ohio, July 20, 1871.

ing closed. I wanted to be numbered with the dear brethren and sisters, whom I loved so well; and on the evening before the association convened on Friday, I knelt by my bedside and prayed God to enable me to join during the meeting; so on Saturday I attended, with the view of making the effort, if an opportunity was given. But before the services closed, there came up a shower of rain, which caused the meeting to break up. I thought that God was not willing that I should disgrace his cause, and had sent the rain to prevent it; so I thought I would give it up for the present. I was afraid to think about joining the next day, as I might be disappointed again. On Sunday morning as we went on to meeting, I had a conversation with Elder Wood, who, after I had told him some of the dealings of the Lord with me, urged upon me a discharge of my duty without delay, and I told him if ever I did join I wanted him to baptize me, and he consented to do so. But I thought I would wait a while longer. On my arrival at the meeting house, seeing those loved ones enjoying each others company so much, I felt a great desire to be one of their number. After preaching, an opportunity being given, I went forward and related some of the dealings of the Lord with me, and was received. It was nearly two months before I was baptized, and during that time I was made to bask in the smiles of Jesus, and not a wave of trouble rolled across my breast. I thought my troubles were all gone forever. Surely, thought I, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. I was baptized the first Sunday in November, and as I went down into the water I said, O Lord, be with me now; and I felt that he was very near. I felt perfectly calm and tranquil. But ere long troubles, trials and temptations began to beset me on every side. I found that my path was strewn with thorns. The gloomy clouds soon began to hover around me, and I began to feel very sad; for the good that I would, I do not, but the evil that I would not, that I do. I feel sometimes that I am so far from God, I will never feel his peaceful presence again. I live so far from discharging my duty to God, and honor him so little, I feel like if I could only close my eyes in death, and in the morn of the resurrection awake in the glory of that bright realm of perfect bliss, I could gladly bid farewell to my loving parents and dear little sisters.

Your poor sister in the bonds of affliction,

MOLLIE GRAINGER.

DEAR BROTHER BEEBE:—Having received many expressions of encouragement from brethren far and near, as to the views which I have given in my last communication in the "Signs," and still hoping that the Spirit of truth may guide me, I again venture upon the privilege of writing for your paper my views more fully upon the teaching of the scriptures as to the old man and the new man. That which was first was natural, (1 Cor. xv. 45—48) and of the earth, and adapted to the earth, in which state he is called the natural man.—1 Cor. ii. 14. But no where in the bible called the old man. Neither is the natural man a myth, but a real man with body and parts. This man, by transgression, became a sinner, and a subject of death, (Rom. v. 12—20) and since the transgression, dead in trespasses and sins.—Eph. ii. 1—5. His state is manifested by his fruits; for all his fruits are evil. He is the servant of sin, and free from righteousness.—Rom. vi. 20. Thus the scriptures regard the natural sinful man, the true representative of all Adam's posterity, in their sinful state. So they all continue till God quickens them, and saves them by his grace.—Eph. ii. 5. Now there is a change of state, as certainly as that salvation signifies a change, which, if it does not, it means nothing, and grace confers no benefit. But if salvation means a change, with reference to a state of death in sins, then quickening means making alive from that state, raising up from it, passing from death to life.—John v. 24. Now Jesus says it is the Spirit that quickeneth, and Paul saith the Spirit giveth life. Therefore says Jesus, "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." All these expressions, and many more of similar import, represent the man, of scripture address, and heir of eternal life, as manifested in two different and distinct states: the one flesh, the other spirit; the one darkness, the other light; the one a state of bondage, the other a state of liberty; the one a state of alienation, the other a state of love; the one a state of enmity, the other a state of reconciliation and peace. Is it possible that brethren will deny that the man occupies in time both these states? If they do, I hope they will say so plainly, so there may be no misunderstanding. I say again, the man who is God's heir by election, and to whom pertains predestination, calling, justification and glorification, is manifested in both of these states in time. First, as a natural man, a sinner; second, as a spiritual man, a child of God. Hence, as applied to the man, notice the terms "saved," "delivered," "made free," "called out of," "raised up," "born again."

Such terms would be without meaning if the man, yes, the same man, was not the subject of both states. Therefore we conclude with Paul that the "Father hath made us meet," through that divine work called quickening; delivered us from the power of darkness, and translated us into the kingdom of his dear Son. In whom we have redemption through his blood, the forgiveness of sins. The fruits of that state Paul has fully set forth, viz: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings."—Gal. v. 19—21. In a word, sin and lust is the generator of the whole train. Hence saith Paul, "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence."—Rom. vii. 8. See also to the end of the chapter. So also the second is said to be a state of death to sin, and of life unto God, having fruit unto holiness, and the end everlasting life. The fruit of the second state is the fruit of the Spirit: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23. Hence saith Paul, "For I delight in the law of God, after the inward man."—Rom. vii. 22. Thus we see the two states of the man, with the fruits belonging to, or springing from each state. We may now find it profitable to consider the terms applied to either state of the man, or to either class of the fruits, as they properly belong to the respective states. And I will here remark that in his last communication, brother Dudley has certainly stated my views with reference to the old man that was to be put off. And I would just say to brother Dudley, that to put off the old man is to crucify the old man; the change of terms does not alter the meaning or sense at all. But to return. Paul asks the question, "Shall we continue in sin that grace may abound?" Now those of whom he speaks had been sinners, certainly, or he would not say, "continue in sin." Now notice his answer; it is the form of a question also: "How shall we that are dead to sin live any longer therein?" Does not these two questions show the two states conclusively? Non-continuance in the former state, because brought into a state of death to it, so that they can continue no longer in the former. We have two states here, the one opposed to the other. And sure baptism is a beautiful figure here introduced, to teach our death and life, our burial and resurrection.—Rom. vi. 1—5. For he that is dead is free from sin, (verse 7) and such we have seen to be the state of the quickened man. So then they are indeed free from sin, and servants of God.—Verse 22. The old man is crucified with him, that the body of

sin might be destroyed. How? By crucifying our natural body, soul and spirit, and destroying us? O no. By destroying sin in us, and delivering us from it. O blessed be the name of God for that sweet word, "salvation."

"Salvation, O melodious sound,
To wretched dying men;
Salvation that from God proceeds,
And leads to God again."

Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—Verse 11. Therefore ye cannot live any longer in sin; ye are dead to it, ye are free from it, ye are opposed to it. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.—Verse 12. Why is the term "mortal body" here interposed? Paul has been using the terms ye and we, but now speaks of the mortal body. Is the we and ye in the same state with the mortal body? I answer, No, by no means. We have seen that the we and ye have been made free from sin, are the servants of God, have their fruit unto holiness, and the end everlasting life. But the mortal body is dead because of sin, and is a body of sin and death. In Rom. viii. 8—11, the apostle uses the terms mortal body and flesh interchangeably, as the same state. Paul says, "I keep under my body, and bring it into subjection."—1 Cor. ix. 27. The mortal body is not free now, but shall be when mortality is swallowed up of life. Hence, as I remarked in my first letter, it is the outer man in which reigns sin and lust, to the distress and grief of every saint of God, who has been made free from sin, but dwells in a mortal body. Hear their complaint: "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. "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"—Rom. vii. 22—24. The apostle exhorts them not to yield their members instruments of unrighteousness unto sin, but to yield themselves unto God as those that are alive from the dead, and their members as instruments of righteousness unto God. For saith he, "Sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 13, 14. I ask, What is the purpose of exhortation? Is it to persuade persons to change their state by action, as the arminian contends? Certainly not; for we have seen that it is God that changes their state. Why then are they exhorted, and what to? To action consistent with their state or calling, that their calling and election might be surely

manifested by their action. It is not then a system of do and live, as the arminian urges, but it is a system of God's grace, live and do. For it is God that worketh in you both to will and to do of his good pleasure.—Phil. ii. 13. The exhortation therefore of the apostles has reference to actions and deeds, and therefore, as brother Dudley remarks, the putting off the old man means a change of action from the former course in which we sometimes walked, when we were the servants of sin. But now being made free, we are to deny ourselves of all ungodliness and worldly lusts, and put off, as concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, putting away lying; (Eph. iv. 22–25) put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds. Thus as to sinful practices and deeds, the apostle applies the term old man. So it may be applied to the condition of our body as under the dominion of sin, but I doubt there being any proof to this position. But brother Dudley thinks I have three men. In different uses and meanings of the term man, I believe in many. But with reference to the term man, the creature which God made in his own image, and breathed into his nostrils the breath of life, and he became a living soul, the same who afterward sinned, and fell under condemnation and death, the same redeemed by Jesus Christ, the same quickened by the Holy Spirit and born of God, and in his mortal body finally resurrected and glorified in immortal bliss, is just one man. I speak generically. I nowhere read that he is two, three, or any other number but one, in his natural state in earth. I do not read that he is more than one in his glorified state in heaven. But the point where I find a plurality is from the time that he is made free from sin, to the time when his body is raised incorruptible. During that period the terms inward man and outward man are applied to him. The inward man is freed from sin, renewed day by day, shall never die, is present with the Lord when absent from the body, groaning for an immortal body or house, or that the body might be adopted, and mortality swallowed up of life; delighting in the law of God, glorying in Jesus as his Savior, offering praises unto God, and walking after the Spirit. The outer man is dead because of sin, lusts against the spirit, serves the law of sin, is perishing, mortal, and the body of this death. And here we have that contrast which is present in the christian experience, from the time of the deliverance from death, to the end of their pilgrimage on earth. Life and death cannot exist together; the one or the other must triumph.

They both have their place with the christian, the one inward, the other outward. Sometimes death seems almost to have triumphed, and O how gloomy the shadows which gather around the trembling saints as the touch of the monster seems to freeze the very fountain of life. But again, the Spirit-power that brought again from the dead the great Shepherd of the sheep, and its majesty and glory asserts its power, and the ice is melted and broken up, the shadows are dispersed, and the light of life spreads a halo of beauty on all the prospects of the saint, and he sings of the wonders that hath been wrought by his Lord's hand, and he presses forward, anxious to see the final triumph of life. And that blessed day will come, at the time which God hath appointed, and then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.

Your brother in Christ.

JOHN A. THOMPSON.

ELDER BEEBE—DEAR FRIEND:—

I am more than obliged to you for your kindness to me in answering my former request. I have thought of writing to you again, if it will not trouble you too much. I want to ask you about some things, and to tell you some things in regard to myself. When a child, I was fond of christians, and liked to be in their company, and to hear them talk. When I was about fourteen years old, while hearing the gospel preached, I thought there never was such a sinner as I. I could not see why it was that I was so sinful, for many days and nights, unless the evil one had taken full possession of me. I had but little sleep, and felt too unworthy to eat with the family. I thought that even the crumbs that fell from the table were too good for me. I did not desire the company of christians so much as I had in days past, for I thought it would be an intrusion for so sinful a being as I to go into their presence. I could not read to any satisfaction. Wherever I saw God's name, it appeared that the letters were very largely magnified, and God himself was looking right at me, and I was afraid. I thought when I went to meeting if some of the christians would pray for me, there might be some relief; but no, it appeared that they all understood my case too well. I did not think they used the same words in prayer that they did before. Now what to do I could not tell. I thought if I could only manage to get God to understand my case, it might be different; but I was so far off that he could not hear me when I prayed, and I was not worthy of his attention. I have not language to ex-

press the feelings that I had. One day a friend of mine said, Why do you look so sad? I told him that I was not fit for this world, nor for the world to come. It appeared, if possible, my condition was worse than ever. I went to my room, and another friend followed me and told me that God had the same power to save me that he had to save any body else, and passed away, and I was left alone. There was a little joy sprang up in my heart, and I thought, Is it possible? I could say nothing for a short time, but was speechless and helpless. The first word that I could utter was, Lord, what wilt thou have me to do? Blessed be thy holy name. I felt to love God and the one that said he had the power to save me. I loved every body, the world looked beautiful, I was comfortable, and my mind was calm. I thought I must hurry and tell my friends how I felt, but before I got to them I did not know as it would do to tell. My burden was gone, and I did not know where. I thought I ought to have some knowledge of where it went, and I thought I would try and get it back again, so as to feel as I felt before. It would not do for me to tell a christian any thing about how I felt, so I kept it all to myself. I felt different toward christians; I loved them better, but did not think I was worthy to be in their company. I did not love sin, so I felt that I must go alone. I wandered alone for years, and did not mix in any society particularly, but I many times felt that I must have christian company, for I could not live without it. In course of time I united with the Methodists, for the sake of society, being entirely unacquainted with their way. I thought I would try to do just as the rest did. They said that whatever we asked for in prayer and in faith, we would receive; that we could also lay our friends at the foot of the cross, and they would be converted, if we would only believe. I was not satisfied with their general proceedings, but thought it was because I was not a christian. I tried it for a number of years, but procured no conversion of my friends. They would form resolutions and devise many plans, and said they were determined to meet and pray, and work until all the people round about them were converted. Our city grew from bad to worse. I finally concluded that was not the way. I withdrew myself from them, thinking I had better go alone. All this time I was trying to put my trust in the Lord. I have felt to hunger and thirst for righteousness, and my daily prayer was, Lord, show me thy way, and help me to walk in it. During all this period I have had many trials and afflictions. I have felt that the Lord was my comfort, my guide and protector. When I think of the glory and honor that he is

crowned with, what am I that he should be so mindful of me? He has helped me to look away from earth, and think it will not last always. During this time I have heard most all kinds of preaching, but have heard few persons talk as I have felt: They frequently tell how they feel at the present time, but do not tell how they have been dealt with from the first. I have had more light on the subject since I have been reading your valuable paper, the "Signs of the Times," than I ever had before. Dear father, do you think that any one will be dealt with in this manner while on the earth, and be lost in the end? Will you please excuse for this history? It is only a few words compared with what I could say, if time and space would permit. Please bear with me. I think if any one can answer this correctly, it must be you. May the Lord bless you, and spare you many days, for the good of his people. Do what you think best with this. Your

WELL WISHER:

[We cannot think that any who have been led in the manner described by our Well Wisher, can finally be lost. None but the quickened children of God can trace the dealings of God, experimentally, as described in the foregoing letter. Nor

"Would our God have taught thee
To trust in his name,
And thus far have brought thee,
To put thee to shame."

Read Judges xiii. 23.

Ed.]

NIAGARA FALLS, N. Y., July 16, 1871.

DEAR BROTHER BEEBE:—I received my paper (the "Signs") last evening, and in looking over its pages I see that you are building a new Meeting House, and I feel a pleasure in giving a small donation towards it. O that the Lord may grant you much of his divine presence, and bless you as a church, and grant you many refreshing seasons; for without his presence all your meetings will be vain. But the Lord has said, "In all places where I record my name, I will come unto thee, and I will bless thee."—Ex. xx. 24. May he pour on you much of his Spirit, and make you wrestling Jacob and prevailing Israel. I often think of those who are privileged to meet together on Sundays to hear the gospel proclaimed by his servants, and wish that I could also have that privilege. But the Lord knows what is best for us, and if I know my own heart, my desire is that he may be pleased to work in me both to will and to do of his good pleasure. I know that all things work together for good to them that love God, to them who are the called according to his purpose. But the question often rises in my mind, Am I one of that happy number? If I am really a child of God, and interested in the blood of Jesus, could I feel as I do, so cold and lifeless, so

prone to wander from the God I desire to love? I wish I could feel different. I do feel to hate myself, and I would live free from sin if I could; but alas! sin is mixed with all I do. I cannot think a thought that is not mixed with sin. But what a mercy that there is such a rich Savior for such poor sinners, who cannot save themselves. It was not the righteous that Jesus came to save. This is my only hope. I want to feel that my life is hid in him, and then when he who is our life shall appear, I shall appear with him in glory.

Dear brother, how great is that grace that takes the poor from the dust, and the beggar from the dunghill, and sets them among the princes of his people. Surely when such poor sinners are saved, they will ascribe all the glory unto him unto whom it is due; they will cast their crowns at his feet and crown him Lord of all.

I had the pleasure of attending the Conference at South Dansville, last month, and I had hoped to have seen you there; but the Lord inclined the hearts of many of his servants to attend, and to preach his precious truth. I think the Lord was in our midst, and it was a very pleasant meeting. How sweet it is to meet with christian friends on earth; what will it be to meet where parting will never be known, and where sin can never come! O may the Lord grant me a place among that happy number.

Brother Beebe, please let me know if you receive this, and remember me to your daughter, (sister Carmichael) whom I met at Riker's Hollow. I would very much like to see you again, but if we meet no more on earth, I hope we may meet where parting will be no more. May the Lord, if consistent with his will, spare you long to write and preach his blessed truth, to the comfort and upbuilding of his dear children.

I remain, I hope, your sister in Jesus,

HESTER RUMNEY.

WEATHERFORD, Tex., May 21, 1871.

DEAR BROTHER BEEBE:—I have been so much refreshed by the many communications in the "Signs of the Times," from the dear brethren, I feel constrained to try to contribute as a correspondent, enough at least to sanction and encourage such correspondence as has been carried on for some time through its columns, hoping and believing you will not insert this scribble in our paper, to the exclusion of better matter.

Dear brethren, Wm. L. Beebe, Dudley, Mitchell, Durand, Thompson, Slawson, and all others who believe salvation is of the Lord, and that he is infinite in power and goodness, go on in the good work, and if the Lord will, I hope you may continue to write and interchange views by

this mode, in the proper christian spirit.

How consoling the unity that seems to exist among our brethren. O that we could ever be directed by the proper spirit in conversing with, as well as writing for the perusal of each other, for then we know it will be instructive. I know it is a source of great comfort to all lovers of the truth who read the "Signs of the Times," to see so much love manifest through its columns, learning by this source that there is yet a little few who have not bowed the knee to Baal, who do not worship the golden image, have no confidence in the flesh, who know that of themselves they can do nothing, that it is God who works in them to will and to do of his good pleasure; and having had a glimpse of divine perfection, by the true light, are able to see by the scriptures of divine truth that God is light, and in him is no darkness at all; that of him, and to him, and through him are all things, and by him all things consist.

Dear brethren, it does seem to me that though the enemy should come against us with all the inventions of men combined, when we have this truth and the many precious promises our Lord has left on record, that he will be our God; I say, when we have those precious promises as bulwarks of defence, we should not be alarmed. Therefore let us be courageous, having the abundant assurance that the Lord doeth all his pleasure, notwithstanding the declaration of the hosts of workmongers of our day to the contrary, who teach for doctrines the commandments of men, and whose mission seems to be to make proselytes, and to persecute the true church. I often wonder that any of the saints should be ensnared by the cunning craftiness of men, as I am satisfied they are, the contrast seems so great between truth and falsehood; the members of the true church worshipping the only true and living God, and on the other hand the members of the false church worshipping the creature man and his inventions. But when I reflect, I know God is our keeper; then the wonder is removed, and I know the Lord is the keeper and protector of his people, and if he permits one of the dear saints to be ensnared by the enemy, it is all for the accomplishment of his all wise designs. So let us be thankful that he has so far saved us from the vain delusions of the day, and pray him in his own good time to deliver his people from the power of the enemy.

Your unworthy brother, if not deceived,

WM. H. MARTIN.

PRATT Co., Ill., June 11, 1871.

ELD. G. BEEBE—DEAR BROTHER:—While all the world around here are following the beast and his image, I feel thankful to the good Lord

for what he has done for my poor soul, in leading me out of Babylon.

I wish to comply with a request of brother J. N. Vanmeter, to tell my dear brethren and sisters what God has done for me. I was born in Ireland, in 1825, and raised up in the doctrine of the High Church of England. In 1849 I emigrated to Upper Canada, and in 1850 I was married to a Methodist woman, and in 1854 I joined the Methodists. I then and there made a contract or covenant with God, if he would pardon me, I would serve him as long as I lived, (a very foolish error.) I was taken on probation, paid my quarterage, (this is what makes a man faithful) and I was received in full fellowship. I continued ten years with them, and part of that time was Class Leader, and a part of the time a Bible Class Leader in the Sunday School, and a part of the time Sunday School Superintendent. Out of all these errors the good Lord has brought me, whereof I am glad. I will now try to relate my deliverance. In 1864 I moved about three hundred miles farther west in Canada, looking for work. I was passing a school house one morning, when I met the teacher, sitting on a log near the school, and I inquired of him the way to a man by the name of John Bateman. He said his name was John Bateman. I then described the man I wanted. He asked me if I wanted to work by the month, and I told him I did. He told me what wages he could afford to pay; but when I found he was an Old School Baptist, I would not agree to work for him, as I had promised my Methodist brothers if there were no Methodists where I was going I would return. I tried three days to find a place to suit me, but failed, and had to go back to the Old Baptist, and hired with him, but awfully against my will. The first evening after he came from his school, we went out to cross cut some logs, and I commenced to argue on scripture with him; but I found myself no match for him. When we had quit work, I tried him again on other points, but succeeded no better. We continued until ten or eleven o'clock at night. On the next day he sent me to pile up some manure in his yard. Sometimes I would work, at other times I would sit down and study over the promise I had made my Methodist brethren, and my hopes of having some of my boys converted and become Methodist preachers. I did not know what to do. When Mr. Bateman got home, he came where I was and asked me how I got along to-day. I said, Very poorly. I thought I would make another trial and fight, but then I got cut off at both knees, so that I had no chance to stand. On Sunday morning he asked me to go with him to meeting, and I did so. I liked his preaching. After preaching we

were invited to take dinner with a Mrs. Elliott, a member of the church at Ekfred. The conversation there was different from any I had ever heard; it was of free, unmerited salvation by grace. It was all a mystery to me. On the next Sunday he asked me, and I went with him. I then liked his preaching, and that of others also. Some preached in the Gaelic language, and some in English. I had a letter from my Methodist preacher, recommending me to my Methodist brethren, and my quarterly tickets. On my way home I tore them to pieces. One day when Mr. Bateman and I were hoeing potatoes, we were talking on religious subjects, the law that I had trusted in for life, I found to be unto death. I then saw that by the law I was dead in trespasses and sins, and felt that

"If my soul were sent to hell,
God's righteous law approved it well."

After we quit work, in the evening, when all alone, bowed down with guilt and condemnation, I went to the stable and there poured out my soul in prayer to God, to have mercy on me for Jesus Christ's sake. I shall never forget it. God had mercy on me then and there. That burden being removed, I thought I could hear him say, Son, thy sins, which are many, are all forgiven thee. I could now rejoice with that joy which is unspeakable and full of glory. In the days of his flesh, our Lord used clay to open the eyes of clay, and he used brother Bateman to open my dark understanding to see in my own heart a sink of sin. Some time after this, old Eld. Thomas McColl came on a visit to brother J. C. Bateman's. I shall never forget the kind instruction he gave me. He is now gone to the better land. Some time afterward I moved to Logan Co., Ill., and found out the Lebanon Church, in 1867. I tried to tell the church what God had done for me, and was received, and on the third Sunday in August, 1867, was baptized by Eld. Samuel Applegate. Since then I have had a three-fold enemy to contend with—the world, the flesh and the devil. And my own heart, if I trusted to it, would lead me astray; for "He that trusteth his own heart is a fool." But "Blessed is the man that maketh the Lord his trust." They who put their trust in the Lord shall never be confounded. God's children have the promise that in the world they shall have tribulation, but in Christ they shall have peace. And for their encouragement it is also said, "This is the victory that overcometh the world, even your faith."

Brother Beebe, I now submit this to your better judgment; if you deem it worth printing, do so, but if not, throw it aside. I could write more of my conflicts, but fear that what I have written will weary you. I am, like my brethren, not ignorant

of Satan's devices. Your unworthy brother in Christ Jesus,

JOHN S. BATEMAN.

SOUTH FORK, Ky., May 31, 1871.

BROTHER BEEBE:—I inclose you the experience of my dear old grandfather, which he had written out when he was near one hundred and seven or eight years old, and which I hope you will give a place in the "Signs." I love to read the experiences of the old soldiers of the cross, for it is of great encouragement to me to see that they refer back to their youthful days; that what the Lord did for them then, they are clinging to yet. And I have been anxious to read your own experience, brother Beebe, and I believe it would be anxiously read by all the readers of the "Signs of the Times."

Yours in hope of eternal life,

JAMES J. GILBERT.

RED BIRD, Ky., Aug. 3, 1875.

MY DEAR CHILDREN:—I want to write you a little of my experience. I was convicted, at times, from a child, but was guilty of what the world of mankind is guilty of, putting it off from time to time. But at length I got so under conviction that I read my bible mightily, and in it I found this scripture: "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." I determined then to try to follow them. I again found this scripture: "The race is not the swift, nor the battle to the strong," "but of God that sheweth mercy." I then cried out, Lord, I am gone, and took off to the woods, and this scripture came to my mind: "Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it." I then cried out, Lord, now I know I am gone. I saw that I was seeking to save my life. I then went mourning a little ways further, and this scripture came to my mind, that he is a "merciful God;" and I cried out in prayer three times, Lord, have mercy, when all at once it seemed like I discovered some of the purity of God, and I fell upon my face to the ground. When I got up, I went for ten or fourteen days afraid to call on the name of the Lord God, or Jesus; but every word in prayer was, Thou good Being, thou great Being, thou glorious being. I knew that hell was my portion, without the Lord would save me. I then concluded to take off to the mountains, and never come back to my wife and children until I found peace with the Lord, or died. I then took a hymn book and went off, and it appeared like it was a farewell to my wife and children forever. I was so worn out that I could not go far before I took rest in a laurel thicket, in a very remote place. I got upon my knees, opened the hymn book, and read a hymn; and when I had read it, it seemed like I never had read such a hymn before in my

life. Then I said, Lord, what is the matter? I turned to another hymn and read it, and it was the same as with the first. I spoke out and said, Lord, something must be the matter. Then it was, I think, my whole soul was filled with the love of God. Then I knew not where I was, until I found myself around the mountain praying for a man who had been stealing from me, and trying to destroy me. It astonished me how I could love that man well enough to pray for him. I walked about on the mountain, and talked to the Lord thus: Lord, what have I been about all my life? Have I been deranged? Or what is the reason I never saw the way to heaven, through Jesus Christ, before? I then thought I would run and tell my wife and the whole world. I got to the house and told my wife, and she burst into tears. And it struck me, while I was exhorting my wife, Now you are exhorting your wife, and the first thing you know, you will be dishonoring the cause. I then stepped out at the door, and it seemed like a glimmer of glory was before my eyes. I walked a pace further, and I seemed to hear a voice like as some one had spoken to me, saying, What are you praising God for? I answered vocally, If I were sure he would send me to hell, I want to praise his dear name. And I have never changed yet, but want to praise him throughout time and eternity.

My dear children, I have found out that the way to heaven is a new and living way. Jesus says, "I am the way, the truth and the life; no man cometh unto the Father but by me." Then he says again, "I will bring the blind by a way they know not, and I will lead them in paths they have not known. I will make darkness light, and crooked things straight before them. These things will I do unto them, and not forsake them." And he says again, "No man can come unto me, except the Father which sent me draw him." I want you to know, dear children, that I believe in "One Lord, one faith, one baptism." And that is a spiritual belief, and faith which comes from God. For "No man can say that Jesus Christ is Lord, but by the Holy Ghost," "Who of God is made unto us wisdom and righteousness, sanctification and redemption." A natural belief will not take souls to heaven; for the word says, "Thou believest there is one God; thou doest well; the devils also believe, and tremble."

I will close. Your father,
JOHN GILBERT.

ORDINATIONS.

We the undersigned Elders and messengers being called upon to ordain brother Denis Smith to the work of the ministry, met and organized by choosing Eld. B. R. Warren Moderator, and J. M. Slusher

Clerk. After hearing brother Smith give a relation of his hope in Christ, Eld. Jacob Castlebury was appointed to give the admonition, and Eld. John Fancher to lead in singing and prayer. Laying on of the hands of the Elders, and the right hand of fellowship, bidding him God speed in feeding the flock of God.

Signed, Jacob Castlebury, T. N. Frazee, Wilson Chambers and John Griffiths, from Providence. B. R. Warren and Joseph Horter, from Bethel. Robert Hughett, Wilson Thompson, Pleasant Cox and J. M. Slusher, from Smyrna. John Houches, from Brown Co.

B. R. WARREN, Mod.

J. M. SLUSHER, Clerk.

In Christian Co., Ill., on Saturday, May 6, 1871, by a previous request of the South Fork Church of Old School Baptists, met Elders M. Abbit, Wm. Fitzjerrell and Deacon H. K. Gardner.

The church gave the candidate into the hands of said presbytery for examination.

1. Examination on christian experience.
2. On impressions and call to the work of the ministry.
3. On doctrine.

Being fully satisfied from the evidences given that they were of divine origin, the presbytery proceeded by prayer by Eld. Wm. Fitzjerrell. Charge by Elder Abbit. Candidate, John F. Pyatt.

WM. FITZJERRELL.

CHURCH CONSTITUTED.

According to previous appointment, a meeting was held at the Union Grove School House, in Polk Co., Mo., on Saturday, July 15, 1871, for the purpose of constituting a church, when the following proceedings were had:

1. Praise and prayer by Elder I. Y. Sidwell.
2. Eld. I. Y. Sidwell was chosen Moderator, and Wm. H. Martin Clerk.

The council was composed of Eld. I. Sidwell, I. E. Arnold and S. S. Risary, from Round Prairie Church, Dallas Co., Mo. Eld. I. Y. Sidwell, E. M. Onsley, Wm. Wilson and Wm. H. Martin, from Antioch Church.

The following brethren and sisters were then called and enrolled, and examined with regard to their faith, and also their letters of dismission. The council being satisfied, pronounced them a gospel church, to be known by the name of Little Flock Regular Predestinarian Baptists.

Names of members.

J. M. Clark, J. S. Mead, Wm. Jones, Kate Williams, A. J. Jenkins and — Cunningham.

Right hand of fellowship by the council.

The church then requested the same Moderator and Clerk to act pro tem, and the door of Little Flock Church was opened, and on Sunday a Mr. Russell came forward and related the dealings of the Lord with him, and was received for baptism. The meeting was cheering, and gave evidence that the Spirit of the Lord was in the place.

Their church meeting is on the third Saturday in each month.

I. Y. SIDWELL, Mod.

WM. H. MARTIN, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1871.

HOLLY SPRINGS, Miss., May 10, 1871.

DEAR FATHER BEEBE:—Please give your views through the "Signs" on Rom. xiii., particularly on the first and second verses: "Let every soul be subject unto the higher powers; for there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

Your compliance with this request will perhaps greatly relieve the mind of

A SUBSCRIBER.

REPLY.—To correctly understand this admonition, it is important to know in what sense the word *power* is used in our text by the apostle, as the word has a variety of significations as used and applied in the scriptures. Sometimes it is used to signify physical strength, or mental ability. It is sometimes used in reference to usurped, and sometimes to legitimate authority; but in this admonition the word is used to signify legitimate authority, vested in rulers, to be exercised over those who are, or should be in subordination to their dominion.

All legitimate power to hold dominion over men, which the apostle recognizes in this chapter, is of God; and in his word, his *ordinance* or ordination of it may be found; but all assumed power of any one to rule over others, which cannot be traced to, and authorized by an express ordinance of God, is usurpation. "The powers that be are ordained of God." This certainly cannot include the powers of darkness—the prince of the power of the air, the spirit that worketh in the children of disobedience; for God's children are commanded to resist all such power. There are degrees of legitimate power which God has given to rulers, and to all such powers the people of God, while here in the flesh, are commanded to be in subjection, and upon the principle that in their subjection to the powers which are ordained by God, they obey simply because he has commanded it.

Recognizing no power but that for which an ordination of God can be found, and carefully observing all the grades of power which he has instituted, "Let every soul be subject to the higher powers." To faithfully observe this injunction, we require to know which are the higher, and which the lower, or inferior powers. A due observance of the ordinances of God as recorded in his word, the various grades of power vested in men to bear authority, will be found definitely stated in the respective ordinances by which such authority or power is given.

The first investment of power of which we read, was given to Adam, over his wife: "Unto the woman he [God, who is the only legitimate source of power] said, I will greatly

multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."—Gen. iii. 16. This authority is recognized by the apostle as vested in husbands over their wives in all subsequent ages. But this investment of power does not clothe the husband with any authority beyond that which is in all things subordinate to the divine law. God who gave this power by ordination to husbands, still retains the higher, the supreme power; and woe to the husband who shall presume to exercise authority over his wife in matters of conscience, or in things which relate to her obligations to her God. When there is a collision between the usurped authority of the husband and mandates of her God, as understood by her, she is commanded to be in subjection to the *higher*, not the lower power.

The next ordination of power of which we read, is that which God has invested in parents over their children. The Patriarchal form of human government principally prevailed over the tribes of mankind until the deluge; and notwithstanding the great wickedness of the antediluvians, the greatest respect was paid, and obedience rendered to the patriarch, or parent of a family or of a tribe; and after the flood, and to and throughout the Jewish Theocracy, God in his law by Moses enforced the obligation on children to obey and honor their parents.

Coeval with the patriarchal power of parents over their children, was the right of government vested in masters over their servants,—their bond men and bond women, which were born in their house or bought with their money. By the ordinance of God, which was given to the Hebrews, implicit obedience was strictly enjoined upon servants, to all their master's lawful commands; and this obligation is still recognized and enforced in all apostolic churches in which such relations exist.

After the settlement of the tribes of Israel in Canaan, and their organization as a nation or commonwealth, by an ordinance of the Lord, a succession of judges were placed in authority over Israel, and the people of Israel were required to obey them. After this a succession of kings was established, extending down to the coming of the Messiah.

Also in the providence of God he has raised up kings and potentates, to whom he has given dominion over the Gentile nations of the earth, and has given charge to his people to honor and obey them, to the full extent of the *powers* he has given to them. But these powers are limited. No earthly monarch or potentate of the earth has any authority from God to require of their subjects that they should disobey him.

The fixed boundaries of the powers

or authority of kings and magistrates of the earth, as settled by divine ordinance of God, may be clearly inferred from the argument of the apostle in the chapter under consideration. They are not, by any ordinance or law of God, authorized to be "a terror to good works, but to evil." They are to be ministers of God to their subjects, for good, and to that extent the apostle enjoins on Christians to respect, to honor and obey them.

Some have supposed, or contended that in our text the apostle enjoins on the saints an abject submission to whatever may be enacted by the governments of the earth, and that disobedience to them is rebellion against God in all cases. But if that were the meaning of the apostle, how could he justify his own course, and that of his fellow apostles? Were they not forbidden by the rulers of the land in which they sojourned, to preach in the name of Jesus? Most assuredly they were; but instead of submission, they continued to preach, and to bear whatever of wrath such ungodly rulers or magistrates could inflict upon them; and in disobeying their wicked laws, they were obeying the higher power. They were obeying the King of kings and the Lord of lords, who had commanded them to "Go into all the world and preach the gospel to every creature," without the least regard to state lines, or national boundaries; for he who had sent them forth held the *higher power*; for all power in heaven and on earth was given into his hands,—power over all flesh, that he might give eternal life to as many as the Father has given him.

The three Hebrew children resisted no ordinance of God when they refused to obey the king of Babylon, when he commanded them on pain of a most terrible death, to worship his golden idol. Daniel was justified of God in refusing obedience to the king. Neither Nebuchadnezzar nor Darius could show any ordinance of God vesting in them authority to interdict the laws of God.

It is in this light we understand all human governments: they are all limited, and in no case have any of the rulers of this world a right to enjoin what God has forbidden, or to forbid what God has enjoined. And if they usurp any such authority, we are required by our allegiance to the King Eternal to disregard their mandates. Neither husband, parent, master, judge, king or ruler, have any authority from God to either restrict or to expand our religious obligations or liberties. Matters which are only between us and our God, no earthly potentate has any divine right to interfere with. Our divine Lord and Master has drawn the line for us between human and divine obligations, saying, "Render therefore unto Cezar the things that be Ce-

zar's, and unto God the things that are God's."

In spiritual things, neither husband, parent, master, judge, king or ruler, high or low, should be allowed to judge us in meat or in drink, or in regard to an holy day, or of the new moons, or of the Sabbath days. We may submit to fines, penalties, imprisonments, stripes, or even death, for our defiance of all human laws in relation to our spiritual obligations to our Lord Jesus Christ; and if to save our lives from these consequences we surrender to Cezar that which belongs only to our God, we shall surely find that the way of the transgressor is hard.

Now that the God of heaven has invested men with power (authority) to rule in temporal things, and as the ministers, or administrators of his government, to defend the righteous and be a terror to evil doers; to bear his sword, in preventing man from invading the equal rights of his fellow man; to avenge the oppressed, and to punish the oppressor, is fully and clearly taught by our apostle; but that any are clothed with authority to regulate or in any wise meddle with the affairs of the kingdom and government of our Lord Jesus Christ, we as confidently deny.

The citizen of this world who is called by grace, and has become a disciple of Christ, is released from no obligation which was binding on him before his conversion: if a child, his duties to his parents are unchanged; if a husband, his duty to his wife; if a servant, his duty to his master; if a citizen, his duty to respect, revere and obey magistrates and rulers, is unchanged. Christ's kingdom is not of this world, neither are the kingdoms of this world spiritual; therefore it is written, "Let every soul be subject to the higher powers." Whatever place or position we may in the providence of God be called to occupy, we cannot be raised so high that there is not still a higher power above us to which we are commanded to be in subjection.

No husband has authority or power to require his wife to do what God has forbidden her to do, nor to forbid her doing what God has commanded. No parent has power (authority) to command a son or daughter to violate a higher law than that of his own enactment—as to steal, lie, cheat or kill. Nor has any master power (authority) from God to impose any unlawful commands on his servant. Judges are to judge according to laws to which they are themselves also amenable, and all rulers and kings to rule in the fear of the Lord.

No other authority but that which God has authorized in his holy word is recognized by Paul in our subject; and whosoever resists, subverts, or disregards such good and wholesome laws and governments as God has authorized, shall receive to them-

selves *damnation*. This word is sometimes used in the scriptures to mean final and everlasting perdition; but in this place it signifies *condemnation*, and the penalty of the law which he has violated. Therefore Peter exhorts the saints, "Let none of you suffer as a murderer, or as a thief, or as a busybody in other men's matters; yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." If even a Christian do evil, that is if he transgress the whole some laws of his country, then let him be afraid; for his religious profession shall by no means screen him from the sword which is borne by the magistrates whom God has set in power to execute wrath upon him that doeth evil.

In short, we understand the apostle to assert that God is the supreme ruler of earth as well as of heaven, and as such he is the only source of legitimate power, or authority to rule or hold authority over any of his creatures, even as he gave to Adam dominion over the beasts of the field, &c., by a special ordinance or ordination; and so he has given to husbands, parents, masters, judges, kings and magistrates, all the right they have to rule over their fellow men, and all such power, so invested, they are bound to be in subjection to. But no man has a right to usurp or assume a dominion that God has not given, and such assumption is to be regarded as null and void; consequently powerless.

NOTICE TO OUR SUBSCRIBERS.

Besides several hundred of those who are too poor to pay, which are entered upon our free list, and many others who having suffered great losses by the late war, we have several thousand dollars now due from delinquent subscribers, who are presumed to be able to pay promptly. Having met with some very heavy losses, ourself within the last four years, we are in great need of what is due. We believe that all our subscribers are honest, or why should they desire to read the "Signs of the Times?" But that some of them are not sufficiently thoughtful, it pains us to believe. Many seem to think that the trifling amount they owe is so small that it is of but little importance; but every little counts—and if all those littles were promptly handed in, the aggregate would be sufficient to relieve us from our present embarrassment, and we would soon be able to issue our paper weekly.

Those who are not indebted to us on their subscription, could render us much aid by procuring new paying subscribers. Our subscribers will bear us witness that we have not been troublesome in urging payments, nor would we now make this appeal but from urgent necessity. We hope this presentment of facts may not have to be repeated. Many of our subscribers are entitled to our sincere gratitude for their seasonable remittances; but there are many others who need to be admonished.

MINUTES.

Minutes of the fourteenth session of the annual Conference of Old School Predestinarian Baptists of Western New York, held at South Dansville, Steuben Co., N. Y., June 18th & 19th, 1871.

Sunday, June 18.

Introductory sermon by Eld. R. D. Hart, from Rev. xii. 1.

Recess of one hour.

Sermon by Eld. J. L. Purington, from Acts xv. 11.

Eld. F. A. Chick, from 2 Cor. iv. 6.

Monday, June 18.

Opened by singing and prayer.

Chose Eld. A. St. John Moderator, and brother P. West Clerk.

Received correspondence as follows:

Kehukee—Eld. R. D. Hart as messenger.

Corresponding, Va.—Eld. J. L. Purington.

Baltimore—Elders F. A. Chick; S. H. Durand, R. D. Hart and J. L. Purington.

Delaware—The same.

Delaware River—Elders F. A. Chick, J. L. Purington, S. H. Durand, R. D. Hart and Wm. J. Purington.

Warwick—Elders J. L. Purington, S. H. Durand, R. D. Hart and W. J. Thorp.

Chemung—Elders F. A. Chick, J. L. Purington, S. H. Durand, R. D. Hart, Wm. J. Purington, and A. St. John.

No minutes from the above at hand.

Any brother who can attend shall be our messenger to the above meetings.

Voted that brother P. West write the corresponding letter to be printed with the minutes.

Adjourned for preaching.

Wm. J. Purington, from Isa. xxii. 3, 4.

Recess one hour, after which Eld. A. St. John preached from 1 John i. 1-3.

Eld. S. H. Durand from—

Eld. J. L. Purington from Rev. xxii. last verse.

Elders Thorp, Hart and Wm. J. Purington also made a few remarks, when the Conference closed by singing and benediction.

A. ST. JOHN, Mod.

P. WEST, Clerk.

CORRESPONDING LETTER.

The Old School Predestinarian Baptist Conference of Western New York, held at South Dansville, Steuben Co., N. Y., June 18th & 19th, 1871, to the Associations and Meetings with whom we correspond.

DEAR BRETHREN:—We have received another manifestation, through the abundant and never failing mercies of our God, of his soul cheering presence, and our hearts have been made to rejoice by the coming of his ministers, your messengers, with the glad tidings of salvation through a crucified and risen Savior, in whom alone we have hope of redemption.

The dark clouds of fear and unbelief have been driven from our minds, the sunshine of his love and continued mercy has warmed our hearts into life and hope, and we embrace this occasion to thank you for your kind remembrance of us in our isolated and lonely condition; and pray that God may grant you a fullness of the same blessings. We are truly a scattered people, and in this region are not "reckoned among the nations;" for we who compose the Conference of Western New York live distant from each other, one here, and another there, and nearly all deprived of social intercourse with each other, except at our annual gatherings, when our hearts are made to overflow with gratitude to God for his unbounded goodness in bringing his servants to administer to us the words of eternal life. We desire to continue our correspondence with you, and hope to greet your messengers at our next meeting, which we have appointed to be held at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday succeeding the close of the Chemung Association, in June, 1872.

A. ST. JOHN, Mod.

P. WEST, Clerk.

MONEYS RECEIVED FOR "THE EDITORIAL."

E Y Berry, Mo, 8 65, Eld J F Johnson, Ky, 2 30, Joseph Lewis, Cal, 2 50, G A Williamson, Cal, 2 50.—Total \$15 95.

Subscription Receipts.

New York:—Mrs P Darragh 2, Mrs N Robertson 2, Dea M Benedict 3 75, D W Clark 2, Nelson McEwen 2, B J Overhizer 2, Wm Stage 2, John Davis 2..... \$ 17 75
Maine:—Hugh Ross 2, Eld Hiram Campbell 2, Eld Wm Quint 85c..... 4 85
New Jersey:—Abraham Sperling... 5 00
Pennsylvania:—Eld Jos Correll... 1 00
Virginia:—Wm M St Clair..... 2 00
Louisiana:—Eld P F White..... 2 00
Georgia:—Henry Horton 2, Willis Webb 1 50, Elkanah Johnson 2..... 5 50
Alabama:—Eld Wm M Mitchell 1, R F Webb 2..... 3 00
Texas:—Eld T M Drake 5, H P Coon 2..... 7 00
Arkansas:—R T Kellum 4, Isaac Beason 2..... 6 00
Mississippi:—Eld Wm C Burkes... 1 50
Oregon:—Eld J P Allison 1 50, W Weatherford 2..... 3 50
California:—Henry Beaver 1 50, H Bardin 1 50, Jas Bardin 1 50, Wm Flannery 2..... 6 50
Ohio:—Mrs C Melick..... 1 00
Indiana:—Eld D D Litchfield 5, J W Randle 4, Eld W H Darnall 2..... 11 00
Illinois:—Jas Myers 2, A sister (name not given) 1, Simeon Huffner 5, Marion Marion F Funk 1 25, Mrs S W Smith 2 50, Samuel Owings 2..... 15 75
Iowa:—Wm S Hughes 4, Mrs W Bleasdo 4, John Frazier 2..... 10 00
Kentucky:—ST Fendley 1 50, T P Fendley 1 50, Eld N A Hamston 4, Chs Ware 14 75..... 21 75
Total:..... \$125 10

Marriages.

July 25—At his house on Orchard Street, Middletown, by Eld. G. Beebe, Mr. James W. Dunlap, of Wallkill, and Miss Martha Brown, of Mount Hope.

Feb. 7, 1871—At the residence of the bride's father, by Eld. Wm. Adkins, Mr. George W. Adkins, and Miss Nancy Ross, all of West Virginia.

Obituary Notices.

DIED—June 22, 1871, **Henry Rader**, aged 85 years, 5 months and 28 days. The deceased was a member of the O. S. Baptist Church about forty-three years. He united with the church at Pleasant Run, Fairfield Co., Ohio, and was baptized by Eld. Thomas Snelson. From thence he with his family moved to Hancock Co., near Van Buren, and there with his now mourning widow, but a little his junior, united with the Van Buren Church, in which he continued a worthy member until his departure, closing his pilgrimage in hope of a blessed immortality beyond the grave, leaving an infirm wife, children, grand-children and great-grand-children, to mourn their loss, but not as those who have no hope.

LEWIS SEITZ.

Departed this life, near Hempstead, Tex., Oct. 12, 1870, after a very sudden illness, **Judge James W. Bateman**, aged 79 years. He was born in North Carolina, but from early infancy was brought up in Georgia, and in 1839 moved into Alabama, and thence to Texas, where he remained until his death. He was for more than half a century a consistent member of the old style Regular Baptist Church.

[A lengthy biography, highly eulogistic of the deceased, written by W. S. Day, is unavoidably omitted for want of room.—Ed]

DIED—At her residence in Christian Co., Ill., April 7, 1871, sister **Emmenda L. Pitchford**. She and her husband, D. T. Pitchford, joined the Mt. Zion Church of Old School Baptists ten months before her death. Her health was not good, but she attended every church meeting, I think, after she became a member. She was loved and esteemed by all the brethren and sisters, a faithful and loving companion, and a beloved mother. She leaves a bereaved husband and five children, father and mother, brothers, and one sister, to mourn, but not as those who have no hope. She was in the prime of life, being only 39 years old. Her funeral was largely attended, and a discourse was preached by the undersigned, in company with I. F. Pyatt, from Heb. ix. 27, 28.

WM. FITZJERRELL.

DIED—Sept. 28, 1870, **Mr. Benjamin Shuman**, aged 71 years. He was baptized some years ago, but from some cause his mind became unsettled, and he was never received into the church in a formal manner that is customary in the Indian Creek Church, and was not therefore considered a member. He was however a firm believer in the doctrine of grace, and had no ear for the popular doctrines of men. His entire hope rested on the crucified and risen Redeemer. We hope he is now in the paradise of God. A few days before his death he requested that Eld. Philip McInturff should preach a sermon in his memory, which request was complied with. Brother McInturff's text was, Isa. lx. 2: "Thy sun shall no more go down," &c. Yours in hope,

SARAH SHUMAN.

Arnettville, W. Va.

DIED—At the residence of his son, Mr. Isaac J. Bassett, in Havana, Schuyler Co., N. Y., May 9, **Dea. Joel Bassett**. He was born in Saratoga Co., N. Y., moved from thence to Sanfronius, where he first united with the Baptist Church, dating his experience back to the seventh year of his age.

He moved from thence to Enfield, and about the time of the general division of the Baptist, he came and united with the Baptist Church at Burdett, where he continued a faithful and worthy member until his death, being nearly 85 years old. He nearly lost his sight some ten years since, and was entirely blind the last year. He quietly fell asleep in Jesus. He was beloved by all who knew him. The church miss him, but feel their loss to be his eternal gain. He leaves three children, and grand-children, who miss him much. May God sustain them in their bereavement.

His funeral was attended at Enfield, and a discourse from Hebrews xi. 13 was preached by the writer of this notice on the occasion.

A. ST. JOHN.

Mrs. Cynthia B. Farrow, consort of R. B. Farrow, departed this life in the city of Montgomery, Ala., on the 1st day of July, 1870, aged 53 years and 10 months. She joined the Primitive Baptist Church in 1844, and was baptized by Eld. Wm. Smart at Cold Water Church, Marshall Co., Miss. For nearly one half her earthly pilgrimage she had been an humble follower of Christ, and with meek and quiet spirit adorned the doctrine of her profession. It was the privilege of the writer to visit her during the days of her last illness, and never has he witnessed a more satisfactory, triumphant death. It sometimes happens that the closing scenes of a christian's life are overshadowed with clouds, and darkened with doubts and fears; but in this case all was bright, and as she walked through the valley of the shadow of death she feared no evil. She comforted her husband and children weeping around her. The minister went to comfort the dying, and was himself comforted and strengthened by the dying, and as he turned away from that mournful and impressive scene, how beautiful and truthfully sublime were the words of the apostle, "O death, where is thy sting? O grave, where is thy victory?" Let us not weep for her, but rather for ourselves, and may we all, minister, husband and children be prepared by the Lord to welcome the messenger when he comes, and each one daily feel that "For me to live is Christ, and to die is gain."

A. W.

Departed this life at his residence in Carrollton, Ky., May 11, 1871, brother **W. P. Craig**, of dropsical affection.

Brother Craig was born in Georgetown, Ky., March 28, 1803, and when a youth he and his parents moved to Arkansas, where he resided until 1848, when he returned to Kentucky, and continued a citizen of this state up to his death. He united with the Old School Baptist Church in Arkansas, in 1825, and continued a consistent and devoted member of that church throughout the remainder of his life, relying on the sovereign power and grace of God for every needed blessing to fit him for time and eternity, and died in the full and glorious triumphs of that faith which had sustained him amid the cares, sorrows and afflictions of earth. In conversation with some brethren a short time before his departure, he spoke of his experience and the work of grace in his heart, and expressed an entire resignation to the will of God, and a willingness to depart and go hence. Thus he died in the full triumphs of that faith which had sustained him amid the cares, sorrows and afflictions of earth. He left a widow, several children and grand-children, and many other relatives and friends to mourn his departure; but they should be reconciled, being assured that their loss is his eternal gain.

H. COX.

Sister **Jane Rankin** died March 3, 1871, while on a visit among her friends in Ohio. She was baptized by Elder Tuttle when in her 22d year, and before the division among the Baptists, in which she stood firm in the doctrine of salvation by grace alone, for which she contended forty-one years. She

was not ashamed of the doctrine of Christ. And, Elder Beebe, you have perhaps never had a more devoted friend to the interests of the "Signs." She has written many able communications, some of which have appeared in your columns. She had a clear discerning understanding of the scriptures, and delighted in expounding them to others, and was especially useful to young preachers, to me in particular, as I have had the pastoral care of the church where her membership was, for the last five years; but the Lord is filling up the vacancy by bringing in young sisters. The church at Lake Fork, Logan Co., Ill., feel deeply their loss, but mourn not as they who have no hope, for they have a full assurance that our loss is her unspeakable gain. She had but three hours warning of her departure, in which time she did not speak, nor scarcely move. May the Lord reconcile us all to his providential dealings with us, is the desire and prayer of your unworthy brother,

JOHN H. MYERS.

Decatur, Ill.

DIED—April 11, 1871, at her residence in the town of Grand Rapids, Ill., **Mariah S. Dunham**, wife of Anthony L. Dunham, aged 52 years and 3 months. She was the daughter of Eld. Hezekiah Pettit, for fifty years pastor of the Baptist Church at Lexington, Green Co., N. Y. She thus heard the truth of the gospel preached from her infancy, and was the subject of a saving change early in life. She came west in 1853, and in 1864 was baptized in the fellowship of the Spoon River Church, by Elder Chenoweth. Her health for many years was poor, but it has been with pleasure I have heard her express her hope of a house not made with hands, when the clay tabernacle should be dissolved. Her last sickness was only about two weeks, and the greater part of that time she was so deranged that she could not converse long. In her sane moments she expressed a desire to depart and be with Christ.

ALSO,

DIED—At the same place, April 24, 1871, **Anthony L. Dunham**, aged 49 years. He was in apparent health when his wife died, but was called to follow her in the short space of thirteen days. He had never made a public profession of faith in Christ, but brethren who had conversed with him were satisfied of his christian character. An overwhelming sense of his unworthiness was the reason he urged for not uniting with the church. He loved the truth, and with his wife was a reader of the "Signs." They left two sons to mourn their double loss; but though borne down with the affliction, they sorrow not as those who have no hope.

Yours in hope of eternal life,

SAMUEL BRADBEER.

DIED—At his residence near Rutledge, Morgan Co., Ga., on the 15th ult., **Eld. James W. Walker**, aged 81 years and 1 month.

An old, tried soldier has gone, a veteran of the cross has laid his armor by, to enjoy peace and quiet forever. Our venerable brother had been for more than half a century an orderly and consistent member of the church, and for nearly forty years an able defender of gospel truth. He was a man of marked ability, and a sound, well balanced, discriminating mind, was methodical and logical in his views and exercises. His mental faculties were remarkably preserved for one of his great age, to the very last. Up to within a few months past he attended his appointments, and discharged the duties of his station. As a man, his dealings with his fellows were correct and punctual, arranging a short time before his death every settlement.

About the first of April last I was called in as his family physician. His health had begun rapidly to decline, his sufferings were great, yet his mind seemed more clear and active than in health even. He was led to investigate with great force many passages of scripture, and his conversation was mainly upon the things of the kingdom. The night before he died he requested that

the hymns beginning, "O when shall I see Jesus," and, "What wondrous love is this," be sung, and remarked that it was sweet to be afflicted, though his bodily sufferings were great.

Our aged brother had for many years occupied a prominent position in our church; his labors were arduous, and were blessed of the Lord; a father in Israel, a defender of gospel truth, has gone home to his reward, leaving us below to sorrow for our loss, and yet to rejoice that our brother's garments were unspotted to the last. He left an aged and afflicted widow, to whom he had been married for more than sixty-four years. May God mercifully sustain our aged sister, and his his grand-children. Elder Beebe, please publish the above, which I have written at the request of the bereaved. It is lengthy, and yet too short to do full justice to our dear departed brother. You knew him, and can bear testimony to his worth and standing.

Your brother,

H. J. WILLIAMS.

DIED—At her residence near Riley, Butler Co., Ohio, **Maria L. Thurston**, widow of Dea. O. Thurston, in the 65th year of her age. Sister Thurston was an Old School Baptist, in every sense of the word. Over forty years ago, she with her husband manifested to the world that they were not of the world, and on profession of their faith in the Lord Jesus Christ were baptized in the fellowship of the Indian Creek Church, Butler Co., Ohio, by Elder Hornaday, in which church she remained an exemplary christian until the constitution of the Bethlehem Church, Franklin Co., Ind., in which church she was constituted, and remained a member until death released her from the church militant here below, to join the church triumphant above, where, we have no doubt, she is enjoying the smiles of her Savior, together with her husband, in the regions of immortal day.

Sister Thurston was afflicted with a complication of diseases, which she bore with christian fortitude until death, the grim monster to some, but to her a friendly messenger to relieve her from her sufferings here below, that she might go to that heavenly home where saints immortal reign, where sickness, sorrow and death are excluded, and pleasures banish pain. Her symptoms from the first, to her at least, were premonitory, and no arguments made use of by her children or others could remove from her mind the presentiment that her present sickness was her last, and she would not consent to have a physician called, as she said no earthly physician could do her any good, that her time had come. But at last she consented to have a physician called, only, as she said, to satisfy her children and friends. She requested her children not to weep for her, as their loss would be her gain. I trust, she said, I have a hope that reaches within the veil, which is an anchor of the soul, and it supports me in this hour of trial and affliction, and I trust will sustain me in the final conflict with the monster death.

The writer of this notice had the privilege of visiting sister Thurston in her last sickness, and was gratified to see the composure which she seemed to manifest at the approach of the dissolution of her frail body. It brought to my recollection the death of her husband some years ago, who like her died in the triumphs of faith, and I was led to exclaim, "Let me die the death of the righteous, and let my last end be like his."

Yours in hope of eternal life,

JONAS ROBERSON.

DIED—In Scott Co., Miss., on the 29th of January last, brother **Reuben Warren**, in the 64th year of his age. He had a short notice of his departure out of this world. He arose from his bed apparently as well as common, dressed himself, and walked out to get some wood to put on the fire, when a violent pain struck him in the breast, which ended his mortal career in two hours. His sufferings in the agonies of death were

short, but truly excruciating. He seemed to have a presentiment of the near approach of his dissolution, for he told several members of his family that he was not long for this world, and that it was his desire when the time came that he might not suffer long, which desire was granted him. He told the family there would be no time to send for a physician, but requested his wife to send for the children, only a part of whom arrived in time to witness his death.

Brother Warren was born in Elbert Co., Ga. His family connection were many of them Primitive Baptists, although he joined the Missionary Baptists in 1842, with whom he lived upon the do and live system until 1852, when he united with the Primitive Baptist Church, with whom he lived contentedly in peace and harmony until he was taken to the church triumphant, where the wicked cease from troubling and the weary are at rest.

This precious brother seemed to be in the full enjoyment of the religion of the blessed Redeemer all of last year. The church of his membership enjoyed a refreshing season, and several accessions were made to the church, and among them one of his sons, which perfectly elated him in feeling. The writer was sent for to be present at his funeral, and by request addressed the church, relatives and friends, from these words: "Death is swallowed up in victory." May the Lord in mercy sanctify the bereavement to the good of all the surviving relatives, comfort and console our dear widowed sister, is the prayer of the writer.

J. G. CRECELIUS.

June 18, 1871.

YEARLY MEETINGS.

A Yearly Meeting of the Old School or Primitive Baptists will be held at the meeting house in Fairfield, Lenawee Co., Mich., commencing at 11 o'clock on Friday before the fifth Sunday in October next, and continue three days.

We wish all our brethren and sisters to attend, that can, and our brethren in the ministry in particular. Will brother J. F. Johnson try to attend?

CHARLES LIVESAY.

Associational Notices.

The Indian Creek Association will hold her next annual session with the Cezar Creek Church, Green Co., Ohio, commencing on Friday before the third Sunday in September, 1871, at 10 o'clock a. m. This place is four miles south-west of Jamestown, and three and a half miles north-east of Paintersville. Brethren coming by public conveyance will be met at Xenia, on Thursday, by brethren, and conveyed to the place of meeting. We extend a cordial invitation to brethren of our faith and order, especially ministering brethren, to meet with us.

Jeremiah Stephens, Church-Clerk.

The Amite Baptist Association will be held with the Mount Olive Church, Franklin Co., Miss., beginning on Saturday before the first Sunday in October, 1871.

The Battabatcha Association will be held with Nazareth Church, in Tuscaloosa Co., Ala., on Friday before the second Sunday in Oct., 1871.

The Licking Association of Particular Baptists purpose holding her next session, convening on Friday before the second Saturday in September, 1871, at the meeting house of the Reformers, a half mile beyond the bridge over Big Eagle, about fifteen miles from Georgetown, and immediately on the Lexington and Covington Turnpike.

T. P. DUDLEY.

In the printing of the minutes of the Sandy Creek Association last year, through mistake of the printer or myself, most like-

ly myself, the time of our meeting is set to commence on Saturday, instead of Friday before the second Sunday in September, 1871. Will you be kind enough to correct the error, by publishing that the Sandy Creek Regular Old School Predestinarian Baptist Association will meet, by divine permission, with the Sandy Creek Church, in Oxbow Prairie, Putnam Co., Ill., twelve miles west of Lottant, on the I. C. R. R., and six miles east of Henry, on the B. V. Road, at ten o'clock a. m., on Friday before the second Sunday in Sept., 1871.

ROBERT F. HYNES,

Clerk of the Association.

The Tallahatchia Primitive Baptist Association will convene with the church at Chualla, 10 miles south-east of Holly Springs, Marshall Co., Miss., on Friday before the third Sunday in September, 1871. Brethren coming on the cars should be at Holly Springs on the Thursday preceding at 12 o'clock, (noon) when and where they will be met and conveyed to places of entertainment and to the meeting. Ministers and brethren generally are cordially invited to attend.

JOSEPH WINBORN, Mod.

The Clover Regular Baptist Association will convene on Friday before the first Sunday in September, 1871, near Youngsville, Adams Co., Ohio, on brother John Williamson's farm. Brethren attending will call on brethren John and Joseph Williamson. We invite our brethren to meet with us, especially those of the ministry.

E. M. REAVES.

The Mt. Pleasant Association will meet with the church at Cane Run, two miles south of Turner's Station, in Henry Co., Ky., commencing on Friday before the first Saturday in September, 1871.

Brethren coming from Cincinnati or Louisville will come to Turner's Station, on the Thursday evening train, short line railroad. Inquire for

N. A. HUMSTON.

The Lexington Association will be held with the church of Olive and Huley, at Olive, Ulster Co., N. Y., to commence at ten o'clock a. m. on the first Wednesday in Sept., 1871.

The Salisbury Association will be held with the church at Little Creek, Sussex Co., Del., on Wednesday before the third Sunday in October 1871, to commence at ten o'clock a. m.

The Salem Association will be held with the Little Flock Church, three and a half miles north-west of Coatsburg, to commence on Saturday before the second Sunday in September, 1871.

The White Water Regular Baptist Association will hold her annual meeting with the Sugar Grove Church, Union Co., Ind., about seven miles from Liberty, the county seat, commencing on Friday before the second Saturday in August, at 10 o'clock a. m. Brethren coming by public conveyance will be met at Liberty and College Corner by brethren, and conveyed to the place of meeting. Those coming by rail from the east will stop at College Corner, and those from the west at Liberty.

We extend a cordial invitation to brethren of our faith and order, especially ministering brethren, to meet with us.

W. H. BECK, Clerk.

The Lebanon Old School Baptist Association will meet, if the Lord will, with the Mt. Carmel Church, Hancock Co., Ind., commencing on Friday before the third Saturday in August, 1871, at 10 o'clock a. m.

Those coming by railroad from the east or west will come on the Old Belfontaine & Indianapolis line to Fortville. Elder D. Caudel and other brethren live near the town, and will, I presume, meet the friends with conveyances.

J. A. JOHNSON

The Corresponding Meeting of Virginia will be held with the Ebenezer Church, in Loudoun Co., commencing on Wednesday before the third Sunday in August, (16th.) Those coming from the north and east had best come by way of Alexandria, and take the cars on Tuesday morning at 8 o'clock, on the Washington and Ohio R. R., to Hamilton, where they will be met by the friends. We most affectionately invite the brethren and sisters to come and see how we do, and we hope a goodly number of our preaching brethren will think of us, as we have but one (our beloved brother Purington) in this part of Virginia.

J. L. CHAMBLIN, Church Clerk.

The Mad River Association will be held with the Sugar Creek Church, in Putnam Co., Ohio, commencing on Friday before the second Sunday in Sept., at ten o'clock a. m.

Brethren coming on the cars will stop at Delphos and Columbus Grove, where they will be met with teams to convey them to places of entertainment. Ministering and other brethren of our faith and order are invited to attend.

J. G. FORD, Clerk.

The Conecuch River Primitive Baptist Association will meet in her forty-fourth annual session, with Pleasant Ridge Church, in Pike Co., Ala., near Troy, on Saturday before the second Sunday in October next.

W. E. FREEMAN, Church Clerk.

The Concord Regular Baptist Association will meet with the Otter Creek Church, Girard, Macoupin Co., Ill., commencing on Saturday, Sept. 2, 1871, at ten o'clock a. m. and continue three days.

Girard is 26 miles south-west of Springfield, and 13 miles north-east of Carlinville, on the St. Louis, Alton & Chicago R. R. Brethren from a distance are solicited to attend, particularly ministering brethren. Those coming on the cars from the north or south will stop at Girard, and enquire for S. R. Boggess, J. C. Vansicle, Wm. Metcalf, or Maurice Armstrong.

S. R. BOGGESE, Church Clerk

The fourteenth annual meeting of the Des Moines River Association of Regular Predestinarian Baptists is appointed to be held with Round Prairie Church, 4 miles north-east of Fairfield, Jefferson Co., Iowa, to commence on Saturday before the third Sunday in August, 1871, at ten o'clock a. m. The brethren and friends are cordially invited to attend, especially the ministering brethren. Those coming on the cars from the east should endeavor to make connection with the Friday morning mail trains on the Burlington & Missouri R. R., which arrives at Fairfield at 9:33 a. m., or if they prefer, come in the evening, on the Pacific Express, at 9:40. Those coming from the west should make connection with the evening mail train, on the same road, arriving at 7:32 p. m., or, if they prefer, with Atlantic Express, arriving at 4:37 a. m. Those coming from the north should make connection with the Express train on the Chicago & Southern R. R., arriving at Fairfield at 1:30 p. m. Those coming the south should make connection on the same road, and arrive at 4:5 p. m. Some of the brethren expect to be at the depots with teams to convey those coming on the cars. We hope to see many of the brethren from a distance.

Yours truly,

CYRUS G. PUGSLEY.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macdonia, Dallas Co., Ark, 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39. MIDDLETOWN, N. Y., SEPTEMBER 1, 1871. NO. 17.

POETRY

(Written for the "Signs of the Times.")

LET ME TRUST IN THE LORD.

Lord, since it is thy holy will
That I should suffer here awhile,
Patient and quiet may I be,
Trusting, O God, alone in thee.
Soon as I drew my infant breath,
The seeds of sin grew up for death;
Yet though my body sinks to dust,
In thee, O God, I'll put my trust.
I am so sinful and so vile,
How canst thou own me as thy child?
And if affliction needful be,
Still may I trust, O God, in thee.
O teach me wisdom, and impart
All needful grace to cheer my heart;
For refuge may I to thee flee,
Hoping and trusting, Lord, in thee.
O smile upon me, Heavenly Dove,
And fold me in thy wings of love;
But if, O God, thou slayest me,
May I still put my trust in thee.
Lord, if thou draw me, I will come,
Pleading the merits of thy Son;
Firm and unshaken may I be,
Ever relying, Lord, on thee.
Though I have oft forgetful proved,
Of all thy blessings and thy love,
And though thou oft hast chastened me,
Yet will I put my trust in thee.
And when my days of life have fled,
And I am numbered with the dead,
May I not disappointed be,
But let me, Lord, be found in thee.

MARIA E. SMITH.

"BE NOT AFRAID; IT IS I."
Matt. xiv. 27.

Let foes unite and friends forsake,
And gloom o'erspread the sky;
O then this cheering motto take,
"Be not afraid; 'tis I."
When trials like a surging wave
Of dark despair roll high,
Where then shall I my sorrows lave?
"Be not afraid; 'tis I."
Though adverse winds around me howl,
And cause each heart to sigh,
Though Satan's legions round us prowl,
"Be not afraid; 'tis I."
Though lowering clouds may gather o'er,
And threaten as they fly,
Destruction on our heads to pour,
"Be not afraid; 'tis I."
Though toss'd upon old ocean's breast,
While waves are rolling high,
Then look aloft, in heaven there's rest,
"Be not afraid; 'tis I."
When deep affliction's darkest hour
Shall say our end is nigh,
And all our sins around us tower,
"Be not afraid; 'tis I."
Then let the world's great battle rage
Till every sin shall die—
In all, let Christ our thoughts engage,
"Be not afraid; 'tis I."
When life's last lingering hours shall end,
And weeping friends stand by,
With tearful eyes, and o'er us bend,
"Be not afraid; 'tis I."
When death shall come with cold embrace
To call us to the sky,
Then, Jesus says, I'll give thee grace,
"Be not afraid; 'tis I."
Though lone and dark may seem the tomb,
When in the grave we lie,
In yonder heaven there still is room,
"Be not afraid; 'tis I."

J. T. SMITH.

Fairview, Ky.

CORRESPONDENCE.

COVINGTON, Ga., July 29, 1871.

DEAR FATHER:—In compliance with numerous requests, as well as in obedience to the promptings of gratitude in my own heart, my first duty after my arrival home should have been to write for the "Signs," an account of my visit to the Baltimore, Delaware, Delaware River and Warwick Associations, and the intervening pleasant interviews with the dear saints in those regions. This was my design, but your own account of the same meetings as given in No. 13, and the letter of brother Mitchell in No. 14, seem to have rendered such an account from me unnecessary. I cannot refrain, however, from expressing my thankfulness to God for all the kindness shown me on the entire journey by all the saints and friends with whom I met. No greater temporal happiness could be desired for them than that they may ever enjoy the pleasure of that christian love and fellowship they so abundantly bestowed on me. In some respects this tour was the most profitable and pleasant season it has been my privilege to enjoy in many years. Especially did the harmony and mutual love of saints shine with such manifest purity that *even I* could not fail to realize the heavenly influence melting the hardness of my sinful heart, and causing me for the time to forget the fettering bands of the body of this death, and bask in the light of the full assurance of faith; thus realizing indeed that perfect love did cast out the fear that hath torment. Surely such blessedness could only have been bestowed by infinite grace abounding to such an unworthy sinner. O! for an abiding sense of gratitude to the God of all grace for such wonderful goodness. To specify all the great kindness received on this visit would occupy a volume; and it would be unjust to mention a few cases, while I cannot ask room in the "Signs" to particularly speak of all whose memory is indelibly written in my heart. The satisfaction and instruction derived from my fellow traveler, Elder Wm. M. Mitchell, can only be appreciated by those who have enjoyed the society of that dear servant and follower of Jesus, whose sufferings within the last thirty years have produced a rich growth of the fruits of tribulation. May he ever realize the

sufficiency of the power of grace to sustain him in the future as it has done hitherto. I desire to thank God for the instruction and comfort derived from association with him in my journey.

While the hosts of false religionists are full of enmity against each other, and sectional strife fomented by them is yet thirsting insatiably for fraternal blood, thus proving them the willing followers of Cain, it strikes even our enemies with amazement to see the pure and strong love which melts down all earthly obstacles and unites as many as are led by the Spirit of God in closer ties than nature can produce. "Behold, how good and how pleasant it is for brethren to dwell together in unity." This holy love marks unmistakably the heirs of immortality. It is that Spirit which was manifest without measure in our glorious Leader and perfect Example, the Lord Jesus. No lines of sectional or national strife can break this indissoluble bond. Herein is found a test which at once condemns all false professors. The spirit of anti-christ revels in strife and hatred, while the Spirit of Christ produces love strong as death, which is irresistible.

In addition to the pleasure of association with the many dear brethren and sisters whose society I enjoyed on this visit, the Lord was pleased to favor me with better physical health than usual during my trip, so that I reached home June 21, in an improved condition, though the intense heat of summer has since affected me quite seriously. Yet sufficient strength has been afforded to enable me to keep up, and in weakness to attend to such business as was most urgent, for which I desire to be thankful to the Giver of every good gift.

The general prevalence of christian love and mutual humility among the churches with whom it was our privilege to meet, manifestly evinced the indwelling Spirit of Christ, marking each as sealed unto the day of redemption; while the calm and heavenly peace and joy of the Holy Ghost pervading the assemblies of the saints, fulfilled the precious promise of the Lord assuring his presence where two or three are gathered together in his name. And this gracious manifestation was not more apparent at the associations than at all the local meetings of the churches, from Alexandria and Washington

City, before and after the associations, to Middletown and New Vernon. While brother Mitchell was visiting Welsh Tract, (as stated by him in his letter above referred to) with yourself and their beloved pastor, our excellent brother, Elder Wm. Grafton, I enjoyed a precious season at Rock Springs Church, on the line between Delaware and Pennsylvania, where marked interest appeared throughout the large concourse in attendance both on Sunday and Monday. Many instances manifesting the power of christian love and unity among the saints and lovers of the truth, occur to my mind, but I must not protract this letter by referring to them separately. May the blessing of God ever abide upon his children who were so kind to me on this journey, and may divine grace at all times reconcile them and all saints to every dispensation of his providence, for Jesus' sake.

A friend, John S. Lee, writing from New Haven, Illinois, asks my views through the "Signs of the Times," on Matt. xii. 20, which is a portion of a quotation from Isaiah xlii., the whole reference including four verses, beginning with the 18th. The portion designated by friend Lee, is this,

"A BRUISED REED SHALL HE NOT BREAK, AND SMOKING FLAX SHALL HE NOT QUENCH, TILL HE SEND FORTH JUDGMENT UNTO VICTORY."

The Spirit which moved the inspired servants of God to record the unspeakable glories of the kingdom of our blessed Lord, selected the most striking and forcible figures to set forth their testimony. Every child of God who has attempted to tell the dealings of the Spirit with him or her in the revelation of Christ as the Saviour of sinners, has painfully experienced the utter inefficiency of human language to afford adequate expression to convey any idea of the wonderful manifestation of divine goodness as felt and experienced. It is not strange, therefore, that strong illustrations are taken from familiar things in nature to set forth these glorious things as revealed to the prophets and apostles. Such is the text under consideration, and to faith it speaks emphatically in describing the character who is fitted to receive the abundant mercy and grace treasured in Christ Jesus for such as have been taught their wretched poverty. When the commandment came in all its exceeding

broadness, and you felt the justice of your own condemnation, sin revived and you died. Then, when all hope was cut off, Christ was revealed as your living Savior, in whose blood and righteousness the justice of God was fully satisfied. With him you arose to newness of life. You doubtless thought in the first realization of that heavenly light, that you were forever free from sin but soon you were tempted to despair by the discovery of indwelling sin and the corruption of your carnal heart. Often you have to cry out in anguish of soul, "O wretched man that I am!" Not remembering that it is recorded that the creature was made subject to vanity, you were "bruised" indeed, and cruel doubts overwhelmed you, while the accuser was ready and urging you to give up all hope. Conscious of your own sinfulness, you dared not claim a hope for acceptance with that God who is of purer eyes than to behold evil and cannot look on iniquity. What is there in nature better fitted to express the utter helplessness of such a poor tried christian than the bruised reed? Not only a frail and fragile thing, easily shaken by the passing breeze, but even weaker than that emblem of instability; a reed indeed, but a bruised reed. But the sweet assurance is recorded for the comfort of such fearing, trembling ones, that the high and lofty One that inhabiteth eternity, whose name is Holy, "shall not break the bruised reed." When the blessed Comforter takes this precious assurance and shews it with a personal application to the poor bruised one, the tempter flies, and even flaming Sinai inspires no terror. Supported by the reflection that the blood of Jesus Christ cleanseth us from all sin, the light of hope cheers the most gloomy path, and the broken-hearted feels his wounds bound up, the feeble-minded is comforted, and the mourner rejoices in God as the Rock of his salvation. In vain at such a time does Satan suggest the sense of inbred corruption as a ground for apprehension. Cheered by the faithful saying that "Christ Jesus came into the world to save sinners," the fact that I feel myself the chief of that helpless, hopeless company, seems an evident token of salvation, and that of God, rather than a ground for despair. Moses may then thunder forth the awful voice of words, which proclaim destruction and death; but the dear, dying groans of our spotless, pure and perfect Offering, the holy Lamb of God, silence that terrible sound, while his sacred, all-atoning blood quenches the fire of condemnation. Thus, though weak and defenseless in themselves as the bruised reed, yet in the Lord they have righteousness and strength. And while continually reminded by bitter experience of their own frailty, they are sustained by the Almighty Captain of their salvation.

"The terrors of law and of God With them can have nothing to do; Their Savior's obedience and blood Hides all their transgressions from view."

"And smoking flax shall he not quench." This is another eminently appropriate figure taken from the idea of the expiring flame of an exhausted candle, the wick made of flax, (for cotton was then unknown) just ready to die out in the candlestick, the last flickering rays of its departing light darkened by clouds of smoke, very fitly portray the struggling light of hope in the troubled breast of the tried child of God walking in darkness. So David trembled when he was tried, and Saul threatened to destroy him; so Jacob could see nothing but adversity in the wonderful providence by which his family was to be fed during the famine; and so even the apostles and the immediate disciples of the Lord Jesus, when that horror of great darkness overwhelmed them while the Great Shepherd bore the sins of all his body, the church, and was smitten, and the sheep were scattered. Yet even in that dreadful hour the Everlasting Arm was underneath them for their support, and the Hand of Omnipotence was turned upon them for their protection. Loved with an everlasting love, and kept by the power of God through faith unto salvation ready to be revealed in the last time, neither the powers of darkness nor their own weakness could avail to injure them any more than Jehovah's self could be overcome. Then, well may the saints, whose trust is wholly in the salvation of God, take courage and remember that Jesus has overcome the world and *giveth us the victory*. And that little fainting hope, which seems but as the dying glimmer of the smoking wick of flax, enters into that within the vail, and can no more easily be extinguished than can our victorious Lord be dethroned, for he is our Hope.

"Till he send forth judgment unto victory." What room is there for doubts and fears to perplex and annoy the saints, since our gracious Lord has not only fought the battle and gotten us the victory, but he is himself the great Arbitrator who is alone to decide and send forth judgment unto victory? Although you are counted worthy to know the fellowship of the sufferings of Christ, and unto you it is given to suffer for his sake, yet it is not that either your fighting or suffering is to decide the contest. Your Lord has alone trodden the wine press, and of the people there was none to help. The Lord hath triumphed gloriously, and having overcome all opposition he is now exalted at the right hand of the Majesty in the heavens. Opposers of the truth, as well as those subjects of grace who take counsel of their doubts and fears, would do well to take particular notice of this clause of the text. It does not read,

"till he shall decide what judgment he shall send forth;" but judgment unto victory is a determined point, already settled by the word of God that liveth and abideth forever. There is no more uncertainty about it now than there will be when the fiat of the Eternal shall remand the universe to its original nothingness. It is as sure as the word of the Lord which is forever settled in heaven. Its immutability is established by the oath and promise of God that *cannot lie*. What more sure ground could you wish on which to rest? Well may you sing, "How firm a foundation!"

But what shall we say to these things? Shall we continue in sin because the foundation is so securely settled? God forbid! If we can still enjoy sin there is no evidence that we are dead to it. Rather, "the time past of our life may suffice us to have wrought the will of the Gentiles;" but now, considering that "The end of all things is at hand; be ye therefore sober, and watch unto prayer." The citizens of the kingdom where Jesus is King and Judge are not governed by slavish terror, nor do they work to earn a reward beyond the grave; but his spiritual dwelling in them inclines them to love his law which is written in that new heart that he gives to every one of them; so that they delight in the law of God after the inward man.

Not knowing definitely the reason of friend Lee for making this request, I have written like one drawing a bow at a venture; for of course it is not expected that I should see or write all that is expressed in the sacred words of the text.

With love to all who love the truth as it is in Jesus and praying for the peace of Jerusalem, I am as ever

In trembling hope,

WM. L. BEEBE.

GRAYVILLE, ILL., May 31, 1871.

DEAR BROTHER BEEBE:—I have just been meditating on the goodness of the Lord toward his children, and why it is that his children have such love for him and for one another; for this, I have thought, there certainly must be a cause, and this cause is found in the purpose of God, which his children read in the scriptures, experience in their hearts, and hear proclaimed in the gospel, which is the power of God unto salvation to every one that believeth. It is plainly taught in the experience of God's dear children that he is a God of purpose, and that in making known to them his purpose, he teaches in the first place that they are sinful, helpless, ruined and undone, and they are made to hunger and thirst after the righteousness of the Savior, in which condition they are made to weep, mourn and pray on account of sin; seeing the wrath of God's law hanging over them, and knowing their inability to satisfy it, and view-

ing themselves ten thousand talents in debt, and not a farthing to pay, they then cry out in the deep agony of their souls, for mercy; and when the Lord makes himself known to them, he manifests to them the free pardon of their sins, fills them with his righteousness, turns their mourning into joy, and enables them to look to the Lamb of God which taketh away the sin of the world, who upon the cross met all the demands of the law; for which cause God is just in the justification of sinners, Christ having paid their debts, and he is claiming no more than his own when he claims sinners as his ransomed people, saying, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 10. But no person is able to worship God for any of these things, until he has some testimony that they are so; and when they have been taught these things by experience, then they can look into the scriptures and see it plainly taught there, and they are enabled to join with Paul in saying, "Blessed be the God and Father of our Lord Jesus Christ;" not in order to get him to bless them, but because he has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according, not to their obedience, but according as he hath chosen them in him before the foundation of the world, having predestinated us unto the adoption of children, by Jesus Christ to himself. God in working all things according to his own purpose, makes known his glorious purpose to his children, in the work of regeneration, which 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.—Titus iii. 5. Here, according to the experience of God's dear children, the scriptures teach or bring to our mind God as doing the work, and as every poor soul has been taught, it is not for any thing good done by the sinner. Says Paul in the third verse of the same chapter, "For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another." Again, "You hath he quickened who were dead in trespasses and in sins; who in time past walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation, in time past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others."—Eph. ii. 1—3. Here we have our former conversation brought to view, to our understanding. There

was a time when we had no care for any of the things concerning the kingdom of God; all we undertook to do was to satisfy our own carnal propensities; and in this condition we were entirely ignorant of our sinful and depraved nature. If we read in the bible of man's sinfulness, we did not understand it; we were in a state of sin, and were so lifeless, so corrupt, so dead, that we were perfectly satisfied in that state; and had it not been in the purpose of God to bring us to Christ, and he had worked only according as we had done right, we never would have been in any other condition. "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." Now the child has a different love, feels differently, and acts differently to what he has done before, being made alive from the dead, and created in Christ Jesus unto good works, he is now a new creature; old things are passed away, behold all things are become new. Now the child can see the purpose of God unfolding to his understanding, which causes him to rejoice, being the circumcision which worship God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh. He is now enabled to join in praise to the Savior, with all that do praise him, and is willing to acknowledge God as the author of his salvation, giving him all the glory, and claiming none himself; saying in the language of Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away." For this blessing the child of God is made to rejoice, and be willing to serve him, at the same time acknowledging himself to be unworthy of the least of his favors; for says the child that is born of God, "I know that in me, that is in my flesh, dwells no good thing." Had it not been for the love of God toward me, even when I rolled sin as a sweet morsel between my lips, when I drank it down as the thirsty ox drinks water, when I was engaged in trying to satisfy the lusts of my flesh, I doubtless would have been in the same state now. But now I can sometimes, I hope, rejoice in God my Savior for his loving kindness toward me. That he found me in a desert land, that he led me about and instructed me, and kept me as the apple of his eye. Not that he began to love me, but that he made his love known to me, and I began to love him. Now I can see how sinful I had been; now I can see how ignorant I was of my unrighteousness, and of Christ's righteousness; now I have a knowledge of both. Although I am often in

doubt, and come to the conclusion that I know nothing about the grace of God in my poor heart, I have so many vain and foolish thoughts, yea, even wicked thoughts, it seems to me that surely I am deceived, that I have deceived the people of God, disgraced his cause, which often makes me feel very miserable. I often think that if the brethren knew me as well as they sometimes seem to think they do, they would have no use for me at all. I even wonder sometimes if I am not in the way of some good person becoming a member of the church. I have said these are the feelings of the children of God; these are my feelings on the subject. I often wonder if christians have any such feelings. But notwithstanding all this, I love the brethren, if there is any thing that I do love; and sometimes I am encouraged from some of the testimonials by which we are to know whether we are the children of God or not. It encourages me to know that the people of God generally tell me exactly what I feel, every time they talk on the subject of experimental religion, for which cause I am, when in a proper state of mind, anxious to be in company with them. This often makes me feel encouraged, the words of the apostle John: "We know that we have passed from death unto life, because we love the brethren." But sometimes I am made to ask myself, Do you love the brethren? What testimony have you that you have any regard for them? I have tried to test the matter in my mind in this way: How would I like to be excluded from them, and not allowed the privilege of any communion with them at all? I know that I would have no enjoyment in that way, but all would be misery and grief, and every thing but peace; so I am made to think that I would not give the enjoyment I have with the brethren, for all this world with all its glory; no, that would be no temptation to me to forsake my brethren. But these things were not always so. I was once as ignorant of such feelings as these, as Saul was when he persecuted the church of God. I never knew any of these things until the spring of 1863, and in the fall of that year I became a member of the church, and in January, 1865, I began to exercise a gift in public, and in April, 1867, I was ordained to the work of the ministry, and ever since have been trying to speak in the name of my Master. But I have often feared that I do not fear him as a servant of Jesus should, and have been fearful that I have oftener injured the cause of Christ, than any thing else. In January, 1868, the church at Grayville called on me to take her pastoral charge. She had had no regular preaching for years, and was going down very fast. Of course there

was a time when we had no care for any of the things concerning the kingdom of God; all we undertook to do was to satisfy our own carnal propensities; and in this condition we were entirely ignorant of our sinful and depraved nature. If we read in the bible of man's sinfulness, we did not understand it; we were in a state of sin, and were so lifeless, so corrupt, so dead, that we were perfectly satisfied in that state; and had it not been in the purpose of God to bring us to Christ, and he had worked only according as we had done right, we never would have been in any other condition. "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." Now the child has a different love, feels differently, and acts differently to what he has done before, being made alive from the dead, and created in Christ Jesus unto good works, he is now a new creature; old things are passed away, behold all things are become new. Now the child can see the purpose of God unfolding to his understanding, which causes him to rejoice, being the circumcision which worship God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh. He is now enabled to join in praise to the Savior, with all that do praise him, and is willing to acknowledge God as the author of his salvation, giving him all the glory, and claiming none himself; saying in the language of Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away." For this blessing the child of God is made to rejoice, and be willing to serve him, at the same time acknowledging himself to be unworthy of the least of his favors; for says the child that is born of God, "I know that in me, that is in my flesh, dwells no good thing." Had it not been for the love of God toward me, even when I rolled sin as a sweet morsel between my lips, when I drank it down as the thirsty ox drinks water, when I was engaged in trying to satisfy the lusts of my flesh, I doubtless would have been in the same state now. But now I can sometimes, I hope, rejoice in God my Savior for his loving kindness toward me. That he found me in a desert land, that he led me about and instructed me, and kept me as the apple of his eye. Not that he began to love me, but that he made his love known to me, and I began to love him. Now I can see how sinful I had been; now I can see how ignorant I was of my unrighteousness, and of Christ's righteousness; now I have a knowledge of both. Although I am often in

doubt, and come to the conclusion that I know nothing about the grace of God in my poor heart, I have so many vain and foolish thoughts, yea, even wicked thoughts, it seems to me that surely I am deceived, that I have deceived the people of God, disgraced his cause, which often makes me feel very miserable. I often think that if the brethren knew me as well as they sometimes seem to think they do, they would have no use for me at all. I even wonder sometimes if I am not in the way of some good person becoming a member of the church. I have said these are the feelings of the children of God; these are my feelings on the subject. I often wonder if christians have any such feelings. But notwithstanding all this, I love the brethren, if there is any thing that I do love; and sometimes I am encouraged from some of the testimonials by which we are to know whether we are the children of God or not. It encourages me to know that the people of God generally tell me exactly what I feel, every time they talk on the subject of experimental religion, for which cause I am, when in a proper state of mind, anxious to be in company with them. This often makes me feel encouraged, the words of the apostle John: "We know that we have passed from death unto life, because we love the brethren." But sometimes I am made to ask myself, Do you love the brethren? What testimony have you that you have any regard for them? I have tried to test the matter in my mind in this way: How would I like to be excluded from them, and not allowed the privilege of any communion with them at all? I know that I would have no enjoyment in that way, but all would be misery and grief, and every thing but peace; so I am made to think that I would not give the enjoyment I have with the brethren, for all this world with all its glory; no, that would be no temptation to me to forsake my brethren. But these things were not always so. I was once as ignorant of such feelings as these, as Saul was when he persecuted the church of God. I never knew any of these things until the spring of 1863, and in the fall of that year I became a member of the church, and in January, 1865, I began to exercise a gift in public, and in April, 1867, I was ordained to the work of the ministry, and ever since have been trying to speak in the name of my Master. But I have often feared that I do not fear him as a servant of Jesus should, and have been fearful that I have oftener injured the cause of Christ, than any thing else. In January, 1868, the church at Grayville called on me to take her pastoral charge. She had had no regular preaching for years, and was going down very fast. Of course there

but by no means regular. So that the first meeting I was at there, I do not suppose there was over a dozen persons present at the meeting on Saturday. They had been disappointed so often that they hardly knew when there would be preaching. Some of the old sisters said they had often went to the meeting house for as many as three meetings in succession, and there would be no preacher, and consequently no meeting. But the first time I was there, I staid from Saturday till Monday, and held meetings day and night, and the congregations were larger every time, so that by Sunday night we had quite a large crowd, and such an interest was manifested that I told some of the brethren my opinion was, that if they could have regular preaching they would have ingatherings, notwithstanding there were three other denominations in the town, in a thriving condition, and the Baptists so near dead. So I attended regularly every month, and finally moved in the neighborhood, and have attended them every since, in which time I have baptized something over forty in that church, and she is in a prosperous condition, and many are the happy seasons we have enjoyed during the time, and the church has grown from twenty, to near seventy strong, during which time there has also been considerable ingathering in other churches in this association, which is the Skillet Fork; and in fact, I am happy to say, the Baptist Churches have been looking up considerably throughout the country, as far as my knowledge extends.

I am afraid that unless my letter is more interesting, it is too lengthy. When you read this, and see the imperfection in it, you may know that in that respect it is like its author. I have often thought of trying to write something for your valuable paper, and in fact have undertaken it several times; but when I would get a letter written, it always looked so illy gotten up that I would not send it; and perhaps I have a half dozen or more in my house now. Do not put this in your paper in the stead of something better; and if you should not think it worthy a place in your columns, do not think I will think hard of it; for when I say to you do as you think best with a communication from me, I mean it.

Yours in love,
LEMUEL POTTER.

OLIVE, N. Y., June 27, 1871.

DEAR FATHER IN ISRAEL:—With your permission I will address a few words to the children of Zion, in relation to my own exercises. In June 1844, I attended a Covenant Meeting of the Olive Church, and there related what I hoped the Lord had done for my poor soul. I was received as a candidate for baptism by the church, and Elder I. Hewitt was requested to come and administer

the ordinance on August 22d. I then followed the footsteps of my Lord and Master down the watery banks of Jordan, and was interred in obedience to his command.

Truly, my Father's children, I can say that for some weeks not a cloud arose to darken my sky, or to hide for a moment my Lord from my eyes. I felt that I was walking in the light of his countenance, and I could say with the poet,

"Now with the saints I'll join to tell
How Jesus saved my soul from hell,
And sing redeeming love;
Ascribe the conquest to the Lamb,—
The sinner now is born again,
To dwell with Christ above."

But after this, doubts and fears began to arise in my mind. I questioned myself closely whether I understood the meaning of the new birth. I found that in me, that is in my flesh, there dwelt no good thing; and when I would do good, evil was present with me; that with the fleshly nature I served the law of sin; and the good I would, I did not, but the evil which I would not, that I did. I felt that I delighted in the law of God, after the inner man; but I could 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. I was made to cry out, O wretched one that I am! who shall deliver me from the body of this death? I was filled with doubts and the most harrassing kind of fears, and surrounded with darkness so intense that it might be felt. I thought I had been deceived by the wily power of the enemy of all righteousness, and left to deceive the people of the living God. In the anguish of my heart I cried, Lord God, thou didst pardon a bloody Manassah and a persecuting Saul, and if I have not experimentally known thee, and tasted and felt in truth that thou art gracious, wilt thou not remember me, as thou didst the poor publican who smote upon his breast and cried, God, be merciful to me, a sinner?

"Show pity, Lord, O Lord, forgive;
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

My crimes are great, but can't surpass
The power and glory of thy grace:
Great God, thy nature hath no bounds,
So let thy pardoning love be found."

I again had a plain view of the justice of God in my condemnation, and I was constrained to acknowledge,

"And if my soul were sent to hell,
Thy righteous law approves it well."

I could not bear the thought of being banished from the society of the saints, and in bitterness of soul I could add,

"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."

While these gloomy thoughts were harrowing my mind, a still small voice whispered these words—

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

I repeated these lines, but felt that they were for sinners of a different kind; but mine was an out side case; for it really seemed that "the numerous sins of earth and hell were all summed up in me." The case of the dying thief rose up before me; his had been a life so desperately wicked that he was not permitted to live with his fellow men. But still

"The dying thief rejoiced to see
That fountain in his day;
O may I there, though vile as he,
Wash all my sins away."

And in a moment I felt that my guilt-stained soul was washed in the fountain that was opened to the house of David, for sin and for uncleanness, and made white and clean. Truly the blood of Jesus has power to cleanse from sins of the deepest dye. It was then and there made plain to me that as long as I shall sojourn in the flesh, I shall find within me, as was seen in the Shulamite, as it were the company of two armies. But when this mortal shall put on immortality, I shall be freed from sin, and walk at large.

I felt indeed that God is of purer eyes than to behold sin; but—

"Rich were the drops of Jesus' blood,
That calmed his frowning face."

That made the merits of Jesus' mine, and that covered me with the robe of his righteousness, and said unto me, "Thou art all fair, my love." His left hand was under my head, and his right hand did embrace me. But O how short these seasons of enjoyment are! The fiery trials which so soon succeed, sometimes make me fear that I have no vital relationship to the sons and daughters of the Lord Almighty. But when I turn to my chart, I read, "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "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." In view of these cheering words, I am constrained to cry out, "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

In conclusion, I wish to thank brother Wm. L. Benedict for his communication in the "Signs" of April 15, 1868, when in reply to a request he wrote on Heb. vi. 1-3. I had requested several ministers to give their views on the same, and felt anxious to know its true meaning, for it was used by the arminians to prove a probability of attaining to a state of sinless perfection while

here in the flesh. But, dear brother, after reading your explanation, the mist was cleared away, and I felt to say, Truly, "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. And he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell safely alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

"This God is the God I adore,
My faithful unchangeable friend,
Whose love is as great as his power,
And knows neither measure nor end."

Yours in deep humility and affliction,

SARAH FARRAND.

OTEGO, N. Y., July 15, 1871.

DEAR FATHER IN ISRAEL:—This day finds me in usual health, which is poor at best. But as I am enjoying my mind so well in spiritual things, I cannot stay to relate the sufferings of this mortal body, but will hasten on to tell you something of our little church here in Otego. Love prevails. The brethren and sisters, as far as I have any knowledge, have had their hope brightened, and their spiritual strength renewed. The spring time has come, and the singing of birds and the voice of the turtle is heard in the land. Eld. S. H. Durand preaches for us, and we believe he was sent to us by our heavenly Father, who careth for us. We find him sound in the faith, and well calculated to gain the love and confidence of the church, who so highly appreciate his labors of love, and it would sadden our hearts exceedingly were he to leave us. Since he first came to our place he has baptized five, and one of the number is my husband, and another has related her experience, which was satisfactory to the church. We are not authorized to say to the subject of grace, Rebel, but, "Come in, thou blessed of the Lord; why standest thou without?" "The Lord is doing great and marvelous things for us, whereof we are glad. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord forever, to behold his beauty, and to inquire in his temple. I have often thought of what you said when preaching at our house last fall. In speaking of the society of the dear saints, you said, "Fear not, christian; fear not." O how those words sunk into my heart; how they comforted me; for I had a hope, and felt that my trust was in the mighty God of Jacob, he who is the high and lofty one that

inhabits eternity, and takes no counsel of men or angels, but works all things after the counsel of his own will, at whose bidding nations go and come, kingdoms rise and fall, and crumble to atoms. But that kingdom which the God of heaven has set up, where he will dwell, is an everlasting kingdom, wherein goes no galley with oars, and no gallant ships pass thereby, and all the powers of darkness cannot prevail against it. For God will appoint salvation for her walls and bulwarks, and her sure defence; and being upheld by the strong arm of Jehovah, she is stayed upon her God, and can never fall; and her happy inmates has God saved according to his own purpose and grace given them in Christ Jesus before the world began.

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

While wicked and rebellious man dares to question the justice of our sovereign Lord in saving some of his creatures, and not all, his dear children are crying, Just and holy art thou, O Lord God of hosts; and in sweet submission they bow in the dust at his sacred feet, and give glory to him, and crown him Lord of all. And when my Father is pleased to unfold to me something of his glorious plan of salvation, my poor heart is made to rejoice and send forth a tribute of thanksgiving and praise to him who has formed a people to show forth his praise, and who shall speak of his glory and talk of his power; a people not reckoned among the nations of the earth, but a chosen people whose God is the Lord; and in the name of Jesus they are enabled to stand before a wicked and gainsaying world and contend for the faith once delivered to the saints, and their tongue is like the pen of a ready writer, and they sing the sweet song of adoration to him who has loved them and redeemed them out of every nation, kindred and tongue; and being clothed in the spotless robe of his righteousness which he wrought on Calvary, they stand freely justified in his presence; and who shall lay any thing to their charge, since it is God that justifies them from all things? Jesus knows them that are his. They are his by gift from the Father, his by redemption, and being that gift, they are sure to persevere; for he has declared, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." And again, "I will be their God, and they shall be my people." Dear father, can it be possible that such a poor worm as I am, is included in that great covenant of grace and mercy? I who by nature am a child of wrath even as others, so that the things I would not, them I do; and the things that I would do, I leave undone. Yet I have the evidence that I have passed from death unto life, because I love the brethren. And if the fellowship

of the saints is so sweet here, what will it be when in full fruition we shall enjoy it in the bright world of glory, where we shall drink the pure waters of God's everlasting love, and dwell in his glorious presence forever!

Dear father, you have long been a watchman on the walls of Zion, and have blown the gospel trumpet, which has always given a certain sound; and may your life be spared many years to come, that I may be permitted to behold your face again in the flesh. But if our Father has ordered it otherwise, and we meet no more on earth, may we meet in that happy land upon whose blissful shores

"There rests no shadow, falls no stain
Where those who meet shall part no more,
And those long parted meet again."

From your unworthy daughter in Christ,

MARIA E. SMITH.

NEAR LEXINGTON, Ga., Aug. 1, 1871.

DEAR BROTHER BEEBE:—The above little business note does not relieve my mind without writing more. I have just returned home, after having attended meetings day and night for a week past, in company all the time with brother Eld. U. M. Almand, and Friday, Saturday and Sunday at our general meeting at Union Church, Madison Co., Ga., with brethren, Elders F. M. McLeRoy and W. D. Chandler, and I can say in truth that I never have, for many years past, witnessed a meeting where brethren were more at liberty in proclaiming simple gospel truth, and where brethren and sisters were more edified, comforted and encouraged in their pilgrimage, and where disobedient, erring disciples, were more inclined to turn from the errors of their way, to the wisdom of the just; nor where the public mind seemed more enlightened and anxious to hear and understand the truth; so that not only at these meetings, but many others of late, I think I discover unmistakable omens that the time is not far distant when God will display his power in making manifest the folly of the workers of anti-christ, who have hitherto been so popular and successful in begging and collecting money to support their humanly devised institutions; but many of their tricks to get money have failed, and still they are trying new plans, such as holding religious fairs, and selling tickets for entrance, distributing envelopes to all in their congregations, requesting each one to enclose whatever they wish to give, and return the envelope the next day, or at some future time. Is it not a shame that well informed people, much less enlightened children of God, will be gulled and imposed upon by such low down trickery, under the cloak of religious service, and claimed to be done in the name of that God that made the world, that dwelleth not in temples made with hands, neither is wor-

shipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath and all things. The silver and gold are his, yea, the cattle upon a thousand hills are his, and if any of them were necessary to advance his cause, he would have let us know it somewhere in his word; but his kingdom is a spiritual one, set up, supported and advanced by his Spirit and power, independent of such trash as money or works, power and wisdom of poor mortals, whose breath is in their nostrils. While all belongs to him, he has placed them (the silver and gold) in the earth for the use of his creature man, and they are good and profitable in their place, to support and advance worldly matters; but whenever they have been claimed, called for and used professedly to sustain and advance the spiritual kingdom our Lord Jesus Christ, then with them have been required the wisdom of the world, a worldly ministry, according to human science, all of which combined have invariably, in its rise and progress, been employed in opposition to the church and cause of the meek and lowly Redeemer; and it seems strange that men well acquainted with the bible, and with history generally, appear not to notice or care about these things. It must be because they have eyes and see not, ears and hear not, and hearts, and with them do not understand. They must be of the world, and the world loves its own; therefore the world heareth them. Jesus said to, and of his disciples, and it is applicable to this day to such as worship the Father in spirit and in truth, "They are not of the world, even as I am not of the world."—John xvii. 16. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own."—John xv. 18, 19. Our glorious Savior stands at the helm, while the billows are raging, and he that keeps Zion neither sleeps nor slumbers; 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.

Yours in love, fear and trembling,
D. W. PATMAN.

BROTHER BEEBEE:—As I am disabled from writing to all my friends, in consequence of a lame finger, I will ask you to publish the following letter to a dear sister in Iowa, and let it suffice for all who are expecting to hear from me.

MIDDLETOWN, N. Y., July 18, 1871.

MRS. E. ELDRIDGE:—My dear sister in Christ, I am now seated to say to you that I arrived home safely, and found all my friends well; and I received your very welcome letter of June 11th, and was very glad to hear from you. I have often thought of you all, especially as I was pas-

sing along to the associations and feasting on the rich provisions which were handed out. I wished you could have been present. I attended the four associations on my way home from Iowa, namely, Baltimore, Delaware, Delaware River and Warwick. They were all very rich and glorious seasons; it seemed like a continued Sabbath; it was like sitting in heavenly places in Christ Jesus. All the preaching tended to abase the creature and to give God all the glory, honor and power. Elder W. M. Mitchell from Alabama was with us for the first time, and he was certainly sent in the fullness of the good things of the kingdom; his every word seemed weighty and to the point. You know how rich his communications in the "Signs" have been. I would have liked that brother Slawson could have heard him. His preaching was very highly seasoned with the savor that has been witnessed in his letters. Indeed all the preaching at the associations was of a piece, and all presented Christ to view, and the robe of his righteousness in which his saints are clothed. I felt many times that my cup ran over. I was not selfish, but desired that every branch of our Vine might be present to participate in the feast. But I know that Christ is every where present, and whatever he designs for them to hear, he will provide. May he cause us to grow in grace, and give us grace and strength equal to our days. I know he will never leave nor forsake them. Dear sister, you say you are apt to murmur and repine at the Lord's dealings with you. But even in this we are shown that we are living children; for if we were not, we would not feel and mourn over our unreconciliation, and our unlikeness to Christ. It requires great grace to reconcile and sustain us when we are passing under the rod, which is needful for us; for when we are sufficiently tried we shall come forth as gold. I never expect to be satisfied until I awake with his likeness. If you see and feel the sin and pollution that dwells in you, it is an evidence that you are a true child of God, for you never heard arminians talk so. It is Christ in you, as your life and light, that gives you this knowledge. O, I sometimes am constrained to exclaim, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." And it is only in his righteousness that we are justified. How thankful I am that all power is in his hand.

On the Sunday after the Warwick Association, there were six baptized here at Middletown; one brother and his wife were from Illinois.—Well, I have nearly filled my sheet, and perhaps written more than you can make out, but have not told you much about my trip to Baltimore. I spent nearly a week on my way at Crawfordsville, Ind., heard

brother Southard preach, also brother VanCleve, then went to Cincinnati, Ohio, where I heard brother Danks preach twice, and was much pleased, and think him an excellent preacher. I also heard brother Hess twice. Please let this suffice for the present, for your dear father and mother Moshier, and brother and sister McKay; for having sprained the fore finger of my right hand, it is difficult for me to write. Dear brethren and sisters, one and all, accept my christian love. I expect to attend the Corresponding Meeting in Va., in August, and in October the Kehukee, in N. C. I request you all to write to me, and direct your letters to Middletown, Orange Co. N. Y.

With much love and christian regard I remain yours as ever,
M. M. HARDING.

NORTH BERWICK, Maine, Aug. 7, 1871.

BROTHER BEEBEE:—The following letter was written by a young sister, a member of the Old School Baptist Church in this place, when she was in Lynn on a visit for some weeks, to sister A. A. Chadbourn of this place, and sister C. and I think it would be read with much interest by many who read the "Signs."

WM. QUINT.

LYNN, Mass., March 18, 1871.

MRS. A. A. CHADBURN—DEAR SISTER:—I now seat myself to write a few lines, and fulfill my promise to you. I do not feel worthy to call you sister, but I cannot help it. I am now many miles from home and the dear brethren and sisters, but my mind is with them, and I wish that I could be with them at that blessed meeting to-day; but if they could see me as I see myself, I should think they would be glad to have me so far away from them; for I know I am not worthy to be even within the sound of their voices. O what a sinful creature I am! Can it be possible that the Lord has ever looked upon me as one of his children? And have I a right to hope that I am one of them?

"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?"

O! will he not one day bid me depart from him, and cast me off forever? I know it would be just and right, but O, I would be willing to die for his sake, and be used as the dear Savior was, to have the privilege of being with him and his dear children in heaven. I have often wished that it had been God's will to have taken me in my infancy. Did I only know I am child of God, and it were now his will to take me home, I think I could willingly leave this world of sin and sorrow, and go and dwell with him. But I fear that I am not fit to live, nor fit to die. When I was sick with the fever so long, I did not think I should live

but a short time; but my life was spared, and my health once more restored. At that time, Elder Quint called to see me, and I was in hopes he would say something to me about the state of my mind; for my mind was so exercised at that time, I wanted to tell him all of my past and present hopes and fears. But he did not say any thing to me about how I felt in my mind, fearing it would be too excitable for me when I was so sick and weak. But not knowing then why he did not, caused me to feel more wretched than ever, if possible, and to fear still more that there was no rest nor mercy for poor me beyond the grave. But all that time I could not help asking the Lord to have mercy on me, a poor hell-deserving sinner. I could not help at times hoping that God had forgiven me all my sins, and yet I feared that it could not be possible. I had not then unburdened my mind to any one, so there was none on earth but myself that knew the sleepless and heart-aching hours that I had experienced, and the tears I had shed at times since I was eight years old, on account of the view I had of myself. It seemed to me I was the greatest sinner in this wide world, and that there was nothing that breathed the breath of life but what was better off than I was. O, I thought sometimes that I had not a friend on earth, and was afraid I had none in heaven; yet I had. I knew that I had no desire to injure any one on earth, but I would often think,

"Like one alone I seem to be,
O, is there any one like me?"

There were several passages of scripture at that time presented to my mind, which were very comforting to me indeed.

It is a lovely spring morning, the little birds are singing sweetly, and they seem to be praising God, and so does every thing else but me. O that I could praise him more and serve him better; but sin seems mixed with all I do or say. I am so wicked and so cross at times, that no one, if they could see me as I see myself, could think that I could be a child of God, or that there is any thing good in me. Even my friends and neighbors, it seems to me, cannot think I am fit to be in the church. But I do love those whom I believe are God's dear children, and when I can see them, how good they all look to me; for they look and live very different from what I do. I have looked and tried to see something good in myself, but cannot see that heavenly part I can see in them. It seems sometimes that if I could hear them talk all the time, I should never be weary, nor care to hear any thing else. Then again I feel that I am a dark spot in their midst, and cannot express any thing to them as I wish I could. Then again, when alone, absent from them, I think that were I with them, I could tell all

that ever I wished to. And then again, if they all should forsake me, and have no fellowship for me, I think they would do right. Something often seems to say to me, Is it not wicked for you to call them brothers and sisters in Christ? Now this does not seem like the still small voice which I have heard. It once said to me, "Be still and know that I am God." It once said, "Come unto me, and I will give you rest." Memory often wanders back to those precious seasons; and how often I think of a beautiful dream I had one night, a short time before going forward in baptism; I will relate it to you; but pen will fail to portray it to you in such a heavenly view as that was to me. I dreamed that I was in the water with Elder Quint, and as we turned to come up out of the water, I saw something so beautiful approaching us from the east, I did not know what it was; but as it came near us, I thought it was one of God's blessed angels. It was a heavenly sight to behold. It soon came near to us, and passed around our heads three times, and then disappeared, and I awoke. I soon fell asleep again, and dreamed the same over again, and the third time also, precisely. O how happy I was in those dreams. Every thing looked heavenly, and it afforded me joy inexpressible, although it was but a dream. Dear sister, at that time baptism was constantly on my mind in my wakeful hours, and I could find no rest until I went forward in that blessed ordinance; and unworthy as I was, I was soon immersed by Elder Quint, in the same water and in the same place that I saw in my dream, and I believe I was nearly if not quite as happy when I came out of the water with Elder Quint, as I was in my dreams. You said to me there at the water, before we parted, that you presumed my mind had been relieved of a heavy burden that day. I replied that it had, and that I was glad I had been born to be born again. I now have many fears that I never have yet experienced the religion of Christ. I am at times led to say, How could the Lord ever have mercy on me? If you could see my wicked heart, I think you would say so too. Why, sometimes I think I grow worse and worse every day of my life. When I retire at night and look over what I have said and done through the day, sin is mixed with all I have done, and the good I looked for is not there. I then think, in the morning I will try and live better; but when night comes, I find myself in the same old place that I have been in for years. I think if I ever was in the right place, I did not stop there but a short time; and yet I have a glimmering hope that when I leave this world I shall be better off. But if I am saved, it will be through the mercy of the Savior, and not for

any good I have done or can do; for when I would do good, evil is present with me. Last summer I enjoyed our meetings so much, that at times it seemed hard for me to leave the meeting house. It was the only place that seemed like home to me, for I enjoyed myself there more than in any other place, though I have a good home and dear kind mother to live with. As my dear father has left us, it seems lonely, for we miss him more and more; but I try to rely upon Him who doeth all things well. I feel at times that the Lord is with us, and that he will never leave nor forsake us. I wish I could have a thankful heart for all his goodness and mercy to me. But I will now close, hoping to see you soon.

From your unworthy sister, if one at all.

[The young sister who wrote this letter is but about sixteen years old, and if you can give it a place in the "Signs," I think it will be a help to her mind. She wished not to use her name.] W. Q.

STANDING PINE, Miss., Jan. 1, 1871.

I seat myself to let you know I am still in the land and among the living, and have nothing to boast of; for I do know that in my flesh dwells no good thing; to will is present, but how to perform that which is good I find not. So I for one will acknowledge that I am full of wounds and bruises from the head to the sole of the foot, and have been made to wonder that I have not been cut down as a cumberer of the ground. So by this I have well found out that perfection is not in the flesh. I was once vain enough to suppose I could arrive at that point; but a journey of forty-five years has taught me better; so I have lost all sight of ever obtaining any part of my salvation by my good doings. Well then, I have to look to another source, from whence all blessings flow, and they are all treasured up in the Lord and Savior Jesus Christ, who was chosen of the Father to redeem his people Israel; so all Israel shall be saved with an everlasting salvation. Light makes manifest, and the more light there is communicated to our understanding, the more the heinousness of our sins appear to us. It is not really worse, but we are made to see and feel them, and acknowledge guilt before our heavenly Father. Well, being in this condition, we needed help, and that right early; so in this situation I shall have to bring my knowledge from afar, and ascribe righteousness to my Savior, who stood as a Lamb slain from the foundation of the world, who has borne our sins and iniquities, and carried them all the days of old; who has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. And the pleasure of the Lord shall prosper in

his hand. So I shall have a use for the covenant; for I understand it was between them both, and that it is an everlasting covenant. I find that he came through the blood of the everlasting covenant. Well then, in the wisdom of God they must have been everlasting children, and those in particular are redeemed. "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." "No man can come unto me, except the Father which sent me draw him." So I find "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." So the choice was absolute election, and the redemption special; and we have his guardian care and peculiar care over us, to deliver his bride unto his Father, as a chaste virgin, without spot or wrinkle, and be clothed with the righteousness of the Lord and Savior Jesus Christ; and if we be thus clothed, we shall not be found naked; and then these blessed children thus brought home to the Father will enter into that place of rest which our blessed Savior said he would prepare for them that love him.

Now, my dear nephew, you requested my views on the scriptures, and these are some of them. My hope of eternal life is in the Lord Jesus Christ. I read that not he that commendeth himself is approved, but whom the Lord commendeth. So I will glory in the God of the whole earth.

WILLIAMSON FORTUNE.

NEW BALTIMORE, Va., Feb. 11, 1871.

VERY DEAR KINDRED IN CHRIST:—It has not been long since I addressed you through the "Signs," in my weak and child-like manner. After I had done so, I did not feel comfortable, and determined I would lay my pen aside for some time to come, and very likely never would attempt to write you again. You see I am now breaking my resolution, and I must say with the prophet Jeremiah, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." I have just been reading your communications in No. 3 of the present volume, and felt constrained to lay it down and take up my pen. I am rejoiced to see the dear saints of the Most High heeding the exhortation to earnestly contend for the faith which was once delivered to the saints. I feel something urging, yea, compelling me to throw in my feeble testimony to God's glorious truth. I am a poor, weak and miserable sinner, constantly going astray, and wandering in forbidden paths. Sometimes I am murmuring and complaining, because our gracious Lord and Master causes this wicked world and all that pertains to it to appear vain and empty, so that I feel the "world is crucified unto me, and I unto the world, and is thus weaning my af-

fections from it, and setting them upon things substantial—Christ, his truth, and the dear followers of the meek and lowly Jesus. I go moping about with a sad heart, and feel so unwilling to even taste the cup of sorrow which the dear Savior drank to the dregs for such a wretched sinner as I, yes, the very chief of sinners. My dear kindred, (if you will allow me to address you thus) I can't begin to tell you of the wickedness and rebellion of this desperately wicked heart. The Lord, who knows all hearts, effectually describes it in his word of truth. I am so unreconciled to the will of the Lord at times. He has placed me here for my own good and his glory, but alas, I am often, so often unwilling to remain here a little while, to be a partaker of his sufferings; but presently the good Lord appears for my relief, or to reconcile this ungrateful heart, and cause me to rejoice that I am even counted worthy to suffer for his dear name's sake, and bestowed upon me a little faith, so that I am made to exclaim,

"A few more days, or months, or years,
In this dark desert to complain;
A few more sighs, a few more tears,
And we shall bid adieu to pain."

Now I am led to think of what the Lord has done for me. O wonderful thought, that he should have left his blissful abode in the heavens, to dwell in these low grounds of sorrow. Why did he thus? To ransom his fallen children which his Father gave him in eternity, ere the foundation of this world was laid. Is this wretched worm one of those children for whom the Lord of glory suffered, wept, bled and died? Amazing thought! I hope I am. "I know that my Redeemer liveth." Lord, why was it? "Because so it seemed good in thy sight." Then, O Lord, never allow me to murmur or complain more. Truly did the psalmist say, "Thou hast showed thy people hard things; thou hast made us to drink the wine of astonishment."

Since I wrote the above, I have finished reading our little messenger of truth and love. Words cannot express the comfort my oft desponding heart has derived therefrom. Each piece was like cold water to my thirsty soul. I am unable to say which fed me the most. The obituary department was also very encouraging and comforting. Sister Mahala S. Vaughn's death bed expressions and feelings so well coincide with what I have experienced very many times since I have put on Christ (I was baptized the 20th of March last) in an open profession of my love for, and faith in him. My dear brethren and sisters, may her happy death soon be ours. "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. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." But

until it is the gracious Lord's time and good pleasure to take us home to himself, where we shall eternally be at rest from all that here annoys us in this vale of tears, and be entirely free from all our enemies, the world, the flesh and the devil, may we be reconciled to his will, saying from the heart, Thy will, not mine, be done, O Lord; and may we be still and know that we are God. My dear kindred, continue to comfort this lone pilgrim. I have fellow travelers or pilgrims in our family, but I often feel like one alone. Brother Durand, I am glad you are making your pen useful to the household of faith. Your pieces are very precious to me and to others. I am rejoiced to see the dear old fathers in Israel feel like spending and being spent in the defense of God's truth, and for the comfort of God's sheep and lambs. Write on, dear old fathers in Israel, and let us hear your cheering voices, for soon they will be hushed in the silence of death, and your fatherly admonitions, instructions and warnings, we will hear no more. Dear father J. F. Johnson, I have read your pieces in the back numbers of the "Signs," and regret almost daily that you have laid your pen aside. Your voice is hushed, but not in death. May the Lord comfort you and constrain you by grace and love divine to take your pen in hand, and cause you to exclaim with the psalmist, "My tongue is the pen of a ready writer."

Father Beebe, dispose of this as you think best. Affectionately yours, and all the dear saints, in the bonds of christian love and fellowship,

LOUISE HUNTON.

HOPEWELL, Feb. 12, 1871.

DEAR BROTHER BEEBE:—It being a very stormy day, I am deprived of the privilege of meeting with the dear children of God for worship, (being situated some nine miles from the meeting) I feel as if I would like to converse some with my brethren and sisters, and I thank God that we have a medium of correspondence through which we can speak to each other in love and fellowship, of the glorious gospel of Jesus Christ, and of the travel of soul in this vale of tears. I feel that this life is indeed a veil of tears to me; for when I would do good, evil is present with me. Not that I would wish to do evil, but find that I am powerless to avoid it. This makes it a veil of tears; and like Paul, I have besought the Lord to remove this thorn in the flesh; but I receive the same answer sometimes, by faith, that he did: "My grace is sufficient for thee." Yes, though we are sinners, God's grace is sufficient to save us. For his grace appeareth in the gift of his only Son to be propitiation for our sins; and when the tears flow freely on account of sin, this grace appears beyond comparison. O consoling truth, that Jesus Christ came into the world to save sinners. If it were not true that he came to save sinners,

I should have no hope; for I find that I am often halting, and my feet slipping; but when I can say, Thanks be to God who giveth us the victory, I can smile at all my foes. But how short these heavenly seasons; how soon earthly things intrude upon those heavenly enjoyments. Grace and mercy bringeth enjoyment, rest and peace; but sin, sorrow and anguish of spirit. The word mercy is a sweet word to me. It is a source of trial when our fleshly mind is ever striving to draw us away from the simplicity of the gospel, and into sin and disobedience. But what shall we say, brethren? Shall flesh prevail? No. The flesh shall die, shall cease to be a trouble; but the spirit shall reign in immortality. For Christ is risen from the dead, and death hath no more dominion over him and his children; and even this vile body shall be redeemed from the grave. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But while here, the battle still rages; therefore it becomes us to put on the whole armor of God, and fight manfully under the banner of King Immanuel. Well, some may say, I have no strength to fight, neither strength to put the armor on. Well, so it is; but Christ is our strength, and he is in us the hope of glory. If it were not so, we soon would be overcome and swallowed up in everlasting death. He also clothes us with the armor. Stand, therefore, having your loins girt about with truth. Christ says, "I am the way, the truth and the life." It is very necessary in these days of delusion and error that our loins should be girt about with truth; for truth alone will hold us up. And having on the breastplate of righteousness. Christ is our righteousness; and with this breastplate on, no law can condemn us. It also shields from all the fiery darts of the wicked. And it is very necessary that our feet should be shod with the preparation of the gospel of peace. Now the word is nigh thee, even in thy heart and in thy mouth. Then open thy mouth, and the Lord will fill it with words which cannot be gainsayed or resisted by the lambs of the flock. But on the contrary, wicked men will resist and gainsay to their own destruction. But above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Now without faith we will be unable to stand in battle array with the world, the flesh and the devil. If we had no faith in the gospel, how could we recommend it to the poor and needy of Christ's flock? But having faith that these things are true, and no lie, and feeling the preciousness of them, we are able to confound our enemies, who hate the truth. But you must remember that faith is the gift of God. And take the helmet of salvation, which I understand to be hope. Now without

hope we should be of all men most miserable. Think of a soldier going into battle without hope. Would he be likely to make a valiant soldier? Hope is an anchor of the soul, both sure and steadfast, reaching forward to that within the veil, beyond the shores of time. And charity never faileth, but is ever present with us. Now this seems to be a great comfort to me when I behold my unlikeness to my God, that I still love my Savior and my brethren. "We know that we have passed from death unto life, because we love the brethren." God is love, therefore he is the author of it. How excellent is the grace of love; it hides a multitude of sins, and thinks no evil. Love is a holy principle which God alone can bestow. Therefore, brethren, let love be without dissimulation; for love is the fulfilling of the law. And now, brethren and sisters who love the Savior of sinners, may grace and mercy be multiplied unto you, fresh every morning and every evening, until we shall awake in his likeness.

Yours in love,

WM. C. TINDALL.

UNION, Ind., July 26, 1871.

BROTHER BEEBE:—From my earliest acquaintance with the Baptists I have been an occasional reader of your paper, and have long since learned that your decisions in difficult cases of discipline and doctrine are often sought, and usually taken. We have a case among us which is causing much trouble, which is this:

During last year the question of propriety in mixing in worship with other denominations was much agitated in our association, and among the churches complained of for indulging in too much *liberality*, was Providence Church, against whom her sister South Fork preferred charges, which Providence failed to satisfy, when South Fork (as is customary with us) called two other churches to assist her in laboring with Providence, which resulted as before. Then South Fork reported the matter to the association. The disposition of the case you will see in the fifth item of the minutes here enclosed.

Eld. James Strickland was, at the time of the association, and still is a member of Providence Church, and has from the date of the association been officiating in the ordinances at Providence, and other sister churches, and has recently visited Canada, and officiated in important ecclesiastical matters there, so we are informed.

There is certainly something wrong, or we have come to be a very inconsistent people; for surely if the dealing of the churches with Providence, as sustained by the association, is correct, the disorder of Providence can no longer be doubted, and the administration of ordinances administered by any of her members

must necessarily partake of the disorder of the administrator.

There is a great wrong some where, and these things published in your paper, with your strictures, will no doubt spring an investigation of the whole matter, and thereby may be the means of bringing about an amicable settlement of the things that are now causing much trouble.

May the great Head of the church take his cause in his own hands, and vindicate the right, is my constant prayer.

W. P. HORN BROOK.

(Editorial reply on page 203.)

BROCKVILLE, Ont., April 16, 1871.

ELD. G. BEEBE—MY DEAR SIR:—

I was brought up a Presbyterian, yet I have been a constant reader of your paper for many years, and if I am an Old School Baptist, I am the only one I know of in this town of between five and six thousand inhabitants. It will not surprise you much to tell you that I am looked on as something odious, because I try to defend Old School Baptist principles from scripture. One thing is certain, I am Old School enough to keep aloof from the New School, and all the other sects, of which there are eight in this place. My object in writing you is to request your views on the text, "Thy people shall be willing in the day of thy power." The reason why I ask this is, the "Rev." D. Muhlem, of this place, preached from this text lately, and his people thought so much of his sermon that they had it published in the "Canadian Baptist," the organ of the New School. It has created quite a sensation among some of the other sects. I herewith mail you the paper in which is the sermon, so that your views on the text may, with or without reference to Mr. Muhlem's sermon, (as you see fit) be given. I have given this text and sermon a good deal of thoughtful consideration, and find that text of such universal applicability to every relation of christian life, character and duty, that I dare not trust myself in finding fault with any portion of it, much less in condemning it. There is undoubtedly much truth in it, and the other sects feel its force enough to make them wince under it; and yet there is something about it, or in me, that prevents my giving it my unqualified assent; and my opponents, who are as busy as bees around me, enjoy my hesitation. I want your practiced ear to detect any uncertain sound. The question with me is, Is the primary meaning of the text fully brought out in this sermon? Of course I speak after the manner of men. Next, is there any twisting or perversion of its original intentment? Next, I confess I am wicked, and may be prejudiced. Am I so much so as to be blind to the truth, because of the source it comes from? I am willing also to confess

that if an Old School Baptist had preached this, I *might* have received it without questioning.

I am fully aware of the many demands on your time of a similar nature and if it is asking too much, or if you think I am actuated by a zeal without knowledge, throw this aside, and I shall not be displeased, although I may be disappointed.

Should you feel at liberty to give your views on this subject, I enclose you one dollar for extra copies, and I will for once turn missionary, and scatter them in the "do and live" camp. In estimating this matter, you will please bear in mind that I am here alone, and that I feel I have something like a claim on Old School Baptists when I am beset with doubts or uncertainty.

May the Lord direct you in this and all other responsible duties that devolve on you, is the prayer of

Yours very truly,

J. D. HALL.

[Editorial reply on page 200.]

COLUMBUS, Miss., May 23, 1871.

ELD. G. BEEBE—DEAR BROTHER:—Our last meeting day at our house, ten miles east of Columbus, Miss., five of God's children from the Missionary Baptist ranks presented themselves, and were received, and among the number was the pastor of the church, Elder M. M. Blalack. There are many more who will do likewise. Also Dr. J. H. Morris, formerly a Missionary Baptist preacher, was received into the Primitive Baptist Church on the second Saturday inst. These make seven preachers of that order in the bounds of the Buttahatcha Association that have left the Missionary Baptists and come with us, in a little over twelve months. Private members are also coming in proportion.

I make these statements to you, to let you know of the signs of the times in Mississippi and Alabama. The sword of the Lord and of Gideon must prevail.

Your brother,

W. W. POOL.

NEW PUBLICATIONS.

"GOD HIS OWN COUNSELLOR,
And independent of his creatures;
doing all things according to his own will.

A Poem

By Wm. B. Slawson.

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1871.

REMARKS ON PSALM CX. 3.

In reply to J. D. Hall, of Canada, whose letter will be found on page 199.

The paper containing the sermon of Dr. Muhlum has been mislaid, and what we have to write on the subject will be without any allusion to the Doctor's views, for we are totally ignorant of what his views are. The text on which we are desired to write, is the first clause of the verse referred to above. "Thy people shall be willing in the day of thy power." The context shows that these words were addressed by "THE LORD to David's Lord." And that they were addressed to him, in his two-fold relation, as David's Son and David's Lord, as is evident from Matt. xxii. 42—46. "What think ye of Christ? whose son is he? They say unto him, The son of David. He 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 thy foes thy footstool?" The Son and Lord of David is in this text recognized as the rightful owner or proprietor of the people spoken of; and his right of property in them was prior to their being willing, and prior to the day of his power. Of this people the Savior has said to his Father, "Thine they were, and thou gavest them me." And by the pen of the prophet Isaiah, "This people have I formed for myself; they shall show forth my praise." This is witnessed by the law and the prophets; for Moses says, "The Lord's portion is his people; Jacob is the lot of his inheritance." And an angel sent from the throne of the eternal Father said to Joseph, "And thou shalt call his name Jesus; for he shall save his people from their sins." So we see that they are not saved or made willing in order to constitute them his people. They were his people when Jesus came to save them, and his right of property in them is involved in his wonderful name; and because they were his people, his sheep, his members, he came to save them; and before he delivered them from guilt and condemnation, he had a perfect knowledge of them as his body, his flesh and his bones. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." How very different from the foundations which are of men! No human plan or theory of men has such a seal; for no humanly devised plan pretends to know beforehand who are or who are not the Lord's Men glory in the uncertainty of their foundations, for they delight in chance and uncertainty. But Jesus says of his people, "I know them, and they follow me, and I give unto

them eternal life, and they shall never perish; neither shall any pluck them out of my hand." "He calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and they follow him," &c. This people is a "chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light." This assurance is unto us, and unto our children, and unto all them that are afar off, even as many as the Lord our God shall call. Now the LORD, the God and Father of our Lord Jesus Christ, has promised nearly three thousand years before the advent of the Son of David, that his people shall be willing at a specified time. Although they are and were his when this promise was made, yet the very words of the promise shows that they were not then made willing for him to reign over them. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," made this provision for their ultimate subjugation to Christ, when he should send the rod of his strength out of Zion, and make his foes his footstool. But the time specified for this triumph of the Son of David, and the manner of its accomplishment, demands special consideration. The time specified is the day of his power. This time is most evidently the day of his official power, as the Son of David and David's Lord. When the God of heaven should set up his kingdom, and set his Son upon his holy hill of Zion.—Psa. ii. 6. And say unto the Son, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom, [or the rod of thy strength.] Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Heb. i. 8, 9. This day is the day of his reigning power and dominion over his church and kingdom, for his creative power, as one with the Father, was from everlasting, as it is written of him, "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old like a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."—Heb. i. 10—12. "All things were made by him, and without him was not any thing made that was made."—John i. 3. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him, and for him, and he is before all things, and by him all things consist."—Col. i. 16,

17. All this power he had with the Father, as David's Lord, and as the God of the whole earth; but as the Son of David, as the Mediatorial Head of his church, he who thought it no robbery to be equal with God, humbled himself, took on him the fashion of a man, and the form of a servant, and learned obedience,—was made of a woman, made under the law, to redeem them that were under the law,—was made a little lower than the angels for the sufferings of death. In his incarnation, God was manifest in the flesh, was justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. In being made flesh, or in taking on him the seed of Abraham, he was made under the law, and acknowledged the dominion of the law over him, saying, "Lo! I come, in the volume of the book it is written of me, to do thy will, O God." He said that he came not to do his own will, but the will of the Father, and to finish his work; and having done and suffered according to the will of the Father, he said, "I have finished the work which thou gavest me to do."—John xvii. 4. He said also to his disciples, after he had risen from the dead, and had opened their understanding that they might understand the scriptures: "Thus it is written, and thus it behoved 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. 45, 47. In the work of redemption, no jot or tittle of the law which he was made under in being made of a woman, could fail until all was accomplished; for he came not to destroy the law or the prophets, but to fulfill them. But it was for the joy that was set before him that he endured the cross and despised the shame, and is set down at the right hand of the throne of God. In his resurrection from the dominion of the law under which he had been made in his humiliation, and from the power and dominion of death, having abolished death and brought life and immortality to light through the gospel, the day of his reigning power was duly ushered in, and he is revealed as the Son of God with power,—with the power of his resurrection, which is the exceeding greatness of God's mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 19—23.

We think it will, it must be admitted that the day of his power, intended by the inspired writer of our text, is the gospel day which dawned on Israel when the Sun of Righteousness arose with healing in his wings upon them that fear the Lord. When the risen Savior sat down on the right hand of God,—when he received his coronation and mounted his Mediatorial throne, and when he proclaimed to his apostles, and through them to all the listening world, that all power in heaven and earth was given to him. And this day of his power must continue until the earth and heavens shall be no more. The entire gospel dispensation is included in the day of his reigning power, "For his kingdom is an everlasting kingdom, and his dominion shall have no end." His own is the kingdom, and the power, and the glory, forever and ever. Amen. This, said the enraptured psalmist, is the day which the Lord has made; we will rejoice and be glad in it.—Psa. cxviii. 24.

In this day of his power, all his people shall be willing; "For it is God that worketh in them both to will and to do of his good pleasure." By nature they were children of wrath even as others; their carnal mind is enmity against God, not subject to the law of God, neither indeed can be. Surely nothing short of his almighty power can reconcile them unto God, and make them the willing subjects of the reigning power of their exalted Prince and Savior.

We are but too well aware that this doctrine is opposed by the self-righteous pharisees, and by all ungodly workmongers. They tell their deluded millions that Christ's power is inadequate; that he desires to save them all,—that he knocks at every heart, and begs them to let him in; but he can do nothing for them unless they make themselves willing. They hold that it is of him that willeth, and of him that runneth, and not of God that sheweth mercy. Every body, they say, can be saved, if they can only get their own consent. But instead of all his people, for whom he died, being made willing in the day of God's power, millions of them refuse to let him save them, and after he has been long wooing and beseeching them, they sink down to hell, because he fails to make them willing. It would better suit their vain and wicked imagination to read that They may be willing in the day of *their own power*, when, as free agents, they make themselves willing. They seem to imagine that there is more power in their own *willings* and *doings*, to save sinners, than in the blood of Christ; for they hold that the blood of Christ has been shed for all mankind alike, but still millions are sinking into hell for want of the power of men, means and money. They ascribe the

power of saving men to their own humanly devised institutions, their Missionary and Sunday School operations; but in God's method of salvation they have not the least confidence, nor in his power to fulfill his promise in making his people willing, unless it is effected through them as the means or instruments. But it is consoling to God's people to feel the assurance inspired in them by a knowledge that God's own mouth hath spoken it, and though the heavens and earth should depart, his words can never fail.

The promise of the eternal God, in our text, assures us that during the gospel dispensation, which is peculiarly the day of the reigning power of our Lord Jesus Christ, every one of all who are known in the purpose and grace of God as the people of Christ, shall be willing, not only to be saved, and that too in God's own way of salvation, but they shall all be willing subjects of his spiritual government; for he will put his law in their hearts, and cause them to love and delight in it, and he will himself dwell in them, and work in them both to will and to do of his good pleasure; for "He will be their God, and they shall be his people."

Some even of the saints have sometimes applied the words of our text as though the power of Christ was not at all times under the gospel dispensation alike; or as though he were not at all times sufficient in power to make his people willing and obedient; but we understand the declaration of God to mean that when Christ should set up his kingdom, and fill his Mediatorial throne, his power should be supreme, and he should reign in and rule over all that people which he has formed for himself,—that people which is his portion, and the lot of his inheritance,—that people for whom he died rose again, and for whom he ever lives to make intercession.

In this day of his power shall the risen, exalted and enthroned Savior say unto the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him.—Isa. xlii. 6, 7. "And they shall come which were ready to perish, in the land of Assyria, and the outcasts from the land in Egypt, and shall worship the Lord in the holy mount at Jerusalem."

OSBORN, Mo., Jan. 12, 1871.

DEAR BROTHER BEEBE:—Please give your views on Eph. i. 12. "That we should be to the praise of his glory, who first trusted in Christ." I have special reasons for making this request.

Yours in gospel bonds,

E. C. MOORE.

REPLY.—That the whole economy of salvation by grace is destined to be to the praise of God, is fully as-

serted by the apostle in this and in all his epistles, and to that assertion all the redeemed who have been brought to a knowledge of the truth most heartily respond. To secure the praise of the glory of God in the salvation of all his people, both Jews and Gentiles, we are informed in this chapter that God has chosen them all in Christ Jesus before the foundation of the world, "that we should be holy and without blame before him in love; for this provision of grace and mercy in which the perfecting of the elect of God in holiness and blameless purity was indispensable to the glory of God; for, "Having predestinated us to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will," the performance of this work was essential to secure "the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," &c. All this Predestination, Election, Redemption and Adoption is ordained of God to secure the glory of God and the salvation of his people. In this election and salvation both Jews and Gentiles are embraced, but in the order of manifestation it is to the Jew first, and then also to the Greeks, or Gentiles. The gospel of the kingdom was to be preached in all the world, for a witness to all nations, beginning at Jerusalem, or among the Jews. With the Jews which were to be first gathered into the fold of Christ, Paul identifies himself. He says, "Having made known unto us [those Jews which had been brought to a knowledge of the truth] the mystery of his will, according to his good pleasure which he purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, [the Jewish heaven] and which are on earth, [the Gentile world] even in him." That is, as we understand the apostle, all who were chosen in Christ before the foundation of the world, whether they be Jews or Gentiles. First, "to him the porter openeth," and from the Jewish fold, "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." And he says, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." In the order of calling, the sheep which were of the Jewish fold were first. When he sent forth his disciples to preach the kingdom of God, he charged them to "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

Now according to this divine arrangement made known to the apostles, as a part of "the mystery of his will," these lost sheep of the house of Israel, at the time this epistle was written, had obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. "That we," the lost sheep of the house of Israel, whom he had first called by name, and who had first trusted in Christ, should be to the praise of his (God's) glory.

The text, as we understand it, may without altering its sense be thus transposed: That we who first trusted in Christ, should be to the praise of his glory. The first of the two classes of which the apostle was speaking, Jews and Gentiles; not the first who ever trusted in Christ, for before any such distinction existed among the sons of men, Abel, Enoch and Noah, with all who were born of the Spirit and taught of God, trusted in Christ, long before *Judah*, from whom the Jews derived their distinctive name, was born. For although all who ever have or ever shall trust in Christ, shall be to the praise of the glory of Christ, yet it is of those who are now known as Jews and Gentiles that the apostle is speaking; and of these the called of God from the Jews trusted in Christ, to the glory of God, before the gospel of the kingdom was preached to the Gentiles.

This view of the text is in harmony with what follows. "In whom ye [who? ye Gentiles] also trusted, [when? not beforehand, but] after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, [or trusted in Christ] ye were sealed with that Holy Spirit of promise, which is the earnest of your inheritance until the redemption of the purchased possession, unto the praise of his glory." Thus the inheritance of the Gentiles resulting the same, in "the praise of his glory." Those who first trusted in Christ, and those also who trusted in him after that they had heard the word of truth, should all alike ultimately be to the praise of his glory; both they who first, and they who last trusted in Christ, shall be to the praise of his glory.

The glory to the which all the saints shall contribute praise, is most undoubtedly the glory of God, who will not give his glory to another, nor his praise unto graven images. His glory must be so displayed in the election, predestination, redemption and complete salvation of all the members of Christ, as to elicit loud anthems of everlasting praise: for the praise of his glory, or the praise of the glory of his grace, is the praise of God, whose glory shines in refulgent radiance in the face of our Lord Jesus Christ, who is the brightness of his Father's glory, and the express image of his person.

And "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And to the praise of that immortal glory his saints shall in the dispensations of the fullness of times be brought. And as Christ was raised up from the dead by the glory of the Father, and in the power of an endless life, so shall all his members also be raised up at the last day. This final triumph over sin, death and hell, is secured to all the saints by the infallible intercession of our risen and exalted Prince and Savior. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."—John xvii. 5 & 24.

REPLY TO BROTHER HORN BROOK, ON PAGE 199

Without designing to interfere with the peculiar order or disorder of the Salem, or of any other association in particular, we feel imperatively called on to warn and admonish all who fear God, to adhere strictly to the order of the gospel, as laid down in the New Testament by Christ and his apostles, for the faith and practice of the church of the living God. There is no disorder more positively forbidden than that of indiscriminately mingling or mixing up in our devotions with unbelievers. How can two (or more) walk together except they be agreed? In setting up his kingdom, Christ our Great Shepherd has called his own sheep by name and led them out from all others; from all the kindreds of mankind, and organized them as a peculiar people, a royal priesthood and a holy nation; and of them he has said, "This people have I formed for myself; they shall show forth my praise." Of them it is said, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness: he led him about and instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him."—Deut. xxxii. 9-12. "Israel shall dwell in safety alone."—Deut. xxxiii. 28. As Israel in the type was strictly forbidden to mingle or mix up with any of the nations round about them, so the spiritual or anti-typical Israel are commanded to come out and be separate from all other denominations, and to touch not their unclean things, "And I will re-

ceive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18. And in the preceding verses of the same chapter he commands them, saying, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth, with an infidel? And what agreement hath the temple [church] of God with idols? for ye [the church] are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord." The church is the temple of the living God; if any man shall defile it, him will God destroy. No uncircumcised Gentile was allowed to enter into the typical temple; it was a defilement; and so it is a defilement to admit to the fellowship of the church of Christ any of the uncircumcised or unclean. The church is the bride, the Lamb's wife; all other religious denominations are harlots, and he that is joined to an harlot becomes one flesh with her; all her pollutions cleave to him; and him will God destroy. "Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned, AND AVOID THEM. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18.

None are to be recognized in the house or temple of God but such as have come in regularly by the door; all others are thieves and robbers; and the thief cometh not but to steal and to kill and to destroy. The churches of Galatia were annoyed and strangely bewitched by false brethren unawares brought in, who came in privily, and who seemed to be somewhat, whatsoever they were; but they added nothing in conference to Paul. But to them they gave place by subjection, no, not for an hour.

We utterly disown as Old School or Primitive Baptists, all such as can or do thus disregard the admonitions of the apostles, which we have presented in this reply.

NOTICES.

The church at Otego, in Otsego Co., N. Y., have called Eld. Silas H. Durand to serve them as pastor, and we are requested to publish that his regular stated appointments with them are on the first Sunday in each month, and on the Saturday preceding. Preaching on each day, (Saturday and Sunday) at 10 1-2 o'clock A. M.

BALAS BUNDY.

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Obituary Notices.

DIED—Near Fallsburg, Sullivan Co., N. Y., of dysentery, Aug. 4, 1871, **Henrietta**, youngest child of Mr. Philip Broome, in the 3d year of her age.

DIED—July 5, 1871, in Bradley Co., Ark. **Mrs. Rebecca T. Green**, wife of brother Rice B. Green, aged 73 years, 10 months and 5 days. She was baptized at Mt. Paran, Walton Co., Ga., in June, 1835, by Elder Wm. Lacy, and continued steadfast in the faith and order. Brother Green survives her, and although in his 82d year, is able to travel and visit the churches and associations with his brethren.

Sister Green leaves eight children, with their father, together with grand-children and many friends to mourn their loss, but not without hope that our loss is her eternal gain.

DIED—At North Berwick, Maine, July 15, 1871, **Sarah Staples**, wife of brother Josiah Staples, aged 44 years, 1 month and 13 days. Her disease was the quick consumption, so that she was sick only two months. She entertained a hope in Christ when she was thirteen years old, but through fear that she might not be a child of God, she never had strength to unite with the church. Before she died she told her husband that she was willing to trust all in the hands of God. She left a kind husband, four children, father and mother, and other relatives to mourn, but not without hope.

WM. QUINT.

Please publish the obituary of our esteemed friend and neighbor, **Mr. James McCrea**. He was born in Somerset Co., N. J., and at an early day moved to Butler Co., Ohio, where he was for about forty years a constant attendant of the ministry of the late Elder Wilson Thompson. From thence he moved to Montgomery Co., Ind., and about sixteen years ago he moved to Mahaska Co., Iowa. He died of inflammation of the head and stomach, April 6, 1871, aged 71 years. He was an interested reader of the "Signs" from about their commencement, and appreciated them highly. He was an Old Baptist in sentiment. I have heard him for hours relate the many sermons of Elder Thompson which he had listened to fifty years ago, and he seemed to feed on the remembrance of them. Much could be said of him as a good neighbor, friend, and affectionate husband and kind father. Although not a public professor, we have no doubt he was a child of God; and though our loss is great, his gain is far greater. We sorrow not as they who have no hope.

A short discourse was delivered by the writer, from Heb. vi. 10. He leaves a wife and twelve children, with many relatives and friends, to mourn. May the Lord sustain them in their affliction, is the prayer of
Yours in gospel bonds,

AARON WOOD.

By request of sister Matilda Swain, I send for publication the obituary of our beloved brother **John Swain**. He was born and raised in Fleming Co., Ky., living there until about twenty-one years of age, when he came to Hendricks Co., Ind., in 1831, and early in 1832 was married to my sister, Matilda Darnall. He settled down for life in the above named county. In 1844 he professed a hope in Christ, joined the Old School Baptist Church called Mt. Carmel, and continued in said church until his death. He had been greatly afflicted for some twenty years, with that awful disease called erysipelas, and some years ago lost the use of his right arm and hand. It spread through his whole system, causing him much suffering, and finally resulted in his death, in April last. He was a strong believer in the Baptist faith, loved to talk on the subject of religion, and to hear such preaching as harmonized with the bible and his experience. His wife still survives him, who is also a member of the Old School Baptist Church. She has forwarded to me a hymn which brother Swain loved to read and hear sung, requesting it to be published with this obituary. He would often remark that he was only on a visit here, and shortly must go home. He died April 23, 1871, aged 59 years, 4 months and 1 day.

Though God takes our friends from us, and causes grief and mourning, still we are bound to say he is just, and we feel assured that our loss is our brother's gain; and may God prepare each one of us, that when the change comes we may be able to say, Come, Lord Jesus, come quickly, and take us home.

WM. H. DARNALL.

[We are compelled by the crowded state of our obituary department to omit the insertion of the eight verses alluded to, as some obituaries even now are crowded out for the present.]—ED.

By request I send for publication in the "Signs" a notice of the death of **Deacon Eli Stroud**, who died of dropsy, at his residence in this county, on the 21st of February, 1871, in the 82d year of his age.

At what time brother Stroud was received into the fellowship of the church, or by whom baptized, I am not informed, though I have known him for near thirty years as an humble and devoted Baptist, and am inclined to believe that he was a beloved and orderly member for near fifty years. As a citizen and neighbor he was one of the "excellent of the earth," highly esteemed and beloved by all who knew him. But he had some peculiar trials to meet in this life. While living in Cannacuh Co., Ala., in 1829

the savage Indians suddenly became hostile to the white people, and in the dead of night crept up to his humble cabin and killed his wife and infant child. He again married, and his second wife soon died. His third wife, with whom he lived in much peace and happiness for many years, now survives him, together with many children and grand-children. May the Lord sustain our dear bereaved sister, and enable the children and grand-children to follow the good example set them by the dear old brother.

I was with him the day before he died, and remarked to him that he was gradually wearing away, but no doubt would soon have an eternal rest with Jesus. He replied, "It will not be long." In a whisper he said he would like much to talk, but was too feeble, yet, said he, "My faith is firm and unshaken."

May the Lord prepare all his dear family to enter into that rest that remaineth for the people of God. Affectionately,
W. M. MITCHELL.

We are requested to send the obituary of our dear sister, **Susan Humston**, wife of brother C. M. Humston, who died at her home in Henry Co., Ky., on the 15th day of May last. She joined the church about thirty-one years since, and was a consistent member, and a pattern of piety to all around her; a kind and affectionate wife, a tender and loving mother, and was beloved by all who were acquainted with her. The evening before she died she bade us good bye, hoping that the Lord would prepare us to meet her in heaven. She leaves a devoted husband, six sons and one daughter, the church at Cane Run, and many 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 unspeakable gain. May the Lord sustain and bless the bereaved family with an humble submission to his will in all things.
N. A. HUMSTON.

DIED—April 9, 1871, at the residence of Mr. George Palmer, at Minonk, Woodford Co., Ill., while on a visit, sister **Sarah Stratton**, after a short but painful sickness, in the 84th year of her age.

Our aged and beloved sister has been a faithful member of the Predestinarian order of Baptists, for over forty-five years. She had her membership first with the Particular Baptist Church at Ramsey, in Huntingdon Shire, England, and moving from there with her husband and family, nearly forty years ago, to Indiana, she became a member of the New Salem Regular Baptist Church in Gibson Co., (now dissolved) and also a while of Patoka Church, and from there she, with a portion of her family, some years ago, moved to this state, and has been a faithful and worthy member of Salem Church, in Marshall Co., from the time of its being constituted, until the time the Lord Jesus saw fit to take her home, as a shock of grain fully ripe for the garner. Surely we can say, a mother in Israel is gone, one that was always at her post in attending the regular meetings of the church, unless sickness or some other unavoidable circumstance occurred to hinder her. She was always ready to talk with her brethren and sisters on christian experience, and the travels of the children of God. On the fourth Sunday in March she was at meeting for the last time, and received the Lord's Supper with the church, at the hands of the unworthy writer, and expressed herself as enjoying the meeting very much. She left the world in the full triumphs of faith, frequently repeating,

"Asleep in Jesus, blessed sleep," &c.

A large family of children and grand-children, and a sorrowing church, mourn their loss; but our loss, we are satisfied, is her eternal gain.

ELLIS INGLEY.

It has become my painful duty to send for publication the obituary of my father, in-law, **Benjamin Turk**, who died June 12, aged 72 years, 1 month and 14 days. He

suffered much for seven weeks, but bore his sufferings with christian fortitude. He had never made a public profession, but was strong in the doctrine of salvation by grace. He constantly attended the Old School Baptist meetings, and seemed to enjoy the preaching. I shall never forget how the tears ran down his cheeks the last time he was at the meeting. He was highly esteemed as a citizen and neighbor. I asked him during his illness if he had a hope that after his departure he would be at rest? and he told me how he had been troubled about his sins, six years ago, and that the burden had left him, and that he then received a hope, and from that time had loved to hear the gospel preached. He exhorted me to stand fast in the faith, regardless of reproach and persecution. His disease was congestion of the liver and lungs, affecting his speech so that he could talk but little. One week before he died he sunk so low that we thought he was dying, but he revived, and said, "Come, welcome death—O that New Jerusalem!" and repeated this several times, and then exclaimed, "Jesus, my Savior, my all, come and take me home," and then shouted, Glory! On Sunday evening before he died, at his request we sung,

"When I can read my title clear," &c.

He continued to fail until his spirit departed. My wife said to him, "Father, can't you speak to us again?" He replied, "All is well," and died like one going to sleep. He leaves a widow and eight children, four sons and four daughters, to mourn their loss, but not as they who have no hope; we believe our loss is his gain.

THOMAS SWARTOUT.

Brooklyn, Mich.

Copied from the "Independent Republican."

Oliver Hulse was born in the town of Walkill, on the first day of January, 1794. He was a member of a numerous family, who were widely and honorably connected throughout the country, and up to the day of his death the honor and respect given to Oliver Hulse had been increasing among all the wide circle of those who knew him. On New Year's Eve, A. D. 1818, he married Eleanor Oakley, who now survives him, and who is the mother of his children, of whom, we believe, but three or four survive, some six having died before their father. For forty-three years Mr. Hulse had lived on the farm where he died, near Middletown, and in 1868, on the occasion of his Golden Wedding, his friends and neighbors of Middletown, and his more immediate neighborhood, presented the aged couple, among other things, with the most elegant golden service of plate ever seen in Orange County.

The occasion of his death is traced to over exertion about his farm, in which he took great pride, and upon which, notwithstanding his age, he was enabled by his good health and industrious habits to accomplish very considerable labor.

Not many days before his death he fell from a mowing machine, and received an injury which he considered but trifling in character, and in a day or two after, he was at work again pitching hay in his barn. At this time a strain seemed to have ruptured one of his intestines, and from this injury he died on the 27th of July, 1871, aged 77 years, 6 months and 27 days. He was the father of our esteemed surrogate, Hon. Gilbert O. Hulse, of Middletown.

Elder Gilbert Beebe preached an able sermon at the funeral, which took place at the residence of the deceased, from Philippians iii. 20, 21. The remains were interred in Hillside Cemetery at Middletown, and were followed to the grave by one of the largest processions of friends that was ever witnessed in Middletown.

Peace to the memory of the man who lived till all who knew him were his friends who honored him."

Mr. Hulse had never made a public profession of religion, but had entertained a hope in Christ for many years, and was in sentiment an Old School Baptist, and with his surviving widow, in strong sympathy with the church of that faith and order in this village.

Associational Notices.

The Maine O. S. Baptist Association will be held with the church at Whitefield, to commence on Friday, Sept. 8, 1871, at ten o'clock a. m., and continue three days.

The Maine O. S. Baptist Conference will be held with the church at North Berwick, to commence on Friday, Sept. 15, 1871, at ten o'clock a. m., and continue three days.

Western Corresponding Association will be held with the O. S. Baptist Church called Sugar Creek, at Rushville, Buchanan Co., Mo., to commence on Friday before the first Sunday in Oct., 1871, which will include the second Sunday, as the month commences on Sunday.

Brethren coming by public conveyance can come by way of St. Louis and Kansas City, and from Kansas City by the Kansas City, St. Joseph & Council Bluffs R. R. to Rushville. Those coming by the northern route can come by way of Quincy, Ill., and from there to St. Joseph, and thence down the Kansas City, St. Joseph & Council Bluffs R. R. to Rushville. Through tickets can be had at any of the general ticket offices. Several brethren live in Rushville, and would be glad to see as many of the preaching and other brethren as can come.
W. S. WELLS.

The Miami Association will be held with the Bethel Church, near Fort Ancient, on the Little Miami & Cincinnati Rail Road, beginning on Friday before the second Sunday in September, 1871, and continue three days.
JOHN A. THOMPSON.

The Lexington Association will be held with the church of Olive and Hurley, at Olive, Ulster Co., N. Y., to commence at ten o'clock a. m. on the first Wednesday in Sept., 1871.

Brethren and friends coming by public conveyance will be met on the Roundout and Oswego Rail Road, at Beaver Kill, at Olive, and Shokan, and conveyed to places of entertainment and to the meeting. Beaver Kill is on the plank road, three-fourth of a mile from my house. Olive Station is in the Brown neighborhood, about half a mile from brother W. L. Brown's, and the same distance from brother Wm. Winn's. Shokan is near the brethren in Bushkill. We shall be pleased to have ministering and other brethren of our faith and order to meet with us.

By order of the church,

LEVI TERWILLIGER.

The Spoon River Association will hold her fortieth session with the Sugar Creek Church, five miles south-west of Vermont, Schuyler Co., Ill., commencing on Saturday before the first Sunday in Sept. 1871, at ten o'clock a. m., and continue the two following days.

To those coming on the cars, on the Chicago, Burlington & Quincy R. R., passes south at 12 o'clock, noon, and 8:40 p. m. and go north at 9 p. m. On the Rockford, R. H. & St. Louis R. R., go south at 11:48 a. m., and north at 2 p. m. On Friday before, teams will be waiting to convey the brethren and sisters to the meeting, and any who may fail to meet conveyances, can call on brother James Ellis, in the north side of the city, and they will be taken care of.

R. M. SIMMONS, Clerk.

DEAR FATHER:—Please insert a notice of the change of place of holding the Yellow River Association, which will be held, if the Lord will, with the church at Haynes' Creek, Gwinnett Co., Ga., 18 miles north of Covington, commencing on Saturday, September 23, at 11 o'clock a. m.

As unforeseen circumstances have rendered it inexpedient for the association to meet, as appointed last year, with Ivy Church, those designing to meet with us will please take notice of the change of place. Affectionately your son,
Wm. L. BEEBE.

The Amite Baptist Association will be held with the Mount Olive Church, Franklin Co., Miss., beginning on Saturday before the first Sunday in October, 1871.

The Pattahatcha Association will be held with Nazareth Church, in Tuskaloosa Co., Ala., on Friday before the second Sunday in Oct., 1871.

The Licking Association of Particular Baptists purpose holding her next session, convening on Friday before the second Saturday in September, 1871, at the meeting house of the Reformers, a half mile beyond the bridge over Big Eagle, about fifteen miles from Georgetown, and immediately on the Lexington and Covington Turnpike.
T. P. DUDLEY.

In the printing of the minutes of the Sandy Creek Association last year, through mistake of the printer or myself, most likely myself, the time of our meeting is set to commence on Saturday, instead of Friday before the second Sunday in September, 1871. Will you be kind enough to correct the error, by publishing that the Sandy Creek Regular Old School Predestinarian Baptist Association will meet, by divine permission, with the Sandy Creek Church, in Oxbow Prairie, Putnam Co., Ill., twelve miles west of Lottant, on the I. C. R. R., and six miles east of Henry, on the B. V. Road, at ten o'clock a. m., on Friday before the second Sunday in Sept., 1871.
ROBERT F. HYNES,
Clerk of the Association.

The Tallahatchia Primitive Baptist Association will convene with the church at Chualla, 10 miles south-east of Holly Springs, Marshall Co., Miss., on Friday before the third Sunday in September, 1871. Brethren coming on the cars should be at Holly Springs on the Thursday preceding at 12 o'clock, (noon) when and where they will be met and conveyed to places of entertainment and to the meeting. Ministers and brethren generally are cordially invited to attend.
JOSEPH WINBORN, Mod.

The Clover Regular Baptist Association will convene on Friday before the first Sunday in September, 1871, near Youngsville, Adams Co., Ohio, on brother John Williamson's farm. Brethren attending will call on brethren John and Joseph Williamson. We invite our brethren to meet with us, especially those of the ministry.
E. M. REAVES.

The Mt. Pleasant Association will meet with the church at Cane Run, two miles south of Turner's Station, in Henry Co., Ky., commencing on Friday before the first Saturday in September, 1871.

Brethren coming from Cincinnati or Louisville will come to Turner's Station, on the Thursday evening train, short line railroad. Inquire for
N. A. HUMSTON.

The Salisbury Association will be held with the church at Little Creek, Sussex Co., Del., on Wednesday before the third Sunday in October 1871, to commence at ten o'clock a. m.

The Salem Association will be held with the Little Flock Church, three and a half miles north-west of Coatsburg, to commence on Saturday before the second Sunday in September, 1871.

The Concord Regular Baptist Association will meet with the Otter Creek Church, Girard, Macoupin Co., Ill., commencing on Saturday, Sept. 2, 1871, at ten o'clock a. m. and continue three days.

Girard is 26 miles south-west of Springfield, and 13 miles north-east of Carlinville, on the St. Louis, Alton & Chicago R. R. Brethren from a distance are solicited to attend, particularly ministering brethren. Those coming on the cars from the north or south will stop at Girard, and enquire for S. R. Boggess, J. C. Vansicle, Wm. Metcalf, or Maurice Armstrong.
S. R. BOGGESE, Church Clerk

The Mad River Association will be held with the Sugar Creek Church, in Putnam Co., Ohio, commencing on Friday before the second Sunday in Sept., at ten o'clock a. m.

Brethren coming on the cars will stop at Delphos and Columbus Grove, where they will be met with teams to convey them to places of entertainment. Ministering and other brethren of our faith and order are invited to attend.

J. G. FORD, Clerk.

The Conecuh River Primitive Baptist Association will meet in her forty-fourth annual session, with Pleasant Ridge Church, in Pike Co., Ala., near Troy, on Saturday before the second Sunday in October next.

W. E. FREEMAN, Church Clerk.

The Indian Creek Association will hold her next annual session with the Cezar Creek Church, Green Co., Ohio, commencing on Friday before the third Sunday in September, 1871, at 10 o'clock a. m. This place is four miles south-west of Jamestown, and three and a half miles north-east of Paintersville. Brethren coming by public conveyance will be met at Xenia, on Thursday, by brethren, and conveyed to the place of meeting. We extend a cordial invitation to brethren of our faith and order, especially ministering brethren, to meet with us.

Jeremiah Stephens, Church Clerk.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macedonia, Dallas Co., Ark, 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

THOMAS PETERSON.

YEARLY MEETINGS.

The Old School Baptists of Columbia will hold their yearly meeting at their meeting house in Columbia, Jackson Co., Michigan, commencing on Friday before the first Sunday in October, 1871, and continue three days. We expect Elder Lewis Seitz to attend, and we invite all others who can to come.

Those coming from the west can change cars at Hillsdale, and come to Woodstock Depot, which is a half mile south of the meeting house. Those coming from the east can stop at Napoleon, on the South Branch from Adrian to Jackson, where they will meet with friends to care for them.

W. S. CARPENTER.

Our yearly meeting at Rock Springs, Lancaster Co., Pa., will commence on Saturday before the third Sunday in Sept., 1871, at ten o'clock a. m., and continue two days.

Friends coming will take the morning trains from Baltimore, Philadelphia and Wilmington, for Rowlandsville, on Friday morning before the meeting, and arrive at Rowlandsville near noon, where they will be met and taken to the neighborhood of the meeting.

We extend a cordial invitation, and hope to see a goodly number of those who love the truth. We hope our ministering brethren will not forget us.

GEORGE JENKINS.

A Yearly Meeting of the Old School or Primitive Baptists will be held at the meeting house in Fairfield, Lenawee Co., Mich., commencing at 11 o'clock on Friday before the fifth Sunday in October next, and continue three days.

We wish all our brethren and sisters to attend, that can, and our brethren in the ministry in particular. Will brother J. F. Johnson try to attend?

CHARLES LIVESAY.

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DEVOTED TO THE

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IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39. MIDDLETOWN, N. Y., SEPTEMBER 15, 1871. NO. 18.

POETRY

Salvation! what a heavenly theme!
Salvation free through Jesus name!
Let all the saints in concert join,
To sing Salvation so divine.

Bound by the chains of sin, we lie
As rebels, justly doomed to die,
Till this salvation sounds release,
And bids us prisoners go in peace.

Salvation like a river flows,
With healing balm for all our woes;
Its heavenly streams which flow abroad,
Make glad the cities of our God.

Saved from the regions of despair,
And from ten thousand dangers here,
From doubts and fears and every foe,
We'll sing salvation as we go.

Salvation! O that we may sing
Salvation from the monster's sting!
And o'er the grave a victory gain,
And with King Jesus ever reign.

I. N. VANMETER.

(Written for the "Signs of the Times.")

"By grace are ye saved, through faith."

Whence comes this little ray of light
That gilds my lonely way—
That leads me to the throne of grace,
And bids me watch and pray?

It turns my wayward, wandering mind
From sin and unbelief;
Its glorious beams dispel my fears,
And soothes my every grief.

Sometimes a cloud doth intervene,
And hides my little light;
O! then the darkness that I feel
Is like Egyptian night.

Down in the valley of despair
I mourn and grope along,
While on the willow's drooping boughs
My harp is all unstrung.

Tell me, ye watchmen, have ye seen
My life, my love? I cry;
Give me again my little hope,
Or I must surely die.

When lo! from out the darkened cloud
I see the promise shines;
I hear one say, For thee I died,
And thou art surely mine.

O then on wings of peace and love
My soul doth rise and sing,
Within those heavenly gates of pearl
I fain would enter in.

To view my Savior face to face,
And mingle with that throng,
Who tune their glistening harps of gold
In one eternal song.

How long, dear Savior, must we toil
Along this rugged way?
Until our night shall all be turned
To one delightful day.

Until we walk those shining streets
And eat that living bread,
From off the banquet board on high,
Where all the saints are fed.

No more to mourn our little light,
For thou our light shalt be;
The crystal stream, the princely throne,
Our raptured eyes shall see.

Those lofty temples shall resound
With songs of love and grace;
O this is heaven! my Lord, my God,
To meet thee, face to face.

LUCY C. HECKARD.

CORRESPONDENCE.

DES MOINES, IOWA, Aug. 13, 1871.

DEAR BROTHER BEEBE:—By some means, my name has appeared as a contributor to the columns of our paper quite often, but not so often by my own solicitation as by some correspondents who supplied my letters for publication. Be that as it may, I would like, if I were capable, to say many things touching the common interest of all real Old School Baptists. We have a common faith—"One Lord, one faith, one baptism," and, I trust, "One God and Father of all, who is above all, and through all, and in us all." After all this, we are not, neither in belief nor in practice, entirely a UNIT. Can this be, while still keeping "the unity of the Spirit in the bond of peace?" I am free to say, I think it can be. Ought we to expect in every matter entire unanimity? I think we ought not to expect it. Human nature, though everywhere alike, in the main, is still somewhat diversified. Many shades of difference in the apostles may be clearly traced, in matters not guided by the perfect standard of inspiration. They often contended with each other about matters of both faith and practice, if faith must be squared to embrace every thing in which they differed. We are apt to overlook matters connected with contentions in the apostles' days, for the "unity of the faith" which their inspired word presents. In that there is no clashing, any more than with us, in setting forth how the "law is our school-master to bring us to Christ," and how we supposed this same law was "unto life," but which we "found to be unto death." In this we are a UNIT; but we all have come to the understanding of these things through attending circumstances, widely differing in their character. Now would it savor of a right spirit for one to say that, while another believed and knew this as substantially as he did, it would not square with truth, to confess its reception, only through the same circumstances that he received it? No one will pretend it necessary to inquire if the circumstances of another's conversion to God are like his own, but will be glad to know there is UNITY in DIVERSITY. We all believe the same thing—our death by the law, and our life by the body of Christ, and yet

there are matters outside of this in which we differ, and indeed we ought to agree to differ in them, since our FAITH in Christ is in no way affected by them. I know very precious brethren, in whom I have the deepest confidence, and feel drawn to them by the tenderest love, who differ with me in several matters; but none of them reach the central point of faith in the Lord. Do any say, this ought not to be so? Then where can we find that brotherly love that we all ought to covet, as the "best gift?" We can, and we ought to "let brotherly love continue," while, it may be, we "withstand" each other "to the face," as did Paul to Peter, in a matter in which he "was to be blamed." But we ought to be very tender to each other, in recounting our differences, where, indeed, they are hardly differences at all.

Such, in my poor judgment, are the differences of brethren about the manner of the effect of the heart of those converted. As to what follows that conversion, in giving a dual state—of the workings of the flesh and the spirit, I can see no difference. Brother Dudley writes, and writes plainly enough, and in a kind and christian spirit. Brother J. A. Thompson follows in as plain a manner, and in quite as good a spirit; and I am edified by both of their communications; and although they will still prefer each his own words, I can see no substantial difference in what they both aim to teach, and, in fact, do teach. I cannot believe they will find it profitable to contend about words, to no profit; for many will mistake the spirit.

Although this is true of these two brethren, I have reason to believe that there are others who partake more largely of the spirit of strife, and would gladly fan up the feeling of opposition, even to the extent of a separation, on the ground of "heresy." Now, if real heresy exists anywhere, let him that is a heretic be rejected, "after the second admonition." In this connection, I have sometimes been anxious to know what was done with those that believed among the pharisees, and who taught that we must be circumcised and keep the law of Moses, or we cannot be saved.—(Acts xv. 1.) It may be that those at Antioch that taught it to Gentile believers, were convinced, and abode by the decision of the apostles and Elders at Jerusalem. But Paul, Barnabas and Pe-

ter "had no small dissension and disputation" with those at Jerusalem, teaching the same things. This, as we now understand it, is denying "the Lord that bought us," and is "damnable heresy." We should therefore conclude they were "rejected," "after the second admonition," though we are not told so.

But I fear brethren are sometimes premature in setting down that to be heresy that is only a difference of "judgment." Paul, it would seem, was not always inspired, and then he used his judgment, arising from the relation it bore to the things spoken of God. Once he said he thought he had the Spirit of God to attest his judgment.—1 Cor. vii. 40. And we that are uninspired, can at no time do better than that. Even the most spiritual among us cannot do more than to feel that he has the Spirit of God confirming his judgment. To feel this is more than to guess it, because we have so lucidly and so ably reasoned it out. There is no profit at all in the force of logic, in spiritual matters. The "witnessing of the Spirit," which I am sure all real saints have more or less, is the only thing to test the truth, and the logic may be cast to the dogs. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5. This is the true touch-stone of judgment, and whoever it may be that has it, forsaking it, to summon reason and logic to his aid, "is fallen from grace," and will find himself "treading under foot the Son of God," and counting "the blood of the covenant wherewith he was sanctified, an unholy thing," and will surely "do despite to the spirit of grace," if he undertake it. The things of the kingdom of God, it is true, are subject to spiritual, not carnal reason. Though in the exercise of the former we may speak after the "manner of men," no man that is not spiritual can understand it. The understanding of the things of the Spirit comes only of the Spirit.

But how is it that two brethren "speak the same things" in different words, and they contend about the words spoken, when they sum up the same? I have reason to believe this is so, else brother Dudley and brother Thompson would run together, as kindred drops of water; for I understand them to mean exactly the same things, and I should do injustice to them both, and should mock

our readers of the "Signs" with a scorpion for a fish, if I were to attempt to draw a parallel, and show how, or in what places one was wrong and the other right. This is not needed to place *them* on the true basis of brotherly affection; but I fear there are others who know not each other so well as they do, who have contended so long about words merely, that they have become imbued with the notion that there is really "death in the pot," (see 2 Kings iv. 40) and that the whole repast has been sodden from "wild gourds."

My dear brethren, you that believe that God foreknew all his people,—that he predestinated every one of them to be conformed to the image of his Son—that he calls them all by his grace, and not in any sense according to their works—that he, as freely as he calls them, justifies them all, in the Spirit, by the same justifying Spirit that raised up Christ from the dead, and that will finally wholly sanctify all the redeemed family in heaven, while the whole world, out of Christ, shall suffer the vengeance of eternal fire—I say, my dear brethren, can you not, who believe this, make it more profitable to the saints to remind them of God's wonderful grace to themward, in opening their eyes to see, giving them ears to hear, and hearts to understand the truth and to love it, without pressing it upon them to note in what particular way it impinged the heart when it was first impressed by it?

That Christ is *in* the heart of saints, "the hope of glory," I am sure none of us will deny. It is no doubt *actually* the case, sometimes, if not always, before the recipient of this grace knows it, or believes it. But because this is so, it would not be right to say it was either *sent* there, or *went* there, to be "born again" in the heart of him it occupies, to constitute a birth of the Spirit. I fear some have carried the argument, to make an absurdity manifest, even to that extent. If so, they cannot enjoy it, and unless they are "bastards, and not sons," God will chastise them for it. If I were to undertake to satisfy such ones, I could not expect them to give a listening ear. If I personally knew them, I might conclude from their demeanor that I had been hasty in my dissent from their course. But if any such may see this, they are assured that it is written in no partisan spirit, and was instigated by no one but myself. Even the facts which prompted the above have none of them (so far as any have come to me outside of the "Signs of the Times,") been derived from those of the *party* (I dislike the name) to which I am supposed to belong. I hear one preach, supposed to be on one side, and one on the other, but I find no difference in their preaching. It is only when they attempt to re-

fine it with the pen, that they differ. Father WORTMAN I believe to be second to no man I have ever heard, in setting forth the excellencies of sovereign grace, and its manifestation in the hearts of God's children, in their experience, and I am sure he will pardon me for saying as much as to express the fear that he has too much *feared* the danger of heresy in a misunderstanding of some brethren, of John iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Why, my dear brother, we do not believe at all that there is no change in the *man* born of the Spirit, but that, notwithstanding a birth of the Spirit, giving life to the *person* born, and holiness within, it does not change, purify nor cleanse out the workings of sin, by the law of our carnal nature's. I know so much of you, that I am sure you believe exactly this. So does brother J. A. Thompson. And would I say too much in setting all those in the same catalogue, who fear heresy from this view?

The more I have read pro and con, the better I am satisfied of the unity of brethren, that seem to fail to understand it themselves. And I will close this part of my letter by commending forbearance to all, that you may all cherish kindness and brotherly love. May I not the more tenderly urge this, from my position as a simple hearer, and not at all a preacher, as some have erroneously believed. I would have no servant of God compromise the truth. But all should be careful to know that error is real, and not imaginary.

Before I bring this to a close, I wish to remark that Primitive Baptists are not a unit in practice. There is quite a difference in the ORDER that obtains in our churches of the east, as compared with that of the west and south. In the former, as far as I know, it is the practice at the monthly meetings for each member present at the meeting to be heard from, in some way or other. No one is *urged* to speak, but presuming that whatever gift one may have, may be brought into the service of the church with less embarrassment than otherwise, each member is addressed by the Moderator, by *name*. A large share, very often, say little beyond an expression of a fellowship for the faith, and of those built up in it. Yet, often the blessing of fellowship and love flow from heart to heart in so signal a manner as to call forth expressions like those of the beloved disciples in the transfiguration, "It is good for us to be here." I can experimentally say that this has sometimes been my happy lot; and I would gladly see the order everywhere established, that all may *prophecy* one by one, when the church be come together into one place.—1 Cor. xiv. 23. Not in disorder, for God is the author of order, and not confusion. But it is good for "ad-

monition," for "strengthening," and "building up" in the faith. When it was dangerous to practice this in open display, they went from house to house, continuing steadfast in the apostles' doctrine, and *fellowship*, and in breaking of bread, and in prayers, which I am slow to believe was all done by a single gift, since so many gifts are set forth in the scriptures. Brethren, is it not at least a *dwarfing* of gifts, when we recognize no other ones but public teachings?

Though our churches are not a unit in *this* matter of order, as far as I know it has not been made a test of fellowship, either by one or the other. I think it should not be. Non-fellowship could help neither party, nor promote the right way, which ever may claim to have it.

I believe many of our brethren feel that, in coming out of Babylon, or in being separate from her, we have taken the opposite extreme from her in order to be sufficiently expressive of our detestation of all her *works*. She is always abounding in sacrifices, and every day pays her vows. While we are so deeply conscious of her delusions, we are prone to avoid all imitations of her, and may sometimes miss the substance when the shadow is so ugly, through the reflection of the ugly forms of anti-christ.

I would like to note some other things, but my letter is long enough—perhaps too long, and I will close. If, brother Beebe, the publication of the above will tend, in your judgment, to heal the least sore, you may publish it. But it may be I have done what would have the opposite effect, and in such a case throw it by, yet the while believe me to be truly devoted to the cause of truth, and the promotion of harmony, fellowship and love among the brethren.

May God bless us all, and bring us into the unity of the Spirit, for his name's sake.

WM. B. SLAWSON.

FAIRFAX Co., Va., April 17, 1871.

DEAR FRIEND BEEBE:—If one so unworthy may address you in such a familiar way; through a long confinement to the house by sickness of nearly five months, and my mind having been more than usually occupied in meditating on the life to come, (for I feel now that my life in this world is fast coming to a close, and I shall have to lay aside this tenement of clay) I have come to the conclusion, being advised by some, to give you a brief outline of what I sometimes hope the Lord in his great mercy has done for a poor sinner like me, or in other words, for poor me, a sinner. But I must first give you a little of my history, and to be as brief as possible, suffice it say that I was born in this county, July 26, 1840, and consequently am in my 31st year. And being an only son, I have all the love of a fond earthly father that can be desired; but to

his great sorrow we cannot agree on the salvation of lost sinners, as he is of the persuasion that salvation is conditional, and that religion is obtained by exercising faith, which he claims belongs to the creature, and, to be short, that man is left to make his own choice for eternity, and the selection is either heaven or hell. But I tell him I have not so learned Christ, if so be that I have tasted the Lord is good; but I fear lest I am deceived. But to continue, I will state that in 1848 I lost my dear mother by death, and in 1850 my father married again, and moved into Prince William County; and it was there that the Lord saw fit to take from our circle my youngest sister, which was a stroke to me never to be forgotten, as we had a peculiar attachment to each other; and it was in that county I heard the first Old School Baptist preach. The place was Bethlehem Church, near Manassas, and the pastor I heard preach was Eld. R. C. Leachman, now deceased. After living in that county four years, we moved back to Fairfax Co., near the then Mount Pleasant Church, (since dissolved) where we live to this day. Now be it remembered that in year 1840, the year of my birth, a division took place in this (Mt. Pleasant) church, to which the late Elder Trott had been called as pastor. My father being then a member there, took sides with the New School class, and was chosen by that party as their Clerk; and thus there were two denominations that used the same house from that time up to the late war, during which the house was destroyed, and both denominations somewhat scattered; and Elder Trott having been called home to his reward in heaven, as I trust, that little flock is fed no more on that old spot; but instead thereof, there is a class, of which my father is Clerk, called Jerusalem Baptists, (New School) who have come back and erected a little house, and will not allow the Old Baptists to have a day there. So you see I have been raised a New School Baptist, or have learned pretty well what constitutes one; for I consider it can all be taught of man. But I have that to tell which was not taught me of man; for in the fall of 1866, although I had been brought up in the belief of works, I was thinking one day of the reality of heaven and hell, and pondering in my mind whether there were any such places, when suddenly I was awakened to a consideration of my lost condition, or in other words, my sinfulness before and against God; and all that I had learned, as before said, of men, now did me no good; for I now saw that it was *I* who had sinned against God's holy law, and all that I had learned could not cleanse my soul of *one* blot; for I felt myself deeply stained from head to foot; and all that my New School

friends could tell me was, "Come to Jesus." And if I asked them how, they would say, "Under the mild and easy terms of the gospel." But what the terms of the blessed gospel was, or is, and how a poor sinner like me ever comes to Jesus, is the point they never in my hearing tried to explain, nor do I think they can with safety to their doctrine. So they could not point me to the Lamb of God that taketh away the sin of the world; for if they had, would it not have taken from them the power of that doctrine which they preach, (a conditional salvation) instead of the efficacious blood of the dear Redeemer? They dare not preach that "No man cometh unto me, [Christ] except the Father draw him." So there was no one to tell me how it was possible that God can be just, and yet save a poor sinner like me. But on the other hand, I could hear the law thundering from Mount Sinai, until it almost drove me mad. But I attended a protracted meeting, mostly at night, on account of my work, to watch the proceedings; for it had been told me over and over again, that they (the New School) did not practice the adoption of a mourner's bench; but I was aware that they did; so I attended, to be better informed on that point, and to see and be seen; and being connected by a family relationship, I always occupied a seat near the pulpit. One night I heard a comment on the total depravity of man, that all were dead in trespasses and sins, and consequently were all condemned by God's holy law. But calling to remembrance the promise that the seed of the woman should bruise the serpent's head, and that God renewed that promise to Abraham, and established the same with Israel, and finally sent his Son to redeem his people, and that the Lord proclaimed the salvation of his people finished; and therefore, said the preacher, by grace are ye saved, brethren. And the next night I went, and from the same man I heard a comment on the wills and shalls of Jehovah, taking for the ground of his argument the case of Jacob and Esau, and never can I forget it, as both these discourses seemed to apply to me, first, as I was feeling my total depravity, and secondly, how I had been trying to advocate free agency, or my will instead of the Lord's. But this was strange doctrine for that denomination, but nevertheless it is true. But I never heard any more such, for they soon got to calling mourners, as they termed them, and all seemed confusion to me. But I went to my work, feeling deeply my sinfulness in the sight of God. All the former ability I had learned fled from me, and as a last resort I found myself trying to ask God to be merciful; but then would come upon me my unworthiness, seeing and feeling my every thought was full of wicked de-

ception, and then I would feel as if all my friends had lost that great confidence in me which I had gained by my plotting before them, and then the thought to flee from them, for fear they would discover deception in my former good deportment; so in my imagination I fled, but caught the sound of justice coming up before me, demanding my life for my depravity. And now I began to feel my helpless condition, and I let fall a tear, one night at the meeting, and my oldest sister (being one of those free will advocates) saw it, and no doubt thought the performance of the meeting had brought me over. She ran to me and threw her arms around my neck; but my wretchedness prevented my saying any thing to her, but O how I wished I had been alone, for the very thought of their mourner's bench was an aggravating sin to me; for I wished I was in some secret place, that I might hide myself from an angry God, peradventure, I thought again, I would seek some secluded spot, and there wrestle with the Lord. But then I thought, how could I expect to find favor at the hands of him whose holy law I had transgressed. Now, seeing that I was justly condemned, and my situation was brought to my mind again, all my do and live system was gone, and worse than all, my first offense, which I had never thought of before; for now I began to recollect that by the offense of one man judgment was passed upon all men to condemnation. For I had heretofore been looking at the things I had been daily committing. In view of all this I saw my utter helplessness, and as I then thought, my final destruction. So when the meeting broke up that night for the week, (being Friday night, as that denomination does not keep up such meetings on Saturday nights) I went home with a friend, for I did not feel like saying any thing to any one, and wanted to shun my father, as I was pretty certain he would speak to me on the subject of getting religion. So I went to my work the next morning without seeing any of the family with whom I had stayed all night, (as I started before any of them were up) and worked all day; I cannot tell how, but night came again, and I started for home with all that weight of sin and guilt upon me. I often stopped and tried to pray, but how could I? for I knew nothing of prayer, and it seemed that great Egyptian darkness was now felt by my wretched soul; and in view of my wretchedness as a sinner in the sight of God, I felt justly condemned, and indeed I saw so much of myself that it seemed as though the good Lord had hid his face from all the world, or in other words, had ceased to shed his blessings on any of the fallen race of man, on my account; for I was the most guilty wretch on earth. So I

thought at last I would take shelter in the great darkness of the night; but justice was there, and cried, Cut him down, for why cumbereth he the ground? I thought I would try again to pray the Lord to stay his hand. I thought of the poor publican, and raised my hand to smite upon my breast, but do not think I did; I could not utter a word. But by this time I had got in the neighborhood of home, and knew I must soon stand before my father. I thought I could not, and therefore I turned through a body of thick pines, towards my oldest sister's; and having a letter for her, I felt that an excuse for my going there that night. Just before I got through the pines, I stopped for the last time, (for it appeared to me that I must die) to try to ask the Lord to be merciful; and while pouring out my broken heart in tears, without words, these words were whispered in my heart, "Peace, be still." I arose and walked to my sister's house, not knowing what this great calm meant. All I could have said would have been, that where there had been great perplexity, and sorrow, and sadness, and mourning on account of sin and general depravity, was now peace, quietness, and above all, that great load of guilty dread was gone. I went into the house and threw the letter to my sister, and passed into another room, and laying my head down began pondering in my mind what all that calmness meant. I tried to call back my trouble, but it was gone, and all at once I saw, as I never had before, that Christ is the end of the law for righteousness to all them that believe. I saw and felt that it was he who had taken my law place, and by the shedding of his precious blood that law has no longer any claim upon those for whom that blood was shed, and that it was Jesus that just a few moments before, when all hope of my old bark (the flesh) was gone, said, "Peace, be still." And O! such a manifestation of his glorious power; he had only to speak the word, and all was calm within. O, friend Beebe, I felt that I loved Jesus then. I loved him for his redeeming love, for his goodness, and because he found me when I was lost to all hope, and justly condemned by God's holy law. He had been my helper in time of need, and indeed I was made to rejoice in him as the Savior of lost and ruined sinners. I felt like I wanted to see father and all my acquaintances, to tell them what the Lord had done for me. So I went home the next morning, and felt that I should like to follow my Redeemer in the ordinance of baptism; so I went to the church that night, (Sunday) and after meeting, the members got to talking about how many there were to be baptized on Monday evening, and one of the deacons came to me and said, (addressing the brethren) And here is

another, and then asked me if I did not want to be baptized? I remarked that I thought it was the duty of every true follower of Christ. Then he asked me if I loved Jesus, which question brought to my mind the preceding night, and tears again rolled down my cheeks. My father came to me by this time, calling me his son, and threw his arms around my neck, by which I was overcome with childlike emotion, but I spoke not a word. So the next morning I thought it was my duty to be baptized, and all my friends wishing me with them, desired that I should present myself before the church, that I might tell them what the Lord had done for me; but I could not content my mind, somehow. However, I went to the church, and after the preaching the pastor announced that any who wished to tell what the Lord had done for them, would be gladly heard, and asked all such to come forward and take a seat among them. I found myself in their midst, but to my surprise, not to relate what I hoped the Lord had done for me, but to answer questions, with answers implied, such as, "You love Jesus, do you not? I suppose you feel relieved of that burden of sin? You feel it your duty to be baptized, I suppose?" And all like questions. So myself and five others were received and baptized that evening, and received in full fellowship with the church. Thus you see I became a member of what is called the Jerusalem Baptist Church, (New School) and the next summer I was chosen as a delegate to their association, and it was there I learned that money and means is the ground of the New School faith, and I began to seriously consider that it was the wrong place I had got into. So when I got home, one church meeting day I asked the church what their ground of faith was? and the answer to me was, that I had asked the church too much, as it would be too much like *our Black Rock brethren*, to have any particular ground of faith. I told them I would give them twelve months to answer the question in, and I should not know whether I was with them or not until then. I went to their next association, and there I got sick with the sound of reports of their many institutions, and of money and means. I came home, having decided not to represent such a body any more, and by close observation I found that the church, in representing such a body, adheres to all the institutions that the associations choose to get up; and as the time I gave them to answer the afore named question has expired, and they have not complied, nor do they act as though they care what they represent, I have not for a long time communed with them, nor do I now think I ever shall again—for which I have been looking for a visit from some of them, but as yet.

have not heard a word. Now, in view of all this, last September, one year ago, I subscribed for your valuable paper, the "Signs of the Times," and they have been coming to me ever since, with all the riches of gospel truth, and in them I find so much comfort and consolation that I cannot find words to express my thanks to the Giver of every good and perfect gift, that he was ever mindful of poor unworthy me, in directing me to subscribe to and for such a medium of soul-subsistence; for I can hear no preaching in this part of the country, (near Fairfax Court House) except that of *do and live*, as there is no Old School Baptist Church in this vicinity. Eld. A. B. Francis was the last one of the defenders of the truth I heard preach, that being now over seven months ago; but I cannot forget how he fed the little flock that day; and may one so unworthy as I, say that I dared to pick up a few *crumbs* that day? I did not get in the house that day, as it was filled before I got there; but thanks to the Lord, I found an open window, and through that the rich savor of the bountifully spread table came forth in rich profusion. I did not speak to friend Francis that day, as he was surrounded, and had enough to do to speak to those that were worthy, and of course I would not push into the crowd, having but a very slight acquaintance with him in the flesh. But my desire is that he, and all the rest of the defenders of the gospel of peace, may be long spared, and be so enabled to speak as to both comfort and admonish.

But what am I doing? I have scribbled too much, for I did not intend to write but a short note to you at first, but I have gone on and worried you with what, perhaps, had better been kept to myself. But please pardon me, for I am very lonely, being confined to the house, and my wife has gone over to her mother's. I always talk too much when I commence, and now I have told you more than I ever told any other being except one. But I must bid you good bye for the present, hoping that this, as an introduction, may not prove abortive. You see I have used the appellation of *friend*, as I cannot claim the visible brotherhood. But I hope that, although we are strangers to each other in the flesh, we may not be in the Spirit. When you are scant for something to fill up your columns, and have the time to lose, you can look over this badly written letter, and after correcting mistakes, publish it, if you think proper, and if not, please throw it aside. If you should publish it, I think it would be much improved to withhold the name; but just as you like. I remain a poor sinner,

ELI T. KIDWELL.

SELF EXAMINATION.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—2 Cor. xiii. 5.

By private correspondence, a trembling sister requests an explanation of this text; and remarks, "It often comes to my mind, and I think I will examine myself, but it requires but a moment to make me sick of *self-examination*; therefore I think this is not the meaning." So industriously does the tempter labor to beguile the saints and rob them of their rest in the perfect assurance of faith, that they are liable to be troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Therefore with earnest heed we require to attend to the sure testimony of God, which is for the comfort and the support of those who are tempted, and by which, through faith which is in Christ Jesus, we are made wise unto salvation from these troubles and perplexities, and enabled to rise from the depths to which we have been cast down, and are made to triumph over persecution and glory in tribulation. Since Satan dared even to distort the language of inspiration and quote it in the temptation of the great Captain of our Salvation; it is not strange that he should present the same trial in the experience of the followers of the Lamb. It is no new device of his by which he perverts the truth into a lie for the purpose of deceiving the saints and to spoil or rob them of their comfort and rest in the faithfulness of their Lord, who is mighty to save, and who will keep all whose trust is stayed on him. It is well at all times to be careful to observe that the testimony of truth does not conflict with itself; and since the Lord has spoken good concerning Israel, every tongue that would speak anything contrary to that good is included among those enemies of whom the Lord has decreed that they shall be found liars, and as such they shall be condemned. Therefore our sister is correct in her conclusion that the text does not mean that the fruit of the Spirit is to be sought in the carnal heart of the subject of God's grace.

In order to ascertain the point here enjoined on us to examine, it is essential to consider what is "*the faith*." The whole force of the text is embodied in this question. Is it included in this faith that none are entitled to claim an interest in the salvation of God but such as are in themselves righteous? If so, well might we all not only *sicken* but *despair*. And the same result would have been reached by the Psalmist, the Prophets, and the Apostles. But this is not the silver tone of the Gospel sound. The faith once delivered to the saints proclaims liberty even to the lawful captive. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into

the world to save sinners." Are you in the faith on this point? Does this perfect Salvation of sinners meet your case? Or would it be better adapted to your condition if the faith presented a conditional salvation based upon your personal worthiness? Those who can stand and tell of their superior claims on the favor of God because of their own worthiness, are evidently not in the faith on this point. Being ignorant of God's righteousness; and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God. But such as have no merit of their own to plead are of necessity compelled to flee for refuge to the hope set before them by the sovereign grace of God; and this hope never deceives those who rely on it alone. The faith which is the victory that overcometh the world, answers all the demands of law and justice by pointing to the perfect righteousness of Christ Jesus, and pleading his death as the complete fulfillment that infinite justice can demand at the hand of his body the church, including every member of his which was written in the great book of life before the worlds were made or the march of time began. In view of this secure abode of the saints, well might the Apostle triumphantly demand, "Who shall lay anything to the charge of God's elect?" Since God has pronounced their unreserved justification in the resurrection of Jesus Christ from the dead as the first fruit of them that slept, there can be no condemnation to them that are in him. But just here comes the painfully important question in the experience of every saint, *Am I in Christ Jesus?* This is the point of enquiry in the text. How shall we examine ourselves whether we be in the faith? The human family in their relation to Adam stand condemned already, and as such they have no love to God nor desire for righteousness. With devils they may believe there is an Almighty Judge of quick and dead; and that belief may produce terror and trembling; but this satanic belief produces no love of God nor desire to be holy as He is holy. In this self examination, therefore, it is important to observe whether there is any desire for holiness. The carnal mind may indeed utter the prayer of Balaam, "Let me die the death of the righteous, and let my last end be like his." But the hungering and thirsting after righteousness, which identifies those who are truly blessed, can only arise from Jesus Christ in the individual who does so hunger and thirst; and all such have the assurance of the truth of Jesus' word that they shall be filled. Do you feel the law of sin in your members as a burdensome enemy to the law of your mind? If so, it is because with the mind you serve the law of God. But the carnal mind is all the mind that you have by your natural birth, and it is not subject to the law of

God, neither indeed can be. Then of necessity it follows that all those who desire to be holy, who would do good, have the abiding witness of the Spirit bearing witness with their spirit that they are born of God. And this is that Holy Spirit of God whereby ye are sealed unto the day of redemption. Since then, you are sealed by this Divine Spirit, who shall break the sacred security of this sealing? The power of God is engaged for your safe keeping; and there is none able to pluck you out of his hand.

"*Prove your own selves*."—There is no trickery of falshood in this great change which is wrought in those who have been translated out of natural darkness into the light and liberty of the sons of God. This marvelous work is wrought by the power of that God who works all things after the counsel of his own will. Hence it is safe to *prove* [that is *test or try*] your own selves thoroughly, in reference to the ground of your hope; for *faith* is the substance [or *ground*] of things hoped for and the evidence of things not seen. This faith is itself the fruit of the Spirit, and not as imagined by will worshipers, the product of the natural mind. Mere *belief* is not evidence, as faith is declared to be. Now try your own selves in this particular. Does your faith stand upon the basis of worldly wisdom and human reason, or in the power of God? When you first discovered your lost and justly condemned condition, was it by your own will and in accordance with your own plans and expectation? Or were you brought by a way you knew not, and led in paths you had not known? If in your own experience you were taught the utter hopelessness of all your own efforts, does any prospect of salvation for any lost sinner appear to your view in any other way but by the same sovereign grace displayed in your case? Then if in this test you find yourself in the faith, it is clearly inconsistent that you should indulge in doubts and questionings of the genuineness of your faith on account of personal unworthiness. For

"*Know ye not that Jesus Christ is in you, except ye be reprobates*." If Jesus Christ is in you, then his righteousness is yours. He is of God made unto you Wisdom and Righteousness and Sanctification and Redemption. This, then, is all you need for time or for eternity. Here you have a sure support, a perfect defense against all the charges and assaults of your enemies. Christ is in you and you are in him.

"With him, your Head, you stand or fall, Your Life, your Surety and your All." But the enemy may suggest another terrible thought based upon the closing words of the text, and the trembling saint may well be alarmed at the awful idea, "*except ye be reprobates*." The text was written to the Corinthian church, including some who had not the knowledge of God. 1 Cor. xv. 34. Such were of course rep-

robates, that is rejected of God, and as such the assurance that could be truly applied to those who loved the truth, did not apply to them. But it should be observed that all such will come short of the test already applied in the preceding clause of the text. No *reprobate* ever love the truth or realized the truth, or realized the justice of God in his own condemnation. Judas Iscariot to human appearance was not less a disciple than John or any other of the twelve chosen, yet he never loved the Lord, but was a devil, being the son of perdition. The very fact that you love the Lord Jesus Christ and desire above all things to be assured of your interest in him, is absolute demonstration that the Spirit of God has taken of the things of Jesus and revealed them unto you. Without his Spirit dwelling in you, it is impossible that you should love him or wish to be like him; but if you have that mark of his Spirit, you are sealed an heir of that immortality which Jesus Christ is exclusively to his people.

When this examination of yourselves reveals the evidence of your being in the faith, the duty and privilege inseparably follows that you should walk as children of the light. It is not enough to say that our hope is in Jesus' blood. He has himself presented the only sure test of your love to him. "If ye love me, keep my commandments." All whom voluntarily refuse obedience, practically say that they do not love him nor trust in his salvation. Then, no matter how unworthy you feel, or how weak and sinful you may be, take his yoke upon you and learn of him. If you have already publicly professed your faith in the blood of Jesus, remember that it cleanseth us from all sin, and as he has given the pattern of perfect holiness, let us press to the mark for the prize of our high calling of God in Christ Jesus. "How shall we that are dead to sin, live any longer therein?"

These thoughts are submitted in weakness for the consideration of the saints. May the Lord sanctify them to the benefit of those I love in the Lord.

W. M. L. BEEBE.

COVINGTON, Ga. Aug. 20, 1871.

UNIONVILLE, N. Y., Aug. 11, 1871.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And not be 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.

What tender solicitude is here manifested toward those who, with Paul, were born, not of the will of the flesh, nor of the will of man, but of God, called to be saints, separated from the world by his Spirit, and redeemed by the blood of the Lamb.

Like Paul, they had walked according to the spirit that now worketh in the children of disobedience, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others. But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness towards us, through Jesus Christ. Abounding mercy and goodness! his wonderful plan of redemption shines throughout; for God hath concluded them all in unbelief, that he might have mercy upon all, and in the ancients of eternity conceived the way to save poor fallen man, before ever the world was, or the mountains were brought forth. The prophets foretold a Savior to come, saw him with the eye of faith, typified his coming, which types shadowed forth good things to come. The manna from heaven, the rock cleft for the hungering and thirsting Israelites, the form of the fourth with the Hebrew children in the furnace, and the preservation of Daniel from the lions, are so many types pointing to the blessed Savior. In God's own time these types were fulfilled. He took not on him the nature of angels, but the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of his people. Born of a virgin, cradled in a manger; he was rich, yet for our sakes he became poor. His name is Jesus, for he has saved his people from their sins. He was without sin, yet was tempted in all points like as we are; for in that he suffered being tempted, he is able to succor them that are tempted. He was meek and lowly; when buffeted, he buffeted not again, and was patient in all his persecutions. He went about doing good, opening the eyes of the blind, healing the sick and raising the dead. He was a man of sorrow and acquainted with grief, and died the ignominious death of the cross, when he could have commanded legions of angels to his assistance; but the scriptures must be fulfilled. He came to do his Father's will, and when expiring he exclaimed, "It is finished," and gave up the ghost. The third day he arose, ascended to heaven, and there ever liveth to make intercession for the saints, according to the will of God.

Amazing love! to die for sins that nailed him to the cross, to show to guilty man his sad condition, the exceeding sinfulness of sin, and that his heart is deceitful above all things and desperately wicked; and show

that God is holy, just and good, and looking on sin with no degree of allowance. He would fain hide his head in shame from the God of holiness, justice and purity, but he must exclaim, "God, be merciful to me a sinner." Now comes the length, breadth, depth and height of his love. He shows us that he took us up out of the horrible pit and miry clay, and established our goings, taking our burdens, and giving us peace in sweetly believing that Christ shed his blood for us; taking our sins and nailing them to the cross; who has now become our hope, our all in all. How sweet the command, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Can we do aught but obey his commands, which are not grievous, but yield the peaceable fruits of righteousness? His people are a willing people in the day of his power, and they love his people, his laws and commands, and desire to enter by the door into the sheepfold; and the blessed Spirit says, Come in, thou blessed of the Father, enter thou into the kingdom prepared for you before the foundation of the world. Now we think trouble is at an end. As Christ is our Example, we will follow his footsteps. How sweet it will be to sit at his feet and learn of him. But we must learn, and that by sad experience, what it is to sit at his feet; that our nature is not changed, but is continually bringing us into captivity to sin, so that we cannot do the things that we would. Hence the warfare, bringing on many doubts and fears, so that at times we are almost overwhelmed. Perhaps it will not be inappropriate to insert a few lines penned as the waves were going over.—

Have I no home besides his vale of tears!
Where storm after storm successively appears?

No star I view, the darkness to illumine;
No bright ray of hope disperses the gloom.

Darker and still darker lowers the sky;
The storm comes on, the tempest rages high;
Powerless each nerve that tries to quell the blast;

No guide is at the helm, sink I must at last.

One says, "My grace sufficient is for thee!"
So vile as I, will it apply to me?
Look back, thy sins like mountains rise;
Hope not—this promise to his saints applies.

A sea before, armies approach behind;
Hedged all around, where will I shelter find?

Ah! wither turn? Ah! whither shall I flee?
Humbled in dust, O Lord, I fly to thee.

Still we must ask him to hide us in his pavilion, till his indignation be overpast. He uses these inward trials to destroy the combustibles, that those things which cannot be shaken may remain; letting us know where our strength lies, and that our Sabbath of rest are all with him. He turns our hearts as rivers of water are turned, and we will have just as many trials as are for our good and his glory; then in our deliverances

we are compelled to ascribe to him all honor, power and glory.

How many times have my many and grievous departures in thought, word and deed been, as I thought, so many manifestations that I never was a child of grace, and have felt many times a desire that I might be undeceived in time, if not one, and that some event in providence might transpire to undeceive the brethren, that they might deal with me accordingly. When the division was about to transpire, during the war, to all appearance the time had arrived. I was under the influence of the war spirit and its advocate, and heeded not the word. But during a covenant meeting, to which I had no desire to go, but had no excuse to stay away, on hearing the second chapter of Colossians read, the sixth verse arrested my attention, which reads, "As ye have received Christ Jesus the Lord, so walk ye in him." I had received Jesus by believing every word that proceeded out of his mouth. Was I heeding that word now? Was I not walking in my own strength? The Lord says, "Thou shalt not kill." The Spirit of Christ is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. The spirit of the world is idolatry, witchcraft, hatred, variance, emulations, wrath, strife, envyings, murder, &c. Christ rebuked Peter for using the sword; for we wrestle not against flesh and blood. Thus the contrast between the Spirit and the flesh was continued until I was convinced that I had been heeding the wisdom of this world, which is earthly, sensual and devilish, so contrary to the Spirit which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. And the fruit of righteousness is sown in peace. In a short space of time the word triumphed, and I believe it always will, in God's own time and way, and that it will accomplish the thing whereunto he sends it, returning not to him void. And let it come in whatever way it will, it is all in mercy. What greater incentive could the apostle have used to induce us to present our bodies a living sacrifice, holy and acceptable, as a reasonable service? That mercy includes the goodness of our heavenly Father all our lives, both temporal and spiritual, while we merit not the least of his blessings, but are all granted because it seemeth good in his sight. Then may we trust in the Lord and in the power of his might, putting on the whole armor of God, that we may wrestle against principalities, powers, the rulers of the darkness of this world, and against spiritual wickedness in high places; and that we may be able to stand against the wiles of the devil, and having done all, to stand. How can we stand thus, and be conformed to

this world? "Know ye not, his servants ye are to whom ye yield yourselves servants to obey, whether of sin unto death, or obedience unto righteousness?" We know what darkness follows disobedience—death to all spiritual enjoyments; and how the rod is applied that causes his truth to be received. We think we have enjoyed peace in (not for) keeping his commands. Whosoever keepeth his word, in him is the word of God perfected. Hereby know we that we are in him. Whosoever heareth his sayings and doeth them, he likens to a wise man who built his house upon a rock. And ye are the light of the world; let it so shine before men that they may see your good works and glorify your Father in heaven. "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, walk and not faint." May we be transformed by the renewing of our minds, that we may know what is that good and acceptable will of God, acquiesce and walk therein; for his law is perfect, his testimony sure, his statutes right, and his commandments pure. The fear of the Lord is clean, enduring forever. His judgments are true and righteous altogether; more to be desired are they than gold. Moreover, by them is thy servant warned, and in keeping of them is great reward. How necessary that we should search the scriptures, acknowledge them as our only rule of faith and practice, and walk not after the flesh, but after the Spirit. And when called to lay our armor by, may we say with Paul "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

Brother Beebe, do with this as your better judgment dictates, and all will be right. Yours, in looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

MARY E. VAIL.

TEXAS, June 10, 1871.

DEAR BROTHER BEEBE:—I feel like I wanted to write a little for our most excellent paper, the "Signs of the Times," although I know it has much abler pens than mine, which contribute regularly, to the entire satisfaction and edification of its many readers; and I can truly say that I am as well pleased with it as I can be, and believe it is doing more good in the church of our God than any uninspired publication extant, without my scribble. But I had a vision, I suppose, and I want your views, or the views of some of the able writers for the "Signs," if you or they are willing to give them, on

the subject; and I will try to write plainly and correctly, so you may not have to transcribe it, should you deem it expedient to publish it, with such remarks as you feel like making; and should you not, you will never hear a word of complaint from me. I know you have a hard time, so many to please, and so much labor to perform. I thank God that he does spare you, and gives you wisdom and strength to perform such stupendous labor for the good of Zion; and I pray you may still be spared long to wield that mighty sword which you have so long and so successfully wielded in defense of the truth. I love the "Signs," I love its editorials, and I love its many communications. I have never seen any thing about it that I do not love, and I might go on and fill my sheet with eulogies, and not then tell half its worth. I almost fear I love it too well. I read and re-read its contents, perhaps to the exclusion of other matter I ought to read. I know I do not read the precious bible as much as I ought, though what is written in the "Signs" is well braced up with scripture, and that is why I love it so well. It is truth, and nothing but truth, so far as I am able to judge. I am truly pleased with the spirit of forbearance manifested in the brethren.

I was sick, and for fourteen days and nights was in a state of insensibility, humanly speaking. It was thought by my physician, and by all others who saw me, that I could not live. But I did recover, and during that fourteen days I was exquisitely happy, having no pain whatever, and floating about at will in the most delicious atmosphere, in the midst of the most beautiful city. There was no sun to heat, nor night to darken the place. The air was balmy and pure, neither cold nor hot, and perfectly exhilarating. The city was laid off at right angles, with very wide streets, ornamented with the most beautiful trees and shrubbery I ever beheld. Every thing was neat and clean. The inhabitants were the most lovely in appearance, and the most sociable and friendly in their manners and intercourse. There were no strangers there, and in every part of the boundless city (for I saw no end or variation) the same cleanliness and order abounded. I was permitted to review a good deal of it from above and below, sometimes walking in the streets in company, and talking cheerfully; and sometimes I was floating leisurely in the air, above the buildings. But whether above or below, I could but admire the good order, the regularity and the pleasantness of the place. Not a discordant sound was heard. The sweet singing of birds in the trees, and music within the buildings every where, was delightful beyond description. But from some cause I did not enter into any of the

houses, which were not the most magnificent, but generally a moderate size, and neat and comfortable. At no place did I see a large crowd of people, but those that I saw seemed to be families of both sexes, and all sizes, and no gaudy or very fine dressing, but a neatness and fitness peculiar to the place, and in harmony with every thing else. I saw no great personage there, but a remarkable equality and perfect contentment, with cheerfulness every where; no hurry, nor bustle, nor loud sounds were seen or heard in the city; but peace, tranquility and love abounded throughout. I was all the time active, sometimes moving leisurely along, perfectly at ease, gazing on the delightful scene below, and at other times moving rapidly, as by thought, to some distant portion of the city, every part of which was alike, as to order, style and beauty. The streets were at least a hundred feet wide every where, and without end or variation. O what a delightful place! and O that I could have remained there; and how I did desire to get the vision back again. No tongue nor pen can describe the glory and joy of that place. I might go on with my description and fill pages, and would then only give an outline of the beauty of its scenery. I only met with one annoyance there, and that was little golden wires, which struck me in the face as I would pass along, like cobwebs, and gave way when touched; still they annoyed me. I cared nothing for their value, for they had none to me. I would tare them out of my face, and throw them away; yet they were pure gold. In a far off eastern direction I was summoned to meet a general convocation of all nations, where I met all nations, past and present, assembled for the purpose of adjusting measures for the promotion of peace and good will among all men. I saw a great many of the dignitaries, kings, queens and nobles of history, as well as those of the present day, and all seemed interested and absorbed in the business of devising measures of peace and good will, and I was as busy as any one in the great work. The vast concourse, which reached beyond sight, all voted by acclamation, and were all of one mind; and the measures proposed by the committee, of whom I was one, and the several speeches made, were adopted without a dissenting voice, and all was peace and order; and by means of a car, upon which a goodly number of us were seated, we could pass about and review the vast crowd of people. Here seemed to be equality, too; a king was no more than a peasant or servant. And it all passed off very pleasantly, without a jar or word of discord during the meeting, which lasted several days, all remaining on the ground at night. I distinctly remember the features

of Xerxes the great, and Alexander the great, and others of renown in history, who were there. That was indeed a pleasant meeting to me; all was joy and peace; but it has no comparison with the happy city.

Well, brother Beebe, can you tell me what the vision means? Was it a representation of heaven and of the general judgment, or not? I have thought much about it. It was a very imperfect representation, if one at all, of eternal felicity, according to the bible account of that place, and yet my joys were complete. I could wish for nothing but what I had it immediately, except those golden wires, which seemed to annoy me at times.

I would like for you to write on the subject of heaven and its joys, as you understand it. Of course all human description will be very imperfect; but all, I suppose, of God's dear children have some ideas fixed in their minds about the place of their future abode, and I believe an article from one so able and so experienced as yourself would do good, especially as I suppose you have been for a long time dwelling in the land of Beulah, only waiting for the invitation to come over into the city. I hope and pray God that you may feel interested, and so much as you will find time, and write to the comfort of the saints.

If in your judgment the foregoing would crowd out better matter, lay it aside. My object in sending it is to try to awaken a more lively feeling for our heavenly home among the saints. I fear we are too worldly-minded, and look too much at the present, and therefore are often in doubt and in the dark, and cast down, when, if we had only a glimpse of that glorious place of rest and joy, we could bear our cross and suffer on during our allotted time. Darkness and doubt will last during the night, but light and joy will come in the morning.

Yours in hope,

A LITTLE ONE.

(Editorial remarks on page 214.)

ELDER BEEBE—DEAR BROTHER:—Permit a poor weak child, if a child at all, to make a request of you by way of enquiry. If I am really in possession of any knowledge of the truth, I hope and trust that little was not received of man; and yet I often, yes, very often am led to enquire, By what spirit am I led? When it pleased God, as I hope, to reveal unto me my wretched and forlorn condition, and as I also hope, in his own appointed time revealed to poor unworthy me the glorious news that Christ had borne my sins in his own body upon the cross, and by the offering of himself as a Lamb without spot or blemish, redeemed me from the curse of the law, according to the will of the Father, I became by or from some means (not

however by the teachings of men) in possession of the idea or belief that God was and is an infinite or illimitable Being, and also that 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; also that he works all things after the counsel of his own will; that he controls all the works of his creation as he sees fit; that all things were created by him for a purpose purposed in himself, and that these purposes are being wrought in or by all things and events as they are brought into manifestation; and also that those things are all so controlled by his infinite power and wisdom, as to ultimately redound to his name's declarative glory. In short, dear brother, I firmly believe in the absolute predestination of ALL things. And as I desire to know the truth, and the truth only, and to declare the truth, and the truth only, which is taught by the sacred volume, I ask you as a father, Do you hold these things to be true, or false? And if true, is it right and profitable to declare the same?

Pardon me if I have done wrong in asking this of you. I have written only from a desire to know the truth. Your unworthy brother,

L. L. DELANO.

(Editorial reply on page 213.)

GRAYSON Co., Tex., May 24, 1871.

DEAR BROTHER BEEBE:—Your paper is a welcome visitor in our family, and I esteem it as a useful christian companion, and no one should be without it. I receive much comfort and consolation in reading your editorials, and the letters of our beloved brethren and sisters who write for it.

I have long desired to ask of you an explanation of Col. i. 16. "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."

LITTLE ENQUIRER.

(Editorial reply on page 213.)

NEW BALTIMORE, Va.

DEAR FATHER BEEBE:—I address you this morning by the request of a beloved sister in Pennsylvania. She wishes me to write my experience and send it to you for publication. I bear the cross in doing it. I don't feel right in refusing her request, as this scripture is upon my mind with much force: "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear. My experience is so little, that I often fear I have none. But little as it is, I have a hope, which

is as an anchor of the soul, both sure and steadfast. As far back as I remember, I had a great fear of dying, and as I grew older I became much concerned about my future state. I wished to go to heaven from a selfish motive—to escape torment. After a while I began to realize that I was a sinner, without hope and without God in the world. Believing I could do something toward bettering my condition, I went to work, and did not become convinced to the contrary till I found by experience that "By the deeds of the law no flesh can be justified." How I could be saved, now I did not know. Believing I could do nothing toward my salvation, I could only cry out for mercy. How God could pardon my sins, with justice, I could not see. I well knew by tradition that our Savior died for sinners, and they went free. But I could not understand how a sinner could be justified through Christ's death. In God's own time my eyes were opened, as I hope and believe, and I saw the wonderful and glorious plan of salvation. I saw that Jesus Christ our Lord came into the world to die for his church and people, (not including myself) and when he expired upon the cross his death atoned for them alone. I rejoiced in God's plan of saving sinners, though I did not believe I was one of the saved. O how I wished I were one of the elect; how I longed to be a christian. It was my daily prayer, the outpouring of my soul. I felt that it was impossible for me to be saved, unless I were one of those for whom he died. I felt to leave it entirely in the Lord's hands, and if he cast my soul to hell it was right, and if he chose to save me he could. "Lord, if thou wilt thou canst make me clean." While imploring God's mercy, I felt entirely unworthy of it, and a sense of condemnation abode upon me. This awful feeling of condemnation gradually wore off, and I could realize that "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Now I could lie down in peace at night, feeling no fear of death or torment. All was calm. Jesus had spoken, "Peace, be still." O what a relief! what a change! During this time I was exceedingly troubled to know which among the many professed denominations were the true people of God. I found out by going to hear preaching from various sects, that the Old School Baptists were my people, for they alone preached my experience, which is, "Salvation is of the Lord." After becoming perfectly satisfied, I longed to be among them, and this was the only evidence that I could see of my having a right to a place among them. "We know that we have passed from death unto life, because we love the brethren." I was baptized by brother Francis the 20th

of March, 1870, after which I had the answer of a good conscience.

Brother Beebe, I have complied with our sister's request, and now it is left to you whether she shall read it in the "Signs" or not. I have written for the "Signs" once or twice before, but have often regretted it since, and thought I would do so no more. Much love to yourself, and to all the dear saints.

Your affectionate but unworthy sister,

LOUISE HUNTON.

Circular Letters.

The Corresponding Meeting of Primitive Baptists, held with Ebenezer Church, Loudoun Co., Va., August 16th, 17th & 18th, 1871, to the Associations, Meetings and brethren with whom we correspond, sincerely and affectionately express christian love and fellowship.

BELOVED BRETHREN:—The time has arrived for you to hear from us in our annual epistle of love and fellowship, alike applicable to the brethren and sisters in this part of Virginia, as well as to those more distant in our correspondence. We, who are particularly the messengers of the churches, address you in our correspondence, including the churches with you in the use of the personal pronoun *we*, with the comfortable assurance that we are all members of the body of Christ, and have received of the same Spirit, and are called in one hope of our calling.

We venture to call your immediate attention to the words of Paul in Col. ii. 6: "As ye have received Christ Jesus the Lord, so walk ye in him." These words are addressed to the saints and faithful brethren in Christ at Colosse, and are alike applicable to the same people now, and in all ages, in all countries, and among all nations. The text has direct reference to the experimental reception of Christ Jesus the Lord as he is made known by revelation to the church of God. The mystery of God, and of the Father, and of Christ, is utterly unknown *only* by revelation. Human intelligence and theoretical speculation concerning the Unity of God in relation to eternal salvation, is all vain and utterly useless. Much has been written on this subject, and published to the world in books and creeds of men, which are but little else than the conjurations of the natural mind. Our God is known to his church in the relation of Father, through her spiritual and experimental standing in Christ. He is known to his church in the relation of Son, as one begotten, or brought forth, the first-born among many brethren, as one with the Father, as he is one with his people. In this relation he is the Head of his body, the church, the glorious Mediator between God and men. He is known in the relation of Holy

Ghost, in consideration of his Omnipotent power to reveal, or apply the things of God and of Christ to his people. His Spirit, or the Holy Ghost, is within them. And the quickening power and operation of the Holy Ghost will apply to the Lord God of Hosts in each of these relations. While sustaining these relations, or offices to his church, there is no removal or taking away of his Omnipotence and glorious perfections as the only wise God our Savior, in either of these relations or offices. This we have repeatedly affirmed and maintained for many years, and at no time should any of our words or expressions, or the words or expressions of our brethren published in the "Signs of the Times" at any period of its publication, be construed into a denial of the Godhead of our Lord Jesus Christ, or assertion that he was a mere creature. While we believe emphatically that God has made him, our blessed Lord, his first-born, higher than the kings of the earth, and anointed him with the oil of gladness above his fellows, we affirm that in his humiliation under the law it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of his people. He did make reconciliation, and in this precious truth we feel to rejoice. It matters but little what our enemies say of us, in garbling or selecting such parts of our language or expressions as may serve their purpose in a way prejudicial to our real meaning or views, as the folly and wickedness of such men will sooner or later be manifest to all those who love our Lord Jesus Christ in sincerity. We have never at any time denied the Godhead of our exalted Redeemer, or the wonderful change wrought in all the subjects of God's grace in the new and spiritual birth; neither have we ever denied the resurrection of the body in the change which will be made by our God, when the image of the earthy is made to bear the image of the heavenly, or when mortality is swallowed up of life. God is our Judge, and we are not ashamed of his precious truth, for we have the comforting assurance that he, in whom we believe, is able to keep that which we have committed unto him, (our God and Savior) against that day, the day of his glorious appearing. Being kept by the power of God through faith unto salvation, we have committed the keeping of our souls unto him in well doing, as unto a faithful Creator. Our sincere prayer is that God will forgive our enemies, if it is his holy will, and open their eyes to see how wickedly they are doing, and cause them to confess their sins to God.

How have we received Christ Jesus the Lord? By the works of the

law, or by the hearing of faith? If by the works of the law, or properly by our own works, then we have whereof to glory in ourselves, that by our own might or power we have made our peace with God, and have received Christ as the reward of our prayers, our industry and faithful observance of religious duties. We should sing psalms and hymns of praise, saying, Now unto us, now unto us be all the glory and honor of our salvation; for we have redeemed ourselves by the use of means and money, from death and hell; therefore come and see our zeal for the Lord. But we have not so learned Christ, or received him in our experience. We received him by the hearing of faith, by the calling of grace. It was not of blood, nor of the will of the flesh, nor of the will of man, that we received him in the spiritual or immortal birth. By grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast. Faith cometh by hearing, and hearing by the word of God; not, as some suppose, by the preaching of the word. The word of God is quick and powerful, and sharper than any two-edged sword. The words which Jesus speaks, they are spirit and they are life. Our gospel, says Paul, came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance. Here is the hearing of faith, or faith which cometh by hearing. By faith we received the testimony that we were lost and perishing sinners, under the curse of God's fiery and righteous law, and justly sentenced to everlasting destruction. Faith brought us into a state of mental sorrow and weeping to Christ, and made us cry for mercy. We received Christ, the end of the law for righteousness, when we believed, when Christ was revealed by faith. It is the work of God to believe on the Son of God in our salvation from under the law, and from under its curse. And in receiving him, we felt that he was our Savior, an all-sufficient Savior, emphatically God our Savior. In a belief of this glorious truth, our hearts are comforted, being knit together in love, unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And being hid, there is but one way to know them, and that is by revelation, or heavenly teaching. Therefore 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, (yes, things which are hid, the treasures of wisdom and knowledge) yea, the deep things of God. We feel

bold to declare these things, lest any man beguile you with enticing words, and thereby deceive you. The theories, speculations and philosophical teachings of men, on heavenly and revealed things, in the religious schools and institutions of men, are calculated to beguile and deceive, and lead the unsuspecting child of God astray from the path of truth and righteousness. There are many vain talkers and deceivers in our day, who, under the pretense of great love to the truth, are constantly lying in wait to deceive; and much of their deception lies in misrepresenting and falsely accusing the brethren. We are forbidden to bring a railing accusation against them, but to reply in meekness and humility, yet in boldness, "The Lord rebuke thee."

As we have received Christ Jesus the Lord in the remission of our sins, and our justification by his grace, or by the righteousness of faith, so let us walk in him: rooted and built up in him, and established in the faith, as we have been taught, abounding therein with thanksgiving. First we are in him in his Sonship, like we are by nature in Adam. Secondly, we are in him in the second or spiritual birth, when called by grace and made experimental heirs of salvation, like we in the natural birth are manifest as Adam's posterity, and consequently are in Adam, or, more properly, are Adam. Being born again, we are now in God the Father, and in Christ Jesus our Lord, according to the eternal purpose of God, so, Paul says, walk ye in him. To walk in him is to deny ourselves, bear the cross, and follow Jesus. Can a wicked, graceless sinner do this? Can a self-righteous will-worshiper follow Christ? No; for he is not in Christ, and has not the power or ability to love and obey him. The saints are dead to the law by the body of Christ, and are married to him who is risen from the dead, that they should bring forth fruit unto God. Let not sin reign, says Paul, in your mortal body, that ye should fulfill it in the lusts thereof. And why? Because ye are under law to Christ. So sin is still in our mortal body, and would have entire dominion over us, but for the dominion of grace. Here are two dominions, one of grace, the other of sin. Sometimes we feel like sin has dominion over us in the full sense of the word, and we suffer untold misery and distress on account of it. Soul, body and Spirit feel it. Again, grace has dominion over us, and soul, body and spirit are made to feel the power of grace, and we experience a peace in believing, and joy in the Holy Ghost. We rejoice with joy unspeakable and full of glory. The experience of the saints agree in substance, though a variation may exist in the mode of expression. It is proper to seek out

suitable words, and to be as near scriptural in our language as possible.

To walk in Christ Jesus the Lord, unquestionably includes the doctrine, order and discipline of God's house. The doctrine of the cross is sound doctrine. The church, established in sound doctrine, is like "a tree planted by the rivers of water, that bringeth forth his fruit in his season," &c. —Psa. i. 3. Says Paul, "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.

The church of God in her visible organization is a community of believers, as separate in her organization from all other organizations, as the earth is separate from all other planets which revolve around the sun. She is, properly speaking, to the world unknown. The outside world cannot set in righteous judgment concerning the church of God. Her government and order is wholly by herself, under the express direction of her Head and Husband, like the government and order of a family should be. It is a perfect government and order. There can be no proper affiliation between the church of God and other religionists, or the world at large, in the walk of God's people, in relation to the observance of the laws of Christ. They are strictly bound to observe order in receiving members. Those who offer for membership, must, upon giving satisfactory evidence of a work of grace, be baptized in gospel order, no matter if they have been sprinkled, poured or immersed before. None have a right to gospel communion and fellowship, only those who are walking in gospel order and in fellowship with the church. No harsh, censorious and unkind words or language should be used towards each other at all; no jealousies, evil surmisings, backbitings, gossiping, or slandering each other, or the outside world. Church members should never be in bad company, for the reason they ought to avoid evil talking, unchaste conversation, and intemperance, and not bring reproach on the cause of Christ. Even jesting and foolish talking are not convenient. And last, but not least, church members should not make public to a gainsaying world the acts and doings of the church, or make common talk abroad of anything which is calculated to injure the standing or reputation of a brother or sister in fellowship. The object should be, in truth it is a direct command, to walk in love, forbearing one another in love, and for giving one another, even as God for Christ's sake has forgiven us.

In relation to church discipline and the faithfulness of brethren towards each other, there is great liability to

err. It should be the object to reclaim an erring brother, in meekness and fear, and never let selfishness, which is always very officious, and ready to take a part in such cases, have the control of us. Always the saints should consider the difference between being grieved or wounded, in the case of public transgression, or any violation of the law of Christ, and being angry, and demanding satisfaction.

To walk in Christ, we must walk in the Spirit; and the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. When governed by the Spirit, the church moves on in order, observing the doctrine, order and discipline of the Lord's house blameless. Let such be our course in truth and love.

The churches in this section of country are in a healthy condition, in a state of peace and prosperity, walking in the fear of the Lord, and comfort of the Holy Ghost. The Lord has added to the churches, we trust of such as shall be saved. We have been made to rejoice in the Lord, and to ascribe salvation to our God. The Lord has greatly blessed us.

In the providence of our God, our correspondence from abroad of ministering and other brethren has been quite full, and the gospel has been preached in demonstration of the Spirit and with power. The discriminating doctrine of sovereign grace, and the electing love of God in the salvation of sinners, to the abasing of the creature and the exaltation of our glorious Creator, has been set forth in a way and manner which is calculated to edify, comfort and strengthen the saints in the belief and love of the truth, to encourage them in their pilgrimage, and to warn, reprove and admonish them in righteousness. We are living in a time of trouble, rebuke and blasphemy, which is particularly calculated to try the faith and patience of the saints, and to put their love and regard to the precious cause of Christ to a severe test. None but our glorious Lord and Savior Jesus Christ, in the fullness of his love and excellency to lost and perishing sinners, can satisfy us in the ministry of his word in the assembly of the saints, and in the fullness of his exalted glorification. We feel to hope in his mercy, and to rejoice with fullness of joy in a glorious Mediator. We sincerely hope and desire for a continuance of your correspondence.

Our next annual meeting is appointed to be held with Bethlehem Church, one mile from Manassas, Va., commencing on Wednesday before the third Sunday in August, 1872.

J. L. PURINGTON, Mod.

J. L. CHAMBLIN, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1871.

REPLY TO BROTHER L. L. DELANO,
ON PAGE 210.

The questions submitted involves the consideration of two important propositions.

First, Is the doctrine of Absolute Predestination of all things sustained by the scriptures?

Second, If it is, is it proper or profitable to so preach or declare our faith in it?

The predestination of God needs not the qualifying word prefixed, as all the works, purposes and designs of God must necessarily be *absolute*; subject to no defection, mutation, or uncertainty. No such qualifying terms are used in the scriptures; for when we speak of the predestination, election or salvation of God, if it be not absolute it is not predestination, election or salvation at all. Men who assume to be wise above what is written, have volunteered to improve upon what God has spoken, and to divide the government of God into absolute and permissive decrees of predestination, subject to unforeseen contingencies, and conditional election, and conditional salvation, all of which are contradiction of terms, only calculated to cover the hypocrisy and infidelity of those who, while they hate the sovereignty of God, hardly dare to deny that the bible abounds with it.

God has not only declared the end from the beginning, and from ancient time the things which will require all time for their full accomplishment, but he has also informed us that in making the declaration he has not gone out of himself to acquire the certain knowledge of what he has beforehand ordained. "With whom took he counsel?" &c. He "worketh all things after the counsel of his own will," and his will is the supreme standard of right. When he speaks the word, it stands fast; and he commands, and it is done.

"He sits on no precarious throne,
Nor borrows leave to be."

They who deny that the government of God extends to all beings, all worlds and all events, are Atheists; for to deny his government is to deny that he is God. To say that he orders and controls some, but not all things, is preposterous. How could that be? If some of the stars in the firmament above were predestinated to occupy their respective orbits, and others were left to move at random, would there not be danger of their colliding? Or if but one of all the innumerable host unchained by the firm decree of the Creator were left to ramble through infinity of space, would any other of the heavenly bodies be perfectly safe? If only the good works of good men are ordained of God, how small a share has God in the government of the

universe! If it be provided that God's dear children shall fill up a fixed and certain time and place on earth, could that decree be sure and certain of its accomplishment, if wicked men and devils were not held in check by the immutable purpose and ordination of Almighty God! But why do we reason? Our God has given to the seas their decree that they cannot pass, saying, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed." The very wrath of man shall praise him, and the remainder of wrath will God restrain. Not a single hair from our heads shall fall to the ground without an order from the throne of God. He doeth his pleasure in the armies of heaven, and among the inhabitants of earth. Men who would themselves be Gods, and would that God were subject to their decrees, will surely say to us, when we assert the doctrine of the sovereignty of God, "Why doth he yet find fault, for who hath resisted his will?" But their presumptuous blasphemy has been anticipated and answered by an inspired apostle, thus: "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? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Rom. ix. 20, 21.

Those who contest the unlimited power and control of God over all beings and all things, say that it would exempt the creatures of God from responsibility. But by what law? Surely not by the law of God. Men and devils act as voluntary in opposing the divine government, as though they recognized no supreme power above them; for there is no fear of God before their eyes. God informed Abraham several hundred years beforehand, of the bondage of his seed in Egypt, and yet the sons of Jacob, by whom that prediction was carried out, were charged with guilt, notwithstanding God's overruling power and wisdom in maintaining his own purpose and truth in the final result. Our dear Redeemer was delivered into the hands of ungodly men to be crucified, by the determinate counsel and foreknowledge of God; yet they, with wicked hands crucified him. "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 ii. 23, & iv. 27, 28. If the supreme government of our God does not extend to the wicked actions of wicked men and devils, how could we confide with safety in him to protect us from their malicious designs?

The Spirit of Truth and Holiness

which the saints receive by their new and spiritual birth, never leads nor inclines them to sin, but always inspires in them a desire to be pure and holy. But God in his providential government, in his righteous judgments, sends to his enemies strong delusions, that they may believe a lie, that they all may be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. The doctrine of Predestination is fully sustained by the scriptures.

But the question is submitted, Should the doctrine of Predestination be preached? This question has been agitated in the world for ages, and the decision of the wise and prudent reasoners of the world has generally been in the negative. They say that its promulgation would be attended with pernicious results; that it will make sinners find fault with God, think hard of him, and blaspheme his holy name. But admitting this to be so, should we not also, for the same reason, desist from preaching Christ and him crucified, seeing that such preaching is to the Jews a stumbling block, and to the Greeks foolishness? The truth of God is always offensive to the ungodly, and the love of it is only known and felt by those who are born of God and taught by his Spirit. Therefore the apostle says, "But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. Our brother asks, "If true, is it right and profitable to declare the same?" As witnesses for God, it is right for the saints to declare this truth on all suitable occasions, and to contend earnestly for the faith once delivered to the saints. Our declaration of it however is only profitable to the saints, so far as God is pleased to make it so. But the saints who know the truth should not cast their pearls before swine, who will only trample them under foot, and turn and rend them. There is a sacredness in the truth of God which should command our reverence. Discussions with the ungodly, or strife for mastery in argument with brethren, should not be indulged in; but in the spirit of the truth, and in meekness, the saints should endeavor to instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

REPLY TO "LITTLE ENQUIRER,"
ON PAGE 211.

This declaration of the apostle is so clear and emphatic that we can conceive of no explanation that can make it more lucid, or more easily understood. The context shows beyond a doubt that the apostle is setting forth the supreme glory and

eternal power and Godhead of our Lord Jesus Christ, unto whom he ascribes the creation of all things. In the introduction of the epistle to the Hebrews, the inspired writer says that "God, who at sundry times and in diverse manners spake to our fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power," &c. In perfect harmony with this record, the apostle in this connection says that God, who has 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." He then adds, in the words of our text, what is substantially declared in what we have copied from Heb. i. 1—3, and what is also affirmed in John i. 1—3: "In the beginning was the Word, and Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." How perfectly harmonious with these declarations are the words of our text: "For by him were all things created," &c. Scoffers of the last days, who walk after their own lusts, as the apostle Peter foretold that they should, have caviled with the words in John i. and in Hebrews i., because the word *made* is used in those passages; and they who contend that God is not the *Creator* of all beings and of all worlds, attempt to make a distinction between the words *made* and *created*. But it is easy to perceive, by a comparison of the passages, that whatever may be the commonly received definition of the two words, in this case the sense in which they are used is perfectly synonymous.

It may not be generally known that some have risen up in these last days, who deny that God is the universal Creator, who assert that Satan is self-existent, and in some way the creator or originator of the non-elect portion of mankind. We have not the time, space nor inclination to review their wild and speculative theories. It is enough for us to know that our God is the Creator of all things, visible and invisible, whether they be principalities or powers, thrones or dominions, and that all must subserve the great purpose for which they are and were created. We desire to leave all with him who is abundantly able to subdue all things to himself, and cause even the wrath of wicked men and devils to praise him, and the remainder of their wrath to restrain.

REMARKS ON THE LETTER OF "A LITTLE ONE," ON PAGE 210.

In fulfillment of the prophecy of Joel, as repeated on the day of pentecost by Peter, the Spirit of God was poured out in the last days upon all flesh, (Jews and Gentiles) and the effect of that outpouring upon them among other things was that the sons and daughters of Zion, to whom the promise was made, should prophesy, and her young men should see visions, and her old men should dream dreams, &c. That the Lord by his Spirit sometimes seals instruction to our minds in visions of the night, and when our natural faculties are locked up in sleep, we have no disposition to dispute. But great care should be taken lest we be misled by dreams, visions, frames or feelings. No dream or vision should be relied on only so far as they perfectly harmonize with the sacred scriptures. And all our impressions induced by dreams or visions should be severely tested by the unerring standard before we accept them as revelations from God.

"No prophet nor dreamer of dreams,
No master of plausible speech,
Who comes crying out against sin,
Or like an apostle can preach—
Should meet with a moment's regard,
But rather be boldly withstood,
If any thing easy or hard
He teach, save the Lamb and his blood."

The beautiful and very pleasant vision of our brother may only serve to show that in the dormant and unconscious state of his physical powers, while prostrated by sickness, the Spirit of Christ in him could open to him pleasant and paradistical visions of "Peace on earth and good will to men."

We are totally incompetent to borrow imagery from this world by which to describe the final glory of the saints in their future state; for "It doth not yet appear what we shall be; but we know that when he [Christ] shall appear, we shall be like him."—1 John iii. 2. That is enough for us to know. To those who have known experimentally the ecstatic joy of the presence of the Lord, we can say, that joy was and is the earnest of heaven.

"Tis heaven to dwell in his embrace,
And no where else but there."

But there is no place or state that would be heaven to any child of God in the absence of his sensible presence; for "In his presence is fullness of joy, and at his right hand are pleasures forevermore."

APPOINTMENTS.

As we now have concluded, if it be the will of God, to attend the Licking Association, in Scott Co., Ky., which is to convene on Friday, September 8, and also the Indian Creek, to be held one week later, with the Cesar's Creek Church, in Green Co., Ohio, we shall be compelled to relinquish our former design to attend the Lexington Association, at Olive, N. Y., on the first Wednesday and Thursday in September. Our son, brother Benton L. Beebe, will probably attend to any business in connection with the office of the "Signs," and should he fail to attend, our agent, brother Lemuel Winchel, brother Walter Emory, or any of the brethren from this vicinity, are authorized and requested to receive subscriptions for the "Signs," orders for books, or payments of old accounts, at the Lexington Association.

SALISBURY ASSOCIATION.

Our attention has been called to an error in publishing the time of this association. It should read, Beginning at ten o'clock a. m. on Wednesday before the fourth Sunday in October, instead of the third Sunday. By some strange oversight the time is not stated in their last minutes; but their uniform time is the Wednesday after (not before) the third Sunday in October. We hope all brethren concerned will observe this correction.

MONEYS RECEIVED FOR "THE EDITORIAL."

E Y Berry, Mo, 5 25, Wm F Kercheval, Mo, 6 90, T J Foster, La, 5—Total \$17 15.

Subscription Receipts.

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Wisconsin:—Kate M Watrous..... 1 00

Oregon:—John T Crooks..... 2 20

Ontario:—Archibald Kirr 8, D B McColl 1..... 9 00

Total..... \$272 76

Obituary Notices.

DIED—July 30, 1871, in West Pittston, Maine, sister **Rebecca Turner**, aged 72 years. She had been a consistent and faithful member of the Whitefield O. S. Baptist Church for more than forty years. The nearer she came to her journey's end, the more interested she was in the spiritual welfare of the believers in Christ. The gospel of the grace of God was a pleasing theme to her. Many relatives and friends, together with her brethren in Christ, are left to mourn their loss, but not without hope.

H. CAMPBELL.

Brunswick, Maine.

DIED—At her home in Tallmadge Hill, Tioga Co., N. Y., July 10, 1871, **Susannah Harding**, wife of James E. Harding, aged 47 years.

I have lost an excellent wife, and my five sons have lost a kind and indulgent mother; also the Chemung Church has lost a quiet and orderly member. Her death was quite unexpectedly to her attending physician and her family; but it found her ready. I enquired of her the day before she died, how she felt about leaving this world. She replied, "Not my will, but the Lord's be done." An excellent discourse was preached on the occasion by Elder St. John. Thus far in my affliction God sustains me; thanks to his name.

J. E. HARDING.

DIED—On the 18th of April, 1871, Mrs. **Hannah George**, wife of Newton George, aged 60 years and 11 months.

Thus it becomes my sad duty to record the death of our dear mother, who was called home, as we have the blessed privilege of believing, to that perfect rest and peace that remains for those who are truly the children of God. Early in life she professed a hope in Christ, and united with the Baptist Church in Webster, Mass. She remained a member of that church, and of a Baptist Church of similar order in the city of Boston, during a number of years. It is probably more than twenty-five years ago that she became acquainted with some of the members of the Old School Baptist Church at Woburn, Mass., and soon after united with that church, which membership she retained until her death. Although not having the privilege for a number of years of meeting with the members of this church, whom she dearly loved in Christ, she held firmly to the bible doctrine of grace. All the many inventions sought out for saving souls, and bringing them to Christ, she wholly rejected, knowing from her own experience that the Father alone can draw them, and that all he draws shall come, not through any works of their own, but through grace only; showing forth in her life the christian serenity and cheerfulness, which comes of such a hope, with a sunny nature that seldom allowed her to be depressed, and a faith that relied steadfastly on God; with a disposition remarkably unselfish and watchful for others, most willingly she performed the varied duties of her life, loving, devoted and faithful to the last. Now her loving labors, her cares and sorrows are ended, and she has entered her heavenly rest and joy.

The circumstances of her death were peculiarly sad. She died from injuries received at the accident on the 8th of April last, on the Hartford & Erie Rail Road. She was unable to be brought to her home, but remained during her illness at a private room in the Mass. Gen. Hospital. She believed at first that she never should recover, but showed the same christian resignation and trust which she had shown all through her life. She said she felt entirely reconciled to God's will, that his way was right, and she was perfectly contented. Through her short illness she was as calm and peaceful as if her rest had indeed begun. The physician gave such assurances of her recovery, that even she was led to think she might return home soon. We believed her to be recovering, until within

about twenty minutes of her death. Thus suddenly was she taken from us, and we can only say, as I am sure she would say, could she now speak to us, it is the Lord's will, and he doeth all things well.

As I humbly trust, your sister in Christ,
ELIZABETH R. GEORGE.

We solicit a place in the "Signs" for the obituary of our father, **Wingfield I. St. Clair**, who died at his home near Blue Ridge Springs, Botetourte Co., Va., after a painful illness and confinement of twelve months, of heart disease, Feb. 1, 1869, aged 53 years, 9 months and 15 days.

The subject of this notice became a member of the Old School Baptist Church when young, and remained firm and consistent as long as he lived. We have known no man that had less use for the religious isms of the present day, or contended with more earnestness for what we think every Old Baptist believes to be the truth, than he. He was known as a man of honor, courage and virtue, and to possess as warm a heart as ever glowed in a human bosom, and at the day of his death presented within himself the greenness of every virtue that adorned his youth. He has left behind him the bright evidence that he has made a happy exchange. A short time before his death he took a retrospective view of his whole life, in which he could see nothing good or meritorious whatever, but with the eye of faith was enabled to look within the veil, and there

Read his title clear,
To mansions in the skies,

to which he was not only willing, but anxious to go. A few hours before he died, he remarked that he hoped he was passing through his closing hours, and if the Lord would just take him that night, how glorious it would be. On being gently and softly reminded that he must be patient and wait upon the Lord, a sweet and divine composure took possession of him. At half past two o'clock the following morning, with his head pillowed upon the heaving bosom, and his body supported by the strong, sure, but trembling arms of his youngest boy, his happy spirit winged itself away to its God and its reward. The day following, his remains were carried to the burying grounds at Glade Creek, where many of his kindred sleep, there to repose until the last grand trump shall sound to raise the sleeping dead. But now we must say,

"Farewell, we meet no more
This side of heaven;
The parting scene is over,
The last sad look is given.

Farewell, my soul will weep
While memory lives,
From wounds that sink so deep,
No earthly hand relieves.

Farewell, O may we meet
In heaven above,
And there in union sweet,
Sing of the Savior's love."

May the Lord sanctify this sad dispensation of his providence to the good of his widow and five children left, is the prayer of

V. M. ST. CLAIR.

Myself and wife have been members of the O. S. Baptist Church for twenty-eight years, and readers of the "Signs" for sixteen years, and now it becomes my painful duty to send for publication an account of the religious experience, last illness, and decease of my son, **Warren B. Hill**, who departed this life on Saturday, March 11, 1871, aged 23 years, 5 months and 11 days.

His early boyhood and youthful life presented no distinguishing feature, if we except a reverence for the church, and a love for the society of pious people, which inclined his mind, as he advanced in years, to search the scriptures of divine truth. It was often observed and remarked by others that his knowledge of the scriptures was much in advance of those who had enjoyed advantages superior to himself. He united

with the christian church in February, 1869, and ever after displayed and exemplified the spirit of a true follower of Jesus. In April 1869 he was attacked by disease, which soon indicated affection of the lungs, then derangement of the stomach, and general debility, which terminated in dropsy, and proved fatal. For nearly 23 months he was thus afflicted, suffering with christian fortitude all that his heavenly Father put upon him. While enduring untold sufferings during the last twelve months of his life, he often said to his now widowed companion, "Why must I suffer all this? But my heavenly Father will not put more upon me than I am, through his sustaining grace, able to bear." He often said, "I am just waiting the will of the Lord to be done. On Wednesday, March 8, he was taken much worse, and absent friends were summoned to his bedside to witness the closing scenes and pay the last earthly tribute to a dying brother. He lingered until half past ten o'clock Friday morning, most of the time conscious of his condition, saying, "It is well with me," though feeling the anxieties of a husband and father, as he looked upon his devoted wife and lovely child, a sweet innocent of two and a half years. He commended them to him who is a husband to the widow and a father to the fatherless, and then fell asleep in Jesus. The funeral services were held at my residence, on the Sunday following his death, and were conducted by Eld. A. D. Hite, who preached an able and touching discourse from Job vii. 17, "I would not live always: let me alone, for my days are vanity." Eld. Joseph Parker followed with some appropriate remarks, after which a large concourse of friends followed him to his last earthly abode, and he now sleeps in the cemetery, a short distance from, and in full view of the school house where his youthful days were passed.

Although we are sad, and drop the tear of sorrow, yet we cannot wish him back. His life's work is done, the battle fought, the victory won. We hope to hail him on the fair fields of eternal glory, where affliction and sorrow never come.

JOHN A. HILL.

DIED—Our beloved brother, **Dea. Abel Lane**, of Boone Co., Ind. He was born March 23, 1802, in Scott Co., Kentucky, and with his parents moved to the territory of Indiana in 1806, living with them until he was married, Feb. 16, 1826, when he moved to what is now Boone Co. In 1821 he professed a hope in Christ, and joined the Baptist Church. He gave his experience in a letter to his bereaved widow, before they were married, an extract from which I will here give:

"I will try and tell you how I became an Old School Baptist: Forty-four years ago last spring, I trust it pleased the Lord Jesus to call me, a poor sinner, from death to life, and give me a view of myself a poor helpless sinner. I went to work under the law, for salvation, (I was raised up under the Methodist and new light doctrine,) as I had been made to think I could get religion at any time I would try. I had not been guilty of stealing, murder, robbery, nor any of those heinous crimes, so I thought I was not so bad as some men. But now I tried to pray, and implored the Lord for forgiveness of my sins, but all to no purpose. As light made manifest the wickedness of my heart, it appeared to me that I was the worst of sinners. I could not see how God in justice could save me, a poor sinner of the deepest dye; that there was no mercy for such a wretch, and that the day of grace with me was past. I tried all the systems of works, but the more I strove to get better, the worse I felt. One night I thought that justice was to be executed on me, a poor undone sinner. I went to the woods in the dark, to try to pray, and in agony of soul I fell on my knees, and said, Lord, have mercy on me. I arose, thinking there was no mercy for me. The next thought was the greatest wonder I ever witnessed, which was displayed to my view,

that God could be just, and the justifier of such a sinner, through the merits of the Lord Jesus Christ. I viewed him, by faith, on the cross, bleeding for me. My burden was gone. I then shouted, Glory to God in highest. I could then rejoice in Christ Jesus, and have no confidence in the flesh. I went to hear all sects preach, but the Old Baptists pleased me the best, for they preached Jesus Christ, the way, the truth and the life."

Brother Lane joined the Baptists shortly after this manifestation, and was constituted in the Walnut Creek Church, Montgomery Co., Ind., March 14, 1819, but afterwards took a letter and joined Wolf Creek Church, in Boone Co., and was ordained in that church a deacon, and continued in that office until his death. He lost his first wife in 1863, and was married to his present bereft widow the 22d of August, 1867, and was killed by a limb falling on him, in December, 1869. I tried to preach at his funeral. It was one of the most heart-rending scenes I ever saw. On Sunday before his death we were together at meeting, and he was as cheerful and pleasant as I ever saw him. He and his dear bereaved wife went home, and as was his usual course, the next morning went to work with two of his sons, and on Tuesday until noon, going home for dinner, and then returned to his work; and oh! the sad thought, in about two short hours the intelligence was taken to his dear wife and family that he was killed. This intelligence cast a deep gloom, not only on his family, but on the churches, and on all with whom he was acquainted, for he was beloved by all. He was a kind husband, a tender father, a good neighbor, and last, but not least, one of the best of church members, understanding well the doctrinal, experimental, practical parts of christianity. But it pleased the good Lord to take him from us, and we must be submissive. Our loss is his eternal gain, and we sorrow not as those that have no hope.

WM. H. DARNALL.

DIED—In Bowdoin, Maine, June 6, 1871, **Mr. Isaac Purington**, in the 76th year of his life. He had been a great sufferer for years, his body was wasted to a skeleton, and his flesh racked by smarting pains; but he breathed no complaint, and all his sighs showed only patient suffering. He had prayed nearly all his life, and believed that in the trying hour of death Christ will give his saints dying faith. We whose privilege it was to watch over his dying bed, witnessed the sublime and triumphant power of Jesus' love. Our father was transfixed before us, and saw the Savior and the angels, and struggled to reach them with his dying arms. The years faded from his face, his eyes shone, and even the hands which we held became young again in seeming. He whispered unto the ministering spirits about him, until his throat and lungs were paralyzed, when he still continued to point upwards, and stretch out his arms toward them. He struggled in the most direful throes of death for nearly thirty hours, but the dear, soft, forgiving, supplicating expression of his eyes never changed, and when we groaned in spirit for him, and exclaimed, O what a bitter, bitter struggle, he shook his head feebly. It was not bitter to him with Jesus in view; and holding his hands we sang his favorite hymns until his struggles ceased, and he fell asleep upon the breast of his God.

Columns could be written concerning this glorious departure, but let this suffice. "For the Lord hath avenged thee this day of all them that rose up against thee."—2 Sam. xiii. 31.

M. I. CUMMINGS.

Bowdoin Centre, Maine.

The subject of the above obituary was a member of the Bowdoinham O. S. Baptist Church, from its organization. He leaves one son, (Eld. Wm. J. Purington) three daughters, with their husbands, a number of grand-children, and many other relatives and friends to mourn their loss.

H. CAMPBELL.

Associational Notices.

The Bethany Association is appointed to be held with New Chapel Church, in Scott Co., Miss., eight miles north-east of Morton, and one mile south of Pulaski, commencing on Saturday before the second Sunday in October.

The Amite Baptist Association will be held with the Mount Olive Church, Franklin Co., Miss., beginning on Saturday before the first Sunday in October, 1871.

The Battahatcha Association will be held with Nazareth Church, in Tuskaloosa Co., Ala., on Friday before the second Sunday in Oct., 1871.

The Licking Association of Particular Baptists purpose holding her next session, convening on Friday before the second Saturday in September, 1871, at the meeting house of the Reformers, a half mile beyond the bridge over Big Eagle, about fifteen miles from Georgetown, and immediately on the Lexington and Covington Turnpike.

T. P. DUDLEY.

In the printing of the minutes of the Sandy Creek Association last year, through mistake of the printer or myself, most likely myself, the time of our meeting is set to commence on Saturday, instead of Friday before the second Sunday in September, 1871. Will you be kind enough to correct the error, by publishing that the Sandy Creek Regular Old School Predestinarian Baptist Association will meet, by divine permission, with the Sandy Creek Church, in Oxbow Prairie, Putnam Co., Ill., twelve miles west of Lottant, on the I. C. R. R., and six miles east of Henry, on the B. V. Road, at ten o'clock a. m., on Friday before the second Sunday in Sept., 1871.

ROBERT F. HYNES,

Clerk of the Association.

The Tallahatchia Primitive Baptist Association will convene with the church at Chualla, 10 miles south-east of Holly Springs, Marshall Co., Miss., on Friday before the third Sunday in September, 1871. Brethren coming on the cars should be at Holly Springs on the Thursday preceding at 12 o'clock, (noon) when and where they will be met and conveyed to places of entertainment and to the meeting. Ministers and brethren generally are cordially invited to attend.

JOSEPH WINBORN, Mod.

The Salisbury Association will be held with the church at Little Creek, Sussex Co., Del. on Wednesday before the fourth Sunday in October 1871, to commence at ten o'clock a. m.

The Salem Association will be held with the Little Flock Church, three and a half miles north-west of Coatsburg, to commence on Saturday before the second Sunday in September, 1871.

The Maine O. S. Baptist Conference will be held with the church at North Berwick, to commence on Friday, Sept. 15, 1871, at ten o'clock a. m., and continue three days.

Western Corresponding Association will be held with the O. S. Baptist Church called Sugar Creek, at Rushville, Buchanan Co., Mo., to commence on Friday before the first Sunday in Oct., 1871, which will include the second Sunday, as the month commences on Sunday.

Brethren coming by public conveyance can come by way of St. Louis and Kansas City, and from Kansas City by the Kansas City, St. Joseph & Council Bluffs R. R. to Rushville. Those coming by the northern route can come by way of Quincy, Ill., and from there to St. Joseph, and thence down the Kansas City, St. Joseph & Council Bluffs R. R. to Rushville. Through tickets can be had at any of the general ticket offices. Several brethren live in Rushville, and would be glad to see as many of the preaching and other brethren as can come.

W. S. WELLS.

The Miami Association will be held with the Bethel Church, near Fort Ancient, on the Little Miami & Cincinnati Rail Road, beginning on Friday before the second Sunday in September, 1871, and continue three days.

JOHN A. THOMPSON.

The Lexington Association will be held with the church of Olive and Hurley, at Olive, Ulster Co., N. Y., to commence at ten o'clock a. m. on the first Wednesday in Sept., 1871.

Brethren and friends coming by public conveyance will be met on the Roundout and Oswego Rail Road, at Beaver Kill, at Olive, and Shokan, and conveyed to places of entertainment and to the meeting. Beaver Kill is on the plank road, three-fourth of a mile from my house. Olive Station is in the Brown neighborhood, about half a mile from brother W. L. Brown's, and the same distance from brother Wm. Winn's. Shokan is near the brethren in Bushkill. We shall be pleased to have ministering and other brethren of our faith and order to meet with us.

By order of the church,

LEVI TERWILLIGER.

DEAR FATHER:—Please insert a notice of the change of place of holding the Yellow River Association, which will be held, if the Lord will, with the church at Haynes' Creek, Gwinnett Co., Ga., 18 miles north of Covington, commencing on Saturday, September 23, at 11 o'clock a. m.

As unforeseen circumstances have rendered it inexpedient for the association to meet, as appointed last year, with Ivy Church, those designing to meet with us will please take notice of the change of place.

Affectionately your son,

WM. L. BEEBE.

The Mad River Association will be held with the Sugar Creek Church, in Putnam Co., Ohio, commencing on Friday before the second Sunday in Sept., at ten o'clock a. m.

Brethren coming on the cars will stop at Delphos and Columbus Grove, where they will be met with teams to convey them to places of entertainment. Ministering and other brethren of our faith and order are invited to attend.

J. G. FORD, Clerk.

The Conecuh River Primitive Baptist Association will meet in her forty-fourth annual session, with Pleasant Ridge Church, in Pike Co., Ala., near Troy, on Saturday before the second Sunday in October next.

W. E. FREEMAN, Church Clerk.

The Indian Creek Association will hold her next annual session with the Cezar Creek Church, Green Co., Ohio, commencing on Friday before the third Sunday in September, 1871, at 10 o'clock a. m. This place is four miles south-west of Jamestown, and three and a half miles north-east of Paintersville. Brethren coming by public conveyance will be met at Xenia, on Thursday, by brethren, and conveyed to the place of meeting. We extend a cordial invitation to brethren of our faith and order, especially ministering brethren, to meet with us.

Jeremiah Stephens, Church Clerk.

South Arkansas Primitive Baptist Association—The minutes of our last association state that the next annual session of this body will be held with the church at Macidonia, Dallas Co., Ark., 11 miles west of Tulip, on the Arkadelphia and Pine Bluff Road, on Saturday before the first Sunday in September, 1871. It should have been Saturday before the third Sunday, instead of the first. Brethren will please take notice, and extend this notice, and govern themselves accordingly.

THOMAS PETERSON.

Two Days Meetings.

There will be a two days meeting held with the church at Otego, on the first Wednesday and Thursday in October, commencing at half past ten o'clock a. m., when and where we hope to meet many of our dear brethren, especially ministering brethren. Brother Beebe is expected without fail.

Trains arrive at Otego from the east at 11:4 a. m., and 7:12 p. m. From the west, 9:39 a. m., and 3:39 p. m. There will be teams at the depot at 3:39 p. m. and 7:12 p. m.

Three Days Meetings.

A three days meeting will be held, the Lord willing, with the Little Bethel O. S. Baptist Church, near Mattoon, Ill., commencing on Friday before the first Sunday in October.

The brethren and sisters in general, and ministers in particular, are cordially invited to be in attendance. Those coming by rail can get off at either Mattoon or Stockton, on the I. & St. Louis R. R., where they will be taken care of.

JOHN G. SAWIN.

A three days meeting is appointed to be held at Deerfield, Lenawee Co., Mich., commencing on Friday, Oct. 20, at 11 o'clock a. m.

Those coming by rail will come to Deerfield Station, on the Detroit branch of the Michigan Southern & Lake Shore R. R., where they will be met with conveyances to places of entertainment and to the meeting. We expect brother Pollard of Canada to attend with us, and also hope that brother J. A. Johnson will be with us at our feast. Brethren of our faith and order are cordially invited to a seat with us at our Master's table.

By order of the O. S. Baptist Church at Deerfield,

SAMUEL CARPENTER, Clerk.

YEARLY MEETINGS.

The Old School Baptists of Columbia will hold their yearly meeting at their meeting house in Columbia, Jackson Co., Michigan, commencing on Friday before the first Sunday in October, 1871, and continue three days. We expect Elder Lewis Seitz to attend, and we invite all others who can to come.

Those coming from the west can change cars at Hillsdale, and come to Woodstock Depot, which is a half mile south of the meeting house. Those coming from the east can stop at Napoleon, on the South Branch from Adrian to Jackson, where they will meet with friends to care for them.

W. S. CARPENTER.

Our yearly meeting at Rock Springs, Lancaster Co., Pa., will commence on Saturday before the third Sunday in Sept., 1871, at ten o'clock a. m., and continue two days.

Friends coming will take the morning trains from Baltimore, Philadelphia and Wilmington, for Rowlandsville, on Friday morning before the meeting, and arrive at Rowlandsville near noon, where they will be met and taken to the neighborhood of the meeting.

We extend a cordial invitation, and hope to see a goodly number of those who love the truth. We hope our ministering brethren will not forget us.

GEORGE JENKINS.

A Yearly Meeting of the Old School or Primitive Baptists will be held at the meeting house in Fairfield, Lenawee Co., Mich., commencing at 11 o'clock on Friday before the fifth Sunday in October next, and continue three days.

We wish all our brethren and sisters to attend, that can, and our brethren in the ministry in particular. Will brother J. F. Johnson try to attend?

CHARLES LIVESAY.

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BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., OCTOBER 1, 1871.

NO. 19.

POETRY

KING OF KINGS.

Jesus, the Sovereign King,
A royal sceptre sways;
His subjects with allegiance sing
His well deserved praise.

His glory far excels
The kings of mother earth;
Within his people all he dwells,
E'en by a second birth.

Earth's kings may war and fight,
And man his fellow kill;
In robes of uncreated light
Christ does his pleasure still.

The armies of the skies
Attend his beck and nod;
His people, graciously made wise,
Adore their King and God.

In love and peace he reigns,
His chosen nation still
His royal right to rule maintains,
Performing all his will.

With questionable ends
Some join the church below,
Professing to be Jesus' friends,
Though each a bitter foe.

But though the world and they
Combine, with one consent,
To sweep the church of God away,
Its King will this prevent.

Jesus is over all,
He puts his foes to shame;
Though earthly empires shake and fall,
His kingdom stands the same.

In providence and grace
He is his people's King,
And where he sees a needy case,
He doth salvation bring.

His poor with bread he fills,
Their wants to him are known;
The cattle on a thousand hills
Are his, and his alone.

Unlike the kings of earth,
Who know but subjects few,
Before their first or second birth
His family he knew.

He consolation brings,
And help for all affords;
He is indeed the King of kings,
The mighty Lord of lords.

He will appoint a place
To every faithful one—
Kept faithful by his Spirit's grace,
Beside him on his throne.

And in the word 'tis said,
When death has brought them down,
The members of the living Head
Receive a glorious crown.

When all the saints shall meet,
And time shall be no more,
They'll cast their crowns at Jesus' feet,
The King of kings adore.

He took the sting from death,
E'en when he deigned to die,
And with his last expiring breath,
"Tis finished!" hear him cry.

Take from my sinful heart
The dearest idol known;
Rule thou, and never with me part,
My God, my King alone.

CORRESPONDENCE.

MOLALLA, Clackamas Co., Oregon.

ELD. G. BEEBE:—Much esteemed brother in the Lord, a few weeks ago I received another letter over the signature of "A Poor Sinner," which reads as follows:

"DEAR ELDER STIPP:—Perhaps I ought not to trouble you so much, but I cannot help highly esteeming that people who have been taught of the Lord, whether I am one of them or not. I was very much pleased with your last letter in the "Signs" of May 15th. You rolled a great burden from my mind. And now, if you will not think me too troublesome, I will ask you to favor me with your views of the parable of the sower, as recorded Matt. xiii. 3—9. And I would like to ask you a few questions respecting this parable. Who is the sower? What is meant by sowing the seed? What are we to understand by the seed? What did the Savior design to teach by the seed falling by the wayside? and upon stony places? and among thorns? and particularly, what is meant by the good ground?"

Dear Elder, I have no other object in asking your views and these questions but with a desire to know the truth, and this desire is so strong that all things else seem of little importance.

Dear friend, it is only a few years since the Lord was pleased to show me my sinful state, so that I thought I was forever lost; but the Lord in his own time was pleased to shed abroad his love in my heart, by the Holy Ghost. Then I felt to say that he had loved me with an everlasting love, therefore with loving kindness he had drawn me. Then all was love and peace. Since then I have believed that we are saved by grace, and grace alone. This my experience teaches me. Also some parts of the bible, to my understanding, plainly teach the same great truth; and I have no doubt but this parable teaches the same; but I am so blind and short sighted that I often fear my eyes have never been opened to see the truth as it is in Jesus.

Dear Elder, if this will be taxing you too much, you may cast it one side and take no notice of it; but if you should write on the above text, I hope the Lord will give you light to rightly divide the word of truth, so that all the dear readers of the

"Signs" may be edified. And may the dear Lord bless you much with his presence and grace. So prays

A POOR SINNER.

REPLY.

Inasmuch as A Poor Sinner has informed me that his (or her, as the case may be, for the writer is unknown to me) only object in asking for my views on this parable is a strong desire to know the truth, I do the more willingly and gladly endeavor to give such instruction as a poor ignorant sinner as I am capable of giving on so grand and sublime a subject. The first and principal thing to be observed in order to the proper understanding of parables, is to ascertain to whom they were spoken. The chapter commences thus: "The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore." These multitudes contained all classes and orders of men of the fleshly children of Abraham. And Paul says that "They who are the children of the flesh, are not the children of God; but the children of promise are counted for the seed." There were Sadducees, pharisees, priests, Levites, scribes and lawyers, publicans and harlots, and among them a little band of his disciples. "And he spake many things unto them in parables, saying, Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up, because they had no deepness of earth; and when the sun was up, they were scorched; because they had no root they withered away. And some fell among thorns; and the thorns sprang up, and choked them. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear. And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." &c. But A Poor Sinner's first question is, Who is the sower? I answer, In a special manner John the Baptist, Jesus Christ and his apostles, and gen-

erally every true minister of the gospel. 2d, What are we to understand by the seed? Answer—The word of God, the gospel of the kingdom, or word of the kingdom.—Verses 18, 19. "Hear ye therefore the parable of the sower: When any one heareth the word of the kingdom," &c. Mark iv. 14, "The sower soweth the word." 3d, What is meant by sowing the seed? Answer. Preaching the word.—2 Tim. iv. 2. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations," &c.—Matt. xxiv. 14. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. cxxiv. 6. The outward proclamation of the gospel is to the whole world. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16. The believer and the unbeliever hear alike with the natural ear, but the believer hears with the spiritual ear, which the unbeliever does not. And Paul asks the question concerning the characters spoken of in the parable, "Have they not heard?" And his answer is, "Yes, verily, their sound went into all the earth, and their words unto the ends of the world."—Rom. x. 18. Again the apostle saith, Heb. iv. 2, "For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Hence the Savior at the conclusion of the parable says, "Who hath ears to hear, let him hear." Those whom the wayside, the stony ground, and the thorny ground represented, had no ear to hear the word preached, other than natural ears; consequently they heard outwardly, but not inwardly, being uncircumcised in heart and ears; for according to the parable the seed sown did not enter into any of these. Some seeds fell by the wayside, some fell upon stony places, and some fell among thorns; but none into the ground. But for me to define and particularize the wayside, the stony places and the thorny ground, is more than I feel capable of doing; suffice it to say, these all represent man in his fallen, depraved, ruined and helpless condition.

Having made these general re-

marks, we will now speak more particularly on the parable. Perhaps "A Poor Sinner" is either a farmer or the wife of a farmer, and knows that the successful farmer always prepares and cultivates his ground before he sows his seed. To sow the seed on the ground in its natural uncultivated state, would be equivalent to throwing it away. Every one knows that sowing the seed does not prepare or cultivate the ground, neither does the husbandman or farmer make it the means, or instrumental in preparing the ground; neither does it make the ground any better: it remains precisely the same after sowing that it was before. It would be nonsensical to suppose that the seed falling by the wayside would be the means of softening or making it at all capable of receiving the seed sown, or upon the stony places would be the means of, or instrumental in clearing the stone away; likewise the seed falling among the thorns was not instrumental in clearing the thorns away; and in these several conditions it was impossible for either to bring forth good fruit. Let us now turn out attention to the introduction of the gospel and see the effect it had upon the people. Mark says, "The beginning of the gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee." This messenger or minister of the gospel was John the Baptist, who preached the baptism of repentance for the remission of sins. Well, what effect had his preaching on the people? Why, says the means Baptist, the people under his preaching repented of their sins; his preaching was the means of their repentance. But Peter saith of Jesus Christ, "Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins." As well might John give forgiveness of sins as repentance, for they are inseparably connected. John's preaching did not give repentance to one person whom he baptized; but he baptized such, and only such to whom the Lord Jesus gave repentance and forgiveness of sins. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. iii. 5. These were the children of promise, who are counted for the seed. The children of God, the good ground, which brought forth much fruit. "But when he saw many of the pharisees and sadducees come to his baptism." Or Luke iii. 7, "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?" These were the children of the flesh,

who were not the children of God; for they claimed baptism on account of being the natural children of Abraham; they are represented more especially by the stony places upon which the seed fell. It was through the influence of John's preaching, no doubt, that they came to his baptism. This made it manifest that they had heard the word of the kingdom preached by John, by which they had a great desire to be baptized into the kingdom; but did it make them any better? No. They were a generation of vipers before, and they were a generation of vipers then, and had John baptized them, they would have still been a generation of vipers. They had not the most remote understanding of the kingdom, but thought it was a restoration of the temporal kingdom to national Israel. These, like the seed fallen on stony places, although they sprang up quickly, yet they endured but a short time; for when the sun arose it scorched them, and because they had not much earth they withered away; and no doubt this very multitude of pharisees and sadducees who came to John's baptism, afterwards became the most bitter persecutors of Christ and his apostles. And when Jesus, the Sun of Righteousness, arose unto those who feared his name, which caused the seed sown which fell into good ground to grow and bring forth much fruit, it was to these a day that burned like an oven, and it burned them up, that it left them neither root nor branch in the kingdom of Jesus Christ.—See Mal. iv. 1, 2. The same thing is intended Matt. viii. 11: "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." These the good ground in the parable represent, who are the children of promise from among all the Gentile nations. "But the children of the kingdom [the fleshly children of Abraham] shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Had the kingdom which John preached, saying, The kingdom of heaven is at hand, been as the pharisees and sadducees supposed, a mere restoration of the national kingdom to Israel, none would have had a better right to John's baptism than they; but the subjects of the Jewish or law kingdom are not the subjects of the gospel kingdom. These are represented by the wayside, stony places, and thorns. The seed which fell by the wayside, the fowls picked up immediately, and it was destroyed. This may represent Herod, Annas, Caiaphas, the king and high priests, and the all Jerusalem with them, who were troubled at the news of a Savior born in Bethlehem of Judea. To these the preaching had no effect, other than to harden them in sin and rebellion,

and increase their hatred to God and his people. "Some fell upon thorny places," &c. These, as already stated, represent those pharisees and sadducees who came to John's baptism—but we will illustrate the subject further. They also represent such as Felix, the Roman governor, who, while Paul was preaching, trembled, and exclaimed, "(to thy way for this time, when I have a convenient season I will call for thee)."—Acts xxiv. These were outward fleshly feelings, which only lasted while the excitement was on him, and then withered away, and yielded no fruit. And again, while Paul was preaching, king Agrippa exclaimed, "Almost thou persuadest me to be a christian." But this subject is more fully illustrated in John vi. 60—65. When the Lord Jesus himself was preaching his own everlasting gospel, many of his disciples said, "This is an hard saying; who can hear it?" And when Jesus said, "Therefore said I unto you, that no man can come unto me except it were given unto him of my Father," this was too humiliating for mere fleshly hearers. It cut off human boasting, and gave God all the glory; consequently, "From that time many of his disciples went back, and walked no more with him." These endured but for a time, but by and by were offended, and brought forth no fruit, being uncircumcised in heart and ears. "And some seed fell among thorns; and the thorns sprang up and choked them." These represent that class of people who are profane, whose only object is to accumulate wealth, and who care nothing for religion in any form, who never cast an eye beyond earthly things. These show the state of man by nature, unconnected with religion in any form whatever. Verse 22: "He also that received seed among the thorns, is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word, and he becometh unfruitful." These represent man in a natural state, after the fall; for we read, Gen. iii. 17, 18, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field," &c. "But other fell [not by, upon, nor among, but] into good ground, and brought forth fruit," &c. Well, what made the ground good? Surely it was not the seed, for the ground was good previous to the seed being sown. I presume it was cultivated, previously prepared, and made good. By whom? Not by man. The Savior tells us by whom. He says, "I am the true Vine, my Father is the Husbandman."—John xv. 1. Then the Father being the Husbandman, he

cultivates the ground, and makes it good, and causes it to bring forth fruit. As it is written, "In that day [the gospel day] sing ye unto her [Zion] a vineyard of red wine; I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."—Isa. xxvii. 2, 3. And Paul speaking of the Father by the appellation of a potter, says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?"—Rom. ix. 21. The vessels of honor are the good ground, and the vessels of dishonor are the wayside, the stony places, and the thorny places; and of these he says, verse 22, "What if God willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction." And of the vessels of honor, or good ground, (for the vessels were made of the dust of the ground) he says, "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Then it was not the seed, nor the sowing the seed, the preacher, nor the preaching of the word, that was the means, or made instrumental in their preparation for glory, because they were afore prepared unto glory. And Jesus says, "No man can come unto me, except the Father which sent me draw him, and I will raise him up again at the last day." And the apostle says, Heb. vi. 7, 8, "For the earth that drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." And the Father, as the Husbandman and Cultivator, has promised, saying, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." These are not Israel after the flesh, nor the fleshly children of Abraham, nor yet the Israel which are so by being the natural children of Jacob; but they are the true Israel of God gathered out of every nation, kindred, tongue and people, prepared, fitted and made meet by the great Husbandman to dwell in spiritual Zion, the holy city, the New Jerusalem, as the Lord by the prophet goes on to show, saying, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—Ezek. xxxvi. 24—28. Thus "A Poor Sinner" can see how the ground which by nature is bad and stony, and in that condition cannot bring forth fruit, (for Christ saith, "A corrupt tree cannot bring forth good fruit") is made good by the Husbandman. Take particular no-

tice here, he does not change the nature of the stone, or, as Luke has it, "rock," and make it either good or soft, as some calling themselves Old School Baptists vainly suppose, or as that arminian hymn reads,

"And will the Lord thus condescend
To visit sinful worms?
Thus at the door shall mercy stand
In all her winning forms?
Surprising grace, and shall my heart
Unmoved and cold remain?
Has this hard rock no tender part?
Must mercy plead in vain?"

No, this hard rock has no tender part, and mercy would forever plead in vain. It must be taken away out of their flesh, and a heart of flesh given them. In this heart God writes his law, which is the law of the spirit of life in Christ Jesus. "I will put my laws into their mind, and write them in their hearts!"—Heb. viii. 10. This makes them free from the law of sin and death. The law of sin and death was written in tables of stone, which represent the heart of Israel after the flesh, which was barren, and brought forth no fruit. But the law of the spirit of life is written in the fleshly tables of the heart, which represent Israel after the Spirit, by which they bring forth much fruit. For the apostle saith, "Forasmuch as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart."—2 Cor. iii. 3. And the Lord by the prophet saith, "From me is thy fruit found."—Hosea xiv. 8. So you see, Poor Sinner, that it is all of God, the Husbandman, to prepare the ground, and cultivate it, and make it good ground, so that it brings forth much fruit. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."—Rom. ii. 28, 29. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."—Col. ii. 11. Circumcision which is outward in the flesh constitutes an outward, earthly Jew; but the circumcision of the heart constitutes an inward, heavenly, or spiritual Jew, and is effected by the sharp sword of the Spirit, which is the voice of the Son of God; for saith he, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John v. 25. It is the living who bear much fruit; the dead cannot. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." And Christ saith, "It is written in the prophets, And they shall be all taught of God. Every one therefore that hath heard

and hath learned of the Father, cometh unto me."—John vi. 45. "A Poor Sinner" may very readily perceive that it is all of God from first to last, to cultivate the ground, to take the stony heart away, and give a heart of flesh, and thereby prepare the ground thus made good to bring "forth some an hundred fold, some sixty fold, and some thirty fold."

It is needless to pursue the subject any further. If what I have written will impart any instruction to "A Poor Sinner," or any other person inquiring after the truth, I am amply rewarded for my labor in writing.

The foregoing, brother Beebe, is at your disposal. Your brother with much respect,

JOHN STIPP.

P. S.—I will say to brother John Fanshier of Ill., that I will attend to his request as soon as I can have the time.

J. S.

[The following correspondence was received at a time when we were greatly crowded with communications, and being lengthy was laid aside to await room in our columns, and overlooked until very recently. We hope sister Phillips and her unknown correspondent will excuse the delay.

The trembling, fearful, hesitating hidden one, although unknown in person, or by name, is well known by all those who are of the household of God. Her very speech betrays her as one of that peculiar people of whom an apostle says, "As unknown, yet well known." Hers is not an isolated case, for there are thousands at this time who though clearly manifest as children of God, to those who are taught of God, yet are a mystery to themselves. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

We trust the very excellent response of sister Phillips may be applied with power and grace to very many as well as to the bleating lamb to whom it is particularly addressed.

Ed.]

ELD. G. BEEBE—DEAR BROTHER:

Some two months ago I received a long, welcome, and very interesting letter from my "Unknown Friend," from which I have extracted the following, hoping you will publish it in the "Signs." My friend will excuse my long delay in responding. But for sickness in my family, her letter would have received immediate attention. I now respond in a separate article.

R. ANNA PHILLIPS.

OAK HILL, Nov. 8, 1870.

MRS. R. ANNA PHILLIPS:—My beloved friend, it is too often we look to receive a blow, and instead see the hand which might have dealt it extended to us in kindness, love and sympathy. As such came your letter to me, my precious stranger friend.

A trouble of a new kind, which I will speak of hereafter, inconsistencies in my feelings, which I can neither help nor explain, and a feeling of my great inability to rightly express myself on this solemn and all-important subject, have kept me from writing to you.

I have often thought, and especially of late, that no one can write as truthfully and explicitly of the past, as they can of the present. Whatever we write partakes in some manner of our feelings at the present time. Therefore considering the condition of my mind to-day, its indecision, I may say its chaos, I fear that I cannot express myself as I wish, or that I may be understood in what I say to you.

After writing to you, I felt ashamed of so doing, and moreover felt such a dread of the rebuke I might receive for my presumption, that I was sorry I had written. Again, I had such a desire for the truth, such a desire to know when and what I was, that I was glad I had written to one who I felt was uncompromising, who would not swerve from the truth as it is in Christ, to feed or flatter any human flesh. I have found compromising people of the world, compromising professors of religion, but I have never yet found an Old Baptist who could compromise on anything short of their simple, beautiful, yet stern, unassuming faith. In the meantime I found friends by the wayside, who told me in substance the same as you gave me in your precious letter; but I could not believe them. I could not believe that the Spirit of Christ was within me, convincing me of sin, for, my friend, if I verily believed this, it would suffice for my happiness in spiritual matters; for if of God, would he not surely be its author and finisher? I say, I waited for your letter, waited anxiously, hoping, yet scarcely hoping, and dreading it also; but my poor heart was passing through many shifting scenes the while. And would to God I might know that I was as "Moab returning," that I was being poured from vessel to vessel, and not allowed to settle upon the lees, in the process changed into that pure wine which I believe the children of God are, figuratively.

You told me I was at the fount of Meribah when I wrote to you. I turn to Exodus xvii. and read of the water commanded from the rock in Horeb, and the name given to the place consequent upon the chiding of the children of Israel, for water to quench their thirst. Their disputation made Moses to cry unto the Lord to know what he should do unto those people. And instead of a punishment ordered to them, he receives the command that he shall smite the rock for water. How strange, and O how beautiful the thought, if I might accept the com-

parison. The very meaning of the word Meribah is a comfort—Quarrel, or dispute and find it. Oh, is it indeed true, my friend, that I have been coming from the wilderness, that all these long years of disquiet I have been treading the weary road from the dark benighted land of Egypt? And in the disputation of my rebellious mind I chided for the waters of life? Oh, if I have drank of that fountain, it is only from the cup of mercy; for I deserved, for those very chidings sake, to have been sent thirsting and famishing away.

My dear friend, I have not time to go back over my past life and tell you all that has concerned it; but I will touch upon the time I have stood disputing with God's Holy Spirit, if indeed it be his Spirit that has been within me,—if indeed a stronger has been within me, binding the strong man, and despoiling him of his goods. Since last winter three years ago, I have borne in my heart the weaver's shuttle. Back and forth it has played, making of me, seemingly, two persons, who reasoned and disputed within, and over whom I had no control. For though I might silence that questioning spirit for a time, yet so surely it would return. Oh, my friend, I hope I may never go again over those burning, dirth sands of human reason and philosophy, as I have in the past. And this spirit of contest was not all. The fear of death has been upon my soul. Death has been written upon all things I saw, engraven upon the face of nature, the faces of strangers, of those I loved, and lastly, upon my own poor perishing, troubled heart. It is a solemn thing, my friend, to speak, or write, or think upon the subject of the soul, that never dying principle within every one. How fearfully solemn and serious; yet more so when I write of my own. Ere long it will go home to meet the God who gave it. Stripped of all that cumbers it here, it will go into that wonderful, mysterious mansion, to be appointed of Him its endless eternity of joy or woe. Oh, my friend, you have a body of frailty and sickness, can meet me here in wondering of these boundless mysteries, but oh, can I meet you here and give a reason of the hope that is in me? Have I reason upon which I can found a hope of standing in the presence of the living God, justified through the precious blood which flowed on Calvary? Listen, my friend, and I will tell something concerning the inner life. I have led for a few years.

"Almost thou persuadest me to be a christian," king Agrippa's reply to Paul, was the text of the sermon preached which first set my mind in revolution in regard to spiritual matters. I do not say this was the first serious impression I ever had, but from thence I desired religion, and to

be prepared for a future state. My bible, unopened for years, was my frequent but secret companion. I found myself thinking upon subjects which had troubled me but little before. I began to think of a life beyond this, and of the necessity of being prepared for it. I found in the bible, I thought, something of the doctrine I heard preached that day, and yet another—a stern and harder doctrine, which preached to me the immutability of God, his solemn attributes, and more than all, his boundless, eternal power, and the certain exercise of it, which would bring condemnation to myself. My preacher reasoned this hard doctrine away, or tried to, but nevertheless I always found it in the scriptures, and always as a stumbling block; I could not reconcile it to my ideas of justice. I had been told from the pulpit the process by which to obtain religion, the steps to take that I might become a christian—to read the bible, go often to God, in fact, to exert all the powers of the soul in final perseverance; that by the exercise of belief came election. By this method I set out, my friend, to obtain my soul's salvation, and this starting point is a sad sorrow to me yet; for does it not prove, oh fearful heart, that what I have felt is alone of myself? And yet this very thought has often in days past caused me much trouble. I reasoned thus: That if indeed this be the Spirit of Christ which is within, seeking mastery in my soul, then it is the Holy Ghost; and if I bring forth this accusation, that it is of the evil spirit of my corrupt heart, I thereby preach the casting out of devils by the prince of devils, and commit, in so doing, the sin against the Holy Ghost. On the other hand, if for a moment I entertain the thought that I was convicted of sin, and would pass on as others had to claim the promise, I would be smitten with that painful thought of presumption.

Another trouble, the oft recurring thought after reading, studying, reasoning with myself, then if these things be so, God is unjust to his creatures. I did not mean to entertain this thought, I did not like to hear others express it, for it caused a fearful feeling in my heart; yet I could not rid myself of it. I read of others feeling so sensibly the justice of their condemnation, I felt the curse, yet not the justice. I was very miserable, and in those days I tried to pray; yet then, as now, I have never gone on my bended knees to God and felt that I prayed indeed and in truth. Would the Lord have mercy on me? Lord, teach me how to pray, was all I could say. Often when trying to pray, seeking for words or thoughts to cluster a prayer which would be acceptable to God, it all merged into one thought, so simple, yet so comprehensive, Lord, thou knowest.

Poor mortal, after years of study, years of drinking from the famed wells of literature,—poor lover of poetry and beautiful romance, to have to acknowledge in bitterness of soul its utter incapacity to frame a prayer! I have never tried to pray without closing with these questions to myself, Is it in contrition you ask this? Have you prayed as others who have found acceptance in Christ? And if not, then,

Lord, give me a contrite heart, lead me to Jesus' feet;
Make of my soul that offering which there alone is meet.

I could make no progression according to the arminian doctrine, and I did not love that of the Primitive Baptists. I thought there was surely something in the bible to qualify, soften, or offset that hard doctrine, if I could only find it. Oh, if I only knew what to do, how to understand, how to exercise faith, then all would be well. In doing, I felt as if I did nothing. In not doing, I felt wretched. As a Baptist minister said this fall, What a heap of lumber I found myself among, all to be worked and fashioned into symmetry, before I could stand justified before God. So much work, and such poor untried hands to do it. Ofttimes I thought, I will rest upon this: If one of the elect of God, I will be saved. Why trouble myself? And then in a moment that spirit torture would come, You do not know but that you can be doing something. Death is before you; how can you be idle or listless of eternity? Oh, my friend, have you been there? Has your heart been burdened with the task before it, and weary, oh so weary, trying to do something you neither knew what nor how, trying day after day, and night after night, to solve the mysteries of God, and what lay in store for a poor, frail, perishing worm of the dust?"

Then, after describing her agony of soul, as circumstances and incidents made it susceptible to bodily pain and the awful fear of death, she continues—

"What is this awful fear I feel,—this dread upon my soul, these terrors of the final hour which through my bosom roll? I strove to drive them from my heart, and feel instead the contrite heart for sin. It was my soul's desire to be reconciled to God and his purposes, to feel his justice, to let fall my puny arm of effort. I tried to pray for this, but with fear within, I entered again and again the list of disputation. As time passed, a growing sense of inability to help myself increased. I became more and more to feel my helplessness, my utter incapacity to reconcile the truth of the bible, my fruitless endeavors to see myself as I saw the children of God in their sorrow for sin, or to raise my sinful heart as an acceptable offering to God."

She then refers to a state of indifference, "a hardened wretch," "a sink of sin and condemnation, yet with a heart which could not melt, though it saw its own destruction," which, if it prayed at all, uttered the unspoken, voiceless prayer which God alone can hear, and which cried in that fearful yet necessary hour. "It seems as if I had been shown all things whereby I should have come to Christ, now it is too late. Yet if it be possible! Lord, if it be possible!

"I read, but could not understand, saw, yet could not see, heard, yet could not hear. Wretched and undone, where was my philosophy? Where my arminianism with which I started so long ago? All gone, and yet I was farther from the God I was trying to find. In times past, I had said, when tortured with fear, Lord, let this cup pass. Now I was willing to drink the bitterest dregs, if thereby I might know salvation. My sufferings, I felt rather as a foretaste of what I should feel hereafter, than contrition for sin. Oh, I wanted to travel from nature to grace. I wanted to pray the publican's prayer, as one indeed. How I wished to be a Primitive Baptist, for alone in the doctrine of election could I find a hope for a hope. Then I asked if it could be possible that I was one of the elect? Those were bitter days. My friend, let me go farther than my former letter. I have told you of troubles mixed with pain and fear, and let me tell you of troubles gilded by the little hope of immortality as priceless to my soul. I trust if what I have felt be of God, he has been pleased to show me my just deserts at his almighty hands. I trust also that mercy is met with justice. In the still hours of night, I hope he revealed to me his Son in the hour of crucifixion, myself standing afar off, my sins as crimson, lying fold upon fold at my feet. Justice I saw, when thinking upon the mournful scene afterwards, in that my sins were borne in his body on the tree. Mercy, I trust, in that I felt this hope, that though like crimson, they (my sins) were shown to me (by the shedding of that blood on Calvary) white as wool. From that hour I hope I had a heart of flesh given me, by which I could be touched, a fountain of tears to weep. Passages of letters from you and others have touched this heart of flesh, until it ached to be the character addressed, and stirred this fountain until it flowed to the sweet pathos and hope expressed by christians.

Some time after writing to you, I sat alone, thinking of the travail of the soul, that it must first know pain before deliverance, and in connection with it I thought upon the restless sufferings of my own, wondering if indeed I had ever travailed as a child of God, when this thought of

comfort occurred to me: Not in these sufferings, but in Christ, the atonement. Since that time I have felt the exceeding beauty and truth of this thought: The child of God must suffer, (as you say) to be made conformable to his (Christ's) death; but He it was who travailed in pain unto death, for his children—a lifetime of sufferings could not atone; it is alone by the shedding of blood comes the remission of sins, and this blood Christ's.

"Upon faith alone hangs your deliverance." In my heart of hearts I believe this, but is it in my power to obtain this? Is it in my grasp simply to believe? Have I faith? Do I believe? My dear friend, I have gone on my knees, yea, prostrated myself before God, and begged for faith, begged to feel that Christ is my Savior; begged to say in the thrilling tones of Thomas, "My Lord and my God."

I was reading the February number of the "Baptist Messenger," one of the last articles in the book, (I read first) and I closed the book, feeling I had never known or felt anything; the language was so strong, conviction so plain, deliverance so joyful—I had not felt this. I read again, (the caption) "Moab at ease," and again, "The Lord the portion of his people." I felt I could offer my hand to these last, and say, You know the secret of my heart. I felt reconciled to God, a peace which I do not yet understand; at peace with God, at peace with all mankind, no guilty sense of sin, no thought of my unworthiness; nothing but peace. It was a painful awakening, for before the morrow's sun went down, I went on my knees to God to ask forgiveness for the sins I would commit. Oh painful sense! Oh miserable feeling! that though I so much desired to live a sinless life, to serve and love God, yet I was a sinner still. I trust, my friend, the writings of Paul concerning the christian warfare gave me comfort then. Blessed be God that these things were written, that I am comforted by the sufferings of his apostles."

She then refers to an Old Baptist meeting she attended,—her emotions of soul, which none but a child of God could possibly experience, and more particularly to an aged soldier of the cross, who told her all things that ever she did, and "beneath [she adds] the sound of that voice, which was almost a shout of praise to God, I felt the bitterest humiliation of spirit. O Lord, in comparison to this glorious revealed religion which he is preaching, (for now he tells a reason of his hope within) what is the vascillating light I have been trying to keep in view? His hope was the fixed and beautiful star; mine the trembling will o' the-wisp, seen as a glimmer through the trees, then lost in the lonesome marsh of doubts and fears. And

when he extended to me his hand, and said, 'Will you not come and go with us?' how less than any who had ever gone to that little band did I feel. I left the house to return home, feeling that strange weary sadness which I cannot explain, that feeling which the presence of friends brings no comfort, and which nothing earthly will drive away. In the darkness of night I raised my helpless arms to him who alone can help, and tried to ask for an evidence of his pardoning mercy. My dear friend, in reading your article in the 'Landmarks,' 'A reason of the hope that is in you,' written long ago, this same feeling came upon me. In other pieces you had given me comfort. In this there was something so glorious, so far above my miserable heart and its conceptions, that I bowed my head in my hands, saying to that poor bewildered heart, You know nothing.

Oh to those christians of a 'little experience,' a 'little hope,' and yet that hope so priceless, may I not give my hand? If I have a desire which consumes all other desires, it is a strong, a fervent, a ceaseless one to feel that Jesus, who died for sinners, died for me. It is to say in truth, My Father. And yet I cannot believe for the very longing's sake. O no, for then would I not be enabled to say, 'It is enough?' O it is my prayer to feel the gladness of a new born soul, to give glory to God, to praise him in songs of joy. But, my stranger friend, if I am not to feel this, may I feel that next dearest blessing, in heart always to say, 'Not my will, but thine be done.'

I hesitate to send you this manuscript; it is much more lengthy than I was aware of myself, and will probably weary you in the perusal of it. Yet, my dear friend, please accept it, in token of the precious love I feel for you, which, I trust, is founded upon that greater love, which is the rock of salvation.

Sometimes I look back upon the past, and feel that I know it to be reality; at other times I feel that what I have written is only a net woven by an ideal brain, a diseased and too excitable imagination; yet, 'Remembering mine affliction and my misery, the wormwood and the gall, my soul bath them still in remembrance, and is humbled in me. This I recall to mind, therefore have I hope.'

I hesitate to ask you again for the expression of your able and blessed pen, for I feel for the infirmities of your flesh, and feel that I was imposing added labor to a frail body; yet I so much desire the glorious truth which Christ has entrusted to the earthen vessel. I might write to others, but in all my reading I seem to have a clearer view of truth as shadowed forth by your pen, than any other. There is a sweet willingness in you to comply, which embol-

dens me to ask of you. I ask myself sometimes if this preference arises from pride—pride in addressing a woman of genius, or is it the finger of God's love in my heart, prompting me to his blessed instrument through which he may speak comfort to my troubled soul? May he through you, my beloved friend, expound to me more clearly the blessed doctrine of truth; may he enable you to write to me, establishing my faith in him as its great author and finisher. This is the great and glorious subject upon which I ask you to write to me—Faith. This subject which occupies so much of my thoughts, and for the possession of which, in deed and in truth, many worlds would be a small exchange. I think I do not comprehend it. Is it, my friend, because I have none, or is it because I have such a small measure given me? Is it faith to believe in my inmost heart that Christ is the Son of the living God? and yet be unable to say that he is my Savior? Is it faith to say with the leper, 'Lord, if thou wilt, thou canst make me clean?' I find comfort in this text: 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.' For I feel that though I never was what the world terms an infidel, yet my belief in God and Christ was but a visionary doctrine, founded upon tradition rather than the truth of the bible. Now, though I feel that I lack the faith of the saint, or child of God, yet do I so earnestly believe he is the living God, and in the blood of the atonement, in the sufferings of Christ, can man alone be saved. I feel a strong desire to become a member of Christ's body. This desire seems more a desire than an incumbent duty; therefore I have less confidence in it. Of all privileges, this would be the most blessed to me, if I had the assurance that I am a child of God. How willingly would I brave the frowns of the world, the censure of fashionable friends, and go 'without the gate, bearing his reproach.' My great sense of unworthiness does not diminish the desire to live with, and be one of God's people; yet it makes me afraid to go forward and ask that this blessed yoke be placed upon me. Of all things, I would not practice deception upon this people. I have no inducement so to do. What would it profit me? When called upon to leave this mortal body, my having a name with them on earth would not secure me a name with the church triumphant; and being with them here would give me nothing but the 'religious ban' all other denominations place on this church. Then why do I wish to live with them? Must I go simply because I love them? Must I go with my little trembling hope, because it is precious and priceless to my soul, and partake with them the emblems of that body

and blood in which I can only feebly hope I have an interest? You say in your article on 'A reason of the hope that is in you,' that hope is made up of expectation and desire. To me hope is something less than expectation, and something more than desire; and feeling thus, I fear that mine is not hope, born of faith, but a vague chimera, which will perish with the dissolving of this earthly tabernacle,

I ask you to treat upon the subject of Faith, in all the bearings which you yourself have received it, and may God seal instruction to me in your effort. I trust I will feelingly appreciate the trouble you will take for me.

I do not wish any thing I have written published, farther than is necessary to your answer. You ask me for means to write me privately. If we both should live, I hope some day to do so, but for the present let the little history of my inner life suffice. Some time when writing to others, will you not give some crumbs to the unknown friend, who so long as she lives hopes to be able to read whatever you may write? And may the Lord bless you with many days, wherein to wield the pen he has made so beautiful by the spirit of grace." Your

UNKNOWN FRIEND.

REPLY.

LUTHERVILLE, Merriweather Co. Ga.,
March 2, 1871.

"UNKNOWN FRIEND," Madison Station, Ala.:—My dear friend, you ask me to treat of Faith in all its bearings in which I myself have received. How shall I, a poor ignorant worm of the dust, speak of that principle whose height reaches to the heavens, and length to the depths below, at whose command the fearful tempest, and smoke and blackness of burning Sinai dissolves like mist, and flees away, and the bands of death and hell are loosed; at whose still small voice the gates of heaven fly wide, and the kingdom of God and his Christ comes down to dwell with men, and "the faith of the Son of God" becomes their life? Oh, there is life and immortality in the word; there is power divine to overcome the world, in the breath. And what am I, that I should attempt to treat of it? May the very principle itself lay me at the feet of its Author, as one lacking, and praying aright for the wisdom of God. Without this, I know I can do nothing. I will first make a few general remarks on faith.

The apostle tells us that "Faith is the substance of things hoped for, the evidence of things not seen." This hope referred to is the christian's hope; and these "things" are their "spiritual things" not seen. If we see a thing, why do we yet hope for it? The main hope of a christian is divine, eternal life and immortality. Faith must then become this life in

substance. To possess faith is to possess this; hence faith is the very substance whereby a christian is fed and lives spiritually. "The just shall live by faith." "The life that I now live, [says the apostle] I live by the faith of the Son of God." Just like the natural body is fed and lives by blood—blood is life naturally. Faith is life spiritually. Either is the substance of life. Either body is dead without this substance. We hope to be pure and like Jesus. Faith partakes of that purity and likeness. We hope to be satisfied when we awake with his likeness. Faith is the substance of this satisfaction. We hope for an inheritance incorruptible, undefiled, and that fades not away, reserved in heaven. Faith partakes of that inheritance, and comes to us in "much assurance," and gives a foretaste as of the very substance of this inheritance. This is to hope for things not yet seen. Faith comes as an assuring evidence of these things. But faith being divine, evidences nothing contrary to its nature, or to the word of God. Spiritual promises are presented; the spirit of the mind desires them; faith grasps and binds them to us; thus evidencing their nature, fitness, and legality. For instance, Christ has promised the peace and glory of God, to his children; the spirit and glory of that peace is not seen; the promise is presented in literal words; the soul feels to need and desire it, and would fain take hold of it; but faith alone has the power to claim, and by application becomes an evidence of its spiritual reality. Thus "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God;" not only rejoice, but stand, rest secure, upon faith as the evidence.

The apostle also gives a natural figure. "Through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Thus through historical faith, not were framed the worlds, but we understand—the worlds themselves being evidences—that the worlds were framed by the word of God, (according to the history in Genesis) so that the literal history, evidenced by the seen worlds, becomes a proof so strong that faith confirms it. If we had not the evidence, however, we had not the faith. If we had not the faith, the evidence would be nothing; so faith is the evidence of things not seen.

He also gives a figure of spiritual faith. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called." Thus the faith, the evidence of things not seen, as the prompting, moving power, was given. "Accounting," or believing, "that God was able to raise him up, even from the dead." He

had the evidence, the faith to believe God, when he said, "In Isaac shall thy seed be called," and "he went out, not knowing whither he went," only believing and obeying God, and "became heir of the righteousness which is by faith." And sure enough he received Isaac, in a figure, from the dead. And thus, though faith in a new born child of God may appear like a glimmering deceptive light, yet it becomes a fixed star, set in evidence, whose radiance grown stronger and stronger "by reason of use," mingles with and gives strength and beauty to evidence. But take away faith, and evidence is lost in the dark marshes of doubts and fears. Take away evidence, and faith finds no resting place. Without an evidence of acceptance with God, it is impossible to exercise faith; and without faith it is impossible to please God. How absolutely necessary and essential therefore is faith? In the first place, to believe that God is, and is the rewarder of those who diligently seek him; to believe his holy word, which testifies of Jesus Christ. Then if that word says, "Christ Jesus came into the world to save sinners," like Abraham we should believe God. If we have found ourself a sinner, felt the exceeding sinfulness of sin, we should believe that Christ died for us, and that his blood cleanseth from all sin. The sin-sick soul should heed the exhortation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But the poor trembling soul will not do it, so long as one earthly hope of aid is left; he would make salvation a matter of debt, obtained by work, and not of gift or grace; and not until he gets to the Red Sea, with the enemy close behind, impassable mountains on either side, and the deep sea in front, and thus cut off from every human effort, will he stand still and see the salvation of God, by grace, through faith, and that not of himself, but as the gift of God. But this is all well;

was well for that soul to know and feel it was helpless, that earthly arms failed him; for in this emergency alone could he perfectly appreciate deliverance as a gift; nor could he pour out the glad ovation, "THE LORD hath triumphed gloriously." Has faith now come? Many a poor child of God, in the first hours of deliverance, scarcely knows what faith is; they scarcely know what it is to be born again; and like the blind man whose eyes Jesus opened, they simply know that "whereas I was blind, now I see." He did not so much as know that Jesus had spoken to him; and (perhaps days afterwards) when Jesus found him, and asked, "Dost thou believe on the Son of God?" he answered, "Who is he, Lord, that I might believe on him?" Nineteen years ago last fall, when in my eighteenth year, and when I hope

God gave me an evidence of pardon, if you should have asked me, Have you faith? *then* I would have said, I have not. *Now* I say I had faith then; the evidence was there to base upon. The testimony of God concerning Christ was made powerful. I was a sinner—Christ died for sinners. This embraced me so entirely, so completely, that I claimed Christ as my Savior. The application of the blood of Christ is a spiritual thing, not seen. How could I know it and receive it without faith becoming the evidence of things not seen? The first sight of a natural child is very imperfect; so the first sight of one whose eyes are opened spiritually is imperfect. Thus with you, my friend; you feel so little, with such feeble evidences, such a little experience and hope, that other and older christians seem to tower away up above you in the majesty of strength, "as trees walking." And yet faith, though differing not in quality, does differ in quantity. Some have a greater measure than others, yet exactly proportioned to the sufferings and labors required of every one. Paul truly had great and marvelous manifestations; but his labors and sufferings were to be more abundant, and just as evenly proportioned to his faith, as the labors and sufferings of the weakest, feeblest child of God is to his faith. And because I was not struck down, and saw no great light brighter than the sun, and heard no audible voice from heaven, shall I doubt and despise my evidences of pardon? Thus did not many characters in the bible. Then because I have come by a way I had not marked out—because I do not *know* that my evidences are genuine—because I do not *know* I am a christian, shall I stagger in faith, and falter before the command, "Take my yoke upon you?" Thus did not faithful Abraham; he went out at the word of God, not *knowing* whither he went. Neither does it accord with the word, which testifies, "We walk by faith, not by sight." O, my friend, ask yourself these questions, for it is here you stand to-day, between the Red Sea and the river Jordan. The Lord says to you, Cease from your own works, and enter into my gospel rest. O faithless one! God hath said you should see your enemy that pursued you from the land of Egypt "no more forever;" and yet you stand bewildered, doubting and fearing, and listening for the tramp of the Egyptian host. They were drowned and washed away in the sea; you are free from them, even as your sins were washed away in the blood of Christ, the spirit of whose life has made you free from the law of sin and death. Then cease thy search for godly sorrow and repentance anew; these cannot atone; Christ is the atonement. Would you crucify the Son of God afresh? Cease your disputations about the

body of Moses, (the law) and seek to *know* and *see* his very grave. God hath buried him; he alone knows where. "The wind bloweth where it listeth, ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." That is "dead wherein you were held," by the signs of life and love you have to the sacred cause of Christ; by that infallible proof, love to the brethren; that loss of all things for Christ; that unrest peculiar to the chosen people of God on that side of Jordan, (ordinance of baptism.) None but a child of God is thus exercised.

Then, why triest thou? Arise and be baptized. Go forward to the land of Canaan (church militant) promised you. And let one who has gone over tell you, This is an "exceeding good land," a goodly prospect, this Zion, city of our God. She invites you to her borders of gospel peace and "quiet habitation" of rest. And in obedience alone will you find rest, or grow in grace. Then come over, trusting that God has made Christ your wisdom, righteousness, sanctification and redemption; and no weapon that is formed against thee shall prosper. "Giants, sons of Anak," shall flee or fall before the sword of the Lord.

But you again ask, "Have I faith? Do I believe?" Oh, I would to God the Spirit of the Lord would apply the argument. You have felt yourself a sinner, but you don't *know* you felt the contrite, broken heart acceptable to God. You have been sorry, but don't *know* that you mourned aright. I don't suppose any christian ever knew this. To be wretched, lost and forever undone, so far as your own works are concerned, and to feel the actual need of a Savior, is sufficient. This you have experienced. To behold Christ as the Savior of such, is a development of divine light and life. This you have experienced, when standing afar off, beholding him upon the cross. But ah! you have *seen* and *known* his blood *certainly* applied to your sinful soul; you only feebly *hope* for something not *seen*. Then you have faith. Faith is the substance of things hoped for, the evidence of things not seen. Faith was the silent, secret, hidden power that commanded your relief, in looking upon a crucified Lord. Faith was the "small still voice" that pervaded your bosom with that perfect peace afterwards. Oh, my beloved friend, by these evidences, too pure and sweet to be of the world,—by the words of the crucified Lord and Savior of sinners, who said, "My peace I give unto you, not as the world giveth," be not faithless, but believing.

I had thought of giving you a detail of my (commonly called) experience, but let a synopsis suffice, as this letter is already too long. To this end is "faith in all the bearings

in which I myself have received," to go out at the word of the Lord, not knowing whither I went, accounting that God was faithful. To this end, having found myself a sinner, and Christ the Savior of sinners, did I cease from my own works of self-righteousness, and aspire to that righteousness which is by faith in Christ, without the deeds of the law, not knowing certainly it was the operation of the Holy Spirit. To this end was I baptized, not *knowing* I should atter receive the answer of a good conscience. To this end I chose rather to suffer afflictions with the Primitive Baptists, the people of God, esteeming the reproaches of Christ greater riches than the treasures of Egypt. To this end have I partaken of the emblems of the body and blood of Christ, and washed the saints' feet, not *knowing* it was my privilege, trusting that God had imputed to me the fitness and worthiness of Christ, and that by his Spirit he made me worthy to suffer reproach and receive the consolations in Christ, for his great name's sake. In all these things, I can say to-day, with a sweet secret joy and confidence, my friend, that *not one* of all the good promises of God have failed me to this day. And with "much assurance" I stand unmoved before the ravages of disease, the vicissitudes of life, the revolutions and wrecks of all created powers, knowing "the Lord God omnipotent reigneth," working all things together for good to his called people. Even the (once to me) king of terrors has power only to present himself as the valley of the shadow of death, the substance of which appears as a door to life. But oh, my leanness, my barrenness! my murmuring, rebellious heart! Of all that profess to know Christ, I feel to manifest his Spirit least, in my daily walk and conversation. Yet God knows my heart; he knows that my desires are unto him; he knows my feeble frame of dust. I will trust in him though he slay me.

I have written the above hurriedly, being upon the verge of a move to a new home, but most willingly. As such receive it, in manifestation of my interest in you, for Christ's sake. Let me hear from you soon. My address hereafter is, Newman, Coweta Co., Ga.

Yours in christian fellowship,
R. ANNA PHILLIPS.

OPELICA, ALA., Aug. 2, 1871.

EDITORS OF "LANDMARKS":—I have just read Elder J. S. Dameron's remarks as published in the "LANDMARKS" of July 15th, 1871, in which he condemns the practice of preaching what is called "Funeral Sermons." Without much reflection, since reading his letter, I will, very hastily, offer a few remarks.

And first, I will say, that I have often attended and preached, as the Lord gave ability, on such occasions, and have never yet felt any more self-condemned for it than on any

other occasion. If there is any occasion, under heaven, where an orderly congregation is assembled, with the professed object of hearing the gospel preached, that is not lawful and right to preach it, then there would be some force in the objection, as presented by Brother Dameron.—“Why is my liberty judged of another man’s conscience.” 1 Cor. x: 29. He may have conscientious scruples about preaching, not only funerals, but on other occasions, but the Scriptures are the true standard of right, and not the conscience.

Brother Dameron says, “I made one attempt to preach a funeral myself, but was so much in the dark that I determined never to try any more.” Was he never in the dark before nor since? I have often gone, for successive weeks, to my ordinary meetings, with much darkness of mind in preaching, until I would think, surely it was not my duty to preach at all, and like our dear young Brother Dameron, “I determined never to try again.” And were it not that the “word of the Lord was in my heart, as a burning fire shut up in my bones,” I should still have kept my determination, Jer. xx: 9.

As creatures of God, and especially as disciples of Christ, we should endeavor to receive instruction from every dispensation of God’s providence, whether prosperity or adversity. And do not the circumstances or the occasion, which in God’s providence call us together for religious service, naturally suggest to our mind, some portion of the word of God, as applicable to the occasion? If there is any condition in life or death, to which the Scriptures are not applicable, I confess I know not what that condition is. If we meet to attend to baptism, the occasion naturally suggests such remarks as the Scriptures authorize on that subject. The same also at the celebrations of the Lord’s Supper, or if there is a lameness on the part of the church in discipline, will not the mind of the faithful watchman be naturally led to the investigation of such portion of the Scriptures as will “stir up the pure mind” of the brethren to their duty. So also if some cardinal point of gospel truth is brought into dispute, will not the faithful minister of Jesus try to establish the saints in that very point, at the very time? If he has reason to believe that there are some of the congregation whose duty is to follow Christ in his ordinance, will not the circumstance tend to lead the mind to present such scriptures as are directly applicable to the case? And when any sudden calamity has befallen our friends, or our brethren and sisters in Christ, and they are almost heart-broken by the loss of some of their family, is it contrary to the principles of the gospel of Jesus Christ to present such scriptures as are applicable to the case of the poor bereaved widow and orphan, or to

comfort the broken hearted mother? Are there not many scriptures that we may contemplate very profitably in connection with the subject of death. And does not the providence of God, in taking our relatives from us by death, thus indicate to us to contemplate those scriptures respecting the frailty of man and his final destiny, as well as to contemplate the glorious provision of grace, through our Lord Jesus Christ, by which this mortal shall put on immortality, and death itself be “swallowed up in victory?” What greater consolation can be presented to the distressed and sorrowing friends, than the glorious hope of a blessed immortality through Jesus Christ.

It is true that funeral occasions have been greatly perverted and abused, as well as almost every thing else, but we should never take the abuse of any thing for the thing itself. What has been more abused and perverted than christianity. Yet that is no reason why we should reject it, but rather let us contend the more earnestly for it.

All nations, and perhaps almost every religious sect, have had their religious ceremonies concerning their dead. Some of these ceremonies have been heathenish, and superstitious in the extreme, and furnish no example whatever for christians to copy after. Joseph and his brethren embalmed their father’s dead body, and the Egyptians mourned for him seventy days, Gen. 50: 3. When all the congregation of Israel saw that Aaron was dead, they mourned thirty days, Num. 20: 29. The same also for Moses, Deu. 34: 8.

Among the Jews it was not only common to have mourning ceremonies for their dead, but it was reckoned a duty, and a very pious work for other Jews to assemble and comfort these mourners. According to this very natural custom, “many of the Jews came to Martha and Mary to comfort them concerning their brother” Lazarus, who had died John xi: 19. Did not this very circumstance of Lazarus’ death, and his sisters’ grief, furnish occasion for their minds to be more fully directed to the Lord Jesus Christ. And did not the blessed Jesus himself take occasion by this death of Lazarus, and the mourning of his sisters, to impart wholesome words of instruction and comfort. With what kind words did he soothe the sorrows of these poor distressed sisters: “*Thy brother shall rise again.*” “*I am the resurrection and the life.*” It is certainly right to comfort the bereaved friends with such things as are according to the gospel of Jesus Christ. To go beyond this is wrong on any occasion. The apostle Paul, adverting to the sorrow of those who had lost their friends by death, presents the glorious gospel, with the solemn admonition, to “comfort one another with these words,” 1 Thess. 4: 18.

With no unkind feelings to Broth-

er Dameron or any one else, I present these remarks for the consideration of the people of God.

Affectionately yours,

W. M. MITCHELL.

RUSSEL CITY, Ala., Dec. 6, 1870.

MUCH ESTEEMED FATHER IN ISRAEL:—As I feel inclined to write to you on business, with your permission I will send you a few lines that I have written. If I could write like the dear brethren and sisters, and be a comfort to them, like they have been to me, then I would delight to write often. But, dear brother, I know that God is the strength, life and wisdom of all his children; and while I feel thankful to the dear children of God for their sweet communications, I desire to praise his holy name for it all. I desire to lay down at his feet in the humblest attitude that can be, and thank him for all his blessings and mercies that have surrounded me all my life. My brother, it is a sweet place, to feel that you are at the feet of Jesus, though you feel that you are like the poor dogs that eat of the crumbs that fall from their master’s table.

Dear christians, this morning when I awoke, my mind ran after some dear departed ones. It was then caught away to Calvary, and of the scene that transpired there, and the words of the blessed Redeemer were presented to me, “Woman, behold thy Son!” Dear christians, behold thy Redeemer, writhing under the mighty load, while the earth totters and reels, and the rocks burst asunder, the sun refuses to shine, and all nature is veiled in darkness. Hear him say, “It is finished!” The Lord of life and glory dies! They bear his body to the tomb, while the enemy says, Let us make all things secure. We will roll the great stone, and seal it, and place an armed guard around it, that his disciples steal it not away. But O, my soul, blessed be God, they became as dead men. He burst the bars of death asunder, he rose a mighty conqueror over all his enemies, he ascended up on high, and has gone to prepare a place for his redeemed, that where he is, there they may be also. And will he not be faithful? Yes; heaven and earth may fail, but his word shall not fail. All that the Father gave him shall come unto him, and none of them shall perish. They all shall sit down with him in the place he has prepared. None of their seats will ever be vacant, and none for whom Jesus died will suffer the vengeance of eternal fire; for God gave them to his Son, and he has redeemed them from under the law, and from under the curse of the law. Yes, they shall all be brought home. He will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. Yes, dear christians wherever you

be, I can say to you that I have no fears that any for whom Christ died will be lost. I feel assured they all will get home to where Jesus is, to dwell with him in glory, where there will be no more sorrow, no more death, no more feeling like they are alone. But, dear christians, I am not without fears; I fear that I am not one of the blest; yet I glory in the plan of salvation, for it is all that can save a wretch like me. I find sin is mixed with all I do. I am corrupt and full of sin. Woe is me without the righteousness of Jesus being imputed to me. That being done, I shall be complete in Jesus; for he hath wrought the robe of righteousness for all his redeemed. He has not done a part, and left the other part for them to do. He hath commenced, and he will finish; and they will give him all the glory and honor, for he alone is worthy. He has told his children, “In the world ye shall have tribulation; but be of good cheer, I have overcome the world.” Then trouble and sorrow is a portion of the christian’s inheritance in this world; and instead of their being of good cheer, they are ready to say, If I were that good man, or that good woman, then I could bear it, but I am a poor sinner. They have forgotten that Jesus died for sinners; and they cannot see until Jesus opens their eyes, and makes himself known in the breaking of bread, for he withholds and gives according to his good pleasure, and he knoweth all their needs.

ELVY MYHAND.

PENNINGTONVILLE, Pa., Aug. 12, 1871.

DEAR BROTHER BEEBE:—In No. 14, present volume of the “Signs,” I find a letter from Eld. J. R. Martin, of Va., asking your views on 1 Chron. xxviii. 9: “And thou, Solomon, my son,” &c. There is nothing in this beautiful extract to militate against the eternal happiness of the heirs of salvation. Charges, exhortations, warnings and rebukes, are not, certainly, inconsistent or incompatible with the doctrine of God’s everlasting love to his people.

Brother Martin says, he would like to see every prop swept away that would seemingly support the arminian system. Your published reply will be a good introductory to your views on 2 Samuel vii. 14, 15: “I will be his Father, and he shall be my son,” &c.

Dear brother, I know you cannot attend to all who are calling on you for your views, at this present time. Although the household of faith are established in the salvation of all God’s people, yet there may be many inquiring after the truth; and it is possible with God to bring down the proudest Arian, Socinian or Arminian, to believe, if they are ordained to eternal life.

I remain your brother in hope of eternal life,

JOSEPH HUGHES.

WILLIAMSTON, N. C., Aug. 17, 1871.

DEAR BROTHER BEEBE:—I seat myself to express my gratification experienced on reading the correspondence between you and Eld. J. P. Smith, published in the "Signs" of July 15, and also my approval of your "advice to young preachers," published in your issue of August 1st.

I met Elder Smith at the Conference of Western New York last year. I felt grieved at his course in countenancing disorder, but my feelings of attachment for him were strong, and I was in hopes he would at that time speak a word of confession, be restored to fellowship, and be called on to occupy the pulpit. But he did not see his way clear at that time to do so. Since then, it appears, all difficulties have been removed, and the brotherhood throughout the land will no doubt welcome this aged and long tried servant of the Lord to their communion again. I now want to hear him preach more than ever.

Your "advice to young preachers" are words fitly spoken, and of course are like "apples of gold in pictures of silver." They are good words, in a good place, and spoken at a good time. I take the admonition to myself, and hope all others will do the same; for it is good for both old and young. It would be well for all of us, I think, as much as possible, to avoid, in the pulpit, apologies, levity, long sermons and repetitions, and study to show ourselves workmen approved unto God.

At my earnest request, brother Beebe, I am in hopes you will give the "advice to young preachers" at least two more insertions in the "Signs." I want all to see and ponder it well. Your unworthy brother,

C. B. HASSELL.

TALLMADGE HILL, N. Y., Aug. 15, 1871.

DEAR BROTHER BEEBE:—The apostle James says, "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given him." So then, if we ask in faith, nothing wavering, we shall receive. But as I do not see anything to prohibit, I feel like asking a father in Israel for his views through the "Signs," upon a portion of scripture recorded in Matthew v. 21—26. Your attention is particularly called to the 23d and 24th verses: the gift, the altar, who may offer upon it, and who may not.

Yours in deep affliction,

JAMES E. HARDING.

(Editorial reply next column.)

DONATIONS

Received by the Trustees of the church in this village, which have come to us by mail, in response to an appeal for aid to build a Meeting House for the use of the Old School or Primitive Baptists in this place. We gratefully acknowledge the following: Sister H. Rumney, \$5 00; Sister M. J. Rhodes, 80cts, and the interest on \$100 00 for one year; brother F. K. Cooper, \$5 00; sister Abbie Murray, \$5 00; Mrs. D. Kinyon, 50cts. Also donated at the Lexington Association, by Eld. J. P. Smith, \$5 00; Eld. B. Maben, \$5 00; G. Whitcomb, \$1 00; W. Sanford, \$2 00; B. Barlow, \$1 00; N. Tiffany, \$1 00.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1871.

REPLY TO BROTHER JAMES E. HARDING, ON PAGE 224.

The scripture on which we are requested to give our views, is a portion of what is usually called Christ's sermon on the mount, which sermon, if we may so call it, was addressed exclusively to his disciples. Great multitudes, we are informed, had been attracted by the fame of the miracles which Christ had wrought throughout the land, and probably from curiosity and a desire to witness his astonishing works, many pressed around him, while the halt, the blind, the deaf and the leprous were assembled in hope of being cured, and some of the crowd were eager to find something whereof they might accuse him. Compared with the number which were assembled, his disciples were but few. If our Lord had been led by the policy of men, we would suppose he would have availed himself of so good an opportunity to render himself popular, by gratifying their inquisitive curiosity to seek after signs. But God's ways and thoughts transcend the ways and thoughts of men, as the heavens are higher than the earth, and we are informed that he purposefully avoided the crowd. "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." All the instructions given by him, therefore, at this time and place, were given exclusively to his disciples.

First, a rich cluster of blessings were pronounced upon them who bore the characteristic marks of discipleship to him. Let it never be forgotten that they who are truly the disciples of Jesus are "poor in spirit, to whom belong the kingdom of heaven." "They are the mourners, who shall be comforted." "They are the meek, who shall inherit the earth." "They do hunger and thirst after righteousness, and shall be filled." "They are the merciful, and they shall obtain mercy." "They are the pure in heart, and they shall see God." "They are peace-makers, and shall be called the children of God." They are a people who are persecuted for righteousness sake, and theirs is the kingdom of heaven. They are a people who are at times reviled of men, and persecuted, and against whom all manner of evil is said falsely for Jesus' sake, whose privilege it is to rejoice and be exceeding glad, for great is their reward in heaven. They are the salt of the earth, and the light of the world. Such are the characteristics of the dear disciples of the meek and lowly Lamb of God. Do we possess them? Are we truly poor in spirit? Do we mourn on account of the vileness of our own carnal and depraved nature, and over the abominations of the earth? Or do we mourn when

the sacred presence of our Lord is for a season withdrawn, or when the ways of Zion mourn? Are we the meek, humble, submissive and lowly in our spirit, and in our walk and conversation? Are we hungering and thirsting after righteousness? Are we merciful, and ready to forgive those who trespass against us, as we are to ask and desire that God may forgive us our trespasses? What character do we bear as peace-makers? Are we endeavoring to keep the unity of the spirit in the bond of peace? The dear disciples of the Prince of Peace, to whom this whole "sermon on the mount" is addressed, are admonished to be as wise as serpents and harmless as doves. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "And the God of peace shall bruise Satan under your feet shortly." "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." "Blessed are the pure in heart." Hearts which are sprinkled from an evil conscience, shall see and be in communion with God. Then, O then, if we be persecuted for righteousness' sake, if men revile us, and persecute, and say all manner of evil against us falsely for Jesus' sake, we shall have cause indeed to rejoice and be exceeding glad. But if, as the salt of the earth, we have lost our savor, we are thenceforth good for nothing but to be cast out, and to be trodden under foot of men. These warning notes are given by our Lord to his disciples by way of solemn admonition. The disciples of Jesus are salt; but even salt may become so filthy as to render it worthless, and unfit for use; and the dear disciples of Jesus may become so polluted by contact with the world, or by departure from the laws of Christ, as to lose their usefulness in the house of God. Paul kept his body under, lest he, while preaching to others, should himself become a cast away, or like the salt when its savor is gone, only fit to be cast out, from the fellowship of the saints, and to be disrespected and trodden under foot of men. To impress more effectually this solemn admonition on his disciples, many of whom were to labor in the gospel ministry, our Lord told them to think not that he had come to destroy the law or the prophets, but to fulfill; and until every jot and tittle of the law under which they then were was fulfilled, they were to be subject to its letter; and when he should nail its ordinances to his cross, and redeem them from its dominion, and bring them under law to himself, even then the righteousness of the law should be fulfilled in them who walk not after the flesh, but after the spirit.—See Rom. viii. Proceeding with his instructions to his disciples, he told them how the letter of the law had been regarded by Israel after the flesh, who walked after the

flesh, and never knew any thing of the spirituality of the divine law. They had said, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment, &c. Now he had not come to give them licence to kill, and to destroy one another, but to magnify and honor the law, and to fulfill its righteousness in his people, thus: "I say unto you, [you, my disciples] That whosoever is angry with his brother, without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Of hell fire, in the sense in which these words are used in James iii. 6, and in Matt. xviii. 9, meaning darkness, confusion, disorder and distress.

In the application of these solemn admonitions and instructions, the words on which brother Harding desires our views are used. "Therefore," or from these considerations, namely, first, that by virtue of the blessings of God, and by a new and heavenly birth of the Spirit, those heavenly principles which are given in the first twelve verses of this chapter, are implanted in your hearts, as infallible evidences that ye are the blessed of the Lord, and disciples of the dear Redeemer, and secondly, that the righteousness of the law in its spirituality as magnified and fulfilled in you by Christ, far exceeding the righteousness of the scribes and pharisees, by which you are made meet to be partakers with the saints in light, and to occupy a place in the gospel kingdom which was then soon to be set up, and to be in fellowship with the orderly children of the kingdom. From these considerations, "If thou bring thy gift to the altar, and there remember 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." To these two verses brother Harding calls our special attention, and desires to be informed particularly of the gift, the altar, and who may offer upon it.

Allusion is evidently made to the altar of the Hebrews under the Levitical priesthood, which prefigured the altar whereof they have no right to eat which serve the tabernacle. They only who served the tabernacle, the priests and Levites of the Levitical priesthood, had a right to eat of the gifts which were under the law. That was a typical altar, and they who had a right to it were a typical people, prefiguring the royal priesthood which was after the order of Melchisedec, and not by the law of a carnal commandment, but after the power of an endless life. The altar under the law was the consecrated place on which all the gifts which were required of the carnal Israelites were brought, and there by the consecrated priest were offered in

sacrifice to the Lord. None but the people of the twelve tribes whose names were engraved upon the breastplate of the high priest, had a right to offer any gift or sacrifice upon that altar: all Gentiles were excluded. But even the circumcised Hebrews, under certain circumstances, were excluded also from that privilege. If the Hebrew had any uncleanness upon him, if leprous, or defiled, he must be suspended from that privilege until ceremonially cleansed from his defilement; and when pronounced clean by the high priest, then he might and must come and bring and offer his gift. This ceremonial law regulating the order to be observed, we are told had a shadow of things to come, and not the very image of the things which they prefigured; could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. This shadow, if correctly traced, will lead to the substance signified as casting the shadow. The substance is found in the spiritual tabernacle which God has pitched and not man. In the house of God, in his holy temple at Jerusalem, that is in the church of Christ in her gospel organization. None of the uncircumcised or of the unclean are permitted to approach this sacred consecrated altar of the Lord. All who are Jews only outwardly are excluded. None but those who are Jews inwardly, whose circumcision is of the heart, in the spirit, and whose praise is not of men but of God; these are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Only they who are of the spiritual circumcision, who have been buried with Christ by baptism into his death, and raised up from the dead to walk in newness of life, who have come into the fellowship of the church of God by the door, as did the primitive saints on the day of pentecost, and who continue steadfast in the apostles' doctrine and fellowship, have any part or lot in the altar on which the saints are to present their gifts and offerings unto God.

The altar in the type was made of twelve stones, to represent the twelve tribes of Israel, and these tribes represented the church of the living God. These altars were to be composed of stones just as God had formed and fashioned them. "Thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it." The church of God is not to be shaped and fashioned by the arts and inventions of men. Every effort of men to improve her beauty is a pollution. On this altar the gifts and offerings of the saints are to be offered.—Rev. v. 8; Mal. iii. 3, 4, 10.

The gifts to be presented in the house of God are antitypical of the

tythes and offerings which were required under the law. We are to present our bodies and spirits a living sacrifice, holy, acceptable unto the Lord, which is our reasonable service. Whatever gift we may be endowed with for the edification of the church of God, is to be brought to this altar, and cannot be acceptable to God if offered on any other altar.—See Isa. lxx. 3, 4.

The altar sanctifieth the gift. To illustrate—Baptism, if administered by one, whatever his religious profession may be, if not at the time of administering the ordinance sustained by the fellowship of the church of Christ, is like the offerings under the law which were made on altars of brick, invalid and void. Whatever may be the ability or orthodoxy of a preacher, if he stands not in, and sustained by the church of Christ, as a candle is held up and sustained by the candlestick, is in disorder, and cannot be recognized by the disciples of Christ without disobedience to the laws of Christ. God has set the members in the body, the church, as it has pleased him, and to every one of the members a gift, or manifestation of the Spirit is given, to profit with all; that is with all the church. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."—Eph. iv. 8, 11. On what altars were these gifts to be offered? We are told they were for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then they belong exclusively to the church of God, and in the church they are all to be offered. By whom are they to be offered? By all unto whom they are given; for the saints, or members of the body of Christ, are all made priests and kings unto God, as "a chosen generation, a royal priesthood, a holy nation, a peculiar people."

"Therefore if thou bring thy gift to the altar," or to the church; *thou*, brother Harding, or any other brother or sister, whatever that gift may be, whether it be a lamb, a kid, pigeons or doves, or any of the diversified gifts which those typical offerings included. "And there rememberest that thy brother hath aught against thee, leave there thy gift, before the altar, [or church] and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "For obedience is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity."—1 Sam. xv. 22, 23.

Our Lord in these instructions, as we understand them, makes it the first business of his disciples to see that harmony, peace and union be maintained among his people in the church. At the beginning, they were all of one mind and of one heart, and this unity of the spirit should be kept in the bond of peace. If a convert shall come to the church to offer himself for membership, and a brother objects, or is not satisfied, it is important that he leave there his offering, and first take gospel steps for a perfect reconciliation, and then come in in sweet fellowship. If in the church there be a brother whose gift is that of social prayer, or exhortation, if aware that a brother is grieved with, or has aught against him, how can his gift be acceptable or edifying, if he shows a disposition to disregard the feelings of his brother? Or if it be a deacon, or a pastor, who will trample on the feelings of a brother or sister, such a course will be in violation of this command of the King of Zion, and of the apostolic injunction to "make straight paths for our feet, that that which is lame be not turned out of the way, but let it rather be healed." We are charged not to be heady or high-minded in the church of God, but to condescend to those even of low degree. If a pastor or a deacon, or any other member in the church feels ever so confident that he is right, and his offended brother is wrong, that does not justify him in neglecting to take the required steps for a reconciliation. To urge immediate attention and obedience to this precept, the Savior adds; "Agree with thine adversary quickly while thou art in the way with him." That is while the matter of disagreement is between thee and thy offended brother, before a second or third step of labor be taken; for then it must be submitted to the judgment of others; for if the adversary shall lay the matter before the church, and the church shall find that you have neglected to move for a reconciliation, the church, which is the judge in this case, shall deliver thee to the officer, (the discipline) and thou shalt be cast into prison. If the fellowship of the church be withdrawn from a disorderly member, his liberty is taken from him, and he is held as a prisoner under the discipline of the church of God, until the last farthing shall be paid. He cannot be restored to liberty and fellowship until he shall make full satisfaction to the whole church.

Of what we intend in this article to say, this is the sum: First, the text is given as a solemn admonition to the disciples of our Lord Jesus Christ. Second, the disciples of Christ are known by the characteristic marks given in the first twelve verses of the chapter. Third, the altar on which the gifts are to be offered is the church of Christ. Fourth,

the gifts which they are to bring to the church are such as God has given them for the perfecting of the saints, and edification of the body of Christ. Fifth, those who may offer upon that altar are the orderly disciples who belong to the royal priesthood. Sixth, they who may not offer upon that altar includes all those who are not of the royal priesthood, and all such of the disciples as know that their brother or brethren have aught against them, at least until they have taken gospel steps for a reconciliation.

In conclusion of this already lengthy article, we wish to call attention to the solemn admonitions and instructions of our Lord to his disciples on this same subject, contained in the eighteenth chapter of Matthew, especially the 6th, 8th, 9th and 10th verses. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 16.

ADVICE TO YOUNG PREACHERS.

The following, copied from No. 15, present volume of the "Signs," is re-published at the earnest request of brother C. B. Hassell.

Those who are called of God as was Aaron, and qualified by the Holy Spirit with gifts for the gospel ministry, when that gift in them is discovered by the church, should study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.—See 2 Tim. ii. 15. In this study, all the directions given by Paul to Timothy should be carefully and prayerfully observed. A strict observance and conformity to them God will certainly approve; for God by the mouth of the holy apostle has enjoined them. While no minister of the gospel should be regardless of the approbation of the saints, the great study should be that their course should be such as God approves. Those who regardless of these instructions study rather to please men than to be approved of God, need to be ashamed; and if they are ministers of Christ, God will supply that need, and make them ashamed, in his own time and way. To rightly divide the word of truth, is to apply every part of the word of truth unto those unto whom it is applicable: comfort to the disconsolate child of God, encouragement to the weak and trembling, to warn the unruly, strengthen the feeble, confirm the wavering, and instruct the ignorant. "But shun profane and vain babblings," which admonition includes all false and unscriptural doctrines, all light, trifling and foolish conversation, either in the pulpit or out of it. Many preachers have nearly or quite destroyed their usefulness by trying to be too smart, or funny, or by indulging in jesting, and undignified conversation, by trifling anecdotes and ludicrous illustrations which are calculated to promote levity rather than godly edifying. This the apostle calls *pro-*

jane and vain babblings; for the minister of Christ should be sober, and a becoming gravity is indispensable to his usefulness in his high and holy vocation. Suppose an angel from heaven sent down from the throne of God with some message to the church, should introduce the subject with some laughable anecdote, and intersperse his message with laughable jestings, who would not be shocked at such profanity? The ministers of Christ are called angels, and they are sent from the high throne of our Redeemer with important messages, and it is wickedly profane to intermingle with their messages such nonsense, as like dead flies in the ointment, causes an ill savor. We would not approve of a hypocritical or pharisaical disfiguring of the face, or unbecoming grimness in the address or carriage of the minister of Christ; a cheerful yet sober, meek and christian-like demeanor is, in our view, more becoming those who feel the weight and responsibility of the important work whereunto God has called them. The saints can only grow and thrive when fed on the sincere milk of the word. The faults above alluded to, we are sorry to say are but too common among, not the young only, but also the aged ministers, but should be studiously avoided by all who preach the word.

But our design in this article is to give a few hints, which we hope may be useful more especially to the young ministers of the word. There are certain habits into which they are liable unconsciously to fall, which we would have them avoid.

Many of the Lord's ministers are illiterate, and you see your calling, brethren, that not many of the wise and learned, in the literature of this world, are called: and we as Primitive Baptists repudiate all literary schools for teaching divinity, yet we do approve of human learning in its proper place, and we do believe that some young preachers are culpably careless and negligent in regard to the culture and improvement of their minds in the attainment of a correct knowledge of their own mother tongue. Very few if any of them have not time which is wasted in idleness, which if industriously improved would secure a good, if not perfect knowledge of correct language. We know of some of our most erudite brethren in the ministry who have acquired nearly all their literary knowledge by their own industry, —self-taught, and capable of speaking and writing correctly, while others who have had equal opportunities for self-improvement have neglected to improve them, and have continued to blunder along, and often straining themselves to use words which they do not understand the meaning of, and misunderstanding the proper import of words used by others. Are these things right? We are told in the word that "The

Preacher sought out acceptable words," &c.—Eccl. xii. And Job was reprov'd for "uttering words without knowledge."—Job xxxviii. 2. Some young preachers have seemed rather to exult and glory in their ignorance as though it were a virtue.

Being ourself aged, and having been more than fifty years in the ministry, and from long experience able to see, if not altogether to correct the errors of our youth, we will venture to give the following hints to our young brethren:

1. Don't spend time and detain your hearers with a chapter of apologies, but enter at once on your subject, do the very best you can, and when you get through don't forget to stop; for all your apologies will be interpreted to mean, This effort is not a fair specimen of what I can do. You should hear me in my ordinary discourses.

2. Don't elevate your voice as though you were preaching to an audience at half a mile distance, (for empty barrels when beaten make the greatest noise) nor speak so low as not to be heard distinctly throughout the congregation.

3. Don't lash yourself into such a burst of passion as to run into vain repetitions, and jump, thrash, or stamp like a crazy man; nor speak with so little energy as to indicate that your words are freezing on your lips.

4. Don't tell all that you know in one sermon; it will take too much time, and be disconnected, and uninteresting to the hearers; besides, you may have another opportunity.

5. If your mind becomes dark, and your subject fails to be opened to your view, and you have no liberty in speaking, it is better to admit the fact and sit down than to weary your audience and yourself by a very lengthy effort to overcome the difficulty; for neither Paul nor Apollos can preach to edifying only as they are enabled by the Holy Spirit. It may be mortifying to the flesh, but it will give assurance that your gift is of the Lord; for otherwise you could preach as well at one time as at another. All the true ministers of Jesus who preach as of the ability that God giveth are subject to the same mortification, sometimes.

6. Never do your preaching under the form of prayer, nor attempt to expound the scriptures to the Lord, nor to the people, while addressing the throne of grace; it is irreverent and unbecoming. Try to avoid formality and vain repetitions in prayer; let your words be few, and uttered with reverence and godly fear.

7. Never allow yourself to select a text that you do not know the correct meaning of, to show your smartness in explaining dark passages which your wiser brethren would fear to attempt to expound.

8. When you take a text, open

your bible in presence of your hearers, and read it; don't trust to your memory to repeat it correctly, for it has a careless appearance, and looks to others as betraying a swaggering show of vanity.

9. In attempting to preach Christ Jesus the Lord, have as little as possible to say about yourself.

10. Never allow yourself to use any big words in preaching that you do not thoroughly understand, and if you do understand them, use them very sparingly; but read Paul's manner as stated 1 Cor. ii. 1—5, and like him preach Christ crucified, in simplicity and truth.

11. In preaching, speak what you know from the holy scriptures to be the truth, and testify what you have been taught of God; and these things affirm constantly; but when you have delivered your testimony, don't destroy its weight by telling the people that you do not know whether you have told them the truth or not, and that you have no certain knowledge of the truth of which you have solemnly affirmed, or indeed whether you are a christian or not.

12. Do not be ambitious to tell the saints some new thing that they do not know, but be content to tell them what they do know, and stir up their pure mind by way of remembrance, and by manifestation of the truth commending yourself to every man's conscience in the sight of God.

Finally, in your life and conversation, in all your deportment, in the church, in the world, and in all your relations in life, give evidence that you believe and love the glorious gospel of God our Savior, and keep your body under, lest while you preach to others, yourself should be a castaway. Wherein you lack wisdom, ask it of God, who giveth it to all liberally, and upbraideth not. Labor not so much to be a great preacher, as to be a good minister of our Lord Jesus Christ, nourished up in the words of faith, and of good doctrine. Fight the good fight of faith; lay hold on eternal life.

These hints are given, not in a dictatorial spirit, but in hope that they may be profitable, especially to our young brethren in the ministry. The aged ministers are being called to lay off their armor, and will be excused for their ardent desire that those who are to succeed them may be able ministers of the New Testament, and valiant for the truth.

SALISBURY ASSOCIATION.

Our attention has been called to an error in publishing the time of this association. It should read, Beginning at ten o'clock a. m. on Wednesday before the fourth Sunday in October, instead of the third Sunday. By some strange oversight the time is not stated in their last minutes; but their uniform time is the Wednesday after (not before) the third Sunday in October. We hope all brethren concerned will observe this correction.

Obituary Notices.

Please publish the obituary of **Elijah Chilcoat**, who departed this life Tuesday morning, Aug. 22d, in the 69th year of his age. His death was caused by no particular disease, but a sort of general debility, that carried him to the tomb. He had never made a public profession of religion, but his faith and hope was in Christ alone, and he loved nothing but the truth. The enemies of truth had tried to wean him from it, and to engage him in their service, for years; but he had been enabled to stand against them, and boldly declare himself for the doctrine and order of the Old School Baptists. He leaves a brother, sisters and children to mourn. But we have full evidence that their loss is his gain.

I attended the funeral on the 23d, and tried to preach the gospel from the words, Psalm xi. 3, "If the foundations be destroyed, what can the righteous do?"

As ever your brother,

F. A. CHICK.

Please publish the deaths of two of my grand-children, **Nettie**, who died Aug. 4th, aged 2 years, 7 months and 4 days, and **John M.**, who died Aug. 17th, aged 9 years and 6 days, children of Philip C. and Phebe J. Broome, of Fallsburg, Sullivan County, N. Y. They were interesting and affectionate children, and greatly beloved by those who knew them, particularly by their grief stricken parents, whose anguish of heart at this double bereavement can be understood only by those who have seen their loved ones lie in the cold embrace of death. But they have gone to him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Their funerals were preached, the first by Eld. G. Beebe, and the last by Eld. W. L. Benedict, who brought forth the glorious consolations of the gospel of Christ, to the comfort of the bereaved parents and circle of mourning relatives and friends.

Their sickness was severe, but brief, and their sufferings were soon relieved by him who, I believe, has taken them unto himself.

Sleep on, dear babes,
And take your rest;
God called you home,
He saw 'twas best.

Your brother in affliction,

MINOR BENEDICT.

Please publish the death of my dear brother, **Josephus B. Hanson**, son of Deacon J. C. and N. Hanson, who was born June 20, 1850, and was killed by the falling of his horse, Sept. 17, 1870. Myself and mother had started for the Beulah Association, and he went with us as far as Opelika, four miles from home. He was returning home late in the evening, riding a very ambitious horse, but one that had been raised by, and under good control. It was running very fast, and fell, and the second time it fell he left the saddle, and the horse fell on him. He was immediately carried into the house of a Baptist minister, and every thing that skill could do, or love prompt, was unavailing. Death's aim was sure. He never spoke, nor knew any one, after he fell. He survived twenty-three hours, and then his spirit winged itself, I trust, to heaven, leaving a peaceful, pleasant countenance. Myself and widowed mother returned just in time to see the light and life of our home laid low in the grave. He had never made an open profession of religion, but a short while before his death, one of the sisters of our church was in conversation with him, and he told her he had a hope in Jesus, and would some day tell her all about it, but was removed from earth before so doing, in the prime of youth and bud of manhood. He possessed many rare virtues, and was respected by all who knew him. He was to me both a father and a brother; but God in his providence has severed one of the dearest ties that bound me to earth; and I pray this may be another link in the

golden chain that will ever bind my wandering heart to heaven. We miss his warm and genial smile, his glad and joyous greeting, and his vacant seat recalls sweet and sad memories of the loved one now gone, and we earnestly long for his companionship, which we will know on earth no more.

'Tis thus, 'tis even thus with all that's here below;

The richest sweet, the love liest, are always first to go:

The birds that sing the sweetest, the pine that crowns the rock,

The glory of the garden, the flower of the flock.

SARAH S. HANSON.

At the request of the husband of the deceased, I send the obituary notice of sister **Rachel Kaufman**, who was, as we have every reason to believe, taken home to enjoy that rest that remains to the people of God, Aug. 17, 1871, being 57 years, 2 months and 19 days old.

Sister Kaufman was married to Joel Kaufman, Oct. 28, 1834, with whom she lived until the Lord called her home, leaving a disconsolate husband to mourn the loss of a faithful and loving wife, and a large family of respectable children to mourn the loss of a kind and beloved mother.

Sister Kaufman was a member of the Predestinarian Baptist Church about twenty-seven years, and was truly a pattern to the believer in Jesus, in her conduct and conversation, and was highly esteemed as a neighbor and friend to the afflicted. Her funeral was attended by an unusually large congregation, when the writer preached Christ and him crucified, the way, the truth and the life, with the ability that God gave him.

HENRY MORRIS.

By request of the friends I send for publication the obituary of sister **Margaret Linton**, who departed this life July 15, 1871, aged 76 years, 1 month and 10 days. She was ill two weeks and one day, and a portion of the time suffered very much, but was strengthened to endure without a murmur. She was baptized Nov. 11, 1838, by Eld. T. Harper, in the state of Ohio. She some years afterwards moved to this state, and became a member of Black Rock Church. During her illness she did not say very much, until the last two days, when her mind rested upon the hope of future glory given to the christian, and she often used the expression, "Be found at his right hand;" and she became anxious to depart. Towards the last, her mind seemed to wander a little, but yet her words were of heaven and her hope in the Savior. Thus has sweetly fallen asleep in Jesus one who was firm in the faith, and quick to discern the certain sound from the uncertain. She had endeared herself to all the brethren that knew her, by her well ordered and christian life and conversation. It is sufficient to say that no one ever saw aught to censure in her life. Her funeral was attended by brother Wm. Grafton, as I was too ill at the time to be present. She leaves children and many other friends to sorrow for the loss of a kind mother and friend. May God comfort the afflicted ones with his own presence, is my prayer.

ALSO,

Mr. Levi H. Bowen departed this life on Tuesday, Aug. 1, in the 50th year of his age. His disease was chronic inflammation of the stomach. He had however been in failing health for a number of years, which had prevented him from engaging in active life. A great portion of his life had been spent in a public capacity, and his judgment upon matters pertaining to the state always possessed great weight. I could not visit him in his last illness, but was informed that he seemed fully conscious that he had but little to live, and seemed to be composed and even cheerful, as long as his senses remained. From some remarks that he made while conversing with him, we are led to

hope that his end was peaceful in the Lord. He leaves a kind and loving companion to sorrow, with other friends. May he who is the husband of the widow be her support in the hour of trouble. I attended the funeral, and tried to preach the gospel to a large congregation.

I remain as ever your brother in hope,
F. A. CHICK.

DIED—At the residence of the writer's mother, **Elizabeth St. Clair**, aged 75 years. The subject of this notice became a Baptist, we think, forty years ago. The dealings of the Lord with her through the often dark and winding journey from nature to grace, we never heard her state, but have often heard her express herself as believing in the sovereignty of God, and recognizing nothing but free, unrestrained, unmerited and reigning grace, and the total depravity of the human heart. The church has lost a bright and shining light; the sick a long tried and faithful servant; the youth a wholesome adviser, and all a kind and affectionate friend, were our thoughts as we gazed with sadness and awful reverence upon the end of this long stream as it entered the depths of death. But then we thought she had only entered the great dividing ocean, to be safely landed on the other shore—that shore of eternal deliverance, too dazzlingly glorious for mortal eyes to behold, and in the everlasting presence of him in whose presence is fullness of joy, and at whose right hand there are pleasures for evermore. Thus seated at his side with the everlasting choir, ascribing praise to Jehovah in a world without end, she needs no requiem of ours.

I hope, your brother in Christ,
V. M. ST. CLAIR.

DIED—At Whitefield, Maine, Aug. 27, sister **Mary E. King**, daughter of the late Dea. Enoch and Eleanor King.

Sister Mary was a worthy member of the O. S. Baptist Church of Whitefield. She was kind and gentle to all, lovely in her disposition, and well beloved by all who knew her. She leaves a mother, four brothers, one sister, and many other relatives and friends to mourn their loss. Truly this family has experienced severe affliction for a few years past. Her funeral was largely attended on the 29th inst., and a discourse preached by Eld. J. A. Badger, from Psalm xlii. 10: "Be still and know that I am God."

H. CAMPBELL.

You will confer a favor upon our afflicted and bereaved sister, **Mary Feagles**, by publishing this notice of the death of her husband, **Mr. Andrew J. Feagles**, which occurred at Brooklyn, N. Y., August 1, 1871. His age was 42 years and 2 months. He was the son-in-law of brother Wm. and sister Elizabeth Welling, of this place.

About nine years since, his health began to fail, and the disease proved to be softening of the brain. In early life he was noted for integrity, uprightness, and a correct moral deportment. His sickness produced great weakness of body and mind, yet he was ever amiable, gentle and childlike, and his loss is keenly felt by her who had been his companion for thirteen years, and his faithful nurse for three-fourths of that time.

He never made a profession of religion, but manifested an interest in divine things, and a decided preference for the doctrine of the Old School Baptists. For some time previous to his death he was too weak to converse, but was calm, and apparently resigned to the will of the Lord.

His remains were brought to this place, when, after a sermon by Eld. J. N. Badger, they were laid in the Warwick Cemetery, to await the resurrection morn.

Our dear sister is a widow, and childless, but her Maker is her husband, the eternal God her refuge, and the everlasting arms her support.

Yours in gospel bonds,
W. L. BENEDICT.

Warwick, N. Y.

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Associational Notices.

The Kehukee Association is expected to be held with the church at Lawrence, 12 miles from Tarboro, Edgecomb Co., N. C., commencing on Saturday before the first Sunday in October.

Brethren are invited to attend, especially those in the ministry. Those coming by rail-road will start in time to be at Tarboro on Friday afternoon, where they will be met by the friends and taken to the meeting.

C. B. HASSELL.

I am truly sorry to find that the commencement of the Kehukee Association is not noticed in the last issue of the "Signs." Please say to Elders Purington, Housel and St. John that they should take the boat at Baltimore at 4 o'clock p. m. of the Thursday before the first Sunday in October, so as to meet conveyances at Enfield the next day, (Friday) to convey them to Lawrence's meeting house, where our association convenes.

R. D. HART.

The Bethany Association is appointed to be held with New Chapel Church, in Scott Co., Miss., eight miles north-east of Morton, and one mile south of Pulaski, commencing on Saturday before the second Sunday in October.

The Fattahatcha Association will be held with Nazareth Church, in Tuscaloosa Co., Ala., on Friday before the second Sunday in Oct., 1871.

The Salisbury Association will be held with the church at Little Creek, Sussex Co., Del. on Wednesday before the fourth Sunday in October 1871, to commence at ten o'clock a. m.

The Conecuh River Primitive Baptist Association will meet in her forty-fourth annual session, with Pleasant Ridge Church, in Pike Co., Ala., near Troy, on Saturday before the second Sunday in October next. W. E. FREEMAN, Church Clerk.

Western Corresponding Association will be held with the O. S. Baptist Church called Sugar Creek, at Rushville, Buchanan Co., Mo., to commence on Friday before the first Saturday in Oct., 1871, which will include the second Sunday, as the month commences on Sunday.

Brethren coming by public conveyance can come by way of St. Louis and Kansas City, and from Kansas City by the Kansas City, St. Joseph & Council Bluffs R. R. to Rushville. Those coming by the northern route can come by way of Quincy, Ill., and from there to St. Joseph, and thence down the Kansas City, St. Joseph & Council Bluffs R. R. to Rushville. Through tickets can be had at any of the general ticket offices. Several brethren live in Rushville, and would be glad to see as many of the preaching and other brethren as can come. W. S. WELLS.

Two Days Meetings.

The O. S. Baptist Church of Gilboa has appointed a two days meeting to be held at their meeting house, on Saturday and Sunday, Oct. 14th & 15th, to commence at ten o'clock each day.

We give a cordial invitation to our brethren and sisters, especially brethren in the ministry.

B. COLE, Church Clerk.

There will be a two days meeting held with the church at Otego, on the first Wednesday and Thursday in October, commencing at half past ten o'clock a. m., when and where we hope to meet many of our dear brethren, especially ministering brethren. Brother Beebe is expected without fail.

Trains arrive at Otego from the east at 11:4 a. m., and 7:12 p. m. From the west, 9:39 a. m., and 3:39 p. m. There will be teams at the depot at 3:39 p. m. and 7:12 p. m.

Three Days Meetings.

A three days meeting will be held, the Lord willing, with the Little Bethel O. S. Baptist Church, near Mattoon, Ill., commencing on Friday before the first Sunday in October.

The brethren and sisters in general, and ministers in particular, are cordially invited to be in attendance. Those coming by rail can get off at either Mattoon or Stockton, on the I. & St. Louis R. R., where they will be taken care of.

JOHN G. SAWIN.

A three days meeting is appointed to be held at Deerfield, Lenawee Co., Mich., commencing on Friday, Oct. 20, at 11 o'clock a. m.

Those coming by rail will come to Deerfield Station, on the Detroit branch of the Michigan Southern & Lake Shore R. R., where they will be met with conveyances to places of entertainment and to the meeting. We expect brother Pollard of Canada to attend with us, and also hope that brother J. A. Johnson will be with us at our feast. Brethren of our faith and order are cordially invited to a seat with us at our Master's table.

SAMUEL CARPENTER, Clerk.

YEARLY MEETINGS.

Our yearly meeting will be held at the Welsh Tract meeting house, (providence permitting) commencing at 2 o'clock p. m. on Friday before the third Sunday in Oct., and continue Saturday and Sunday.

We hope to see a goodly number of brethren in the ministry, with other brethren, sisters and friends. The Salisbury Association is to be held on Wednesday after the third Sunday, and not Wednesday before, as was erroneously published; so that those who contemplate attending that association can attend our meeting on their way.

Friends from north or south will take tickets for Newark Station on the P. W. & B. Rail Road. Those coming on the Delaware Rail Road above Harrington, by taking the morning train will arrive at Newark at half past ten o'clock. Those from below Harrington will be met at Newark at six o'clock p. m.

We hope to see many witnesses for the truth, and that we may be comforted together by the mutual faith of each other.

G. W. STATON.

The Hickory Creek Church has appointed a three days meeting at its meeting house in Jasper Co., Ill., to commence at ten o'clock on Friday before the fifth Sunday in October.

We cordially invite our brethren and sisters, and ministers especially, to attend.

In behalf of the church,

D. BARTLEY, Pastor.

The Old School Baptists of Columbia will hold their yearly meeting at their meeting house in Columbia, Jackson Co., Michigan, commencing on Friday before the first Sunday in October, 1871, and continue three days. We expect Elder Lewis Seitz to attend, and we invite all others who can to come.

Those coming from the west can change cars at Hillsdale, and come to Woodstock Depot, which is a half mile south of the meeting house. Those coming from the east can stop at Napoleon, on the South Branch from Adrian to Jackson, where they will meet with friends to care for them.

W. S. CARPENTER.

A Yearly Meeting of the Old School or Primitive Baptists will be held at the meeting house in Fairfield, Lenawee Co., Mich., commencing at 11 o'clock on Friday before the fifth Sunday in October next, and continue three days.

We wish all our brethren and sisters to attend, that can, and our brethren in the ministry in particular. Will brother J. F. Johnson try to attend?

CHARLES LIVESAY.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., OCTOBER 15, 1871.

NO. 20.

POETRY

A PRAYER.

Jesus, Savior, hear me now,
While I humbly bow to thee,
And thank thee for the blessings thou
Dost give to all so free.
I know our weak and sinful hearts
Must try that patient love of thine;
And still forgetful of our part,
We linger far behind.
But, blessed Savior, let thy word
Still lift our hearts above;
Teach us to say, Thy will, O Lord,
With faith, and hope, and love.
Let us not wander far from thee;
Keep us where thy smile will shine,
Nor let us falter when we see
The narrow path that we must climb.
The path so strait we cannot find,
Without thee for our guide;
Thy hand alone must point the way
To Canaan's happy side.
And when we reach that blissful shore
Where endless joys begin,
We'll praise thee, Jesus, evermore,
Our Savior and our King.

MYRA A. HARRIS.

THE DREAM OF PILATE'S WIFE. Matt. xxvii. 19.

BY CHARLES W. BAIRD.

It was not sleep that bound my sight
Upon that well remembered night;
It was not fancy's fitful power
Beguiled me in that solemn hour;
But o'er the vision of my soul
The mystic future seemed to roll,
And in the deep prophetic trance,
Revealed its treasures to my glance.
Before my wondering eyes there stood
A vast, a countless multitude:
The hoary sire, the prattling child,
The mother and the maiden mild,
The glad some youth, and man of care—
All tribes, all ages mingled there;
And all, where'er I turned to see,
In humble silence bent the knee.
Still o'er the crowded scene I gazed;
Against the lurid eastern sky
I saw the shameful cross upraised;
I saw the sufferer bound to die.
'Twas he whom late, with sorrowing mein,
In Zion's streets I oft have seen;
And now, in blood and agony,
He turned a dying look on me.
Then softly from that gathering throng
Arose the sound of solemn song,
And while I caught the swelling lay,
The myriad voices seemed to say,
"And we believe in him that died,
By Pontius Pilate crucified—
That he shall come when time is fled,
To judge the living and the dead."
I woke.—thou wast not by my side.
I heard a long exulting cry;
I heard the scornful priests deride,
The elders murmur, "Crucify!"
O Pilate! hadst thou marked my prayer,
That guiltless blood to shield and spare,
That deed of horror would not be
A stain to thine—a curse to thee.
Our scenes of early love are past;
Our youthful spring is withered all;
Afar from Rome our lot is cast,
Beneath the sunny skies of Gaul;*
The thoughts that memory treasures yet
Of other days, begin to flee;
The Crucified of Galilee!

* Pontius Pilate died an exile at Vienna, a small town near Lyons, in France.

CORRESPONDENCE.

REISTERSTOWN, Md., Aug. 21, 1871.

BROTHER BEEBE:—I send you enclosed a letter written by brother J. Fox, to the Shiloh Church, in Washington, D. C. I have obtained his consent for its publication in the "Signs." He has been living at some distance from Shiloh Church, for some length of time. I believe the letter will prove comforting to many of the Lord's children, as it has to me.

I will say, for the information of friends, that I am now nearly recovered from my illness, and am able to fill my appointments. Yesterday I had the happy privilege of baptizing one of the Lord's children, who thus, after years of looking and seeking for a home, has at last been led to the house of her Master's brethren. It was a blessed season to some of us. There are many in this vicinity that give good evidence that they are born again, and yet are so unworthy that they dare not come in among us. The interest among the churches I supply is good, and this is cheering to us all.

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

ORANGE GROVE, Md., May, 1871.

BELOVED BRETHREN:—For a long time I have desired to write you a brief communication, as touching what I trust may have been my change from nature's deathly state, into the life and liberty of God's dear children, through the death and resurrection of the dear Redeemer. It is with a trembling hand and fearful heart I venture on to lay before you expressions from my own mouth, things pertaining to the kingdom of Christ, with an exposition of the exercises of my mind, from my early youth to the present time. When I arose before you, on the memorable day I was received as a candidate for baptism, I promised you in my closing, brief relation of the reason of the hope I had within me, at some future day to tell you more about it; and as I feel the time is now come, I will first say that I was born in Loudoun Co., Va., in 1830, and at the age of sixteen years I chose to leave my father's home, and go among strangers, to brave the world the best I could. At once I set out, by mutual consent from my parents. I then engaged with a farmer, who was very cross and hard with me, which

caused many thoughts to run through my mind, and I began to see that my white bread was nearly eaten up, and I was greatly troubled in mind as to the treatment of my employer; but I served him faithfully for one year. I retired as usual one night, and dreamed that I saw Jesus standing on a little hill, and the man that I lived with standing a short distance from him, and myself between the two. And Jesus looked at me and said, That man shall have his part in the lake that burns with fire and brimstone. From that time I began to notice and meditate on the goodness of God, and his creation of the great world, and of his great power in forming the sun, moon and stars; for nearly up to this time I hardly thought there was a self-existing God, but thought that some great people had done all this. Up to this time I had heard no preaching, except two sermons preached by Mr. Gilmore, where my dear mother belonged, and was a faithful member for about thirty years, up to her death. I was then about twelve years old. My studies here commenced, and after I dreamed the dream spoken of, I took comfort, to a limited extent; not because I desired my fellow man to be punished in that way, but because I had a view of the Savior in a dream. At this period of my youth, of course I knew nothing of good or bad doctrine; and from that time, to the time I filled a seat with you, I had not heard an Old School Baptist sermon. In this rough way I wandered on, serving this one, and then another, until I was released from my father, and was married to my present companion, meeting with many things troublesome, and hard to be borne by a youth, till at last I began to see that there was no real happiness for me in this terrestrial world, and felt truly much like being a good christian. I had been to hear preaching, but none of it suited me. They said a great deal, but very little of what I thought the bible taught. I could not see any thing in the bench where all were to kneel to be prayed for, and as for saving souls, none had the power but God alone, and that they had not the power, as some of them were free to assert. I believed if I was to be saved by their method of saving souls, I was forever lost, and did not want them to assist me in any way, and at last I quit going to hear them, for the

space of about two years. This was up to about 1862. At this period I began with greater earnestness to read the bible, to see if I could find a people that I thought was the true worshipers in the Spirit, the tried children of God. I saw plainly there was a people that God had chosen, but I knew not where to find them. I saw also many precious things in the bible that I never knew of before, and I began to cast in my mind what I should do if there was none greater than man to save me. Deep thoughts and great study took hold on my mind. One evening I was seated in the parlor, weeping bitterly, and to my sorrow my brother entered and asked me what was the matter? I told him I did not know. He asked me, Are you well? I replied, Yes. Well, said he, there must be something the matter. I then told him I wanted to hear Mr. Gilmore preach, or some Old School Baptist; for at that day I thought all Old Baptists were alike, but did not know where to find them. I would be in secret, and ask the Lord to pardon my many sins, and lead me in the right way, and at last save me. But I was not mindful of the goodness of God altogether, for I thought I must still be good of myself, and be very careful in all things to inherit the life which I was seeking after. But as fast as I tried to be good, I done wrong; and the more I was careful, the more I clung to the things of the world. At last I saw that I must not trust to myself, nor to any one but him who is able to kill and to make alive. I saw that I was very corrupt, and every thought and action was sin, which was weighing me down; that man had corrupted his way in the earth, and I was one of the number. So here I gave up, and thought if God dealt with me according to my merits, I was forever lost, and would never see him, or be with him. In this way I wandered on, groping about in darkness, until I moved to Seneca, in 1863. While there, my son was taken with the dyptheretic croup, and became dangerously ill, so that life was almost extinct. Being much troubled in mind, and the affliction of my little son added, caused me to be much depressed in spirit, and I earnestly prayed to God to spare him to us, but if it was not his will, I would give him up; and I said that he was more able to take care of him than we were. So

it is, he got well, and I then believed he could kill and make alive, and that the breath we draw came from him; and I greatly trusted in him, and looked to him for all things. But, dear brethren, during my wanderings, I assure you, I did much wrong, and my way was an evil way. I saw no good in myself, and I labored hard to put off all uncleanness of spirit, and reform my deeds and actions; but I could not; for when I would do good, evil was present with me, and how to perform a right thing, I knew not. In a short time I moved to Georgetown, D. C. One day I was talking with my dear brother George, concerning preaching, and told him I wanted to hear some good preaching; that I had never heard any I thought was true. He smilingly replied that if I would go with him to Washington, he would take me where I could hear some. I readily assented, and we fixed the time. So at that day we started, and when we got to the meeting house the doors were not open for preaching; so we returned home, and stopped at the house of one of the members of the Shiloh Church, and had a brief conversation, and I listened with great attention, and thought I could see something different in her conversation and countenance than I had ever before seen; and that day was the first I knew there was an Old Baptist there, or any where else, I might say, for the popular religionists had told me they were all gone. From that time I was determined, if possible, to hear them preach; so on their meeting day I went, and to my great satisfaction I soon found they were the people I was looking for. I thought I had found a great prize. My feelings I can better know myself than express them. I noticed every thing our beloved Elder Purington said. The prayer, the singing, was all different to what I had ever heard, and I had great joy in the meetings. And from that time, to the day my worthless name had a place with yours, my seat was never vacant, only when sickness prevented me from filling it, and during his preaching I thought the experiences measurably pictured my case; and those precious words, "Dear God, if there are any here inquiring the way Zionward, put them in the right way, open their eyes, comfort them," &c., fell heavily upon my mind, and I took comfort; for I surely believed that God would answer the fervent prayers of his children, and I felt that these were his children, and my love for them increased. One day as a dear brother and myself were seated on a back bench, and talking about the church, the Elder stepped in and told him that he had received a letter from a lady, and there would be a church meeting that evening; and turning to me, in a jocular manner said, You had better come too.

I remarked that I did not feel good enough, and that when I was fit, I did not want to be persuaded. But, brethren, I had for some time desired to be joined to you, but I never thought myself good enough to be with the children of God; and I was much afraid of you, for I felt sure you were the children of the great King, and I became fearful and timid; but the thought occurred to me that God was able to banish all this from me, if that he would, when the fullness of the time should come; and I felt that the time was at hand, and if I deferred, and let this opportunity pass, I would never have another one given me. But something hindered me, and seemed to say, You are not good enough, and you can't say what they want to hear, and you will be rejected, &c. In this way my mind was tossed to and fro by old Satan, following my poor soul to the temple, as it were, and showing me great things, to induce me to fall down and worship him. But, dear brethren, I had worshiped him long enough. The great struggle was at hand, and what to do I knew not. All this was going on while the sister was relating her experience. At this point, when the last hope was about to leave me, for victory over the beast, these words came to me:

"I can but perish if I go—
I am resolved to try;
For if I stay away, I know
I must forever die."

Then I bethought myself to ask God to tell me if I was to go; and leaning my head on my hand, I said, Thou only true and living God of all our mercies, tell me if I am prepared, and let me no longer halt between two opinions. Hear my petition, and grant that I may have a place in thy house, I ask, for the Redeemer's sake. This took place just as our sister was done speaking; and so great was my emotion and distress, I scarcely knew any thing. I knew I was standing up, bent forward, reclining on the bench, and speaking to you. Here I felt great relief, and was comforted, and had joy, when to my great surprise I was received, and time fixed to be baptized. Seeing God had heard my prayer, and had regarded my low estate. I was then made to rejoice with joy unspeakable; and I felt my burden of shame and guilt was loosened, and did not seem to draw me so tightly; and when I was baptized, I felt that this burden had left me, and that I was in the right way. Tongue cannot express the sweet comfort and peace, of a soul in its earliest love. But, my dear kindred, this did not last long. Soon dark clouds began to hover over me, and burst on my head; the sea became rough and boisterous, and I had to cry out, Lord, save, or I perish. I thought I was to be a good man, and would get better day after day; but I find, after these four years, that I am no better; I am the same Adam yet.

But I trust there is a spirit within me different, which causes me to hunger and thirst after righteousness. To you, dear brethren, I owe much. While here in the flesh, you are mother to me. I greatly feel my weakness, and can see my shortcomings and disorderly walk, but with all this, I have a place with you. I feel I am not deserving of this, and not deserving of one of the least favors of God. The hand of affliction and the rod of chastisement are sometimes laid heavily upon me; but I will look to his holy temple, and praise his holy name forever. He lets me live, for some purpose, and he knows why. He is the Arbiter of all events; he controls the armies of heaven, and rules the inhabitants of earth. He is my Rock; in him will I seek refuge; in him will I trust; for in him, and through him are all things. Brethren, I have gone through much trouble since I left Georgetown—losses, crosses and trials. But being away from you is the most severe; but my Master is mindful of me; his mercy endureth forever. I have suffered, as it were, for spiritual food, and would have filled myself with husks, and no one to minister to me. I am now permitted to hear preaching twice a month. I greatly missed my meetings at Shiloh. I have spent many pleasant moments with you, for the first thing when I entered was to see who of the church were present. But it seems to me that since I have had a place with you, my afflictions are worse than before, for I scarcely have a pleasant moment, only when my mind is fixed on Christ and the things of the kingdom; and these heavenly visions are very dim, and last but a short time. So I plainly see, so long as I am left upon the earth, I must go bowed down; and if I were left to myself, I should fall to rise no more. But that little hope which I have, of the promise of the resurrection, is the staff that comforts me. The rod of affliction also gives me comfort, when I am made to see for what it is laid on me; for no child likes a whipping at the time, but when they are grown up they then praise their parent for it.

Dear friends, you see how long a letter I have written you, and in all of it I cannot see much that will be interesting, for I am a poor hand to explain any thing by writing, and I hope you will excuse all imperfections. But the time will come when we will not need pen and paper to hear from each other, but will see as we are seen, and know as we are known; and if the Lord accounts us worthy, he will raise these vile bodies of ours, and our joy will be full. I do not believe any one can fall from grace; for Christ is grace, and if he died for his children, all that the Father gave him, he will raise it up at the last day. I often think of

these things, and fear lest I am not one of that happy number; and the only fear I have is, that my worthless name is not recorded in heaven. If not, I have not the promise. But if it has been written there, I have the promise, and will not doubt but God will at last fulfill the promise.

Brethren, I desire you to pray for me. Satan is trying to sift me, but I trust he may be subdued. O may God give us faith to withstand the evil days. For a long time I have thought how comforting it would be if I could meet you all at Shiloh, say twice a month; but for some wise purpose my mouth is shut, and we are stripped of all male members. Pray God, my dear sisters, to give me utterance, to speak before you, that we may assemble ourselves together, as the manner of some is; for this is what our brother Paul desired should be done in the churches. And our dear Savior said, "Where two or three are gathered together in my name, there am I in the midst." My love for you increases daily, and I hope the time will come for me to be with you again. Farewell for a time. In hope of eternal life, I live

Your unworthy brother,

J. T. FOX.

DAVISS Co., Ky., Feb. 16, 1871.

BROTHER BEEBE:—Whether out of the body, or in the body, the Lord knows. Though far removed from those with whom I once took sweet counsel and walked to the house of God in company. They are ever living objects of meditation and thought. That love which is stronger than death still burns, and I yearn for those who yet remain as monuments of God's abounding mercy, my brethren, my kindred in Christ, if one of upwards of forty years pilgrimage in tribulation and hope be not deceived. As evidence of that inseparable union, I was in my native county (Mason) one year ago last December, and met with the brethren there, especially my home, my old home, Mt. Gilead, where, and with whom I had not met for nearly twenty years, and found that time had not obliterated the lively image of Jesus in them, the hope of glory, nor trials and tribulations weakened their ardent love. How could I but see and feel how good and how pleasant it is for brethren to dwell together in unity, yea, and partake of the feast of fat things, of wine upon the lees, well refined; things new and old, brought forth by those whom we trust the Lord has called and qualified to preach glad tidings of good? Brethren Bradley and J. H. Wallingford, the latter but a child when I left, nineteen years before, is now an able minister of Jesus Christ. Truly by the grace of God he is what he is. God in his goodness and wise purpose had called away many to himself, who filled their seats in days of old, leaving but three. Brother

and sister Tolle, sister Hull, over three score years and ten, pillars firm and strong, while in tottering frames of clay, with armor bright, they still with patience wait their appointed time. Yet those seats so much revered for those who once filled them, are made the place for those who shall come from nature's night by the Spirit's birth, to sit with others in heavenly places in Christ Jesus. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God.

After spending a few weeks with those dear brethren, I left in company with brother J. H. Wallingford for Bald Eagle, Bath County, where I found my old father in Israel, brother Jones, without any change, blemish, or visible mark of God's displeasure, still encumbered with that bulky tenement, so well adapted to his ways. I have said that I love the brethren, and if I know any thing aright, I felt something of it in meeting brother Jones. Truly the Lord has blessed him with a wife, a help meet indeed. I enjoyed their meeting two days, where a family of brethren and sisters met.

From thence I visited brother Dudley and wife, at Lexington, attending his meeting at Georgetown, Scott County. His sermon on Sunday was by the same trumpet, giving the certain sound, though so long used, and with no jar or discordant note. His text was, "If ye then be risen with Christ, seek those things which are above," &c.—Col. iii. 1—4. I must leave you to imagine the work done. He is a workman long since approved unto God.

I have given but a mite of what I saw and heard in that scope of travel, from the middle of November to the 26th of December, when I left Georgetown for my adopted county, where no Old Baptists dwell, save one or two; yet, withdraw the old, and we have plenty; some sound, others crowded with means, instrumentalities and offers, and others again so wild that their track is obliterated by so frequent crossing, we lose them from sight, after sinners, or rather unregenerate men and women, to come and be saved upon the terms of the gospel. If sincere, how blind! There is one of these preachers living near me. I have great fondness for him, as a man, and as a subject of grace; and I believe if he were out of the nest, and with the faithful Israel of God, he would love the truth and be free.

Brother Beebe, I have written too much, and quite different from what I at first intended. I made promise to some of my brethren, while in Mason County one year ago, to write some thoughts or views in relation to the obligations resting on God's dear children guarding each other's interest, the proper rule and principle of discipleship, &c. As my

inability will allow me no claim as a teacher, I shall endeavor to give such views as I may have, hoping the Lord will guide me into the fountain of truth, that I may tell nothing but the truth.

The first consideration is to fix the basis of obligation resting upon the children of Zion, with its binding power. The wisdom in the teachings of Jesus on this subject is marked with simplicity and force. In answering the enquiry of his disciples, as to whom should be greatest in the kingdom of heaven, (Matt. xviii.) he called a little child unto him, and set it in the midst of them, so that they could behold its helpless condition, saying unto them, "Except ye be converted, and become as little children, ye shall in no wise enter the kingdom of heaven." How necessary the conversion, and the child-like humility, in order to be greatest in the kingdom. The object in having the little child present, seems to be explained in the 4th, 5th & 6th verses, presenting the characteristics of the little child in the persons of adults. First, the cordial embrace or receiving. Second, the inexcusable blarney of offending. It is well first, here, to turn our thoughts to the moving cause of all this. Love that is stronger than death, God, who is love, moved with that great love wherewith he loved his people, the bride, the Lamb's wife, sent his only begotten Son, who from his birth saw a wicked world thirsting for his blood, his pilgrimage on earth was one of sorrow, until the eventful hour of his crucifixion. 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. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Beloved, let us love one another; for love is of God. Herein is love; not that we loved God, for God is love. If God so loved us, we ought also to love one another. We behold the wisdom in preparing and establishing the mind and heart of his disciples to discharge the obligations they were under as followers of Jesus.

In meeting an offending world, woe unto the world because of offences. For it must needs be that offences come, but woe unto him by whom they come. Nothing is to remain long in the way to hinder that love which is divine. Earthly ties, however near, should be sacrificed, it needs be, or any that have been idolized, as companions in tribulation, must be cut off, if necessary, in order that brotherly love may continue, inducing the saints of God ever to be watchful for the welfare of others. What man having a hundred sheep, if one one of them go astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray? Thus show-

ing the vigilance and care for earthly interest, by which we are taught the high estimate of our heavenly union, leaving all things of earth as minor considerations, even life itself, establishing the moving cause as love, fixing the principle to govern.

We now present the rule to guide us, which the blessed Master has so wisely condensed in a few words. "Moreover, If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone. If he shall hear thee, thou hast gained thy brother. 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." The witnesses here are made such from what they hear while in conference with the parties. On failing to reclaim or reconcile, the case goes before the church, the tribunal proper to dispose of it, where all gospel means shall be brought to bear, in order to restore or reconcile. If love abounds as it should, success is certain, with an exception that seldom occurs. A stubborn, obdurate brother or sister may make it necessary to put him among his enemies, where, if a child of God, he will learn obedience by the things he suffers. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receives. We may force our minds to realize something of divine love, by a glance at our feelings towards objects of our most ardent love in the flesh, for whom we would sacrifice all, even our lives. The love of God, which is Christ in you the hope of glory, elevates the saint above earthly things. In the first epistle of John it is said, "Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begat, loveth him also that is begotten of him." If one member suffer, all suffer with it. In proportion as love abounds, they will hurry to the rescue, and not wait for duty to drive, as a slave, but as members of Christ's body, of his flesh, and of his bones. Followers of God as dear children, will embrace the earliest opportunity to save him. All departures from following Jesus are wrong and sinful, and constitute a "trespass against thee," as one of Christ's members. Ye are not your own; ye are bought with a price. Ye are members one of another. A brother may wound another individually, may do something wrong while with him alone, privately; or, if publicly, all the same, as there are no public offences, except those committed while the church is in session. Then that sin rebuke before all, that others also may fear.—1 Tim. v. 20. The all must necessarily be the church in session. Much evil has grown out of the idea that offences committed in the presence of brethren, or the world, are public. Hence a different rule is adopted, not authorized by

the scriptures. Also there is a difference of opinion as to the degree, and who is offended. The publicity of the offence does not release us from taking the same steps as if it were private. The sin is the same, and the several brethren before whom it was done are each bound by that tie of love to look after him, impelled by the pain inflicted upon the vital cord of spiritual existence, being members one of another. The same may be applied as to the degree, and who is offended. A brother may trespass against, or wound another, by refusing to pay a just claim, or by insulting him personally. Our proud nature may feel it keenly and sensibly, while the new man, which after God is created in righteousness and true holiness, suffers mournfully, being burdened with care and solicitude, he being a part of himself. Love being in exercise, the brethren who witnessed it give the advantage of all their influence, it necessary. If one succeeds, success crowns the whole. All rejoice together. That which went astray, now is restored. The offence virtually is against God, in the person of his children, who cannot look upon sin with the least allowance. Would that brethren could more appreciate the eternal, imperishable union, that brotherly love may continue. Indeed we may form some idea of the sensibility of the vital existence of that union, by the suffering we feel from a wound inflicted upon a member of our person, and the care we take to heal its breach, that the body may not suffer. Jesus, in all his teachings, impresses the necessity of love abounding. God's children, knowing the hole of the pit from whence they were digged, and the rock from whence they were hewn, should ever be watchful of the welfare of each other. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. O that thou wert as my brother, that sucked the breast of my mother. When I should find thee without, I would kiss thee; yet I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me. I raised thee up under the apple-tree; there thy mother brought thee forth. For love is strong as death; jealousy is cruel as the grave. Cast thy bread upon the waters, for thou shalt find it after many days.

May he who has called you to be a soldier, make you ready to be offered, having kept the faith, fought the good fight, and crown you where Jesus is.

Your poor brother in hope,

M. D. HORD.

WEST BROMWICH, Stafford Shire, }
England, Aug. 23, 1871.

ELD. G. BEEBE—DEAR BROTHER:

—Before leaving home for this country, I gave a partial promise to let my brethren and sisters in Christ there know of my arrival in England, and I have been in a waiting mood for something worth writing about, for eleven weeks. It would seem that if any thing would excite me into a writing frame of mind, it would be the fact that God has given me a hope that he has pardoned my sins for Jesus Christ's sake, when I have richly deserved to be sent to hell for them, a thousand times; and I am sure that if any lost souls in hell charge God with injustice for not giving them a chance to be saved, if the Lord were to send me there, I must be speechless, or confess the justice of the sentence. But the very thought of banishment from God causes a shudder to creep over me; and I need not go to seek for sins to justify God's sentence, either from Adam or Eve, or from my immediate progenitors, or even for the sins of my early youth or manhood, before the Lord called me by his grace; but my daily sins since I have had a hope in Christ; for, brother Beebe, when the Lord is pleased to lay bare my heart, and its motives are exposed, even my best performances need washing in the atoning blood of Christ. My prayers, praises and talk all need the same cleansing blood. But what of my impure thoughts that I see myself, and would not expose even to you; for they are vile—I do not know of a more expressive word than vile, for them; and yet it is not too strong. And if so vile to my view, what must they be to a holy God! Now, brother Beebe, you can see why I cannot keep company with people that have a considerable amount of native goodness in them. We could not agree at all; and if two are not agreed, how can they walk together? Therefore I try to find sinners for companions; not those that live in, and love sin; that is another thing; I do not love it myself, but it sticks to me, and it would reign and triumph, too, but for a Friend that sticketh faster than even sin; and sometimes, when I have been ready to give up, and conclude that sin will conquer, and that my friend Jesus Christ has abandoned me, as I deserve, he comes again, and sin and the devil flee, for they do not like him. Then it is a time of peace and love in my soul. Now this precious Jesus has blessed me freely a great many times in my career on the earth, and I love him for it, and also love others that love him. Now this is the reason I like to choose my company or companions here; and there are some in this country that have experienced his forgiveness, and who acknowledge that they love him, because he first loved them, who have

not a farthing to pay, and he frankly forgave them all; for they all owe very largely, and are bankrupts, and have no assets in store of any kind to pay with; and so they sing, Grace, free, sovereign, matchless grace. Now I like that, because it is my song. Now it is very natural for such people to try and find out what caused so much love and mercy to be made known to them; and in the will of God they discover that the moving cause was love to them, and that God purposed to save them, before Adam was made, nay, before the world was; and in order to have it safe, and the plan properly carried through, they were chosen in Christ; and this seems to be the glory of the whole plan; because he was mighty to save; and he has saved us; and because he has saved, he calls. But how different this calling from what some would have it. Some have said to me, Why, if God has saved you, you can have as much indulgence in sin as you like; you cannot be lost. But oh, my friends, it is a holy calling that he calls with, and it calls from sin to holiness; and those that are so called do not love sin, but they find that when they would do good, evil is present with them; and it makes them cry out, O wretched man that I am! Who shall deliver me? But this precious Savior comes, in his own good time, and shows them deliverance; and then the soul cries, I thank God, through our Lord Jesus Christ; for, bless his precious name, he only can deliver. It was him that did deliver from legal bondage, at the first, and he has delivered from a guilty conscience many a time since. He is emphatically the Deliverer, and the lifter up of his people. They know it, but the world does not know it. Now this people love to get together, and talk about this glorious Savior, and they love to hear his dear name exalted, and the lower you place the creature, the better they like it, because they know by themselves that there is no good there.

I have found a people in this country, in visiting around, in Liverpool, Leicester, Birmingham, Wolverhampton, Oldbury, Dudley, Gornal, and three churches in London, Gower St., Zion Chapel, in Hill St., Dorset Square, and the Sunny Tabernacle, where I was last Sunday, and there must have been at least two thousand people present. I heard two good, able, sound sermons from a Mr. Jones, of Wadhurst. On a former occasion I heard two very able sermons from a Mr. Flemington, at the Gower Street Chapel. In the morning, the discourse was very peculiarly blessed to me. The minister had had some very peculiar exercises on his call to the work of the ministry, and said he wondered why the large congregation (about seven hundred) had come to hear him. Yet he was compelled to say that woe was he if

he did not preach the gospel. The people in Oldbury had me to preach to them the previous Sunday, and under such distress of mind that I thought the Lord had entirely forsaken me. I had to preach morning and evening in that frame. My proud spirit was humbled, and it made my body sick, and I begged the Lord to let me off from preaching in the future. The people invited me again in Oldbury, but no, I went to London, and the Lord prepared his eminent servant to rebuke and comfort me. He said he never had such a severe conflict on his call to the ministry, although he had been preaching about seventeen years, I think. After evening meeting, I stood on the street, mentally praying God to open the way for me to have an opportunity to tell him what his conflict meant; but I was an entire stranger, in the flesh, to every body, and felt lonely among the crowd, and left the place, believing my prayer was not to be answered. I got seated in the cars of the Under-ground Railway, to return to my hotel, and the minister and Mr. Gadsby came and sat directly in front of me. I told him of my desire to see him, and the reason for it. We had but a few minutes to talk, but Mr. Gadsby invited me to take tea at his house the next evening, which I did, and spent a very pleasant evening with Mrs. Gadsby, a godly woman; but Mr. Gadsby and Mr. Flemington had to go to a meeting at Wembleton. I returned home next day, and had an invitation to preach at Dudley the next Sunday, and the Lord was pleased to open my mouth and heart, and the hearts of some of his dear children; and although a perfect stranger there, we had a time of love together, and they want me to go again; but I know the Lord has opened the mouth of an ass to speak, and can do it again; but I want to hear, and not to speak. But, O Lord, do with me as seemeth thee best.

Dear brother Beebe, I have written the inclosed for publication, or not, as your better judgment may decide. I know I cannot write any thing fit to appear in the "Signs of the Times," but to redeem my promise, just print as much of it as will not crowd out better matter, and let the people know that the Lord has kept me until now, although like a sparrow on the housetop alone; or if you do not think fit to print any part of it, throw it in the wastebasket, where I feel like putting it myself, but for my promise. May God keep you, and strengthen you, for his name's sake, and for his people's sake, and O may he send comforting preachers into his vineyard, who can and dare speak to the comfort of his people, by preaching the whole truth. Especially may the Lord bless his dear children in Cincinnati, Hamilton, and vicinity, to-

gether with his living ones every where. I remain your unworthy brother.

SAMUEL DANKS.

PRAIRIE HOME, ILL., July 7, 1871.

DEAR BROTHER BEEBE:—I have often felt a desire to address the brethren and sisters, through the columns of the "Signs," and tell them how highly I esteem their communications; for I receive so much comfort and encouragement in reading their epistles of love, that I often feel a desire to cast in my humble testimony to the same precious truths; but a sense of my inability to write to the comfort or edification of your numerous readers, has often prevented me; but I now feel a desire to tell you, and the readers of the "Signs," some of the Lord's dealings with me.

I was born in Edgar Co., Ill., Nov. 19, 1823, and am the youngest daughter of Thomas and Rachel Darnall, they having moved from Bourbon Co., Ky., one year previous to my birth. They were both members of the Old Baptist Church. My father died when I was in my fourteenth year. At about the age of seventeen years, I was married to Alexander Martin. Thus time passed on, without any thing worthy of remark, until the fourth Sunday in January, 1843, when myself and husband were on a visit to his father's, in the bounds of Little Bethel Church, in Coles Co., Ill., and Eld. E. B. Piper preached from these words, "Thou art all fair, my love; there is no spot in thee." While he was preaching, I was made to see something lovely and desirable in the christian religion, and also to see that I was a guilty sinner before God. We returned to my father-in-law's, and I retired to bed, meditating on my strange condition. Tears wet my pillow, and in the morning I arose weary and unrefreshed. On Monday we started for home, and my heart was sad, and my feelings depressed, though I scarcely knew why. I seemed to feel an aching void, a need of something that I was not in possession of. My feelings were so strange that I could not account for them. I thought I was the most unhappy being on earth. Sometimes I thought I was going crazy. I would look on my companion and lovely babe, thinking I would soon be incapable of discharging the duties of either a wife or mother. I kept my feelings to myself, and tried to appear cheerful, lest I should make my husband unhappy. We lived in an isolated place, where I had no opportunity of hearing preaching, or of mingling with christians; nor was my mind ever called to reading the scriptures. Thus I was left to grope along in darkness that might be felt. In July following, Elder Piper sent an appointment to preach about eight miles from our house.

We went, and to my surprise he told me my exercise of mind much better than I could have told it. After the meeting he came to me and asked me some questions, which I answered unreservedly. He then told me that was the way the Lord brought his children to a knowledge of their lost condition, and that in his own time he would reveal himself to me, as just such a Savior as I needed. This gave me a little comfort; just enough, it seemed, to keep me from despair. Soon after this, my husband was taken with his death sickness, and I was closely confined at home. I took to reading the scriptures, but all seemed to condemn me. I regretted that I had ever told any one how I felt, for I thought I had deceived them, which I was unwilling to do. I tried to lay off all my outward vices, (though I had never been immoral) and tried to be devotional, but could not. I tried to be humble, I tried to meditate, I tried to pray, but it seemed to me that my prayers were an abomination in the sight of God. Thus I brought all my doing powers into requisition, but all in vain. My last effort was to think a good thought: but I could not. I then thought I would give it up, that I was beyond the reach of hope or mercy, and that I would submit to my fate as best I could, knowing it to be just, when these words of the poet sweetly flowed into my mind:

" 'Tis the accepted, promised day,
When gospel grace abounds."

Simultaneously with the recurrence of these words my sense of guilt and condemnation was all gone, and peace and joy flowed into my soul, and ere I was aware, I was clapping my hands and praising God. I then started to go the house to tell my husband, (who was then confined to the house, and died a few weeks after) that God for Christ's sake had pardoned my sins; but before I had proceeded twenty steps, something suggested to me, Stop! you are deceived! This is not religion, and don't go and deceive your dying husband. I stopped and pondered, and knew not what to do. My convictions were all gone, and I had nothing to show for it. I tried to get my burden back, but have never been able to do so. This occurred in April, 1844. I now seemed to be in a worse condition than before; still in my meditations my mind would involuntarily revert back to that momentary deliverance; I could not get clear of it, and yet I was afraid to depend on it, for fear of being deceived. My husband was gradually sinking, and I knew his death was inevitable. The thought seemed more than I could bear; for I thought the separation would be an eternal one, having a good assurance that he was prepared for the change. At length, one day I was meditating on my condition, thinking that of all things on earth I was the most mis-

erable. O how willingly would I have given this world, had it been mine, for an interest in the Savior. Thus days and weeks passed. At length, one day, when I was trying to drive away my little experience, the Savior's words, "Be not faithless, but believing," came so forcibly to my mind that I responded, in the soul, "My Lord, and my God." My soul was filled with joy that is unspeakable and full of glory. I then could see how God could be just, and the Justifier of him that believeth. I had all that I desired, and a thousand times more than I deserved, and was happy, notwithstanding my husband's approaching death. On the fourth day of July I had the pleasure of seeing him baptized in the fellowship of Providence Church, and on the fifth day of August he closed his eyes on the sorrows of earth, in the full triumph of faith, and in hope of a blessed immortality beyond the grave. His last words were, "O that I could pass away like a dream, and be at rest." Thus I was left with two little children and an infirm mother, to take care of; still I was enabled to enjoy a goodly portion of that peace which the world can neither give nor take away. The duty of baptism was now strongly impressed on my mind; but I still kept putting it off from time to time. When I had the opportunity, I would let it slip, and then O what guilt and remorse I would feel for neglect of duty. At length the church held a special meeting, on the occasion of my husband's funeral, and after preaching, when the opportunity was given, I made up my mind not to join then, but still to put it off; but before I knew what I was doing, I had gone forward, and was talking to the church. What I said, I have never been able to call to mind; but I was received, and was baptized the next day by Elder Piper, together with my sister, Elizabeth R. Martin, in the fellowship of Providence Church. This was in the latter part of August, 1844. My membership has been there ever since. There I find a peaceful retreat, where I can steal away for a while from the busy cares and turmoil of life, and sit, as it were, beneath the droppings of the sanctuary. I have passed through many dark and trying seasons, and have had many doubts and fears to contend with; yet I can adopt the language of the prophet, and say, "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." In December, 1846, my mother died, leaving me with my two little children. In January I was married to Mr. David Smith. He was not a member of the church at the time of our marriage, but had received a hope in Christ several years before. He joined the church in 1861, where he continued until his death, which occurred August 24, 1869.

Brother Beebe, I have written at intervals, just as I could find time from my numerous cares and duties; for, like Martha, I am cumbered about many things, and find but little time to sit at the feet of Jesus and hear his words; yet I enjoy some happy moments, even when my hands are engaged in ministering to the necessities of my family. I have tried to be brief, but have failed to do so. Many things I have omitted that I would have been glad to spoken of, and have been more tedious on some points, from the fact that I have many relatives and friends who read the "Signs," with whom I have no direct correspondence, who would be glad to hear from me. If you think this worthy a place in your columns, please publish it; if not, lay it aside, and I shall not be offended. With love to all the dear brethren and sisters, I remain your unworthy sister in gospel bonds,

SARAH W. SMITH.

OREGON CITY, Ore., Aug. 7, 1871.

DEAR BROTHER BEEBE:—I take my pen this evening to address you, not because I feel worthy, or even capable of trying, in my feeble manner, of encouraging you, but because my heart, which is nearly always draped in darkness, is now filled with joy unspeakable and full of glory, and with one of old I feel like I can say, "My soul doth magnify the Lord." While pondering upon the goodness of my Savior in watching over me, since the earliest period of my existence, the veiled future seemed suddenly brightened and glorified to my view. In my mind I can look away beyond this vale of tears and sorrow, to the rest that remains for the children of God, the heirs of promise. O beautiful Zion, city of our God, the New Jerusalem. How my soul at times doth long to burst asunder this prison-house of clay, to soar away and find refuge within thy walls. My mind never grows weary in pondering on thy many excellencies. The prophets of olden time foretold of thy glory, and our blessed Redeemer has left for our comfort the soul-cheering words, "I go to prepare a place for you." In view of all this, why is it that we go mourning, as it were, all our days, complaining of thorny paths, trials and temptations? Our blessed Lord suffered more for us than a world of such creatures could endure. For the great love which he bore for us, he left his holy habitation, and became a lonely, sorrowing man, wandering hither and thither, in lowly garb, despised and rejected of men. The foxes, says he, have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Again, with his dear form bowed by the heavy cross, and his heavenly brow pierced with thorns, behold him ascend the hill Calvary, to die, the just for the unjust. What long weary hours of

pain he hung suspended between the heavens and the earth, for us poor earth-worms of the dust. O the matchless love of the once crucified, but now risen and exalted Savior.

'Twas matchless love and saving grace,
That rescued fallen man.

Dearly beloved in the Lord, let us with renewed courage press on in his dear footsteps, knowing that we are but sojourners here for a few more beating storms and chilling seasons, and then we shall see him as he is. I know the way seems dark at times, for I am nearly always groping in darkness, filled with doubts and fears, and have an evil nature to contend with; but let us pray often for faith and patience, that we faint not by the way. Are we in darkness? There shall be no night there; and they need no candle, neither light of the moon; for the Lord God giveth them light. Are we in distress? "Let not your heart be troubled," says Jesus. In my Father's house are many mansions. I go to prepare a place for you. He that overcometh shall inherit all things. I will be their God, and they shall be my people. Have we lost earthly friends, and with breaking heart mourned the separation? Then cheer up, for there shall be no parting there, and none shall say, I am sick; neither weeping, for God himself shall wipe all tears away.

I lately received a letter from a dear old brother in West Troy, N. Y., who seemed very much cast down. To him I would now in reply say, Courage, brother, you are very near the glorious rest, that beautiful habitation. Lean upon your God for support, and he will be to you as the shadow of a great rock in a weary land. How swiftly and firmly we tread life's rugged road, when young and vigorous; but when age creeps upon us, whitening our locks and dimming our eyes, then we need a staff to lean upon. Who then can soothe the careworn heart and steady the faltering steps, like our blessed Savior, who has said, "My grace is sufficient for thee?"

Lest I weary you, and our beloved editor, I will cease writing. When the way seems bright unto you, remember a poor unworthy sister.

LUCY C. HECKARD.

WILMINGTON, Del., Sept. 24, 1871.

ELD. G. BEEBE—ESTEEMED AND DEAR FATHER IN ISRAEL:—If one of the most unworthy may thus address you; for indeed and in truth I feel that in me, that is in my flesh, dwells no good thing; but a heart so cold, so dead, so full of unbelief in departing from the living God, that I am often made to doubt my being a child of God; yet one thing I do know, that I desire above all things earthly to be assured of an interest in the great atonement; and from this desire I take some courage, as Eld. Wm. L. Beebe, in his discourse in the "Signs," No. 18, present vol-

time, assures me that even this desire is a fruit of the Spirit. But I do desire an assurance of divine acceptance, and cannot divest myself of the belief that all believers have the witness within them of their acceptance. For Christ hath said, "I will manifest myself unto him." I would give worlds like this, were they at my command, to be assured that God for Christ's sake is well pleased with me. Without this knowledge, I have wandered from my early youth, the bitter slave to doubts and fears, nursing sorrow and unrest, mourning all the time for that faith which is the evidence of things not seen; fully conscious that it is the gift of God, and that unless he gives it to me, I possess no power to exercise it; and yet amidst all my doubts and fears, I am made to even hope in the tender mercies of a merciful God, and feel to say with one of old, "Though he slay me, yet will I trust in him." And I find, too, within me the hope that God will, in his own good time, fully reveal himself unto me. When I, unworthy as I am, look back all down my life, I cannot, unless I am indeed deceived, but realize the power of the blessed Spirit's work in my heart, working in me to will and to do of his own good pleasure. And to day, from out my heart the cry goes up, Take not thy holy Spirit from me.

"I need thy holy Spirit
To teach me what I am,
To show me more of Jesus,
And lead me to the Lamb."

It will be one year the 17th day of next October, since that quiet Monday afternoon when you led me down into the baptismal waters, and I was received by those dear people whom I love with such a strange clinging affection, and whom I fear are deceived in, and that I am deceived in myself; for I do not feel worthy of my place, or at least the place which I occupy among those dearly purchased people. I would that I could make you fully understand how unworthy I am, for I desire that you should be very honest with me in the matter, and appoint me my place, no matter where it shall be, even if it be exclusion from you. I feel that I would thank you from my heart, and yet at the same time would plead, Entreat me not to leave you, nor return from following after you. I have often felt like writing to you, particularly, as you permitted me the privilege, but also felt that I would fail to make you understand me, and would intrude; so I hesitated; and now, daring to hope that you may indulge me this upon your time and patience, and pass over all imperfections, and, my dear father, much as I covet a word of counsel from you, I dare not hope that you will indulge me with it, so I will wait as patiently as I can, hoping to meet with you at the Welsh Tract yearly meeting. At your convenience I would indeed love to have your views on Rev. ii. 17.

Yours in hope,

JANE JACKSON.

[Editorial reply on page 237.]

Circular Letters.

The Lexington Old School Baptist Association, convened with the church of Olive and Hurley, Sept. 6th & 7th, 1871, to the churches composing the same, Greeting.

DEAR BRETHREN:—We have abundant reason to be grateful to our heavenly Father for his kind protection manifested in the preservation of our lives, and for permitting us to meet once more on the shores of time, in our associated capacity.

In this letter we will call your attention to the admonition recorded 1 John iv. 1. "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false spirits are gone out into the world."

Why are the children of God so particularly cautioned? Christ said to his disciples, "Take heed that no man deceive you."—Matt. xxiv. 4. There were false prophets among the people of the old dispensation, even as there shall be false teachers among you, the people of God under the gospel dispensation.—See 2 Peter ii. 1. They shall bring in heresies, and teach for doctrines the commandments of men. And many shall follow the pernicious ways, by reason of whom the way of truth shall be evil spoken of. Therefore the children of God are admonished to try the spirits whether they be of God. And it is farther said by an apostle that "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 30. There is in the earthly nature even of those who are born of God, (ministers not excepted) a propensity to please men; and there are some who would have their ministers avoid giving offence by drawing the line so straight as to expose the errors of false teachers. But the apostle says, "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of God."—Gal. i. 10.

Try the spirits. This applies to all doctrine which is promulgated in the name of the Lord, and claiming to come from him, and to every teacher who professes to be sent by him. Every true minister of the gospel has the Spirit of Christ, and the gifts of the Spirit; for "If any man have not the Spirit of Christ, he is none of his." All the ministers of Christ are qualified by him for the work whereunto he is called. But no man taketh this honor to himself but he that is called of God as was Aaron and they who are so called are to preach the word faithfully, as their calling is not of men, but of God.

But how are the beloved brethren to whom this admonition is addressed to try the spirits? The infallible rule is given in connection with the admonition. The apostle says of himself and brethren in apostleship, "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." John's brethren, and the children of God know God in the same way that John knew him, namely, by the gift of eternal life. Jesus says of his sheep, "I give unto them eternal life." Again, in his appeal to the Father, "As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Thus the people of God are furnished with a rule by which to try the spirits; a rule which will detect all false doctrine, and all false teachers, together with the spirit and zeal which prompts them to compass sea and land to make proselytes; which will expose the delusion of those who receive the mark of the beast, or worship his image; for by this scriptural test the saints shall know the spirit of truth and the spirit of error. There is also a confession of faith by the children of God, that Christ has come in the flesh, and that he has suffered for their sins in the flesh, that he might bring them to God.—See 1 Peter iv. 1. And that he has put away their sins by the sacrifice of himself, and by one offering has perfected forever them that are sanctified.—Heb. x. 14. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. ii. 11. Every spirit that confesseth this, is of God; and every spirit that denieth this, is not of God, and is that spirit of antichrist whereof ye have heard that it should come, and even now already it is in the world. The saints are made manifest by taking the inspired scriptures as the man of their counsel, the standard of their faith, and the rule of their practice. By the Spirit of Truth, whom the world cannot receive, God's children are taught to understand the things of the Spirit, and the order of the house of God and the ordinances of the gospel, and to take Christ's yoke upon them, and to follow the dear Redeemer in the ordinance of baptism; being buried with him. All this they learn from his word by the teachings of his Spirit. They by this Spirit give themselves to the Lord, and one to another by the will of God. The word also points out their pilgrimage, with all their trials and enjoyments, and assures them that "All things work together for good to them that love God, to them who are the called according to his purpose."

All those who have gone out from us, have given evidence that they were not of us; they went out, that it might be made manifest that they were not all of us. Let us who are kept by the power and Spirit of our God, endeavor to keep the unity of the Spirit in the bond of peace. May we walk worthy of our high vocation, and contend earnestly for the

faith which was once delivered to the saints, and study the things which make for peace, and things whereby one may edify another. And if we be reproached for a strict conformity to the word and Spirit, and for earnestly contending for the faith, and for separating the precious from the vile, and for distinguishing between truth and error, law and gospel, grace and works, and for teaching the people of God to observe all things whatsoever Christ has commanded, and to keep themselves unspotted from the world, let us patiently bear all such reproach, and commit the keeping of our souls unto God, as unto a faithful Creator. Let us be subject one to another, according to the divine precept, and let brotherly love continue and abound. And may we walk circumspectly, as heirs of the grace of life, and may we be finally accepted in the Beloved for his name's sake. Amen.

LOREN P. COLE, Mod.

L. H. TERWILLIGER, Clerk.

R. W. SANFORD, Ass't Clerk.

The Licking Association of Particular Baptists, convened with the church at Elk Lick, Scott Co., Ky., September 8th, 9th and 10th, 1871, to the several churches of which she is composed, sends brotherly love and fellowship.

DEARLY BELOVED BRETHREN IN THE LORD:—In accordance with our custom, of long standing, we send you this our Circular Letter, not merely as a form of words, but we trust it is done in that brotherly love which is of God and not of man. Greatly desiring and hoping that God, who is the Author of all good, and the only source of light and life, may be one in our midst, ruling over, and working in us, to the end, that what we adopt in our associate capacity as our religious sentiment and belief, may be in accordance with the divine inspiration of God by which the holy scriptures are given, and with which the experience of every one born of the same Spirit accords. We fully and unreservedly confess that we can neither write, speak, or even think the truth, as it is in Jesus, except God be with us; for when left to ourselves, we stumble in the darkness of the natural man, who cannot see the things of the Spirit. But when Jesus, who is the only divine life of his people, and light of the gospel, is with us, making one in our midst, then are we light in the Lord, and then there is no occasion of stumbling in us. We desire to look to, and trust in his holy name for the light of eternal life, to guide us in the strait and narrow way of truth and holiness.

We will introduce to your attention the following words of Paul, the apostle of Jesus Christ, addressed to the saints which were at Ephesus, and to the faithful in Christ Jesus. "Be ye therefore followers of God as dear children, and walk in love, as Christ has also loved us and hath

given himself for us, an offering and a sacrifice to God for a sweet smelling savor,"—Eph. v. 1, 2.

This scripture is given to all the children of God of every age and every clime. For the people of God are but one body, chosen in Christ Jesus before the world began; even before the earthly man, Adam, was fashioned or formed of the dust of the ground; before he had done any good or evil. The people of God's choice were thus sanctified, set apart, or chosen, that they through him, their Head, Husband and Savior, might be holy and without blame before him in love. And this one body or bride so chosen and identified, sustained the relationship of body and members to him as their Head, and bride as their Husband, and Redeemer, before sin had entered into the world, and before the law was given to Adam the first man, by whose offence, in the transgression of that law, sin entered into the world. So by this union and identity the life of the Head was required as a satisfaction for the violation of the law by his bride, body or members. And but for this union to, and responsibility of the Head for the body, Jesus could not have satisfied the requirements of the law, or stood justly in the legal place of the body. On no other foundation than this can we see how God could be just and be the justifier of the ungodly. Jesus, the Husband, stood bound for the debts of his bride, and did make full and perfect satisfaction, a complete and finished payment, when he cried, "It is finished," and gave up the ghost. God's only begotten Son bowed his head, and died upon the bloody and shameful cross. He was lifted up from the earth, and crucified by wicked hands; yet it was done by the determinate counsel and foreknowledge of God. So this relation, and consequent responsibility, according to which he suffered death upon the cross, was by the pre-determination and foreknowledge of God. On this, and no other ground, is secured in Christ Jesus eternal redemption for all who were predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. O, for such love, discriminating grace, and eternal redemption in Christ Jesus, for all the heirs of the unfading inheritance which is reserved in heaven for them who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time, let us follow God as dear children, and walk in love to one another, and bear one another's burdens, and so fulfill the law of Christ. We who believe, and have hope towards God, according to the working of his mighty power in us, were the objects of his love, and to accomplish our redemption from sin, death, hell and the grave, he bowed the heavens and came down, and took on him the form of a servant. He was made

of a woman, made under the law, to redeem them that were under the law. His dear people were forever gone, but for this intervention, based upon his undefineable and unfathomable love to his chosen vessels, which were predestinated unto glory. These children are dear indeed to him; he died for them, he bore their sins in his own body on the tree, and by virtue of his death their sins are blotted out as a thick cloud, and shall be remembered against them no more for ever. By his perfect offering of himself without spot unto God, for and in behalf of his members or body, he has brought in everlasting righteousness, in which the bride, the Lamb's wife, stands arrayed in garments of salvation, made white in the blood of the Lamb. By this one perfect offering of the Head, he has forever perfected them that are sanctified, or set apart as chosen in the Son. This one perfect offering, complete obedience, and eternal redemption, presents both Head and body before the Father faultless. All the demands of divine justice against the bride are fully met, paid, and forever canceled by her Husband, and she is no longer under the curse or dominion of the law, for she is now made free by the Son, and is under grace. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Here, dear brethren, is a perfect Head, and a perfect body, indissolubly joined together, as head and body, husband and wife, bridegroom and bride, which relations are ordered in all things and sure. All things are well done by Jesus, who came into the world to do the will of his Father, and he is the end of the law for righteousness to every one that believes, and he has so perfectly washed and cleansed his bride that he will behold no spot in her. She is his love, his dove, and undefiled, and the only one of her mother; and he is unto her the chiefest among ten thousand, and altogether lovely. Let us then be followers of our God as dear and obedient children, redeemed by the precious blood of Christ. Let us remember that we are not our own, therefore we should not walk according to the lusts of the eyes, or of the heart, or the pride of life; for we are bought with a price, and are betrothed unto Christ as a chaste virgin. Dear brethren, remembering the goodness, mercy and protecting care of God to us in all the sore trials and stormy deeps of distress through which we have passed, as an association, let us unitedly bow in grateful acknowledgment to the Head of the church for delivering us from so great trouble, and for the present peace and perfect

concord that now pervades our entire association. God be thanked, and the praise of every tongue be multiplied, to the Judge of the quick and dead, who says to his people, "My grace is sufficient for thee." Blessing, honor, glory, might and diminution be to his most holy name; for he is a wall of fire round about his people, and he is the glory in their midst. Salvation will God appoint for walls and bulwarks. His church is built upon the Rock of Ages, on Christ himself, and the gates of hell shall not prevail against her. We have a strong city, whose foundations cannot be moved. God is the founder and builder of this city, and there is no power in heaven, or earth, or under the earth, that can add to or take from her. God will keep his vineyard, or church; lest any hurt it, he will keep it night and day; for his eyes are over the righteous continually, and he is of one mind, and changes not, therefore the sons of Jacob are not consumed. Then let the enemy come in what shape they may, as false brethren, rankling inwardly as ravening wolves, or in open and deadly enmity to the truth, or in violent persecution of the saints of God, persecuting them even unto death, this impregnable city, whose walls are salvation, shall still abide in safety in the strong moorings of her high tower, into which the righteous run and are safe. Ah, how good it is for brethren to dwell together in unity of faith and in the bond of peace. Better far that two or three should dwell in unity and peace in the house of God, than for multitudes in discord and confusion. May God fill our hearts with gratitude, and our mouths with songs of praise, for the peace, harmony, brotherly love and christian fellowship which so sweetly flows throughout the Licking Association. She has passed through deep waters, and through angry fires, but neither the smell of the devouring element nor the stain of blood remains upon her garments. Her watchmen are still upon her walls, proclaiming the gospel of Christ to all within her sacred inclosure, and although they have passed through floods and flames of persecution, slander and detraction, from those who lie in wait to deceive, and who, with all deceiveableness of unrighteousness in them that perish, still they stand in their impregnable armor, which is from heaven, and which is mighty through God to the pulling down of strong holds; and they still reiterate the apostolic admonition, as they did in the midst of the raging conflict, If any come unto you preaching any other gospel than that which ye have received, let him be accursed. These dear old watchmen are tried and proven; let us hold them in high esteem as fathers in Israel, for we know they have always been valiant for the truth. We know indeed that we have not many

fathers, but the few which we have are very dear to us for the truth's sake. They have earnestly contended for the faith which was once delivered to the saints, having long since determined to know nothing in the ministration of the word save Jesus Christ and him crucified, and by the grace of God they stand firmly upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. What an array of incontestible evidence to the child of God, their long and useful lives present to the church that God is with them, and that they are truly his servants, doing the will of the Master of assemblies, to the glory of God and honor of his cause. Then, like these dear fathers, let every one of us who have named the name of Christ, follow him in all things that he has commanded us, that we may appear as a city set upon a hill, whose light cannot be hid. To the children of God, blessings, and the answer of a good conscience toward God, is joined to obedience. Then let us do the will of our heavenly Master, not fearing what men can do to us. May we humbly ask the Father of lights, from whom comes every good and perfect gift, to keep us in the hollow of his hand, and in the secret of his presence, and be unto us as rivers of water in a dry place, and as the shadow of a great rock in a weary land. And let us say to those who are redeemed by the blood of Christ, and are quickened by the Spirit, and made alive from the dead, and who remain in the world, and out of their duty, Come home, dear children; follow your Lord, and hasten to obey his commandments, that you may abide in his love, enjoy his smiles, instead of smarting under his chastening rod. He that doeth the truth, cometh to the light, that it may be manifest that his works are wrought in God. Then, be ye followers of God as dear children, according to the teachings of his holy Spirit in you. And may God be with and bless you, in walking in the strait and narrow path, known and walked in only by the redeemed people of the Lord, but which the world with all its boasted wisdom cannot see; for it is hidden from the wise and prudent, and revealed unto babes, for so it seemed good in the sight of the Father.

Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you; to him be glory forever and ever, Amen.

THO. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

The Sandy Creek Association of Regular Baptists, to the churches composing her body, sends christian salutation.

VERY DEAR BRETHREN IN THE LORD:—By appointment of the association, we attempt again to address

you a short Circular, and for your consideration and prayerful meditation we will give you a few thoughts on the glorious doctrine of the resurrection of the body, or revival of the dead. The belief of a resurrection is an article of religious faith common to the church of Jesus Christ, and is expressly taught in both Testaments. We speak not here of that miraculous resurrection which consists in reviving for a time, to die again afterwards, as Elijah, Elisha, Christ and his apostles raised some from the dead, but of a general resurrection of the dead, which will take place at the end of the world, and which will be followed by an immortality to the righteous, and eternal punishment to the wicked. The psalmist says, "Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption." Again, Job xix. 25-27, "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 for another, though my reins be consumed within me." Ezekiel also in his vision saw a great quantity of dry bones in a large field, which at the breath of the Spirit of the Lord began to unite, to be covered with flesh, nerves and skin, and at last to revive.—Ezek. xxxvii. See also Isa. xxvi. 19. The book of Wisdom speaks of it in a very lively manner, chapter iii. 4, 15, and Heb. xi. 35. When our Savior appeared, the resurrection of the dead was received as a principal article of religion by the whole Jewish nation, except the Sadducees, whose error the Savior has effectually confuted. He has promised his servants a complete state of happiness after the general resurrection, and he himself arose from the dead, to give among other things a proof in his own person, a pledge, a pattern of the future resurrection. Paul in almost all his epistles speaks of a general resurrection, and refutes those who deny or oppose it, and in some degree explains the mystery and manner of it, and the circumstances attending it. He says that to deny it is the same as to deny the Savior's resurrection, and says, "If in this life only we have hope in Christ, we are of all men most miserable," which would be the case if there were no resurrection of the dead, as upon this doctrine rests the resurrection of Jesus Christ from the dead.

The limits of a short Circular will not allow us to give our views at length on this subject, but we will just give you some quotations, and close. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."—John v. 24. "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. 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."—John v. 25-29. Now, brethren, what is it we put in the grave but the body? Then if it is the body that is in the grave, the body will hear his voice and come forth, clearly proving the resurrection of the body, in the Savior's own words. Again, John xi. 25, "Jesus said unto her, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." Phil. iii. 21: "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 to himself." Also John vi. 40, and 2 Cor. vi. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Our glorious Master, while here on earth, settled the question in this manner: "Ye do greatly err, not knowing the scriptures, nor the power of God," &c.—Matt. xxii. 29-32. And again, Paul to the Romans, viii. 23, "Not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Phil. iii. 11, "If by any means I might attain unto the resurrection of the dead." But we must let this suffice. Farewell, brethren; the God of peace be with you.

W. A. THOMPSON, Mod.
R. F. HAYNES, Clerk.

Corresponding Letters.

The Lexington Old School Baptist Association, convened with the church of Olive and Hurley, on Wednesday and Thursday, Sept. 6th & 7th, 1871, to our sister associations and other meetings with whom we correspond, sends love in the Lord.

DEAR BRETHREN IN CHRIST:—Our God has kindly favored us once more with the blessed privilege of meeting together in the capacity of an association, and we would take the opportunity afforded us, to express our love and fellowship to the numerous associations of our correspondence, from whom we have received messengers and minutes. Peace and harmony have prevailed throughout our meeting, both in the transaction of our business and in the testimony of the witnesses of Jesus. Dear brethren, we hope you will continue correspondence with us, both by messengers and minutes.

Our next meeting is appointed to be held with the church at Otego, Otesego Co., N. Y., to commence at ten o'clock a. m. on the first Wednesday in September, 1872, and continue two days, when and where we hope again to receive and welcome your messengers bearing your epistles of love.

LOREN P. COLE, Mod.
L. H. TERWILLIGER, Clerk.
R. W. SANFORD, Ass't Clerk.

The Licking Association of Particular Baptists, now in session with our sister church at Elk Lick, Scott Co., Ky., to the associations with whom she corresponds, sends brotherly salutation.

BELOVED BRETHREN:—The God of Israel, who keepeth his people by his power, through faith unto salvation, has given us a fresh manifestation of his wonderful grace, in the bestowal upon us, worms of the dust as we are, the exalted privilege of meeting once more in our associate capacity, and making us glad by the coming of your messengers, and the receipt of your welcome letters of correspondence; and we deem it not among the least of the many surprising tokens of his goodness, that he has sent a number of his ministering servants to us, who have come in the fullness of the blessing of the gospel of his grace. The glory of God as seen in the dispensation of sovereign grace, has, we humbly hope, renewed in us emotions of profound gratitude, and an earnest desire, while it may please our heavenly Father to continue our sojourn in this vale of tears, that he would enable us to "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."

The letters from the churches whose messengers compose our meeting, bring us the pleasing intelligence of the steadfastness of the churches generally in the faith and order of the kingdom of our Lord Jesus Christ.

Brotherly love has characterized our present interview, which again renews our desire for the continuation of your highly appreciated correspondence. Beloved, may grace, mercy and peace from God the Father, and from our Lord Jesus Christ, be with you all.

Our next associational meeting is appointed to be held with our sister church at Bethel, Shelby Co., Ky., to commence on Friday before the second Saturday in September, 1872, when and where we hope to meet your messengers and receive your letters of correspondence.

THO. P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.

The Sandy Creek Association of Regular Baptists, in session at Caledonia, with the Sandy Creek Church, Putnam Co., Ill., September 8th, 9th & 10th, 1871, to the several associa-

tions with whom she corresponds, Greeting.

DEARLY BELOVED:—Through the continued goodness of the alwise and merciful God, we are again permitted to meet, face to face, your several messengers, who have come to us laden with the glad tidings of salvation through the crucified, but now risen and exalted Savior, and as faithful watchmen on the walls of Zion, blowing the gospel trumpet proclaiming to the people that the Lord God Omnipotent reigneth; feeding the flock of God with this precious truth, which is revealed in the gospel of our Lord and Savior Jesus Christ.

You will see by our minutes who we have appointed to meet with you next year. Also where we hope to meet you again, by your letters and messengers.

May the God of peace be with you all, is our prayer for Jesus' sake.

W. A. THOMPSON, Mod.
R. F. HAYNES, Clerk.

The Yellow Creek Old School Baptist Association, now in session with the Little Zion Church, Macon Co., Mo., this 16th day of September, 1871, to the several associations with whom we correspond, sends christian salutation.

BELOVED BRETHREN:—Through the goodness and mercy of our heavenly Father, we are once more permitted to meet in the capacity of an association, and are much rejoiced to be able to hear one time more from the different churches composing our body, and to hear that the good Lord has not forgotten his ancient promise, to be with his people even until the end of the world.

Our messengers bring to us the glad and welcome news that the good Lord has, even in this day of darkness and error, been manifesting himself to some of his little and chosen ones, by the quickening power of his Spirit, and thus adding to his organized church such as he will have to be saved.

We have been much edified and comforted by the coming among us of our corresponding brethren, and we feel to hope that the pleasant interview enjoyed by us at this association will be long and profitably remembered by us, as our brethren have come among us in the power and spirit of the gospel of the kingdom of Christ Jesus our Lord.

We desire a continuance of your correspondence, and hope you will find it agreeable to you to continue to visit us at our annual meetings.

For the time and place of holding our next association, we refer you to our minutes, where you will also find the names of our brethren who will meet you at your next association, as our messengers.

Now may peace and love abound among, and may the goodness of God be ever with you, so that you may be enabled to keep the unity of the Spirit in the bond of peace. Amen.

WM. SEARS, Mod.
J. W. HUTCHISON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1871.

REPLY TO SISTER JANE JACKSON, ON REV. II. 17.

"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 hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

These words are the closing part of the message which John was commanded to write unto the angel of the church in Pergamos. It has been thought that the seven churches in Asia, and the varied condition of each, was designed to signify the state which the church of Christ and her ministry should develop in the successive periods of her existence in her militant vicissitude, or until her final perfection in immortal glory. Whether that view be correct or not, we are certain that in her history since the apostolic age, she has experienced all the changes indicated. The churches are spoken of in chap. i. 20, as seven golden candlesticks, in the midst of which John saw and has described one like unto the Son of man, in whose right hand was held seven stars, which stars were the angels of the seven churches. Signifying the ministry of the churches through whom the messages of the Spirit were to be communicated to the churches, and to every one that hath an ear to hear them. Even in the churches there were some who had not an ear to hear: the Nicolaitans, and those who said they were Jews, but did lie, and were the synagogue of Satan; also Jezebel and her filthy brood, none of whom we suppose had an ear or desire to hear what the Spirit saith unto the churches. While there are those, perhaps in every age, nominally in the churches, who have no relish for spiritual things, there are undoubtedly very many of God's dear children who have an ear to hear, and a desire to understand the things of the kingdom, who have not entered in through the gates into the city. Many of whom, by listening more attentively to the infidelity of their own corrupt nature, to their doubts and fears, and to the temptations of Satan, than to the imperative command of the Savior, are deterred from entering the gates of the city; yet they have a quickened ear, and would gladly receive the word, but from a sense of utter unworthiness, or fear that the blessed communications of the Spirit do not belong to such as they regard themselves to be. But how often were these words uttered by our Lord in the days of his flesh, and frequently are they repeated by his command in the messages to the churches. As no natural man can receive the things of the Spirit of God, none who have an ear to hear, and heart to love them, need

fear or hesitate to receive them, as their very relish for them proves that they are born of God, and are the persons to whom the sayings of the Spirit are addressed. To such the Savior says, "Blessed are your ears, for they hear."

"To him that overcometh." In these words a conflict is implied, and the context shows that the church of Pergamos was in a most trying condition. He which hath the sharp sword with two edges, saith to her, "I know thy works, and where thou dwellest, even where Satan's seat is." What a trying place; but how blessed that the Lord knows all about it; his eye is upon his dear people in all their sore trials and temptations, and he knows what they are about; he knows their work, and all about them. "And thou holdest fast my name." How tenaciously the dear tried, tempted and oppressed saints cling to the name of Jesus, as a tower of strength, when every effort is made by Satan and his allies to make them relinquish their hold. "Thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." How blessed to enjoy the approbation of our Lord under such trying circumstances. But to be sound in the doctrine of God our Savior, and faithful in its defence, even to the laying down our life in unyielding fidelity to the truth, will not excuse the saints for any unhallowed complication with the workers of iniquity. "But I have a few things against thee, because thou hast there them who hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication: so hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." How vigilant should the angels, or ministers of the churches, be to detect the introduction of such doctrines or practices in the churches as our God disapproves. The pernicious doctrine of Balaam is explained; it is in betraying the peace and tranquillity of the Israel of God to the enemy, and thereby enabling the enemy to cast a stumbling block before God's people, to cause them to sin. Of the doctrine of the Nicolaitanes, we are only informed that was a thing which God hates, and therefore should not be tolerated by the church, or by her ministry.

As at this day the world is overrun with those who are going in the way of Cain, and running greedily after the error of Balaam for reward, (see Jude 11) the churches and the ministers of Christ should examine closely and see that we entertain no such disorderly or disorganizing elements within our sacred precincts.

It is not enough that we as churches or as ministers hold fast the pre-

cious name of our dear Lord, and in times of bitter persecution do not deny him; there are foes for us to face, trials to endure, and severe conflicts to encounter. "He that hath an ear, let him hear what the Spirit saith" on this subject to the churches, and let us heed also the solemn admonition. And let us have no fellowship with the unfruitful works of darkness, but rather reprove them. And in the conflict still before us, high sounding above the din of battle, and the clash of arms, let us hear the voice of our glorious Leader, who in righteousness doth judge and make war, saying, for our encouragement, "To him that overcometh will I give to eat of the hidden manna," &c. The conflict with the powers of darkness may be long and sanguine, in which, like Antipas, we may be called to lay down our lives as martyrs of our Lord; still the cheering prize is held in view, the courage-inspiring pledge of our Lord is given, to him that overcometh, unspeakable blessings are in store; and what are they? They shall eat of the hidden manna. Allusion is here made to the manna which God gave to the Hebrews in the wilderness, and on which they were sustained amidst the trials and conflicts of their long and tedious journey. God rained it down into their camp, from heaven, and they were fed on angels' food.

"And Moses said unto Aaron, Take a pot, and put an omer full of the manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony to be kept."—Ex. xvi. 33, 34. Read also Heb. ix. 3, 4. "And after the second vail, the tabernacle which is called the Holiest of All, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." This manna, which is emblematic of the spiritual and heavenly food on which the saints are fed, was securely hidden, in a golden pot, and that pot was securely hidden in the secret place of the Tabernacle of the Most High, within the vail, in the Holiest of All, where none but the high priest was permitted to enter, or even to look, on pain of death. How strikingly this hidden manna represents that hidden spiritual food on which God's hidden ones are fed, comforted and sustained. Well may we use the inspired words of the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." This is truly hidden manna, which the world knows nothing of. Nor can even the saints themselves, by any power of their own, raise the vail, open the ark, or uncover the golden pot wherein it is hidden. None but

our High Priest can enter there. None but the Lamb that is in the midst of the throne can feed his children, and lead them to the living fountains of water, or wipe the streaming tears from their faces. But "He shall feed his flock like a shepherd, and gather his sheep with his arm." He spreads their table in the sight even of their enemies, and makes their cup run over.

"And will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." It may be more difficult to determine the exact metaphorical meaning of the white stone, than that of the hidden manna. In Brown's Encyclopedia of Religious Knowledge, it is said that it was an ancient custom of delivering a white stone to such as they acquitted in judgment, and they used to give a white stone to such as conquered in the Grecian games. In either or both these allusions, the figure would not be inappropriate; for those to whom it is to be given, in the sense of our text, the recipient is regarded both as acquitted from blame, and as a conqueror. Allusion may be made to the stones in Aaron's breastplate, and in his ephod, in both of which were engraved the names of the tribes of Israel for whom Aaron was to officiate at the altar of the Lord.

In the message to the angel of the church in Philadelphia, it was said, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God; and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. iii. 12.

White is emblematic of purity, and a stone, of permanence and durability. Christ is himself figuratively called a stone, a living stone, a precious corner stone, and his children are also called lively, or living stones. By a white stone, in the sense of our text, we are inclined to believe is intended a perfect acquittal from all blame, a perfect justification before God, and in that justification is the new name written. His name was Jacob, a servant under the law, wrestling with the angel of the divine presence in the law. The new name is Israel, like a prince prevailing with (not against) the Lord. The old name by which the church was called was Forsaken, and Desolate; but the new name is Hephzibah, and Beulah, for the Lord delighteth in her.—Isa. lxii. 4. The old name was Jerusalem, in bondage with her children; but the new is the city of my God, which is New Jerusalem, which cometh down out of heaven from my God.

In the regeneration of the church from her legal state, she is brought up from under the law in the resur-

rection life of the Second Adam, and is henceforth to be known in her relation to Christ, in a new character, and by her new name. So also all her sons and daughters are, when quickened and made alive from the dead by the body of Christ, new creatures; old things are done away, and all things become new. A chosen generation, bearing the name of their seminal Head, and spiritual progenitor. As Christ is their "Everlasting Father," and Jerusalem which is above and is free, is the mother of them all. They who are born of God receive by inheritance the name of the paternal parent; and as in marriage, the bride receives the name of her husband. Dead to the law, or old husband, they are no more to bear the name of servants under the law, but are risen with Christ, they are children of God, being children of the Resurrection. No man knoweth this new name saving he that receiveth it. In the reception, experimentally, of Christ as their Life, and as being of God made unto them Wisdom, and Righteousness, and Sanctification and Redemption, they do receive in this new relation, as in a pure white stone, a new name written. This name being written in the white stone, is like the manna, hidden from the scrutiny of all but they who receive it.

But perhaps the reader may inquire if this white stone signifies the justifying righteousness of Christ, and the new name written in it is the name of their heavenly progenitor, why is the promise in our text made contingent on their victory in overcoming the opposing powers indicated in the text and its connections? To this enquiry we reply, The hidden manna, the white stone, and the new name written, with all spiritual blessings in heavenly places, were all given them in Christ Jesus before the foundation of the world, an earnest of this heavenly inheritance is given them as soon as they are born of the Spirit, but the full and perfect enjoyment of it is reserved in heaven for them, who are kept by the power of God, and ready to be revealed in the last time. They even now at times feast deliciously on the hidden manna, and even now are they the sons of God, and it doth not yet appear what they shall be; but we know that when he shall appear, we shall be like him. Only now as grace is given us to overcome the corruptions of our earthly nature, and faith to overcome the world, do we feed on the hidden manna, and feast upon the rich food which is given us in the gospel; and only as we overcome our lusts and triumph through our Redeemer over the powers of darkness, can we read our title clear to an inheritance in Christ Jesus. The manna in the type was given to Israel, day by day, until their pilgrimage through the wilderness was accomplished, and the inheritance of the promised land was given at last to those who overcame the difficulties

of the way, while the carcasses of all the others fell in the wilderness. But all the children of God shall overcome through the blood of the Lamb, for they are kept, not by their own, but by the power of God; therefore, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

We have, to the extent of our ability, given our views on the text proposed by sister Jackson. We may have missed the primary design, in our applications of some of the metaphors used by the inspired writer, but we are confident that the doctrine which we have attempted to illustrate by the use of the figures, is fully sustained by the scriptures, and by the experience of all the living in Jerusalem. If what we have written shall be blessed of God to the edification of any of the saints, we shall not have labored in vain, and to God be the praise.

FALL RIVER, Kan., Aug. 15, 1871.

ELD. G. BEEBE:—Dear brother in Christ, when a church calls for the ordination of a brother, as a minister, is it necessary to ask a sister church for a council of her lay members? An early reply will be thankfully received.

J. H. YEOMAN.

REPLY.—By *lay members*, we presume our brother means, such members as are not set apart to exercise in some public gift, as an Elder, Pastor, Evangelist or deacon: for in the church of Christ no such distinctions are known as *clergy* and *laity*. The saints are all one in Christ Jesus. There is no aristocracy in the house of God. The distinctions of clergy and laity are made by the papal and protestant orders, and the terms belong to the Ashdod dialect, and should never be used by the Old Primitive Baptists.

In calling a Council for the examination and ordination of those who are to be set apart to the work of the ministry of the gospel, the concurrence of the Churches of the same faith and order is of great importance, for the reason that the public service of the brother so set apart is not to be confined to any one single branch of the church of Christ. An ordained minister is to be competent to preach and administer ordinances in any church of the same faith and order that may require his services. As all the churches are interested in, and have a claim upon the brother when duly set apart to the sacred vocation of a gospel minister, it has been the practice, we believe, from the apostles' days to call for the pastors, Elders, and other faithful brethren, to sit in council with the church to which the candidate belongs; this council should be composed of Elders and judicious brethren, capable of judging of the gift, character, and soundness of the candidate, and if in the judgment of such a council it be thought expedient, then a presbytery of the ordained ministers of the council should be formed to ordain the candidate by

fasting and prayer, with the laying on of the hands of the presbytery. The appointment of deacons, or other officers in a church, being only for the local service of the one church, does not, in our understanding, require a council from the sister churches as they are not required to officiate except in the church in which they immediately hold their membership.

OUR WESTERN TOUR

We returned on Tuesday evening the 19th ultimo, from a very pleasant journey westward of two weeks, in which we attended the Licking Association of Kentucky, and the Indian Creek association of Ohio. Both associations were well attended and every thing passed off very pleasantly. We arrived at the cheerful residence of our venerable and dear brother Dudley in Lexington Ky. on Wednesday the 6th. and with him and sister Dudley, and our daughter who was with us, we went on Thursday to Georgetown, where we had a meeting at night, and where we met with a goodly number of brethren and sisters who were on their way to the Association, which we reached on the following day. The introductory sermon was preached by brother J. F. Johnson. The weather was delightful and the three days of the meeting was a season of refreshing from the presence of the Lord. Here we met many dear brethren with whom we had enjoyed a former pleasing acquaintance, and brother Burruss from Missouri, whom we had never before seen in the flesh. There was a most perfect and delightful harmony throughout the meeting, both in the preaching of the word and in the transaction of the business. It was good and pleasant for brethren to dwell together there in unity. With our dear brother and sister Dudley and a host of other dear friends and brethren, we returned to Georgetown at the close of the Association on Sunday, and were kindly cared for by our precious brother and sister Rankin of that place. On the next day we returned to Lexington, and remained in that city until the Thursday morning following. Our stay at Lexington was made very interesting by the company of brother and sister F. P. Clay, and brother and sister O. P. Wornal, from the Elizabeth church, and by visiting many of the saints in the city. During our visit at Lexington we were courteously invited to occupy the first and also the second Presbyterian meeting house, and preached at each to large and attentive audiences.

Taking leave on Thursday morning of the dear ones at Lexington, we took the cars, and at night reached the house of our aged brother Hatch a few miles from Xenia, and on the farm on which the Indian Creek Association was to be held on the morrow. Our dear old brother Hatch, who is naturally deaf, was overjoyed to receive and welcome us

to his hospitable home. He could talk to us, but could only receive our responses by signs, and the motion of our lips; for it was impossible to make him hear any sound. We were highly entertained by him and his most esteemable wife, sister Hatch, both of whom are sound, intelligent and precious members of the Cesars Creek Church with whom the Association was held. Their kindness and liberality will be long remembered by ourself and daughter.

At the Indian Creek association we met a goodly number of brethren in the ministry with whom we had never met before; among whom were Elders. A. D. Hite, Reeves, Dodd, Parker, Weaver, besides Elders D. & J. Roberson, A. B. Nay, John A. Thompson, J. C. Beeman, and some others whom we had seen before.

The preaching at this association was harmonious and pleasant. No jarring sound was heard, and the letters from the churches gave assurance that the churches were in a sound, healthy and peaceful state. At the close of this long to be remembered Association, we were conveyed to the very pleasant residence of our dear brother and sister Peterson, near Xenia, where on the following day we took the cars, and on the next evening arrived at our home, and found all in usual health, after an absence of fifteen days. Several dear friends requested us to give a brief account of our visit. We might extend this response to their wishes to a much greater length, but fear that a lengthy detailed account would fail to be of general interest to our readers.

YEARLY MEETING AT OTEGO, N. Y.

—It was our delightful privilege to attend the Yearly Meeting of the Otego Church on the forth and fifth days of the present month, and were highly gratified to find the church, though comparatively young, in a prosperous and flourishing condition. Some of the constituents were once members of the former Organization of that place, but on account of the departure of that organization from the primitive faith and order of the church of Christ, they came out, in obedience to the mandate of their King, Rev. xviii. 4. and were organized on the old apostolic platform, some years ago.

Some of those who came from the New School Baptists had been received on profession of faith, who, although not entirely satisfied with the validity of their Baptism, did not until recently see the necessity of being baptized in the fellowship of a gospel church, and by a recognized gospel administrator. At their last regular church Meeting, after prayerful deliberation the church agreed to avail herself of the counsel and advice of the Elders and brethren who should attend their Yearly Meeting. According to this decision of the

church, the subject was laid before the brethren, among whom were Elders, Samuel Moore, Jairus P. Smith, G. Beebe, and their pastor, Eld. S. H. Durand, with many brethren from sister churches. After due deliberation, the decision of the whole meeting, without a dissenting voice, was that all who had left the New School Baptist connection having been immersed by them, or in their fellowship and under their direction, since the separation of the followers of the primitive order, from the New School Baptists, and all who had been immersed by any other order of people, not recognized as the church of Christ, should be baptized in the fellowship of a gospel church by a duly authorized gospel administrator, and that nothing short of this is valid baptism. Whereupon four persons presented themselves before the church, three of whom had come from the New School Baptists, and were received, and on the next day were regularly baptized in the Susquehanna River, by Eld. S. H. Durand, the pastor of the church. The season was solemn, and peculiarly interesting. The church, the candidates, the audience and administrator seemed to feel a sweet consciousness that they were doing the bidding of their Lord and Master, and his presence was most sensibly felt by us all, throughout the two days, which will be long remembered, we think, by all who were present. Since brother Durand accepted the pastoral care of this church, which was during the current year, quite a goodly number have been gathered in by baptism, and some by letter.

Brother Balas Bundy, one of the four baptized at this meeting, has been licensed to preach the gospel, where ever God in his providence may open a door. He is a brother of irreproachable character, and has a very promising gift, and bids fair to be extensively useful in the labors of the gospel.

The preaching on Wednesday, Wednesday night, and on Thursday, as well as the entire proceedings of the meeting, was perfectly harmonious, and the flow of love and fellowship was most refreshing.

There are several bleating lambs "beside the shepherd's tents," which we hope will soon be constrained to bow their necks and take on them the yoke of him who is meek and lowly, that they may find rest to their souls.

SALISBURY ASSOCIATION.

Our attention has been called to an error in publishing the time of this association. It should read, Beginning at ten o'clock a. m. on Wednesday before the fourth Sunday in October, instead of the third Sunday. By some strange oversight the time is not stated in their last minutes; but their uniform time is the Wednesday after (not before) the third Sunday in October. We hope all brethren concerned will observe this correction.

Obituary Notices.

DIED—Aug. 15, 1870, at her residence in the town of Richfield, Ill., **Phoebe Rice**, wife of Jesse D. Rice, aged 73 years, 4 months and 28 days. She was the daughter of Elder George Hame; was baptized by Eld. John Watts, in the fellowship of the Old School Baptist Church of Bear Creek, Dearborn Co., Ind. and came to this state in 1836, and united with the New Bethel Church, where she remained a faithful member until her death. Her health had been poor for several years. Her last sickness was but nine days. Her funeral was preached by Eld. Stephen R. Williams, at her request. J. D. RICE.

DIED—Aug. 18, 1871, at the residence of his brother-in-law, R. H. Paxton, in Anderson Co., Ky., **Gabriel J. Burrus**, aged about 71 years.

Brother Burrus had been on the decline for several years, with something like dyspepsia, but had kept about, up to the time of our yearly June meeting, in 1869. He was with us during that meeting, for the last time, after which he remained at brother Paxton's until he died. He was confined to his bed nearly twelve months, during which time I saw him very frequently, and I can say that I never saw any person appear to be more calm and composed. Nothing seemed to give him more comfort than when he heard persons talk upon the subject of religion, and he would often say that his only hope for salvation was in Christ and his precious blood. He suffered but little bodily pain, but gradually weakened away. On the day before he died he said to me, How happy I should be if I could only embrace my dear Savior. He continued sinking until about half past nine o'clock a. m. the next day, when, as we trust, he calmly fell asleep in Jesus. His mind kept good to the last few minutes.

Brother Burrus was baptized by Elder J. F. Johnson, in the fellowship of the church at Goshen, in 1866, and continued a worthy member until his death; and although he has been with us but a few years, yet we feel that the church has lost a faithful member, and the neighborhood in which he lived has lost a worthy citizen; for as touching his morality, he was acknowledged to be a pattern. He leaves three brothers and two sisters, all belonging to the same faith and order, together with the church and many relatives and friends, to mourn our loss; but we mourn not as they who have no hope, believing that our loss is his eternal gain. Then let us not murmur, but be still and know that the Lord is God.

Brother J. F. Johnson preached on the occasion of his funeral from Psa. lxxviii. 20. The light has gone out, and our dwelling is sad,

For the brother that loved us is laid with the dead;
Yet so ready and willing, how could we say nay,
When our Father who gave him had called him away.

Dear brother, departed, we see thee no more—
Thou art gone to thy birth place, a happier shore;
And oh may our Father, the Spirit of Love,
Lead and guide us to join thee, our brother, above.

I remain your unworthy brother in hope of eternal life,
A. J. BICKERS.

DIED—At his residence in Southampton Co., Va., on the morning of the 2nd of Aug., 1871, of typhoid dysentery, **Mr. Jonathan Darden**, in the 58th year of his age.

Brother Darden made a public profession of the christian religion, and connected himself by baptism with old South Quay Church, Southampton Co., Va., which profession he honored by fidelity and consistency; yea, ennobled it by an exemplification of all the excellencies in moral worth and social integrity. As a gentleman, citizen and neighbor, through life, he held the esteem and confidence of all who knew him. He was urbane and courteous, communicative and feeling, hospitable and useful, in all his transactions just and liberal, and in

every moral and social obligation, to the human eye he seemed to be faultless. In the community, his death makes a void, in which all concur that it will not soon be filled. As a christian, by grace he was equipped for the insidious advances of man's last and most dreaded foe. It was the writer's privilege to enjoy for more than twelve months preceding his death, much of his society, and with pain and joy he remembers the many sweet hours of instructive counsel those interviews afforded. In the most apparent robust health, in the early part of June he began to complain at intervals of irregularity and sore indisposition, and such was the slow progressive tendency of the disease that he scarcely thought himself incapable of attending to his usual routine of business, when his physician admonished him to take his room and adopt active treatment. The ensuing day I visited him, and he was yet going about his house, was cheerful, conversed variously upon subjects as usual, but mostly on the subject of religion, conversed of death, without dismay and with composure. As near as can be given, the following is a report of his language on that occasion:

"Brother Settle, I look upon death as stealing on me, and I can confidently say, if it be so, that the time of my departure is at hand, and if it is the Lord's will, I do not wish to live. I feel that I shall be ready. I have nothing for which to live; if I die, I have much to gain. My mission is filled. My beloved wife will have all she can need as long as she lives, and I shall be happy and with the Lord."

Three days later, I spent nearly all day with him. He had grown quite sick, and was less disposed to converse. This was subsequently the case every time I saw him, but he always manifested, in what he said, the vigor of faith and light of hope. For some hours, however, before his demise, he talked freely. He bade his wife and friends farewell, saying to her, I know what your feelings are, for I have lost a companion too—alluding to the death of his first wife. Thus calmly, in full enjoyment of the saints' victory, passed away from the sorrows of this life, the man of God, to the delights and heritage of a life eternal.

J. J. SETTLE.

By request, I send for publication the following obituaries, adopted by Pleasant Hill Church, at our August conference.

DIED—At the residence of her son-in-law, (Pinkney Tapp) on the 17th of May, 1869, **Lucy B. Crook**, in the 76th year of her age. Sister Crook became a member of the Baptist Church in 1812, and was a firm believer in the doctrine of salvation by grace, and through a long life of usefulness she ever manifested that abiding hope which is as an anchor of the soul, both sure and steadfast.

ALSO,

On the 27d of May, 1871, brother **Jonathan Crook**, (husband of the above named deceased) breathed his last, in the 83d year of his age. Brother Crook received a hope when in his eleventh year, and became a member of the Baptist Church when in the fifteenth year of his age.

They lived long together, (speaking after the manner of men) and separation in death was but transitory. They left satisfactory evidence that they, in bidding adieu to the world, were just entering upon those joys that await the children of the light. Says the Savior, "Ye are my disciples, if ye do whatsoever I have commanded you." And truly these two aged and highly esteemed saints were of that family. Knowing the will of the Father, they were content to do "whatsoever the Master saith." They protested against every thing that savored of a man-pleasing, and consequently God-dishonoring spirit. They had both been members of Pleasant Hill Church, nearly fourteen years. Their record is clear, and we, the members of Pleasant Hill Church, feel that in the deaths of the dear old brother and sister, we sustain a severe loss, and deeply do we sympathize with the numerous relatives and friends of the

deceased. The Lord is good: just and true are thy ways, thou King of saints.

May the Lord incline us to follow the christian example of these loved ones, who have passed from our carnal sight, but whom, by the eye of faith, we view in the celestial city, free from pain and mortal ills, and who will ever dwell with the Father, and with Jesus Christ, our Elder Brother.

"E'en down to old age all my people shall prove,
My sovereign, eternal, unchangeable love,
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Yours truly,

GEO. T. COTTON,

Please publish the death of **Mary E. Goyne**, wife of J. R. Goyne, and daughter of our brother Edmund and sister Alpha Hays, who departed this life at the residence of her husband, in Spearsville, Union Parish, La., March 25, 1871. She was born Sept. 3, 1835. Her disease was consumption, which she had borne with great fortitude and resignation for some time. She was not a member of the church militant, but gave incontestible evidence of a gracious state. She expressed herself freely as having no fear on the subject of death. When urged to take up her cross and follow her Lord and Master, her only reply was, that she felt too unworthy; but she ever manifested a peculiar love and friendship for the Old School Baptists, and nothing appeared to afford her more satisfaction than to have the company of the brethren and sisters at her mansion, and to partake of the luxuries which she spread before them with no sparing hand. But she is gone, and left a kind and affectionate husband, with her children, to lament her death, with many relatives and kind friends, the parting with which appeared to give her greater grief than death itself. May the Lord bless her husband, children and relatives, and sanctify this dispensation of his providence to our every good, is the prayer of the unworthy writer. Yours in hope of a blessed immortality beyond the grave,

J. S. BARROW.

DIED—At Triangle, Broome Co., N. Y., in the faith of God's elect, sister **Adaline Leonard**, in the 36th year of her age. In early life, through the blessed power of divine grace, she received a hope of salvation through Jesus Christ, and devoted herself to his service, in his own appointed way, being baptized by Eld. Isaac Hewitt, of Roxbury, Delaware Co., N. Y., and was connected with the church to which he ministered, until her death. Some years ago she removed to Triangle, and worshiped with the Baptist Church in that place, and was greatly beloved for her truly christian deportment. In the spring and summer of 1870, her health began to fail, and it became painfully evident to her friends that her days on earth were drawing to a close. Though she desired to live, on account of her beloved husband and children, death had no terrors for her. She continued to manifest an earnest desire for the salvation of her relatives and friends, and for the prosperity of the cause of Christ in the world. A few days before her death, that "name which is above every name" was mentioned to her as the ground of her hope, when a heavenly smile lighted up her faded countenance, and she gave the most consoling evidence that her trust was in Christ alone.

The burial services were performed at Marathon, where her parents reside, and a sermon preached from Prov. x. 24: "The desire of the righteous shall be granted." After which her mortal remains were interred in the cemetery of that place, to await the great rising day.

W. G.

Departed this life Aug. 23, 1871, Mrs. Rhoda Jane Lathom, wife of Wm. J. Lathom, in the 42d year of her age.

Mrs. Lathom was not a member of the visible church of Christ, but living near the meeting house door in Yatesville, Morgan Co., Ill., where the writer has for several years occupied the pulpit, she and her husband and family have been regular attendants, and ever ready to solicit company to their hospitable table, and she took much pleasure in caring for the Lord's children, and in hearing them converse. She had for years entertained an humble hope in the Redeemer, and had an ardent desire to unite with them, but felt too unworthy.

Upon the receipt of a dispatch announcing her unexpected decease, I hurried, with feelings of deep melancholy, to the house of mourning, which was but recently the abode of happiness, peace and love. The remains were placed in the meeting house where she had so often sat, and which was crowded to overflowing, and a discourse delivered from the words, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." The funeral train was one of the largest I have ever seen. She has left six interesting children, her husband, (an inestimable gentleman) and very many friends and relatives to mourn their loss, the loss of one of nature's amiable daughters, and, I believe, a subject of saving grace. May our gracious Father in heaven take care of, and bless, and save her dear children, if agreeable to his will, and strengthen and support her grief-stricken husband and friends.

In brotherly love,
I. N. VANMETER.
Macomb, Ill., Aug. 29, 1871.

Three Days Meetings.

A three days meeting is appointed to be held at Deerfield, Lenawee Co., Mich., commencing on Friday, Oct. 20, at 11 o'clock a. m.

Those coming by rail will come to Deerfield Station, on the Detroit branch of the Michigan Southern & Lake Shore R. R., where they will be met with conveyances to places of entertainment and to the meeting. We expect brother Pollard of Canada to attend with us, and also hope that brother J. A. Johnson will be with us at our feast. Brethren of our faith and order are cordially invited to a seat with us at our Master's table.

SAMUEL CARPENTER, Clerk.

YEARLY MEETINGS.

There will be a yearly meeting held on the 4th and 5th days of November, commencing at ten o'clock a. m., in Lexington, Greene Co., N. Y. We give a general invitation to brethren.

Take the cars to Shandaken Centre, on Friday, 3 o'clock p. m., and the brethren will convey you to the meeting.

LUMON WHITCOMB, Church Clerk.

The Hickory Creek Church has appointed a three days meeting at its meeting house in Jasper Co., Ill., to commence at ten o'clock on Friday before the fifth Sunday in October.

We cordially invite our brethren and sisters, and ministers especially, to attend.

In behalf of the church,
D. BARTLEY, Pastor.

A Yearly Meeting of the Old School or Primitive Baptists will be held at the meeting house in Fairfield, Lenawee Co., Mich., commencing at 11 o'clock on Friday before the fifth Sunday in October next, and continue three days.

We wish all our brethren and sisters to attend, that can, and our brethren in the ministry in particular. Will brother J. F. Johnson try to attend?

CHARLES LIVESAY.

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OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39.

MIDDLETOWN, N. Y., NOVEMBER 1, 1871.

NO. 21.

POETRY.

While here in retirement I sit,
And think of the mercies of God,
My soul is o'erwhelmed with joy,
And feels his protection alone.

Though troubles assail and affright,
The Lord is my helper and shield;
He comforts by day and by night,
Nor leaves me in trouble to sink.

O should I not trust in my God,
Who saved me from wand'ring in sins,
And brought me to trust in his grace,
And look for salvation in him?

May my life be devoted to him,
Who sacrificed his on the cross,
And gave it a ransom on earth,
For those that were chosen in him.

If I in his covenant am,
Not one so unworthy I see,
To share in the glorious plan,
In the mansions of heaven, as me.

Dear Jesus, oh look upon me!
Nor spurn me in anger from thee;
Thy presence is all my delight,
O Keep me in thy sweet employ!

'Tis free grace from first to the last,
That ordained a ransom for man;
In Christ Jesus the glory is placed,
And in no other name on earth.

ROSETTA CANDLER.

(Written for the "Signs of the Times.")

"Glorious things are spoken of thee, O
Zion, city of our God."

I have heard of a city far over the river,
Whose gates are of jewels, and temples of
gold,

Where the south winds are blowing
And clear streams are flowing,
And love's tender flowers do ever unfold.

I long to be there, for I often grew weary;
There's a sorrow for sin, and a longing for
rest;

'Tis said there's no crying,
No sickness, no dying,
But all may repose on a kind loving breast.

But oh! the deep river in darkness is flow-
ing,
The winds are so chill, and the boatman so
pale,

When I hear the oar sounding,
And know he is coming,
Without thee, O Jesus, my poor heart will
fail.

Let me hear thy kind voice when my heart-
strings are breaking,
Let me know that thy angel is guiding me
o'er,

Where the day light is glowing,
And life's tree is growing,
And the loved ones are waiting on the dim-
ly seen shore.

The sweet Rose of Sharon will ever be
blooming,

The fair drooping Lilly in richness is seen,
The cold winds of winter,
And chilling storms, never
Can sweep o'er their foliage of emerald
green.

O who can describe the white robes that are
waiting,
For those who have traveled the way Jesus
trod?

The mansions are standing
Far over the river,
In the city whose maker and builder is God.

LUCY C. HECKARD.

CORRESPONDENCE.

OPELIKA, Ala., Oct. 11, 1871.

ELD. G. BEEBE—BELOVED BROTHER
IN THE LORD:—Through the
abounding mercy and goodness of
our God I am still preserved alive,
and though I have suffered extreme-
ly at times during our late warm
summer, I am now in about my usual
health. My family also are well. In
view of these tokens of divine favor
manifested to me, the chief of sin-
ners, the expression of David is
forced upon my mind, "What shall
I render unto the Lord for all his
benefits towards me?" I have noth-
ing to render but such as he gives
me. Though of myself I am noth-
ing, and less than nothing, and van-
ity, yet I sometimes feel comforted
with a strong hope that I am rich
and "possess all things." A child
of God is a mysterious character.
"He is dying, and behold he lives;"
he is chastened, and not killed; sor-
rowful, yet always rejoicing; as
poor, yet making many rich; bear-
ing about in his body the dying of
the Lord Jesus, that the life of Jesus
may be made manifest in his mortal
body."

But, my dear aged brother, I can-
not write you much now, but hope at
some future time to be able to write
more at length to you and to the
household of faith generally. I have,
notwithstanding my infirmities and
sufferings, traveled more extensively
this year among the Old Order of
Baptists than I ever did before, hav-
ing attended eight associations, four
in the North and four in the South,
besides attending many regular
church meetings, traveling in all,
since first of May last, perhaps not
less than four or five thousand miles.
During this time I have had much to
encourage and comfort me in the
gospel of Christ, and some things
which have caused much sadness
and distress of mind. I fear that
unless a little more kindness and for-
bearance towards one another are
manifested by brethren in some lo-
calities, that they will "bite and de-
vour one another." May the Lord
humble his ministers, that they may
not lead in this carnal strife.

But, brother Beebe, my main ob-
ject in writing at present is to re-
quest the re-publication in the
"Signs," of an article which you will
find in Vol. 34, (1866) page 52, on
the text, "And I, if I be lifted up

from the earth, will draw all men un-
to me."—John xii. 32. Sister R. An-
na Phillips, of Georgia, informs me
that her "Unknown Friend" (whose
excellent letter appears in the
"Signs" of Oct. 1st) requests my
views of the above text, and as I
have not opportunity of writing
much now, the letter above referred
to will, perhaps, be as satisfactory as
any thing I could now write. I hope
that the excellent and instructive let-
ter of sister Phillips on the subject
of faith may be blessed of the Lord
to the comfort of our tried and af-
flicted "Unknown Friend" and sister
in Christ, as well as to many others
of the Lord's poor and afflicted peo-
ple. The faith of God's elect enables
them to "wax valient in fight." The
more they fight, the more valient and
strong they are.

Say to the dear brethren and sis-
ters who have favored me with their
letters of love privately, that I high-
ly appreciate those favors, but can-
not reply privately to all.

Yours in love,

W. M. MITCHELL.

OPELIKA, Ala., March 21, 1866.

"And I, if I be lifted up from the earth,
will draw all men unto me."—John xii. 32.

That Christ should be lifted up
from the earth as a mediator be-
tween God and man, and make rec-
onciliation for sin, the scriptures ful-
ly testify. He was verily foreordained
before the foundation of the world to
die for the redemption and eternal
salvation of the people whom God
the Father gave unto him. Their
sins he bore in his own body on the
tree of the cross. Justice is fully
satisfied, and every attribute of God
fully harmonizes in the deliverance
Jesus Christ gives to his chosen peo-
ple. Every obstacle therefore is re-
moved, so as to open up the way for
God to freely give all spiritual bles-
sings promised through the Lord Je-
sus Christ. "His divine power hath
given us all things that pertain to
life and godliness."—2 Peter i. 3.
These precious gifts are the certain
and sure effects of Christ's being
"lifted up" and crucified. He will
assuredly draw all men unto him, in
the sense of the text. The term *men*,
in the text, is a supplied word, and
even if it were not, the general scope
and tenor of scripture forbid us to
think or believe that it embraces all
the natural progeny of Adam, or any
more of Jews or Gentiles than Christ
will finally draw unto him. This
drawing to him plainly signifies the

certain salvation of all the elect,
whether Jews or Gentiles, who, in
their sins, are far from God by wick-
ed works, far from life and peace, far
from righteousness and justification,
and therefore must be drawn by him
who alone has the right of redemp-
tion, as well as the love, power, wis-
dom and grace to bring them to God
in his own righteousness, and thus
present a "glorious church," not hav-
ing spot, or wrinkle, or sin, or guilt,
or any such thing.—Eph. v. 27. Thus
of every kindred and tongue, em-
braced in his redemption, he will lose
none, but at last say with triumphant
delight, "Behold, I and the children
which God hath given me."—Heb. ii.
13. These are the "all men" that
will be drawn to Christ in their de-
sires and affections, by his own
grace, because they have no will nor
power naturally to come to him, un-
til a new heart is given them. These
are the children of God's promise,
and the declaration of Christ that he
will draw them unto him should be a
sufficient guarantee that the promise
is "sure to all the seed." The prom-
ise of him who has all power in heav-
en and earth, and by whom all things
consist, can never be any thing else
but sure. All the wisdom, justice,
righteousness, truth and power to
make his promise sure are in his own
hands, and he will accomplish it.
What though all his people are gone
astray and dead in sins? He seeks
them out, and "quickeneth whom he
will."—John v. 21. He gives eternal
life to all his sheep, and they shall
never perish. They are made alive,
brought to repent and believe in him,
and the whole work of their salva-
tion, from first to last, is ascribed to
him. Just so sure as he is lifted up
from the earth by the determinate
counsel and foreknowledge of God,
just so sure will he draw all his cho-
sen people of every nation to him.

The term *all*, and *all men*, but sel-
dom in the scriptures mean every in-
dividual of the human race. Some-
times it signifies all of a certain class,
in distinction from another class;
and sometimes it signifies all of a
certain rank or condition of men, as
kings, subjects, Jews, Gentiles, high
low, rich, poor, bond, free. When
it is said he will draw all men unto
him, it is hereby signified that God
is no respecter of persons in the
sense which the Jews were prone to
think he was. Thus they claimed by
virtue of their national descent all
the blessings and privileges of the
gospel kingdom. To disabuse their
minds, and to show that these bles-

sings were not confined alone to them, the phrase *all men*, and *all the world*, is frequently introduced by Christ and his apostles. Sometimes God's elect among the Gentile nations are called the "world," the "whole world," even when the same elect people among the Jews are not included.—See Rom. xi. 12—15, 1 John ii. 2, and 2 Cor. v. 19. God is no respecter of persons in the bestowal of his grace. That is, he does not bestow his grace upon a king simply because he is a king over men, nor upon a poor beggar because he is poor, nor upon a Jew because he is a Jew, nor upon a Gentile because he is a Gentile; but he considers all his people under sin, that he might have mercy upon all in the same way. And let us now notice a few scriptures where the term "all men" occur, and see if there is any thing favoring the broad application frequently given by the advocates of the general atonement system. In Luke xiii. 17 it is said, "All the people rejoiced for *all* the glorious things done by him." Now this included none but his friends, for in the same verse it is said that "all his adversaries were ashamed." Some of the Jews once said to John, "All men come to Christ."—John iii. 26. This is a similar expression to that in the text at the head of this article, but yet those who used it never designed to apply it to the same extent as embracing all the elect of God throughout the world to the end of time. "And sold their possessions and goods, and parted them to all men, as every man had need."—Acts ii. 45. Who would be so foolish as to say that these primitive and warm hearted saints parted their earthly goods to *all* of Adam's race, and to every man of them? Yet it might be said, with as much propriety and scriptural harmony, as to say that Jesus Christ draws them all to him in a way of pardon and salvation. In the healing of the cripple by Peter and John, it is said, "All men glorified God for that which was done." Yet in the same connection are some spoken of who charged these apostles not to teach at all, nor speak in the name of Jesus.—Acts iv. 21. Again, "Many of them also which used curious arts, brought their books together and burned them before all men."—Acts xix. 19. This certainly refers to but a small remnant of the human family. Millions of men were dead before these wicked books were burned, and millions then living were not present, and still millions more were yet unborn. Yet it is said to be before "all men," because it was publicly done before all classes, ages and conditions of men. "Now commandeth all men every where to repent."—Acts xvii. 30. If this command of God is simply a legal repentance or outward moral reformation, then it applies in the broadest sense to all intelligent human beings; but if it be the repentance which Christ is exalted a Prince and a Savior to give, then it

does not extend beyond the purpose and merits of that redemption and forgiveness of sins which are in him. Precisely the same phrase is used in Acts xxi. 28. "This is the man that teacheth *all men every where* against the people and the law, and this place." Did Paul teach all men or every individual of Adam's race? I am apprized that these references may be rather dry and formal, but they are introduced to show that it will not do to be governed by the mere sound of a word, without regard to the general connection of scripture. If Christ has, or will draw all men to him, in the broadest sense of that term, that is, all the human family, where is the evidence that it has, or will be done? By far the greater portion of even those professing godliness do not claim to have come to him as the only ground of their hope and acceptance with God. They simply claim that Christ has offered salvation conditionally; and that they can accept or reject it at pleasure. Thus their ground of hope is the volition of the depraved human will. But those whom he draws to him are drawn away from all confidence in the flesh, or any human agency. They that believe on his name are born, "not of blood, nor of the will of the flesh, but of God." They are taught of God to believe, both by his word and by experience, that it is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." They are drawn away from sin, and the love and practice of sinful pleasures, in which ungodly men so much delight. In short, they are not of the world, in their views of gospel doctrine, even as he who has drawn them to him is not of the world. Many who profess to be disciples of Christ, "turn away their ears from the truth," and are so much opposed to the proclamation of gospel truth that they have heaped to themselves teachers after their own lusts. But those who are drawn to Christ love the truth; they have no life spiritually but Christ, no righteousness but his, no comfort but from him, nor any hope of acceptance with God but in and through him. He is all and in all, the First and the Last in their salvation. But I must conclude. My mind is quite barren this morning. What I have written I fear will not be unto edification. My love to all saints.

W. M. MITCHELL.

DEERFIELD, Mich., Aug. 28, 1871.

DEAR BROTHER BEEBE:—I know that I am a poor writer, but I would like to write a few thoughts on the following passage of scripture, for it is a good one, as all the scriptures are good for our instruction. It may be proper for me to tell my reasons for this wish. When at the Quarterly Meeting in Canada, last June, I had occasion to use the text, as it was presented to me, and there were some

questionings afterward. I have often felt a desire to more fully give my views, so that the brethren there (whom I esteem in the truth) may know what I meant, (if I can write it better than I talked it.) The text (Luke xiii. 3—5) reads, "I tell you, Nay; but except ye repent, ye shall all likewise perish."

In the chapter before, the Lord has said, that he had come to send fire on the earth; and these were no doubt fiery words to so good a people as some of those who were present at that season; for it appears that there were more than the disciples present, although he makes them the first subjects of his address, and his purpose was, no doubt, to impress upon their mind a great lesson concerning that which he requires of all those who truly follow and worship him. How careful he is to make every point plain to the mind he has prepared to understand it. So when some tell him of the wickedness of the Galileans, whose blood Pilate had mingled with their sacrifice, really supposing, as would appear from the context, that they were such heinous criminals that an ordinary sacrifice provided by the law could not atone for their crime, so that it was necessary for their own blood to be mingled with their sacrifices, he asks concerning these, as also of those eighteen upon whom the tower of Siloam fell, if they were sinners above all that dwelt at Jerusalem? and answers by using the text, "I tell you, Nay; but except ye repent, ye shall all likewise perish." He has all through the preceding chapter been very careful to show that there were more sins than such as the pharisees had supposed, and he taught the disciples first of all to beware of their leaven, which is hypocrisy; for there is nothing covered that shall not be revealed. Let us then consider the character of a hypocrite, or one who acts the part of another, or who endeavors to show himself as one he is not—which seems to have been the case of every one who professed to be a pharisee, or law-abiding citizen of the strictest sect, as the apostle Paul said he had been. But our Savior shows that all sins and blasphemies may be forgiven, but the blasphemy against the Holy Ghost. Hence I am forced to believe that this sin against the Holy Ghost is nothing less than a denial of the spirit of testimony in Christ and his ministers, or apostles; for it is not the mere speaking against the flesh and blood of Christ, as a son of man, but a lack of real interest in the Spirit of Christ, whereby his mighty works were done, or in other words, against the God with us, denying the Godship of Christ as the only Savior. Whilst the pharisees acknowledged the existence of a God, and worshiped in the letter of Moses' law, or rather pretended to, (but which no

man ever did, in the fullness of its letter, even) and attended to the formalities in part, and puffing themselves up as the good ones who alone were worthy of esteem and regard among the people, for their self-conceited excellence, the law required to love the Lord with all their might, mind and strength, and their neighbor as themselves. But in truth they did not do so, as was shown by the lawyer, and as was shown by our Lord, saying, "Woe unto you, scribes, pharisees, hypocrites; for ye are as graves which appear not, and the men that walk over them are not aware of them." Hence if these pharisees did not fulfill the law, who of all people were the most strict, and the apostle Paul also acknowledged himself as a pharisee of the strictest sect, when he was engaged in the most bitter persecution of the saints, and in his blinded zeal and madness against all the followers of Jesus, urged the necessity of a formal adherence to the law, which he afterwards found to be unto death; not that the law was too exacting, or in any way too severe, but that he found himself already a violator of the law, as all others were; hence instead of its giving life, it poured its curses on his head, and he found it to be unto death. So, thanks be to God, in the height of his pride as a pharisee, the Lord called him, and preached repentance to him, as he preached repentance to the disciples first of all, on the occasion of my text, showing that himself was the end of the law for righteousness to all them that believe. Truly great was the propriety of his saying, "Except ye repent, ye shall all likewise perish." I am aware that the arminian notion is, that this *except* shows a possibility for all men to repent, and they urge them all accordingly. But I have not so seen, for it is a key by which to unlock the state of each heart to whom it was addressed, and is of more worth to us than all contingencies based upon the will or power of man, and shows a pleasing process of reasoning by which the child of grace is to realize the blessings of the gospel of Christ; for *except* they, as endeavoring to establish themselves in a righteousness of their own, repent, or turn from such a course of vanity, (for theirs is a vain righteousness, even as every work of man is vain) and turn their eyes, as they are drawn, to Jesus, as "The Lord or Righteousness," they may indeed despair of ever realizing the bliss of heaven. Hence there is good cheer for all those who thus turn to the Lord, who is already made unto them wisdom, righteousness and redemption; and instead of the little word *except* being the condition of their salvation, they look to Jesus as the author and finisher of their faith. Therefore, ye dear desponding, trembling souls, look no more at this "except," as a demand for perfection here, for it cannot be

found on earth; but take it as a sure evidence, if you have found the vanity of all earthly things for hope or comfort, or for assurance of joy hereafter, that your eyes have been turned from the beggarly elements of the world, by an influence not your own; for the natural mind will cling to nature, and to nature's gods; but if nature's hopes for heaven have all been spoiled to you, and *faith* receives with open eye an earnest of celestial joys, and Jesus is presented as your hope, then see the word "except" no longer against you; for Jesus is exalted a Prince and a Savior, to give repentance to Israel and the forgiveness of sins. He bare our sins in his own body on the tree.

Tremblingly your little brother in hope,

A. B. BRES.

RIFTON, Va., Aug. 6, 1871.

DEAR ELDER BEEBE:—Among the many pleasant incidents in a recent visit to my native state, (Md.) none were more pleasing than the seeing among some old family papers the enclosed letter, written by my late half-sister, some years before her death. I also send you some lines written by her, which I have had for some time. I send them to you, subject to your disposal.

I have very often thought of writing to the dear saints, who so kindly extend to me the hand of fellowship, and tell them how unworthy I feel of a name and place among them. Often when I meet with them I feel as if I ought to sit back in some corner, and not presume to take a place among them; for surely I am the chief of sinners. If I pray, or hear, or read, sin is mixed with all I do. But when I hear so many who I am sure are christians, complain of the same inward depravity, and as one of old acknowledged himself the chief of sinners, I feel to take courage, and hope that I may be found clothed upon with that righteousness which has gone before, for I am sure I have none of my own. What a comforting doctrine to those who have been brought to seen themselves sinners, justly exposed to the wrath of God, that Christ is the righteousness of his people; that more happy, but not more secure, are the glorified spirits in heaven, than are his people here on earth, exposed to all the gloomy doubts, storms and conflicts of life. Who shall lay any thing to the charge of God's elect? for we have this seal, The Lord knoweth them that are his. And shall any thing be able to separate us from the love of Christ? We have his word that all that the Father gave him shall come to him. What a great comfort it is to me, a helpless worm, to have a little hope that I am embraced in that covenant which is ordered in all things and sure. May the dear Lord comfort all his doubting, trembling ones by his presence.

S. E. R. KABLE.

SEPTEMBER 18th.

Since the above was written, I have had a great cross to bear. The time for our Corresponding Meeting has gone, and I was so sick that I could not enjoy the meeting, and heard but two sermons. You, dear saints, who do not hear much preaching, will know how to sympathize with me. I had looked forward to the meeting with so much pleasure, hoping to hear the precious gospel, unmixed with fables; but alas! I think it was the darkest season I ever experienced since I have had a hope, until our meeting this month, which I had the privilege of attending, with restored health, and heard the truth which I love so well, which once more enabled me to lift up my head and rejoice with the inhabitants of the Rock. We have the same precious truth preached to us every month, by our beloved pastor, Eld. J. L. Purington, but as I live at a distance, many times I cannot get there; but gladly, whenever I can, do I leave the comfortable shade of home, and esteem it a privilege to travel the weary distance, to meet with the dear saints, and to hear the precious gospel preached. But oh! my vileness and unworthiness, my constant proneness to do wrong; for when I would do good, evil is ever present with me. I have an abiding sense of my unworthiness, which makes me feel like getting away from the dear saints; but I love them so much, I would say, Entreat me not to leave you, nor to turn back from following after that righteousness which has gone before; for my own righteousness is but filthy rags.

May you long live, dear brother, to wield the sword of the Lord and of Gideon, is the prayer of your unworthy sister,

S. E. R. KABLE.

ROCKVILLE, May, 1849.

DEAR BROTHER IN CHRIST:—While sitting alone, and none but my God supreme to behold, I would relate to you some of the dealings of my Lord and Master with my soul; for I know it was not the work of man, but of Almighty God; for when it pleased God to reveal his Son in me, and show me the depths of the iniquity of my heart, immediately I conferred not with flesh and blood, as the apostle said; neither went I to any, save my Lord and my God; for the burden of guilt that pressed my soul, no one else could relieve. I was conscious of that. I viewed God with other eyes than before. I saw that he was just, holy, righteous and merciful; yea, I cannot express the exalted view I had of him; for he was all my desire. I saw that I was a rebel against God, and the thought that I had sinned against so just and holy a God, was more than I could bear. I tried to pray the Lord to keep me from sinning against him; it was all my desire. My sin against

God was all my pain. I viewed myself as the vilest of creation; yea, I would gladly have exchanged situations with the beasts of the field. I thought them better off than I, for they could not sin against God. If I am not deceived, I remained in this situation about three weeks, and I scarcely ate or drank. I would read the bible, hoping thereby to find relief from my burden of guilt. I tried to hide my feelings, but it was all in vain. I do not think I could experience a greater hell than I did. You may think this a strong expression, but the anguish I felt I can scarcely describe in any other way. The sense of sinning against so holy a God was more than I could bear. All my desire was that God would have mercy on me for Christ's sake, that his name might be glorified. But when it pleased God to reveal Christ, his beloved Son, to my soul, by his holy Spirit, as the way of life and salvation, all nature seemed changed, and the whole creation seemed to praise him; my prayer was turned to praise, and the passages of scripture which were applied to my soul were precious. "Ho, every one that thirsteth, come ye to the waters, buy and eat; yea, come and buy wine and milk, without money and without price." "Though your sins be as scarlet, they shall be made white as snow." "Fear thou not, therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known." Many other passages I could name which were precious to my soul. I believe I felt perfect submission to the will of the Lord, and my desire was to know what he would have me to do. The answer was, "Arise and be baptized, calling on the name of the Lord. I related my experience to the church, and was baptized July 10, 1832. It was one of the most delightful seasons I ever enjoyed. By faith in Christ I thought I could tread the world beneath my feet, for there was nothing like my God; he was the chief among ten thousand, and the one altogether lovely. I was made to view him as the Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. For he hath said, "I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry. I will place salvation in Zion, for Israel my glory."

These are only a few of the dealings of the Lord with my soul; but alas! the tempter came soon, and my soul was in darkness, and I began to fear that all was a delusion, and that I had spoken peace to my soul when there was none; for I had thought I would never sin again, though all men should. But I found my strength to be perfect weakness, and that I must be kept by the power of God unto salvation. With the apostle I can say, "Christ Jesus came into the world to save sinners, of whom

I am chief." But I often fear the salvation which is treasured in Christ is not for one so vile as I am. But there are seasons when I can sing with the inhabitants of the Rock, and shout from the top of the mountain.

I have already said more than I intended, but my spirit was so stirred within me that I could not forbear. I hear but little gospel preaching, and I sometimes fear I am a cast-away. Remember me, my dear brother, at the throne of grace. Oh that I may not disgrace the cause of Christ, which I have espoused. It is written, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord."

May Israel's God guide and support you in all your pilgrimage, is the prayer of your unworthy sister in Christ, as I hope,

ROSETTA CANDLER.

MACOMB, ILL., Oct. 3, 1871.

BROTHER BEEBE:—I have been traveling nearly constantly for eight weeks, among the associations and churches in Illinois, Iowa and Missouri, attending seven associations on seven consecutive Sundays; and having been repeatedly requested by brethren and sisters to give a brief account of these meetings, through the "Signs," I ask a space in that medium of correspondence to furnish the repast desired.

1st. The Mt. Gilead convened with Spring Creek Church, Pike Co., Ill., on Saturday before the second Sunday in August. Introductory discourse by Eld. Brice Ashbury, an aged and faithful servant of the Lord, who, on account of the loss of sight, has not been able to read for thirteen years. Eld. Stephen R. Williams was chosen Moderator, and Laris Pulman Clerk. She had correspondents present from Salem, Concord, Morgan, Spoon River and Quiver Siloam Associations. The attendance was large, the preaching was a unit—salvation by grace, in all its richest colors and sweetest accents, and the business transactions were harmonious.

2. The Des Moines River met on Saturday before the third Sunday in August, near Fairfield, Iowa. Introductory discourse by Eld. Asher Ottrell, who was chosen Moderator, and Eld. J. B. Rowland Clerk. The business was conducted in peace and harmony, and the stand was filled by brethren who, it appeared, had all been taught at the same school, and had been with Jesus. Brethren were present from Hazel Creek, Turkey River, Western, (of Iowa) and Spoon River. This session was held near the residence of brother Wm. Smith, the business transacted in his new domicile; who, together with his inestimable lady, sister Katharine Smith,

entertained nearly all the company from a distance, and seemed never to tire in their acts of hospitality, making all to feel welcome and happy. Over two hundred dined at their well supplied table on Sunday. May they have their reward.

3. The Sangamon met the next Saturday, (before the fourth in Aug.) near Cerro Gordo, Piatt Co., Ill. Arriving home from Iowa, and resting one night, I received a dispatch to attend a funeral one hundred miles in the direction of the Sangamon, in reaching which, and thence to the association, as above, one hundred miles further on, I was three days and two nights almost without sleep or rest, and on reaching the meeting I felt to be "faint, yet pursuing;" and with Paul, to some extent, I hope, I could say that my course was attended with "watchings and fastings." But at the greeting of many of the saints of the Lord, and of brethren in the ministry, I felt to thank God and take courage. Introductory by Eld. J. H. Myers. Eld. E. Sanders was chosen Moderator, and P. Stout Clerk. Her business was harmonious, and the stand was filled each day by faithful and able brethren, all with one heart and one soul giving God all the praise of their salvation. Her correspondence was not full, but there were messengers present, I believe, from Sandy Creek, Kaskaskia, Concord and Spoon River, and Eld. J. A. Johnson from Indiana, who defended the faith with acknowledged ability.

4. The Spoon River met at Sugar Creek, on Saturday before the first Sunday in Sept., in Schuyler Co., Ill. Introductory by Eld. R. M. Simmons, who also served as Clerk, and the writer Moderator. We had correspondents from Morgan, Mt. Gilead, Salem, Sandy Creek, First Northwestern and Des Moines River; also Eld. Harvey Wright of Knightstown, Ind., whose able discourses added much to the interest of the meeting, and the edification of the saints. Here also all who spake uttered but one voice, and gave all the glory to God.

5. The Salem met with Little Flock Church, Adams Co., Ill., on Saturday before the second Sunday in September. Introductory by Eld. Rice Harris. Eld. Jacob Castlebury Moderator, and Eld. J. G. Williams Clerk. Business harmonious and orderly, and the stand rang daily with the silvery notes of the gospel trumpet—all of a piece, and no uncertain sound. Brethren were present from Mt. Gilead, Morgan, Spoon River and Des Moines; also Eld. Isaiah Guyman, of Mo., added his able testimony to the truth of the gospel.

6. I then attended the Yellow Creek, which convened in Macon Co., Mo., on Saturday before the third Sunday in Sept. Introductory by Eld. J. W. Hutchison, who was chosen Clerk, and Eld. Wm. Sears Mod-

erator. Harmony and love prevailed during the transaction of business, and the stand day after day resounded with free grace to the helpless and lost, without a jarring note. Her correspondence embraced many able and tried ministers of the cross, and an unusual degree of love, peace and joy in the Holy Ghost was manifested.

7. Thence I went to the Fishing River, which met with the Log Creek Church, Caldwell Co., Mo., on the fourth Saturday in Sept. Introductory by Eld. J. D. Gassett. Brother—Sharp was chosen Moderator, and Eld. James Duval Clerk. Here, as at all the other meetings, the brethren were forbearing and affectionate one toward another, and order and dispatch marked their proceedings. This association is well supplied with gifts within her own bounds; some are just tottering on the verge of the grave, and others in their youth and vigor. Among the rest, I had the pleasure of seeing and also of hearing that aged veteran, Thomas Wolverton, who, though in his 87th year, can and did proclaim the glorious truths of the gospel with power, and gave his fatherly admonition to the churches and the ministry. There I also met my beloved brother and aged Elder. E. S. Tabb, formerly of Ky., and one who assisted in the ordination of the writer, in 1853.

Twenty-three preachers were on the ground, all except four ordained, and among them much talent and ability. At the close of the services on Monday, three subjects of grace related their hope in Christ, one, I believe, a daughter of the late Elder Eli Penny, and all are now waiting to be buried with Christ. It appeared, brother Beebe, that the best wine was saved till the last of the feast.

Among the seven associations I have visited, four or five new churches were received into their fellowship, some have been received during the year by experience in each, and quite a number in some of them; the greatest number in Fishing River. It would occupy too much space, and indeed would be unexpected, that I should enumerate the many acts of kindness and liberality, the many encouraging words and cheerful hospitality shown to the writer during his tour among the brethren and sisters at the above meetings; but I would desire to say to all those who thus kindly cared for me, that I am not unmindful of, and hope truly grateful for their acts of generosity, and remember them with peculiar pleasure. After traveling among them for seven weeks, I returned from the last one none the loser in a financial point of view; and though much fatigued and prostrated physically, yet I felt, and yet feel refreshed in spirit, and hope long to hold in memory's shrine the happy seasons I have en-

joyed among the dear lambs of the fold.

"My soul shall pray for Zion still,
While life or breath remains:
There my best friends, my kindred dwell,
There God my Savior reigns."

I have several requests on hand for my views, from brethren and sisters, and as soon as I can find time, and shall have light from the Lord, I shall attend to them.

Some sister wrote me some weeks since, making earnest request for my views on the subject of *doubting*, but her letter has been unaccountably lost, and I have forgotten both her name and address. Write again, sister.

With unfeigned love, I hope, to God my Savior, and to his tempest-tossed lambs, I remain, ready to serve,

I. N. VANMETER.

BLANCHESTER, Ohio, Oct. 5, 1871.

BROTHER BEEBE:—Since we met at the Indian Creek Association, I have had ample time to consider and reflect on my discourse delivered, on Rom. viii. 31. It having caused such violent opposition at first, and so much caviling since, I began to conclude that perhaps I had made some serious mistake; but after mature deliberation, and close self-examination, I cannot believe that I advanced any thing contrary to plain bible teaching, notwithstanding the caviling and misrepresentations of the opposers of the doctrine of the eternal unity of Christ and his church. Now it is not expected to make unbelievers see and understand this spiritual, this glorious mystery, that I ask room in your paper, but to disabuse the minds of my friends, those little ones, who are often led astray, being imposed upon by the cunning craftiness of those who lie in wait to deceive; for I perceive the same ruses are being enacted over again that were used forty years ago, which terminated in New-Schoolism. Now I wish to state the case plainly, as I understand the scriptures to teach. In the first place, we worship a God perfect in power, wisdom and glory, having all things, both for time and eternity, ever before him, as one eternal now. In the second place, Jesus, as Mediator, was with him from eternity, as it is written, "Hath in these last days spoken unto us by his Son, by whom also he made the worlds." That the same Jesus was the Spiritual seed, that promised seed, that incorruptible seed, of which the saints in Peter's day were born, even the word of God that liveth and abideth forever. In the third place, all men are descendants of one head, Adam; all created in him; for before male and female were separated, he called their name Adam. Thus we see the corruptible seed in creation a unit. And Adam called his wife's name Eve, because she was the mother of all living. Thus Adam, who is the figure of him that was to

come, possessed in himself the germ of all the fleshly men, women and children that ever have been, are now, or ever will be developed in time. These all having been begotten of a corruptible father, and being born of a corruptible mother, are all corrupt in their nature, and so completely contaminated that there is no soundness in them. Like their guilty head, in his transgression, are all driven out of the garden, and guarded from their guilty touch is the tree of life, by the law, as a flaming two-edged sword. "For by one man sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned." So as a unit in creation, they stood in their head; in their head they were blessed with all temporal blessings; in their head they sinned, and in their head they are already condemned. Him that was to come answered the figure completely, as the Lord from heaven, God's only begotten Son, the promised seed, and eternal life. Now as we, as of the world, trace our lineage back to Adam, and claim dominion and common blessings because of our natural union with him, so we, as the church, trace our spiritual lineage to Christ. For such are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Of his own will begat he us by the word of truth." Thus being begotten of God, and our mother is from above, and is free. Thus Jesus says, "Every plant which my heavenly Father hath not planted, shall be rooted up." Thus Adam, the figure, represented his bride, and all the world in creation. Christ, as the substance, as head of the church, in reality, represents from eternity, if you please, his bride in union with, as fully and completely, in spirit, as Adam did in the flesh.

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

And this is in strict agreement with Wilson Thompson, where he says the church had two standings, one in Christ, and one in Adam; in Adam condemned, in Christ justified. Now as in time Adam's family are developed, not by being created, but by being born of the flesh, so all the heirs of promise are developed by being born again, not of corruptible, but of incorruptible, by the word of God which liveth and abideth forever. We sum it up thus: "He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom. In another place Jesus says, 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' And the apostle calls it, "Being made partakers of the divine nature." And as our carnal nature cannot harmonize with the divine nature, we feel the perpetual warfare.

But one assures us that all things work together for good to them that love God. All things, unlimited, in heaven, earth or hell; afflictions in body or mind, temptations, slander, false brethren, and shoddy gospel; for his foreknowledge saw it all; his predestinating power prepared all the heirs of promise for their special lot in time and in eternity, and his faithful calling has called them to the fellowship of his Son, the Lord Jesus Christ, and his justifying grace has laid their sins on Jesus, who was delivered for their sins, and raised again for their justification; and Jesus, their head, is glorified, so that in him are glorified all the members. "What shall we then say to these things? If God be for us, who can be against us?"

"Why should the saints be filled with dread,

Or yield themselves to slavish fear?
Heaven can't be full, which holds the Head,
Till every member's present there.

In heaven the Head, the members here;
Ten thousand thousand, yet but one;
So far asunder, yet so near;
Some yet unborn, some round the throne."

J. C. BEEMAN.

KNIGHTSTOWN, Ind., Oct. 4, 1871.

BROTHER BEEBE:—During my late visit to the Spoon River and Sandy Creek Associations, in Ill., I was requested by many brethren and sisters that I should, on my return home, write something to you for publication, that they might hear from me, with which request I feel under deep obligations to comply. For I, although a stranger to them, was received with such warm expressions of christian fellowship, liberality and kindness, that I feel an attachment and fellowship for them which I trust shall never be broken; for I do believe that we have all been made to drink into one Spirit; for the manifestation which I saw of their unwavering faith and steadfast hope in the Lord Jesus Christ, as their Savior, seemed to strengthen me to declare unto them the word of truth, in which we were made to rejoice so heartily together, while looking forward by faith to the final triumph of our hope through him that loved us and washed us from our sins in his own blood. We could fondly embrace that blessed hope of eternal victory in him, acknowledging ourselves to be poor unworthy sinners. And oh! shall we poor vile sinners, who are wretched and undone, be delivered from all our misery and woe? Yes, this is our joy. He reigns; he reigns for us, far above all principalities and powers, and he shall reign till the last enemy is destroyed, which is death. And then, O glorious hope, then shall we be delivered from mortality, sin, sorrow, corruption and death, forever, to live and rejoice in the perfect fullness of the glorious image of Jesus, being just like him, and filled with all the excellence of his perfections and of his glory. Having received

eternal victory over the grave, and there would be no victory if the body were left in the grave; and we believe in the resurrection of the body of the dead; and it is the body that is put into the grave, and Paul tells us, "If the dead rise not, then is not Christ risen." If therefore we deny the resurrection of the dead, to be consistent we must quit preaching a risen Jesus. "But now is Christ risen from the dead, and become the first fruits of them that slept." And as it was under the law, the first fruits brought in before the Lord was of, and like the coming harvest; so Christ, taken from the same field from which he is brought up into the presence of the Lord, is the first fruits of the dead, and afterwards they that are his at his coming. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trumpet of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort ye one another with these words."

But I had almost forgotten that I sat down to write a few words to the brethren and sisters in Illinois. After leaving Sandy Creek Association, I had a prosperous journey home, where I arrived on Wednesday following, in excellent health, and found my family all well, for which I think I felt at least a little gratitude to the God of all grace for his great goodness manifested toward us; and may his grace abound richly to all his scattered saints, is the desire and prayer of your unworthy brother,

HARVEY WRIGHT.

HERRICK, Pa., Aug., 1871.

DEAR BROTHER BEEBE:—The following private letter written by our late venerable and highly esteemed brother, Eld. Thomas McColl, of Canada, has been handed me with permission to send it to you for publication in the "Signs." I think it will be very interesting to the brethren. It is a good example of his clear and nervous manner of presenting the truth,—plain, pointed and firm. As brother Bateman speaks of him in the deeply interesting relation of his experience which by his permission I also send you, so he was always found, with his mind engaged upon heavenly things, and burdened with the care of the churches. The word of God in his hand was truly as a sharp two-edged sword in the hand of a warrior, and those who loved not the truth could call him hard—an antinomian, and the like, for he applied the test of that sword with severe and unshrinking scrutiny and firmness to every profession of religion. But the weakest babe in experience could ask no more tender and loving care

and encouragement than he was ready to give.

I hope more of his excellent letters may be given to the readers of the "Signs."

Yours in hope of eternal life,

SILAS H. DURAND.

"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.

This is the voice of God in the scriptures; but is it the naked precept, the naked promise, or the naked invitation? No. What is the bible more than any other book, when it is not clothed by the Spirit with Almighty power and irresistible energy? The bible is nothing without the Spirit. It is in itself a mere list of words and syllables, an assemblage of vowels and consonants, a collection of printer's types and ink, which without the Spirit's divine application can no more convey life and light into the soul, than a letter sent by the post can communicate its contents to the eyes of a man born blind. Unless the Eternal Spirit gives a vision to the dumb letter, and take truth out of the bible, and rivet it in our hearts, the bible is no more to us than another book. Do you believe this? If your religion is only in the bible, and has no existence out of the bible, in your own soul, which is the case with thousands who are considered great christians, the same fire that will at the last day burn up the bible, will burn up your religion with it. We must have the truths of the bible which were written there by the finger of the Holy Spirit, taken out of the bible and written by the same Holy Spirit upon our hearts.—John xvi. 14, 15; 2 Cor. iii. 3. The bible is a mighty magazine, a vast reservoir of blessed truths; but the precepts and promises of the bible have no more power in themselves to convince or comfort the soul, than arrows, axes, swords, &c., which are merely dead instruments, lifeless weapons, and need a mighty arm or hand to give them power and efficiency.—John vi. 63.

This verse is not the voice of the preacher of the gospel, though he be ever so faithful and true, but such a voice, "powerful and full of majesty," as called Lazarus out of the tomb. This voice is heard by the sheep alone.—John x. 27. It penetrates the conscience, (Heb. iv. 12) casts a flow of light within, and carries conviction into the inmost recesses of the soul; not that which is heard by the outward ear. This is the voice of Christ in the scriptures applied with authority and power to the soul by the Holy Spirit. That voice is as full of majesty now, (Psa. xxix. 4) as when it was said, "Let there be light, and there was light." But though it never speaks in vain,

for "he spake and it was done, he commanded and it stood fast," (Psa. xxxiii. 9) yet the different degree of strength in which this voice speaks to the soul, vary as much as the loudest voice from the feeblest whisper, or the strongest wind from the gentlest breeze; and just according to the strength in which that voice speaks to the soul, will there be all the different degrees of encouragement and consolation, from the feeblest, faintest glimmering of hope, to the full blaze of the assurance of faith. Do you know these things? The road to heaven is a narrow path. Presumption, pride, hypocrisy, deceit, delusion, formality, superstition, will-worship and self-righteousness must be purged out of the heart before any can travel on that narrow way. Without the spiritual application of the promises, the sensible soul would lie down in despair, and without the spiritual application of the precepts and warnings, it would be swollen with arrogance, puffed up with pride, and ready to burst with presumption.

Of these mysterious and secret dealings upon the soul, whereby it is kept in an even balance, though the scale is sometimes depressed, and at other times raised up, of these opposing principles, of these antagonistic forces, the popish arminians of all denominations, the rotten letter-Calvinists, and fly-away professors, know nothing! All these say, These are not the Articles of our church; this is not preached by our pastors. No. These are secrets of the Lord with those that fear him; lessons not picked out of a book and fitted into a creed like a mortice and tenon, but written upon the heart, when God openeth the ears of men and sealeth their instruction.

All true believers of every denomination, among christians, know the above experimentally, but the pharisees of all denominations know it not, only in the letter, in the head. Space will not allow more at present.

I remain your friend, though you may say I'm an antinomian, which I deny. Adieu.

THOMAS MCCOLL.

ELDER BEEBE—DEAR FRIEND:—You have been so kind in complying with my former requests, I don't know how I could be grateful enough to you. The last I wrote, I did not know as it would be worthy of space in your columns, but that you would cast it aside and think that no child of God would suffer themselves to be led into confusion. But no, it soon returned to me, saying, "None but the quickened children of God can trace the dealings of God experimentally." I have often thought that I never could have borne the afflictions and burdens which I have endured, if God had not helped me. The passage which you refer me to seems to give me a great deal of

light on that subject. If I understand it properly, God did not intend that I should sink under these trials, but cause me to look away unto the hills from whence my help cometh, and give me strength according to my day. Neither would he have shewed me all these things, nor would he, as at this time, have told me such things as these. I have felt in days past like I have gone astray as a lost sheep; I have cried, Seek thy servant, O Lord. Blessed be his holy name, he has told me to stand still and see what he would do for me. He has caused his light to shine around and about me, and tells me to come out from confused Babylon, and separate myself from the strange gods. I have longed for thy salvation, O Lord, and thy law is my delight.

Since I have been reading of God's dealing with your people, I do not feel so lonely. I feel there are many dear souls traveling a similar road as what I am. No doubt there are many just at my door, although I have not heard them tell it. I have seldom told any one of my experimental travels. I have often spoken of such things, and have been told that that is the way people used to be dealt with, in days gone by, but that people are better educated now, and have more light on the subject, and there is no need of such work as that in this day. A sermon that was preached eight years ago, will not suit people now. The preachers have to adapt themselves to their congregation. But that is not the way with your preachers, for they preach no other doctrine than that which is from God our Father and Jesus Christ our Lord. They seem to speak with divine authority, and not controlled by the power of men.

Elder Beebe, although you are many miles away, and your people scattered all over the world, I can hear them through your columns speak often one to another, which is a holy command.

I love to hear the story,
Because I know 'tis true;
It satisfies my longings,
As nothing else can do.

I love to tell the story,
God did so much for me;
The message of salvation,
I tell it now to thee.

I have heard one of your denomination preach two or three times within the last year. He comes to his little flock heavy laden with sound doctrine, and they feast upon it, and rejoice in the Rock of their salvation.

My dear friend, when I come to look over your works, and see to some extent what you have had to endure, the battles you have had to fight, I feel sure that your church is built upon the Rock of Ages, and that you have taken unto you the whole armor of God, having on the breastplate of righteousness, and you have been able to face the fiery darts

of the wicked, and no doubt you are able to say, like all the dear children of God,

Come what will, I'm safe forever,
'Tis the promise of my God,
Written in his word unfailing,
Sealed with Jesus' precious blood.

My dear friend, will you please excuse me for intruding upon your precious time, and taking up space in your columns which your dear people could have occupied so much more profitably. If I am a child of God, I feel I must be the smallest one he has. I wish to be hid with Christ in God. May the Lord be with you the remainder of your days, and finally take you to himself, is the prayer of
Your sincere friend,

W. M.

FAYETTE Co., Tenn., Sept. 17, 1871.

BROTHER BEEBE:—And brethren and sisters. I have, on this beautiful morning, taken my pen, and may the Lord direct my heart and my hand. If I may claim to be a child of God, certainly I am the least of all. I am led to enquire, Why am I so afflicted? Why so much cast down? Why do my brethren and sisters, apparently enjoy so much more than I can? They go to hear the gospel preached, and I am compelled to stay at home. Just now, my companion and brethren have left for preaching, and in spite of all I can do, the tears trickle down my cheeks. Twice have I made the attempt to go and hear the preaching of the word since March, and both times I was taken sick, and confined for several weeks. I am sorely afflicted. Does the Lord afflict me willingly? or if it be a chastisement, am I the worst of all? The rod is applied to me in strokes almost without numbers. When I look within and see my vileness, how often am I made to exclaim, If it be for my good and for God's glory, let it be so. Sometimes my faith is sharply tried, and the Lord hides from me the face of his throne, and at such times Satan takes every possible advantage to bring on me a general shipwreck, and were it not for the mercy of God, who I trust has begun the good work of grace in me, I should sink. My troubles of late have been very great, and great have been my groanings, my cries, and my grief. Are any of you, my brethren and sisters, so much afflicted and so much cast down? so distressed and so sinful? or is mine an outside case? I know that all our afflictions, whether of body or mind, or in our families, are under the control and management of him who has infinite wisdom, and are designed by him to answer a special purpose. But this old nature cannot be reconciled. I do most sincerely desire to be freed from these fetters, clogs and shackles, so that I may serve God, and grow in grace and in the knowledge of the Lord. But, alas, even now I feel wretched, cold, dark and dead, and fear that it will be still

worse with me. O it is cutting to think of being obliged to give up all hope, and to fall short of eternal life. These are not trifling things, they bear with great weight on my mind. I never expect to be well any more in this life; but I desire the welfare of the children of God, in sickness, suffering, pain or death, and I pray the Lord that I may be reconciled. We are told that God doeth all things well. We should believe it, and act accordingly. When troubles and afflictions, and adversity overtake us, then at times our consolations, also abound.

Kindred in Christ, as I have told you so much of my trouble, I must also tell you that I am not without hope. If I am deceived in regard to my little hope, I pray God may undeceive me. The great evidence that I now have is that I love the brethren. O how much I love to be in their company. Yes, even now my desire is to be with them at Mt Pisgah, to sit under the sound of old brother Dougherty, or my dear husband, who has now entered his eightieth year. The gospel is precious food to hungry souls, when the Lord enables them to speak so as to feed the saints.

Brethren, we are having a precious time; the Lord is adding to his church such as are saved. Nearly every month one or more is added by baptism. In July there were four. There is a stir in our midst. Another evidence I have in the "Signs of the times." As I am not able to go to hear preaching, I wait impatiently for them, and examine every mail for them, and read and re-peruse them until I devour all their precious contents. Write on, brethren and sisters. Would that I were gifted in using the pen, as some of you are; but it is not so, and I must submit. Brother Slawson, in the number for September 15, how seasonable! and what sweet advice. I would that we could help to bear one another's burdens, and so fulfill the law of Christ.

And yet I will name another evidence. Why is this warfare? Why am I so fearful? The good that I would do, is far from me, but evil is ever present with me. I feel a continual warfare.

"I am so vile, so prone to sin,
I fear I am not born again."

O, tell me, my friends, is it thus with you? And there is still another. When I look back to the time when I was enabled to believe in the Lord Jesus Christ, and feel the power of that faith that comes through grace, and which is the precious gift of God, then I can read my title clear to mansions in the skies. Such seasons are like showers of rain in a dry time, and afford me a little foretaste of joys to come. Now and then my soul is made to rejoice in Christ Jesus, and to have no confidence in the flesh. What sweet and precious promises are given to the saints of the Most High. They assure us of a home, in that house which is not made with hands, which is eternal in the

heavens, where there will be no pain, sorrow or trouble, no trials, no stormy winds, no tempting devil, nor any sin, and we are now on our journey to that peaceful home, and.

"Why should we wish the hours more slow,
To keep us from our love?"

Brother Beebe, do as you think best with this. I have so many lonely hours when my husband is gone so much to preach the gospel, I spend much of my time in writing. Brethren and sisters. Farewell, Pray for me, that I may be submissive to the will of God, and after death may we be ever with the Lord.

LEVICE C. CULP.

ALEXANDRIA, Va., Oct. 3, 1871.

DEAR BROTHER BEEBE:—I would write something for the "Signs," but I have only a little time to write letters in my usual correspondence, and I need rest, particularly so, as I have not been in my usual good health for several days past, and I am still compelled to meet my regular appointments if possible. Further, I am poor in spirit, or at least it appears so to me, and a very unprofitable servant of my Lord and Master. Yet the cause of our precious Redeemer is uppermost in my mind, controlling every other consideration, and this present evil world is more and more receding from my view, so far as all natural hope and expectations are concerned. I am comforted at times, I believe, with a faith's view of the crown of glory laid up for the redeemed of the Lord, and I humbly hope for me also, beyond this sin-cursed world. While it continues to be my meat and my drink in a spiritual sense to obey the command of our heavenly Father, still the flesh is weak, and I am as helpless as a child.

It appears God has visited his people in these parts to build up his church in her visible organization. Men and women, who are by nature children of wrath even as others, God has called, and they come forward to the church of their own accord, as little children, in meekness and humility, and declare what their beloved Lord has done for them. This has been the case with all I have baptized in Virginia. I have baptized several persons since the Corresponding Meeting in August. At Bethlehem I baptized a colored man, an invalid, utterly helpless, who, for some time, has had a hope, and was anxious to be baptized. With the assistance of a colored brother, a licensed preacher, I baptised him with ease, and with much freedom of mind. It does appear like the attention of the people is called to the preaching of the word more affectively in these parts, perhaps, than I ever saw before. So far as I have ability I have not ceased to declare the whole counsel of God.

As I remarked to you at the Corresponding Meeting, so I will repeat in writing, that your article entitled "Advice to young preachers" is very timely, and appropriately written. I think, with brother Hassel, that its publication once, twice, or thrice, is highly necessary. I hope I shall profit by it, and I think there are many who ought to profit by it. Wisdom is profitable to direct.

Yours in gospel fellowship,

JOSEPH L. PURINGTON.

Circular Letters.

The Salisbury Old School Baptist Association, in session with the church at Little Creek, Sussex Co., Del., Oct. 18th, 19th & 20th, 1871, to the churches composing the same sends christian salutation.

BELOVED BRETHREN:—In this our annual epistle we will call your attention to the words of the apostle Paul recorded in the epistle to the Galatians, vi. 9. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." This exhortation appears particularly appropriate to us at this time. During the past year we have been afflicted by the loss of dear brethren who have stood as pillars in the church. Many of the churches have also been destitute of regular preaching, and have seldom met together in church capacity. This has caused a depression of feeling, and many have undoubtedly looked upon Zion as in a low state, and have felt discouraged, concluding, as David once did, that the Lord has forgotten to be gracious. This is apt to be the feeling of the Lord's doubting people, especially when his sensible presence is withdrawn from them personally, as well as from the church; and for this reason the apostle gives this admonition to them and himself, not to be weary in well doing.

The first thing to be considered is, what is well doing? If we should take the testimony of men, we should have to regard a vast amount of doings as good which are of a most varied and conflicting character, and should conclude that the great majority of the inhabitants of the world were most diligently engaged in well doing, though working in opposite directions. All men are inclined by nature to testify in favor of their own works. But the scriptures, the infallible standard of truth, given by the only "faithful and true Witness," present to us a different testimony; and when we are made alive spiritually, we learn concerning ourselves and our works, what the scriptures declare of all men, that "there is none that doeth good, no, not one;" that even the Lord's chosen people in their natural condition "are wise to do evil, but to do good they have no understanding." The testimony of men, therefore, must be rejected, with all the works in favor of which they testify. In the kingdom of our Lord Jesus Christ alone shall we find good works. The subjects of that kingdom are directed in all their well doing by the Spirit of Christ which is in them. These good works are not their own, but the works of Christ wrought in them and manifested by them. He says to them, "From me is thy fruit found;" and they acknowledge to him, "Thou hast wrought all our works in us." But the world is full of men

professing to be directed by the Spirit of Christ in doing works which greatly conflict with each other. How then should we judge among men professing to be directed by the Spirit of Christ, whose works are good and whose not, if the scriptures did not plainly show us the pattern of all the works that are acceptable to God. The directions given to the people of God in the scriptures are full and explicit; and those who go beyond them to do what is not expressly commanded, are adding to the things written in the book, and are as fully disobedient as those who take from the things written in the book by neglecting or setting aside any of the commands.

The apostle, as one of the judges in Israel, has been presenting to the church at Galatia, and to all the saints, some of the rules of the Ruler in Zion, setting before them such part of the doctrine and order of the house of God as they had been found most liable to depart from. And now in the preceding verse he tells them what they had learned experimentally, that "he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Those who have been born again have now two natures, a fleshly and a spiritual one, and it is of them, and not of natural men, that the apostle is speaking, as liable to sow to their flesh. To yield to the desires and inclinations of the fleshly nature with the expectation of receiving enjoyment therein; to "make provision for the flesh to fulfill the lust thereof;" to give way to the doubts and fears and opposition arising from the deceitful heart, so as to neglect or turn away from the commands of Christ; all this is sowing to the flesh, and spiritual death and affliction instead of comfort will be the consequence. To go forward in the ordinance of baptism when the Lord has given us a good hope through grace, and made us desire to follow the Savior, though doubts and fears through a sense of our unworthiness oppose; to contend earnestly for the faith though our worldly friends and the wise and noble of the world hear us with contempt, and meet us with ridicule and persecution; to attend faithfully to all the order of the house of God whether it is summer or winter in our feelings; to meet regularly with the brethren when the appointed time comes, and to have that come often, though apparently at the sacrifice of worldly interests; to sit down at the Lord's table though feeling so poor and unworthy that we hardly dare to lift up our heads in the presence of our brethren; to be instant in prayer, endeavoring to offer unto God the fruit of the lips, even when it seems that our hearts are cold, and as though the Lord had shut out

our prayers; to be pitiful and kind and forgiving towards our brethren, esteeming other better than ourselves, and bearing one another's burdens; to "prove our own work," by rigidly laying the gospel rule upon it; to do good unto all men as much as in us lies, and especially to them who are of the household of faith; all this is sowing to the Spirit; this is putting on the Lord Jesus; this is well doing. When we see the ways of Zion mourn, when afflictions by the loss of faithful brethren to whom we have looked as leaders come upon the church; when rebukes such as were given to this Galatian Church meet us, and drive us back from some of the works we were engaged in; when we have had a long winter season in our own souls, and have found no comfort in waiting upon the Lord in the ordinances of his house; then we are apt to be discouraged and to say it is of no use, and to become weary and faint in our minds. But right here at the critical moment the apostle meets us with this most blessed and encouraging admonition, "Let us not be weary in well doing; for in due season we shall reap if we faint not." What we are to reap we are told in the preceding verse is everlasting life. The world supposes from this that well doing or sowing to the Spirit is a condition upon which everlasting life becomes ours. But the figure of reaping will not allow this conclusion. A field of wheat must belong to a man before he is entitled to reap it. No one can acquire a right of property in grain by reaping it. We do not reap it to make it ours, but in order to enjoy it. So in spiritual things, there are reaping seasons, when we receive the enjoyment of those things which the Lord has given to us in Christ. We have before received an evidence of our heirship with him. We have been drawn in love to the church, and have desired to be found obedient children. We have endeavored to sow to the Spirit, by attending to what the Spirit saith unto the churches. But oh! how desolate we have felt at times, how cold and fruitless. How often we have felt almost discouraged and ready to faint in our minds, thinking it was no use for us to keep on our way, for certainly judging from our feelings we could not be partakers of spiritual things. How often we have sown in tears in the dreary November, and have seen the cold winter follow instead of the summer we so longed for. But the times and seasons in our spiritual life are not in our power. Our times are in the Lord's hands. He appoints them well. He has appointed seasons when those who wait upon the Lord shall reap, and they that sow in tears shall reap in joy. We reap the grain that supports our natural life. Spiritually we reap, when the times of refreshing come from

the presence of the Lord, when his blessed word is opened to us, and we are enabled to put forth our hands and take it, and find it sweet to our taste.

Let us not then be weary in well doing. But let us beware, and see to it that we be not deceived by men to regard their vain works as well doing. What we find directed by our Savior, and that alone will be acknowledged by him as well doing. We will close by dwelling particularly upon one of the directions of our King by his inspired apostle, "For-sake not the assembling of your selves together, as the manner of some is." Some times we are apt to let either our coldness of heart, our doubts and fears, and sense of unworthiness, or some worldly business, keep us away from the assembly of the saints. This is becoming weary in well doing. And while we are thus away, the set time to favor Zion may come, and through some broken words of perhaps the feeblest member of the flock comfort and joy may flow in upon the household, and they, sitting together in heavenly places in Christ, may be reaping the enjoyment of everlasting life, while we, having fainted and being absent, do not participate in that blessed and happy feast.

It is often the case that churches do not assemble except when there is a minister to meet with them. Brethren, this ought not so to be. Let us have our appointed times for meeting, and attend strictly to the appointment, even if we can do no more than greet each other and sing a hymn. This is as the scriptures direct, and we shall certainly be blessed in obeying. If we abound in the work of the Lord, we shall certainly find it true that our labor is not in vain in the Lord, but the Lord will establish the work of our hands upon us. The Lord will manifest the gifts in the church, and we shall find comfort in speaking to each other in psalms and hymns and spiritual songs. It is certain that those churches who attend to this order of the house of God are permitted to reap spiritual enjoyment which those who neglect it do not reap. We need hardly repeat that all this has nothing to do with the state of God's people after we leave this mortal state, but only concerns their enjoyment while here in this world. There are many seasons of reaping, sweet seasons to the soul, when the precious words of Jesus are spoken to us, and we can gather them and find them sweeter than honey and the honey comb; when the Savior folds us in the arms of his love, and resting there in serene repose we forget sorrow and pain and trouble, and say, Lord, it is enough. Where can such sweetness be, as we have tasted in thy love, as we have found in thee?

G. W. STATEN, Mod.
SILAS H. DURAND, Clerk.

Corresponding Letters.

The Elders and messengers composing the Salisbury Old School Baptist Association, to the sister associations with whom we correspond, Greeting.

BELOVED BRETHREN:—We rejoice in God our Savior who has granted us another privilege of meeting in our associate capacity, and of welcoming your messengers, who have come to us in the power and demonstration of the gospel of Christ. Although they came from different parts of the country, they all bring the same report concerning the Zion of our God. Their preaching among us was all of one piece, which spread a bountiful feast to our souls, especially in our destitute condition; for truly in these parts the harvest is great, but the laborers are few. But being greatly refreshed, we anticipate with joy the time when we hope to again receive your messengers and messages of love, to hear of your spiritual welfare, and to be assured that notwithstanding the devices of anti-christ, the Lord has enabled you to stand fast in the liberty where with Christ has made you free, and that you continue to contend earnestly for the faith which was once delivered to the saints. May the God of all grace preserve us all from the errors and abominations which so greatly abound around us.

Our next associational meeting will be held, the Lord willing, with the Fishing Creek Church, in Dorchester Co., Md., where we hope again to welcome your messengers. Our present meeting has been very comforting to us, and we hope your messengers have also been comforted.

G. W. STATEN, Mod.

S. H. DURAND, Clerk.

The Maine Old School Baptist Association, in session with the church at Whitefield, Maine, Sept. 8th, 9th & 10th, 1871, to the several churches of which she is composed, and to all who have obtained like precious faith with us, through the righteousness of God and our Savior, Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

BELOVED BRETHREN IN THE FAITH OF THE GOSPEL:—Once more it becomes our duty to address you in an annual epistle of love and admonition, and in so doing we have no new doctrine to set before you, but merely desire to call to your remembrance, or put you in mind of certain important truths which have already been taught you by the Lord of glory.

Another year has passed away, and we are so much nearer the end of our pilgrimage on earth. We are happy to meet you again, face to face. How has it been with you, dear brethren, for the year past?

Have you been growing in grace, and in the knowledge of our Lord and Savior Jesus Christ? Have you walked worthy of that vocation wherewith you are called, with all lowliness and meekness, with long-suffering, forbearing one another in love? Have you put away all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice? Have you been kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you? Has love been without dissimulation among you? Have you borne one another's burdens, and so fulfilled the law of Christ? Have you spoken the truth in love? And have you earnestly contended for the faith which was once delivered to the saints? You know, brethren, that faith, if it hath not works, is dead, being alone. But the faith of God's elect will lead to diligence. We are to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But if we lack these things, we are blind, and cannot see afar off. Now, dear brethren, there is one thing in particular which we wish to call your attention to above all others, which is *charity*—that *bond of perfectness*. We would exhort you, brethren, to have fervent charity among yourselves. No matter how great our profession or pretensions to religion may be; no matter how highly we may be esteemed among men for our piety and zeal; if we are destitute of charity, or if charity be lacking, all our pretensions amount to nothing. Faith, hope and charity are the three greatest christian graces, or gifts of God; and the greatest of these three is charity. Let us examine the word of God, and see what there is about charity, that we should prize it above all other good gifts, and also that we may know it when it is felt within our own breast, or manifested by others. Charity suffereth long, and is kind. Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. Verily, brethren, charity is the one thing needful, and without charity we are nothing. And though we have the gift of prophecy, and understand all mysteries, and all knowledge, and though we have all faith, so that we could remove mountains, and have not charity, we are nothing. And though we bestow all our

goods to feed the poor, and give our bodies to be burned, and have not charity, it profiteth us nothing. And though we possessed all the wisdom of this world, and could speak with the tongues of men and angels, if we had the power to charm the ear, fascinate the mind, and gain the applause of men, yet if we have not charity, it amounts to nothing more than sounding brass and a tinkling sycambal.

Brethren, don't let us forget the relationship which we sustain one to another, as being one body in Christ, and members one of another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

Finally, brethren, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, for we know not that we shall all meet on earth again.

Since we last met in this capacity, two faithful brethren and two dear sisters have been called home. They will meet with us no more in this life. This is our loss, but they have gained the other shore.

But while God has seen fit to remove some from among us, he has been pleased to add quite a number of others.

One thing more, brethren, we feel to call your attention to, before we bid you farewell for another year, which is this: "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest."

And to our sister associations, churches and meetings with whom we correspond, we wish to express our love, fellowship and gratitude, from whom we have received messengers, minutes, &c. Your messengers, the servants of the living God, have come to us with the glad tidings of the gospel of our salvation. Our meeting has been harmonious, and we trust profitable.

Dear brethren, we hope that you will continue your correspondence with us, both by messengers and minutes, for we don't wish to be forgotten because we live away down here in the north. We know it is sometimes cold in these parts, but hope that our hearts have been warmed by the love of God.

Our next meeting is appointed to be held with the church of Bowdoinham, commencing on Friday before the second Monday in September, 1872.

J. A. BADGER, Mod.

A. B. MACOMBER, Clerk.

The Maine Old School Baptist Conference, now in session with the church at North Berwick, Maine, Sept. 15th, 16th & 17th, 1891, to all the associations and churches with whom we correspond, sendeth christian salutation.

DEARLY BELOVED BRETHREN:—

In hope of eternal life through the death and resurrection of our adorable Redeemer, who is omnipotent, omniscient and omnipresent, the same yesterday, and forever. In accordance with our usual custom, we address you this our annual epistle, taking for our subject "brotherly love." God is love; and when the pure love of God was first implanted in our hearts, in its effulgent brightness, and we felt that we could soar to the green fields of eternal glory, how richly our souls could feed upon the instruction of the apostle Paul to his Thessalonian brethren, "For ye yourselves are taught of God to love one another." Like begets like. That which is of the flesh is flesh, and that which is of the Spirit is spirit. And if we have been made partakers of the Spirit of Christ, in our hearts, we are in possession of that same love that dwelt in his bosom, when amidst the pains of dissolving nature he could pray, in the sincerity of his soul, "Father, forgive them, for they know not what they do."

"Ye yourselves are taught of God." When God teaches, he teaches love. "This is my commandment unto you, That ye love one another, as I have loved you." How beautiful the church appeared to us when we first felt this flow of love fill our hearts. The people of God were the excellent of the earth, in whose presence was our delight. And how little we then thought that an intervening cloud would ever come between us and any of the family of God, to whom we felt drawn by such strong and endearing ties. But have we not since then to our deep sorrow felt clouds of coldness and anger in our hearts, and seen how important and necessary are the exhortations and admonitions of the apostles concerning this love? "Let brotherly love continue." "Let us hold fast the profession of our faith, without wavering; for he is faithful that promised. And let us consider one another, to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." We are not only commanded to let brotherly love continue, but to consider one another, and to provoke unto love and good works. Are we as careful, brethren, as we should be, when we see any of the dear children of God neglecting their covenant obligations, in assembling of themselves together, going contrary to the commands of our Savior, to consider them, and to provoke them unto love and good works? The apostle not only enjoins upon his brethren that they should assemble together, but that they should exhort one another, as they see the day approaching. There are many duties devolving upon church members which are unpleas-

ant, but none the less important to the welfare of Zion. Our Savior said 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." Does our dear Redeemer leave us to ourselves when we fall into temptation? In addressing his Father he says, "All whom thou hast given me I have kept, and none of them is lost save the son of perdition, that the scriptures might be fulfilled." He bears the names of all his dear saints deep graven upon his heart; his watchful eye never leaves them, and his protecting care is ever over 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 pluck them out of my hand." If the watchful eye of Jesus is ever upon his people, should not we, as members of his visible church on earth, have a vigilant watchfulness over each other in love, and when we see a brother departing from the commands of the gospel, extend to him the hand of sympathy, and show him by our expressions of love that we still bear his image upon our hearts, that in our prayers we still carry him to the throne of grace, that God in his infinite mercy might enable him to put on the whole armor of God, and be a valiant soldier in his holy cause? We are enjoined to put on charity, which is the bond of perfectness. This duty is taught us to be manifest in all our actions and words toward each other. Then shall we be kindly affectioned one to another, forbearing one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us. Then shall we bear one another's burdens, in honor preferring one another. May we not only feel these things in our hearts, but also show them in our daily walk and conversation.

Brethren, when we apply the rule of Christ and his apostles, are there any of us but must feel that we come far short of its requirements? But how great is our happiness when our kind Redeemer shows us our heart-wanderings and short-comings, our faults and failings, which gives us sorrow and weighs us down, we can approach that dear friend that sticketh closer than a brother, who is full of tenderness and compassion, and will graciously forgive.

O may his love our souls inflame,
And to his service sweetly bend;
Transfuse it through our inmost frames,
And mould us wholly to his mind.

Through the tender mercy of our covenant-keeping God, we are permitted the high privilege of convening ourselves together in an associate capacity, and to hear from the several churches composing our body. We are blest with usual peace and harmony, and O that the God of Jeshurun may continue to bless us

with peace and union, and enable his servants to shun not to declare his truth, in the face of an opposing world.

We have been much comforted and edified by your letters and messengers, and still desire a continuance of your christian correspondence.

Our next Conference will be held, if the Lord will, on Friday, Saturday and Sunday after the second Monday in September, 1872, with the North Berwick Church, in York Co., Maine, where we hope again to receive your messengers and minutes.

May we be enabled to walk in wisdom's ways, until our work on earth is done, and death takes off the veil, when we shall enter the haven of eternal rest, to enjoy the full presence of our God forever and ever. Farewell.

WM. QUINT, Mod.

J. C. HAYES, Clerk.

ORDINATIONS.

Brother James Harper, of the Mt. Gilead Church, in Brown Co., Ill., was set apart to the work of the gospel ministry, by solemn ordination, according to the usage of the Primitive Baptists, on Saturday before the first Sunday in August, 1871. The ordaining presbytery was composed of Elders B. R. Warren, S. R. Williams, Thomas Jones, John Francier and Brice Alsoury.

Yours truly,

JOHN A. MCCOY.

Pursuant to a call of the Bethel Regular Baptist Church, in Johnson Co., Ind., for aid in council, to examine the gift of brother Isaac Sawin, in order to set him apart by solemn ordination to the work of the gospel ministry, the churches called upon responded to said call, on the 7th day of Oct., 1871, as follows:

Conn's Creek—Eld. P. W. Sawin, brethren W. P. Powell, R. B. Peach, J. T. Conger.

Eagle Creek—Eld. A. B. Nay.

Forks of Buck Creek—J. A. Kemper, A. Hendricks.

South Scott's Creek—J. Terhune, S. T. Riggs, R. Tapp, W. Dollins.

Gilgal—J. D. Womack, J. Blackwell, J. W. Easton, Tho. Todd, J. N. Todd.

Little Blue River—Elder Harvey Wright, brother M. Zion.

Mt. Carmel—Elders Tho. Martin, G. S. Weaver, brethren W. Shores, E. Olvey.

Little Bethel—Eld. J. G. Sawin.

Bethel—Appointed Elders W. Taylor, P. K. Parr, brethren J. Atwood, J. Hougham.

The council organized by appointing Eld. T. Martin Moderator, and H. Wright Clerk.

Called upon brother Sawin to give a relation of his christian experience, call to the ministry and views of scripture doctrine, which he did, very full and clear, after which the council retired for consultation, and after

due deliberation resolved to proceed with the ordination in the following order:

Laying on of hands of all the Elders present.

Prayer by Eld. G. S. Weaver.

Right hand of fellowship by Eld. T. Martin.

Charge by Elder H. Wright, to be delivered on Sunday in a sermon.

Ordered that the Clerk write and deliver to brother Sawin a certificate of his ordination.

Resolved that the Clerk forward a copy of these minutes for publication in the "Signs of the Times."

The ordination services for the day being completed, the council adjourned.

T. MARTIN, Mod.

H. WRIGHT, Clerk.

BOOK NOTICES.

"HISTORY OF THE PRIMITIVE BAPTISTS."

I am constantly in receipt of letters from the brethren in different parts of the U. S., wishing to know how I progress in the work, &c., and as it is impossible for me to answer them all privately, I wish to say through the "Signs," to the dear brethren who have so kindly interested themselves in this matter, that so far, I have not received encouragement enough to publish the work. I am still compiling the materials, (which I have been doing for twenty-five years) and whenever the brethren will generally subscribe for the work, it will be put to press. I feel to return my thanks to those dear brethren from the South, South-west, West and North-west, who have so kindly come to my assistance; and would the brethren from the East and North-east come forward in like manner, the work would go forward. What do you say, brethren? Shall the work stop for want of patronage? I wish to hear from you as soon as possible.

Brother Beebe, will you please publish this, so that the brethren may know my feelings in this matter? Yours in the tribulations of the gospel of the Son of God.

JOHN H. GAMMON,

Cynthiana, Posey Co., Ind.

APPOINTMENTS.

NEW CASTLE CO., Del., Oct. 6, 1871.

DEAR BROTHEER BEEBE:—Elder Wm. J. Purington and myself have arranged a string of appointments, which, if not providentially hindered, we will endeavor to meet, and which you may, if you please, give one insertion in the "Signs."

On Monday evening, Nov. 13th, Elder Purington will preach here at our house. Tuesday evening we will be at Laurel, Sussex Co., to meet the brethren of Broad Creek wherever they see fit to have the appointment. Wednesday morning, 10 1-2 o'clock, at Little Creek Meeting House. Thursday morning, at the same hour, at Indiantown. Friday at Nassaon-

go. I suppose an appointment can be arranged at Forest Grove, or Pittsville, for Wednesday evening.

Saturday and Sunday brother Purington will be at Salisbury, while I return to my monthly meeting at Cow Marsh. Monday, the 20th, brother Purington goes to Fishing Creek, returning on Wednesday, so as to be at Cow Marsh Thursday morning, 10 o'clock, and at Kenton, near Bryn Zion, at 7 o'clock in the evening.

E. RITTENHOUSE.

Change of Residence.

My Post-office address is removed from Patoka, Gibson Co., to Cynthiana, Posey Co., Ind., where I wish the brethren and correspondents to address me.

JOHN H. GAMMON.

The new Meeting House of the Old School or Primitive Baptist Church of Middletown and Walkill, at the corner of Roberts and Cottage Streets, in this village, (Middletown) will, providence permitting, be opened for the public worship of God on Wednesday, Nov. 29, at 10 o'clock a. m., and the meeting will continue until Thursday night. Several ministers of our order from abroad are expected to preach on the occasion.

Collections will be taken on both days, to assist in liquidating the debt incurred by the church. Brethren, sisters and friends who feel so disposed, can afford us seasonable aid at this time. All our brethren in the ministry who can afford to donate the expense and labor of visiting us at this time, may rest assured that their kindness will be fully appreciated.

POETRY

LOVE YE ONE ANOTHER.

Love ye one another, is fulfilling of the law;
O with what love did Jesus his first disciples draw;
Very sweet was their communion, precious was his word;
Especially the affection to those followers of the Lord.

Ye who are indifferent, who never make a sign,
Examine well the gospels, O read them line for line;
On their counsels may ye ponder, on those gracious truths depend,
Nor doubt this heavenly Shepherd will his little flock defend.

Every soul for whom he suffered, every one for whom he died,
Are gathered in the fold at last, though scattered far and wide;
Not one shall be forgotten—he knows his sheep by name;
Oit they wander, through their proneness, but his love remains the same.

Turning them with chastenings, yet chastening in love;
His justice, truth and mercy meet, his righteousness to prove;
Extends anew his sceptre, reveals a smiling face;
Restores them to his favor, through his love and pard'ning grace.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1871.

REMARKS ON MATT. XII. 43-45.

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

Brother Joel W. Swain, of Florida, has requested us to give our views on the above passage, and, as the servant of all the flock of Christ, we will give such views as we have. The text is given in the form of a parable, and addressed unto the carnal Jews, as unto an evil and adulterous generation who were seeking after a sign. In all his communications with them, Jesus spake to them in parables; because that unto his disciples it was given to know the things of the kingdom, but to them which are without it was not given. In the parable, the man out of whom the unclean spirit went was Israel after the flesh, or the evil and adulterous generation to whom the parable was addressed. The unclean spirit which went out for a season, was, if we mistake not, the perverse and rebellious spirit by which the carnal Jews have always been characterized. The time when it went out was at the coming of John the Baptist. "Ye sent unto John, and he bare witness unto the truth." "He was a burning and a shining light, and ye were willing for a season to rejoice in his light."—John v. 33, 35.

This spirit of Judaism or legalism which had from their beginning characterized the carnal Israelites, was and is an unclean spirit, restless and polluting, but at the coming of John, from its misconception of the nature and spirituality of the kingdom which was at hand, *went out*, or so far released its hold on national Israel, as to allow Jerusalem, and Judea, and all the regions round about Jordan, to go out unto John's baptism; and even those of them who could show no fruits meet for repentance manifested a desire to be baptized of John, in prospect of that kingdom which John said was at hand, and which they evidently supposed would be a restoration of national independence, and re-establishment of the throne of David, literally. Now although this unclean spirit went out from the Jews for a season, it continued to be an unclean spirit, and could not affiliate with the spirit of truth and holiness of which John bore record, or that should pervade and distinguish the kingdom which was so soon to be ushered in; it therefore walked through dry places, seeking rest, and finding none. We do not understand that this unclean spirit of legalism went out of

the scribes, pharisees and sadducees personally, for they were never divested of it; but it went out of the man, nationally, in the sense already explained, and in the persons of the pharisees and sadducees it wandered about. In the preaching and baptism of John it sought for rest, and were for a season willing to rejoice in it, but were repelled by John, who said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come?" And when it was told them that "Except a man be born again he could not see the kingdom of God," they could find nothing in which the spirit which was in them could rest. In all the preambulations of that legal, work-mongrel, unclean spirit, from the days of John the Baptist until the present time, that restless spirit has never found in Christ, his doctrine, his ordinances or people, any thing to give it rest, place or comfort. But the words of our Lord have been verified, "For the prince of this world cometh, and hath nothing in me." How frequently did this unclean spirit bring those who were of it to Christ, seeking for rest; and when those who were led by it were fed bountifully on loaves and fishes, or had their selfish curiosity gratified by seeing signs, which they required, they were inclined to take him by force and make him their king. But the rest sought by this unclean spirit could not be found in any thing pertaining to the spiritual kingdom of our Lord. And when they were told that "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," they said, "This is an hard saying; who can hear it? And from that time they went back, and walked no more with him."

"Then he saith, I will return into my house from whence I came out." Back to Judaism, to the worldly sanctuary and carnal ordinances, to the law of a carnal commandment, and to those legal ceremonies in which they could rest. "Then goeth he, and taketh with himself seven other spirits more wicked than himself."

Chagrined and mortified when they found that the Messiah had not come to reign as a temporal prince, nor to elevate the Jews as a nation, and having no desire to have such a King as he appeared to them to be, to reign over them, the unclean spirit which led them resolved to relapse into Judaism; but in returning, this spirit, though unclean before, becomes seven-fold more violent and abominable than it was before; adding to the abomination of legality and rebellion, the spirits of blasphemy, bitter persecution, idolatry, and murder. By rejecting the Son of God as the promised Messiah, and Deliverer that should come out of Zion, to turn away ungodliness from Jacob, branding him as an imposter,

blaspheming his sacred name, and wreaking their bitterest vengeance on him and on his disciples, and with wicked hands they crucified the Lord of life and glory. The increased wickedness and violence of the Jews after the coming of the Messiah, is thus strikingly set forth in the parable, as in the accumulated abominations of seven additional spirits, more wicked than the former spirit that had hitherto corrupted the Jewish commonwealth. Now in the return of the unclean spirit with seven-fold reinforcement, he findeth the house perfectly prepared for his reception, with his multiplied auxiliaries. The house is empty. "Behold your house is left unto you desolate." The last elect vessel of mercy, or living child of God, called out, and none left of that remnant which is according to the election of grace. The new wine which was in the cluster, for whose sakes the nation had been spared so long, was gone. The Good Shepherd had called his sheep by name and led them out. Lot and his family had left Sodom. Noah and his family had entered the ark. The bare walls of the house of Israel were left, and Ichabod was written upon them, for the glory had departed. The house was now empty. The last vestige of former beauty and typical significance was swept out; the empty house was swept and garnished. The utter desolation of Jerusalem and Judea, in that day when the sword of vengeance should be bathed in heaven, (the Jewish heaven) is most strikingly set forth in prophecy. "For it is the day of the Lord's vengeance, and the year of recompenses, for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever, from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate."—Isa. xxxiv. 8-15.

God's people all called out, all

Jewish ordinances now abolished, the hand-writing of ordinances nailed to the cross, all types fulfilled and forever withdrawn, the house is desolate, empty and swept, and the returning unclean spirit has with him the cormorant, raven, dragons and owls, wild beasts of the field, the satyr and the vulture, making up the seven, who from the time of the setting up of Christ's kingdom, and the abrogation of all the rites and institutions of the legal dispensation, shall occupy all legal or work-mongrel places of Judaism, forever and ever.

"And the last state of that man is worse than the first." Compare national Israel in her first state with her fearful end. "Look unto Abraham your father, and unto Sarah that bear you." Trace the history of the seed of Abraham throughout their generations, and although the fleshly tribes were a stiff-necked and rebellious people from the beginning of their nationality, yet how much worse after they had ceased to be a type of the gospel church, and had become a type of Babylon the Great; and compare the judgments which she suffered from time to time for her transgressions, with her most terrible overthrow, as described by our Lord in Matt. xxiv., and the contrast by comparison will clearly appear.

"Even so shall it be also unto this wicked generation." These last words settle forever the application of the parable to the carnal Jews. And this was most fearfully verified at the destruction of Jerusalem by the Roman army under Titus, when their punishment exceeded any thing that had ever before occurred on the earth, or that should ever again be witnessed of temporal judgments.

We have given such views as we have on this subject; if any of our brethren have clearer views, we trust they will not hide their light under a bed or under a bushel.

Personal.

ELDER WM. L. BEEBE.—It pains us to learn by a letter from his excellent wife, dated Covington, Ga., Oct. 17, 1871, that our son Wm. L. Beebe has been very ill for several weeks, and confined to his house, and from the weakness of his nerves unable to write. He desires us to inform his correspondents that his failure to answer their very kind and interesting letters has been caused by his severe indisposition.

Since the receipt of the letter alluded to above from our dear sister and daughter, we have heard that he is very slowly recovering, and was able to fill one of his stated appointments, though still very weak and feeble. May the Lord send healing mercies, and restore him to health, if consistent with his sacred will.

Marriages.

Oct. 25, at the residence of the bride's brother-in-law, by Eld. G. Beebe, Dr. G. A. Emory and Miss Addie S. Eggleston all of Middletown.

Sept. 25, by Eld. Peter Ausmus, at the residence of the bride's mother, near Paloma, Adams Co., Ill., Mr. Elias C. Frost and Miss Mary E. White.

Oct. 13, by the same, at the residence of the bride's father, near Coatsburg, Adams Co., Ill., Mr. George C. Lovejoy and Miss Elenora E. White.

Sept. 28, at Brunswick, Maine, by Eld. H. Campbell, Mr. Josiah Gatchell, of Brunswick, and Miss Elizabeth O. Reed, of Topsham.

Oct. 10, by the same, at Bowdoinham, Maine, Capt. Samuel W. Randall and Miss Amanda Purington, both of Bowdoinham.

Obituary Notices.

DIED—Oct. 14, 1871, in Middletown, of dysentery, **Mattie Bell**, infant daughter of Horace T. and Fannie M. Boyd, aged 7 months and 24 days.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

DIED—Very suddenly, in Jay, Maine, Oct. 3, 1871, **Mr. Charles Townsend**, aged about 28 years. Though not connected to any church, still I believe he was a lover of the truth. May God sustain those upon whom the blow comes with crushing weight.

Affectionately your brother in hope,
J. N. BADGER.
Warwick, N. Y.

DIED—At Sanford, Maine, Sept. 20, 1871, brother **Nathaniel Ford**, aged 64 years and 1 month. His disease was consumption, which caused him to suffer more or less for about one year. He was a member of the O. S. Baptist Church in this place, and in his sickness, until death, was as much reconciled to his fate, seemingly, as any one could be while in the flesh, and was free to talk about the same. A large number of relatives and friends attended his funeral. He has left a sorrowful wife, two children and other relatives and friends to mourn.

WM. QUINT.

North Berwick, Maine.

DIED—July 9, 1871, my little niece, **Josie**, only daughter of H. Clay, and Sallie E. Stone, aged 1 year and 20 days. Bereavements by death fill the bereaved with sadness, especially when it selects for its prey an only child. It was a great trial to part with the lovely and gentle one, amiable and self-sacrificing in her disposition, and just beginning to lip the endearing words, papa, and mama. But no human ties could resist the chilling hand of death. She is gone, to return no more to this sinful world, or to feel its temptations or allurements.

May God graciously heal the wounded hearts of the parents, and enable them to say, Thy will be done.

Since I returned from our association, living on my regular diet, and enjoying my regular health, my health is much improved.

Your unworthy brother,

J. H. WALLINGFORD.

Mt. Gilead, Ky., Sept., 1871.

DIED—In the full hope of a blessed immortality, on Saturday, Aug. 26, 1871, after six weeks illness of typhoid fever, at the residence of her parents, five miles south of Williamston, N. C., **Mrs. Mary Isabella Hassell**.

She was the beloved daughter of Mr. Julius Slade, and Mrs. Emeline Yarrell, and the darling wife of Prof. Sylvester Hassell. She was born Jan. 5, 1849, and was married Sept. 4, 1869.

We have received a slip taken from another paper, giving an account of the experience and amiable traits of this lady, and

have waited in vain to find room in our crowded obituary department for the insertion of so lengthy an article. Brother Hassell has our sympathy, and we pray that his affliction may be sanctified to his good and to the glory of him who doeth all things well.

By request of the friends of the deceased, I send the obituary of **Nancy Cienenger**, wife of Stephen Cienenger, daughter of David Seitz, and grand-daughter of Daniel Seitz, deceased, of Fairfield Co., Ohio. She was born Dec. 30, 1848, and was married Oct. 14, 1869. There was a son born to her Aug. 18, 1871, which did not live. The mother seemed to do well enough for a few days, when the child-bed fever commenced its work, and she died the 27th day of the same month.

She made no profession of hope, but a short time before her departure she told her father that she was going home. She was buried the day after her departure from this world of sorrow. Brother Henry Morris preached on the occasion to the assembled people. May the Lord bless all the bereaved with such blessings as he may see best. We that know we are sinners daily, and depend on the Lord for life and salvation, know that God is too wise to err, and worketh all things after the counsel of his own will.

SAMUEL SEITZ.

By request I send for publication the obituary of our much esteemed brother, **Elijah Staggs**, who departed this life March 24, 1871. He was born March 18, 1795, in Mason Co., Ky., and moved from there with his parents to Butler Co., Ohio, in the tenth year of his age, where he remained with his parents until he grew up to manhood; he then came with some of his friends that were moving to Vigo Co., Ind., and was one of the first settlers. In 1819 he united with the church on profession of his faith in Christ. All was peace and love, until the missionary spirit made its appearance among us, and he was one of the first to oppose it, and was often engaged in pointing out its anti-christian spirit. He was a good disciplinarian, and unshaken in the faith. I visited him a few days before he died, and found him free to talk, but too weak to talk much at a time. He said he had been confined to his bed for several weeks, although he did not suffer much pain; that his confinement had given him a good opportunity to examine his little hope, and the system he had contended for so long and, said he, the more I examine it, the brighter it shines. I am not one bit afraid to trust it, for it is the only system that can ever reach a poor helpless sinner. It is enough to die on.

In this belief he fell asleep in Jesus, without a murmur, being 76 years and 6 days old. Yours in gospel bonds,

JAMES LEE.

Prairieeton, Ind.

I am requested to write the obituary of our much esteemed sister **Martha Watson**, who was born in Dec., 1828, and died in July, 1871. She was a daughter of our beloved brother Elisha Williams. She emigrated to this country in 1837. She was the wife of Mr. John Watson. She made a profession of her faith, and united with the Baptist Church on Saturday before the third Sunday in October, 1855, and was baptized by brother M. Jester. I have been personally acquainted with our sister for twenty-three years, nine years of which time I have been pastor of Union Church, to which she belonged, and I can say, without hesitation, that a more dutiful church member could no where be found, ever adorning the profession she had made, by an upright walk and pious conversation. For piety, devotion and zeal, she had but few equals. Her christian charity, her great and favorite theme, was unbounded. The great love of her Redeemer, so abundantly manifested in the scheme of man's redemption, was ever a subject that received her warmest admiration, even when she had grown quite old, and whenever I

have talked with her (which was frequently) of the love of Christ, and of the inheritance of the christian beyond this vale of tears, her entire face would put on an expression that only characterizes one that has been born again, and has had a foretaste of the joys held in reserve for the people of God. In fact, her whole christian life was mild, peaceful and happy. We miss her as a neighbor, one of society's brightest jewels. She is missed as a kind and loving wife, ever ready to console a loving husband. She had no children, but was a kind mother to an adopted child. May the choicest blessings attend the bereaved ones, and at the end may they meet again. On the first Sunday in September we met to pay the last tribute of respect and tender regard to the sister we loved so well, by appropriate services, and a sermon was preached by the writer, from these words, "Jesus wept."—John xi. 35. The large congregation of people that attended, at the Union Church, Rush Co., Tex., fully showed the high appreciation in which our sister was held in the hearts of numerous friends and relatives, as well as by brethren and sisters of the church. May our loss be her gain, and may she sweetly sleep in the arms of Jesus, until we are united again in that city made without hands, eternal in the heavens.

WYATT COLEMAN.

DIED—At his residence in Worcester Co., Md., **Dea. Uriah Fooks**, of Nassaongo Church, on the 10th of July, aged about 61 years. He was baptized in 1836, and some time afterward was appointed deacon, in which capacity he served the church faithfully for many years. He was of a bashful, retiring disposition, warm and tender in his affections, but firm and immovable when he was conscious he was right. He possessed a clear discernment of gospel truth, and would not tolerate the slightest departure from the old landmarks, come from whom it would. His house and heart were ever open to receive the dear saints. But he has gone from the church militant to the church triumphant. I was not permitted to see him during his illness, but am informed he made his will, and settled, as far as he was able, his worldly affairs, and quietly obeyed the summons. He leaves several children and grand-children, together with the church, to mourn their loss; but their loss, we trust, is his eternal gain.

ALSO,

DIED—On the 9th of August, at his residence near Powellsville, in Wicomico Co., Md., **Dea. Stanton Adkins**, of Indiantown Church. His wife, sister Elizabeth Adkins had been parted from him by death, just two weeks before; her disease was typhoid fever. A day or two after her burial, he was stricken down with the same disease, which baffled the skill of the physicians. After he had been sick a day or two, he seemed to think his departure was near at hand, and ceased to enquire about, or give any directions about his worldly affairs. He said, if it was the Lord's will to spare him a while, for the benefit of his family, all well; but if not, his will be done. It was all right, whether he died or lived. He bore his sufferings, which were great, with christian fortitude. During the latter part of his sickness he was sometimes delirious. A short time before his death he sang three verses of the hymn commencing, "Jesus, lover of my soul." He was in the 51st year of his age. He was baptized July 3, 1859, and his wife was baptized July 31, the same year, and was in her 49th year.

Brother Adkins was appointed deacon of the church several years after, and has served the church faithfully. Sister Adkins never seemed to think she would recover, after she was taken, but patiently awaited her time, and sweetly fell asleep in Jesus. You, brother Beebe, with many other brethren in the ministry, well remember the kind hospitality of his comfortable home. The church has lost a faithful and beloved brother and sister, the poor of the neighborhood a kind hearted friend, his six surviving children an affectionate father,

and the unworthy writer a dearly beloved brother and sister, whose kindness to him he will ever remember, while reason holds her place.

May the Lord sanctify this afflicting dispensation of his providence to the good of his church, and to the orphan children, and may we all be enabled to say, It is the Lord; let him do what seemeth him good.

G. W. STATON.

Newark, Del.

I am requested by the bereaved wife to send an obituary notice of the death of her husband.

DIED—Of consumption, Sept. 29, 1871, at his residence in Clay Co., Ind., brother **Morgan H. Bryan**, in the 59th year of his age. He was born in Henry Co., Ky., May 5, 1812, was baptized in the fellowship of the O. S. Baptist Church at Sulphur Fork, in Henry Co., Ky., in the year 1829, emigrated to Indiana in 1834, and joined by letter the Regular Baptist Church called Mt. Zion, Cloverland, Clay Co., Ind., in 1835. He was married to Miss Ann Williams Dec. 6, 1836. He lived an exemplary life, was a good neighbor, a kind husband and a tender parent. He left a wife, one son and two daughters to mourn their loss, together with many other relatives and friends, as well as his kindred in Christ; but they mourn not as others who are without hope, for it may be truly said of our deceased brother that he fought a good fight, finished his course, and kept the faith. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

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

Your unworthy brother,

JAMES M. HOSKINS.

Bowling Green, Ind.

DIED—In Southampton, Pa., Sept. 14, 1871, **Alfred D. Duffield Esq.**, aged 57 years, 11 months and 3 days.

The subject of this notice had a paralytic stroke about one year and a half ago, and from which he only partially recovered; for his right side was very much affected thereby, ever afterward. Soon a complication of diseases seemed to invade his entire system, bringing on soon the disease termed consumption. He bore his sufferings with much fortitude, and his energy was such that he was confined to his room but a short time before his death. I conversed with him a number of times concerning his views of the salvation of sinners, and relative to the state of his mind, whether he had a hope in Christ; and the interviews with him were very satisfactory. I felt that his departure from time was peaceful and blessed.

In the death of Esquire Duffield, the Southampton O. S. Baptist Church and congregation have lost an ardent friend, and society one of its best citizens. His duties as an officer of the law, and his business relations, had caused him to be extensively known and highly respected, as was fully manifested upon the day of his funeral, by the large concourse of people present; for his funeral was more numerously attended than any one here had been for a long period of time. The following words of scripture were used as a text at his funeral, "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."

May our heavenly Father comfort and sustain our dear sister Duffield, his beloved wife, and sanctify the dispensation to the good of his dear children, as well as the other bereaved friends, and keep them from murmuring or repining at the providence of God, however dark and inscrutable it may appear unto them.

WM. J. PURINGTON.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 39. MIDDLETOWN, N. Y., NOVEMBER 15, 1871. NO. 22.

POETRY

Lines written upon the death of Wm. and Newton Earnes, by their sister, L. J. Crooks, formerly Earnest.

Death came to us at God's command,
And of us then he did demand
The eldest of my brothers twain;
Who, then, but God, could soothe our pain?

Oh! then we'd look around our home,
And could do nothing else but mourn;
But yet, to comfort those bereft,
One brother still was with us left.

But this comfort was not given
Long to remain away from heaven;
When one short week alone had passed,
He, too, was called to his long rest.

The parents mourn for two loved ones,
Their last and only lovely sons;
But oh! we have one consolation,
They're free from toil and tribulation.

That which gives us much grief and pain,
Is now to them eternal gain;
For they are now at God's right hand,
Blessed in that holy, happy land.

A few more days of toil and care,
Then we do hope to meet them there;
Our sorrows then will all be o'er,
When we arrive on heaven's shore.

We soon will leave the shores of time,
And enter that celestial clime,
Where those loved ones we shall regain,
And never, never part again.

Our tears will all be wiped away,
Upon that bright, that glorious day;
The song, Free Grace! we then shall sing,
Forever with the Lord our King.

Then, O my soul, be not cast down,
But wait for that immortal crown,
When thou with all the blood washed throng
Assemble round the eternal throne,
With saints and angels we shall reign,
Throughout that vast, unbounded plain,
And praise unceasing we shall sing,
Unto our God, the Eternal King.

OPENING THE NEW MEETING HOUSE.

The Middletown and Walkill Old School Baptist Church have appointed a two days meeting to commence at the opening of our new Meeting House at the corner of Roberts and Cottage Streets, in this village, (Middletown) on Wednesday the 29th day of November, inst., at 10 o'clock a.m.

Several ministers of our order from abroad are expected to be present.

Subscriptions will be solicited and collections taken on both days of the meeting, to aid in paying off the debt incurred by the church. Brethren of sister churches, and friends of the cause generally, are invited to attend.

As we expect to apply all the collections to the liquidation of the church debt, we can offer no pecuniary inducements to our brethren in the ministry to attend, but such as can afford to come at their own charges will confer a favor which will be thankfully received, and fully appreciated.

CORRESPONDENCE.

LONE CEDAR, Ky., Oct. 20, 1871.

Dear children of God who are scattered over this world of sin and death, and strangers and pilgrims upon the earth, to you, and to the Lord's precious and faithful ministers, is this communication addressed.

I was shapen in iniquity, and in sin did my mother conceive me, and like the rest of Adam's family I grew up, dead in trespasses and sins, and was not conscious of its power, or the nature and infinity of the law, the transgression of which by my federal head, (Adam) and me in him, brought death and just condemnation upon all his posterity. After I had arrived to the age of ten years, I would occasionally have some ponderings in my mind about death, and the things of another world. I believed there was a God who was good and merciful, and that he loved us, and would save those who did good, and those who continued to do evil would finally be lost. I was raised up under the influences of arminianism, or conditional salvation, and indeed it was congenial with my very nature, and the plan preached by them precisely suited me, for I intended at some time to get religion, and be a Presbyterian, and when I died go home to heaven; for from the time of my first reflections about heaven and hell, the joys of good people, and the misery of bad ones, I did not intend to go to hell. I lived and grew up in this way, and rested quite easy and secure, as I thought, on what I could do, and intended to do for the Lord, by and by, and took great delight in the pleasures of sin and youthful mirth. I was wild and full of youthful vigor, and was greatly petted and spoiled, as it is termed, by all my sisters and brother, for I had only one brother and five sisters, and I was the youngest of the family, in consequence of which, as is too often the case, I was suffered to have my own way in some degree. But still I loved my parents, and regarded their advice, and held their feelings sacred. In this way I went on with the drift and vanities of sin and worldly pleasures, until I was about seventeen years of age. About this time the Methodists began a great revival, and built them a large camping ground, called Mt. Nebo, in Maury Co., Ten., near where I was raised. They got up a great excitement, so much so that the most

of my playmates and mirthful associates were engaged in it. I had not yet gone to the meeting, but hearing one Sunday morning that they had so many mourners, and that so many had "come through," I concluded I would go and get religion too, for it seemed that I should be left quite alone. I went in company with my brother, but when I got there I did not feel like joining in with them. There was a great cry and much noise, and a great deal of confusion, as I thought, and I felt but little concern about it. I did not stay long, but returned home. Late in the evening I from some cause became gloomy and desponding in mind, and felt some inclination to return to the meeting, which my brother perceived, and asked me if I did not wish to go back to the meeting that evening. I answered him that I did. We accordingly set out, and when we drew near we discovered that much excitement prevailed, so much so that nothing could be heard or understood intelligibly. I took a seat near the outskirts of the congregation. I felt sad and gloomy, and somewhat excited in my feelings, which I could not account for. I had not been there long, before a Methodist class leader approached me and asked if I did not want to go into the altar, and let them pray for me. I answered him, No. He then began to sing, "My days, my weeks, my months, my years, fly rapid as the rolling spheres," &c. The hymn concluded, in which by this time several Methodists who were acquainted with me had joined the singing, and again they insisted on my going into the altar and getting religion. I still refused. They then proposed for us to go out to secret prayer. To this I reluctantly consented. We went off some distance to a deep, dark ravine. Night had closed in by this time, and indeed every thing bore a dark and gloomy appearance to me. Here we halted, and it was proposed for all to kneel down and pray. One of the members led off, in the highest strain of voice, while others were engaged in a loud amen to almost every sentence. I became completely alarmed, and strange as it may seem, this thought occurred to my mind, that the devil will come and take us all. I immediately arose from my knees and left them praying in secret, as they called it, caught my horse and went home, and never engaged with them in that way any more. I now

set out to get religion, as the phrase is, (it is absurd, too) and become a good christian. I reformed my ways, turned from my frolics and all my bad habits, read the bible, selected certain places for prayer, and was prompt to attend, and pray, as I thought, tolerably well, from two to three times a day. I believed I had certain duties to perform—my part to do; that the Lord had done his part, and now I must do mine; that the Lord would love me, and would forgive my sins, and I would get a religion that I would be sure of, and know all about it. Sometimes I would go and hear those Old Baptist preachers, but their preaching was mysterious to me; I could not understand them. They would declare most emphatically that salvation is of the Lord, and that it is by grace, and grace alone; that the poor sinner is saved, and man has no hand in it; that it is not by works of righteousness which we can do, but by the mercy of God. This cut me off from my free agency and moral ability, and I could not understand it or believe it. I would then go and hear the Methodists, the Presbyterians, or the arminians of any name. I could understand them, and believed what they preached. I went on in this way for some length of time, and often when I would go to my selected places of prayer, while praying I would look for a light, or listen for a voice, giving me assurance that my sins were forgiven, and that I was a christian. I had done, as I thought, what the Lord required, and what I had been told by others I had to do; but no change, such as I looked for, and such as those of my friends and comrades had professed at the camp meeting and in the altar that they had received. And now I began to feel somewhat careless, and began to forsake my bible, and the places that I had chosen to pray, and gradually to drop back into my former habits or sinful pleasures; for I found that I still loved them. By this time several of my young comrades who had made a profession of religion and joined the church, as they called it, had, in their language, fallen from grace; many had backslidden, and so the most of them were back in the ball-room, at the card-table, and seemed to take great delight in their old pursuits. I was honest in what I believed about getting religion, when I set out; and inasmuch as I had failed in my calcu-

lations, and had not made a profession at all, I was truly glad of it; for I had saved my credit, at least, and could not now be much worse than before. I now quit all my religious pretensions, and began nearly to conclude that all this to do in religious matters was false enthusiasm, and that one kind of religion was as good as another, and not to profess any was as good as either, for in the end all would be saved, anyhow. Here I settled, and in some sort lived until the fall of 1834. I had in 1831 come out to the western part of Kentucky, known as the Kentucky Purchase. My father had sent me to this new and unsettled portion of country, with three negro servants, to procure lands, improve, &c., which I did. The family moved out in the fall, and here I have lived ever since. But to return—Nothing took place to mar my peace, or to arouse me from my slumber in the ways of sin and death, until sometime in the fall of 1834. I had one favorite sister who lived in Maury Co., Ten., who was taken sick and died in September. News reached me not long afterwards that she was dead, and that she died in the triumphs of living faith, giving glory to God with her last expiring breath. When this news reached me, it seemed to shock me all over, and to paralyze all my energies of soul and body. However in a few days I became more reconciled, and so it passed off, without any thing more than is common to those who have lost dear relatives. And now, dear children, I come to a time and a place in the history of my life that I never expect to forget, while mind and memory last. I was riding along the road by myself; nothing had particularly arrested my mind or engaged my thoughts to trouble me about a future state of things for a long time; but all at once my thoughts and mind was carried to the bedside, as it were, of my dying sister, to view her disembodied spirit take its flight from its earthly tabernacle, and enter into eternal rest, and I, a poor, lost and ruined sinner, would never be permitted to see her any more. Here for the first time in my life I was made to feel and see myself a helpless, lost and undone sinner, before a just and holy God. While it seemed that my heart would burst, and I could not utter a word, only say, Lord, have mercy on me, a sinner. Here I was made to have a different view of God and his divine perfections to what I had ever seen before. His justice, his holiness, his immutability, with his sovereign power and great goodness, opened up to my mind. That of a holy, just and good law, and I an unholy, sin defiled and polluted being, under the law and under its curse, and no way to escape the vengeance of that God who is holiness itself. I now went mourning in spirit, cast down in soul, not worthy

to live, not fit to die, no friend in heaven, and none on earth that could relieve my troubled soul. Sin, I saw, had ruined me, and although I could see nothing but eternal banishment from the presence of God, yet I never wanted to commit another sin, and I have never loved the ways of sin since that time. I took to reading the bible again, but it did not seem to be the same book that it was when I undertook to get religion, and thought I could obtain it. The bible condemned me. When I would go and hear the arminians preach, I could get no comfort or encouragement, for they would preach a law righteousness, and a chance salvation, predecalated upon conditions to be performed by the creature, and I had tried that, and knew it was not the truth. Sometimes I would try to get clear of those awful feelings of guilt and condemnation, by mixing again with the giddy and gay in worldly pleasure; but when I would be to myself again, my troubles would seem to increase with double force, until it appeared to me that the very pangs of hell got hold on me. When I would try to pray, which I often did, with my face to the ground, or on my bended knees, I could only utter, O Lord, if possible, have mercy on a poor, lost and helpless sinner. About this time there came some Primitive Baptist ministers into our country, and would preach occasionally in the neighborhood, and sometimes I would go and hear them, but all to no purpose, for it seemed to me that my case was different from any other person's; that instead of getting better I grew worse, and that my damnation was sealed. However I could not refrain from trying to pray, although it seemed at the same time that my prayers and my best performances were mixed with sin enough to damn me forever. I attended a meeting one night, when two Baptist preachers preached, and about the close of the services I felt so awful and so burdened with sin and condemnation that I concluded to go out of the house, into the woods, and yield myself up to my awful fate; but when I made an effort to rise from my seat, I fell prostrate on the floor, where I remained a considerable length of time, almost or quite unconscious of what was going on. Finally the meeting broke up, and after a while I was able to make my way home. This continued with me more or less for several days, until one evening, as the sun began to hide himself behind the western hills, and all nature seemed in mourning over a lost and ruined boy, and none of the white family at home, save my dear old father, who is now dead and gone, and my troubles and sorrows were so great it seemed that I should die, and sink to eternal despair. I would look at my father, and it seemed that he did not look upon me with that

kindness and paternal affection that he always had, and I felt that I had no friend upon earth or in heaven. I exclaimed in soul, O that I had never been born, or that I were a brute, or a fowl, or any thing but what I am, that when I die this may be the last of me. About the time darkness began to close in, and all nature began to hush in repose, I concluded to go out once more and implore the Lord for Christ's sake to have mercy on me. I walked about in the barrens, from place to place, trying to find some suitable place to bow myself once more in prayer to God, but could find none. I felt like it would be adding sin to sin, and very blasphemy, for me to presume to take the name of a pure and holy God on my polluted lips. Yet the very breathings of my poor, oppressed and troubled spirit was, Lord, be merciful to me, the chief of sinners. Finally I went back to the house, and went to bed, feeling that the sun I had seen go down I never should see rise again. And now while on my bed, turning from one side to the other, asking the Lord to pity and have mercy on one justly condemned, and if not, suffer me to beg for mercy, even in eternal despair, if possible; for I could not see how God could remain just and save me, without he changed, and that I viewed to be impossible. And in this condition, it has ever seemed to me, I dropped off in a kind of slumber or absence of mind, and upon my heart something oppressive and binding, like cords, was drawing me tighter and tighter. At this moment Satan appeared to my view, as having me fast in his power, ready to plunge me into hell. But just before he had succeeded, to my mind, the heavens seemed to open, and O! my Lord, the blessed Savior, flew to my relief. He wrested me from the strong hold of the devil. I opened my eyes, and at that moment it appeared that I saw Jesus my Redeemer, my great Deliverer. He had borne my sins, carried my sorrows, and paid the dreadful debt I owed to divine justice; and then for the first time I was enabled to see how God could be just, and save a poor sinner; that it was all through and for what Jesus had done, and for his sake alone. And with this came the words of the psalmist, "The Lord hath done great things for us, whereof we are glad." My burden was gone, and I felt as clear of sin and condemnation at that moment as though I had never sinned in all my life. I arose on the bed and felt like crying aloud and praising God, for all was joy, love and peace within. But I did not cry out aloud, but sat there for some time rejoicing in spirit, and never expected to see any more trouble. But alas! how mistaken I was. The next morning when I got up and walked out, it appeared to me that I was in a new

world. Every thing seemed to be serene and calm, all nature bore a quiet and pleasing appearance, and the sun arose more beautiful than I had ever before seen it. The scheme of redemption and plan of salvation seemed to open up to my view, as fixed and complete in the eternal mind, and made safe and sure in the Lord Jesus Christ, as the gift of the Father to the Son, and in due time would, by the Holy Spirit, be testified to the chosen people of God. And now, dear brethren and sisters, with the forgiveness of my sins, and the love of God shed abroad in my heart, if I am not mistaken in the whole matter, came the impression to preach the gospel, about which I saw as much trouble and distress of mind, after I had joined the church and been baptized, as I had seen about my sins; but it was altogether a different kind of trouble. But of this I will speak at some future time. The day after I was delivered of my burden, passed off without any trouble; nothing appeared to distress me, but the next day those pleasant feelings and joyful moments were gone, and doubts and fears came up in my mind, that I was mistaken and deceived, and O how I longed to know how it really was with me. I well remember the first time I retired to myself to try to pray, after those doubts and fears had arisen. My prayer was, Lord, if I am deceived, undeceive me; and this has been my desire and prayer, more or less at times, ever since.

And now, dear children, these are some of the reasons of my hope in my blessed Jesus, and if I am mistaken, I expect to die so; for if I am not a christian, or child of God, I never expect to be; yet I desire it above all things else. Farewell.

W. A. BOWDEN.

CAROLTON, Ky., Oct. 30, 1871.

BROTHER BEEBE:—The psalmist, in the sixth verse of the one hundred and twenty-sixth Psalm, says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The divine volume abounds in figures of speech, and in the text above quoted, the Spirit employs the figure of the sower of seed, an apt and truly illustrative figure to present the glorious truths which it contains. David says, "The Lord has done great things for us, whereof we are glad." The devout christian in this day, when viewing his redemption from under the curse of the law, can appropriately employ the same language and say, The Lord hath done great things for me, whereof I am glad. Yea, they realize, when viewing their redemption from under the curse of the law, that "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." But the language of the text is, "He that goeth forth and weepeth." To whom does this point? is a pertinent question, and without a correct solution of that question, we cannot arrive at a true understanding of the teachings contained

therein. We conceive that it points to the blessed Jesus, from the following scripture. The prophet Micah says, v. 2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." The spirit of prophecy with which Micah was clothed, enabled him to look through the long vista of years which were to intervene before the coming of the blessed Jesus, and behold his birth in Bethlehem. The chief priests and scribes informed Herod where he was to be born, and quoted this prophecy of Micah, who declared that his goings forth have been of old, from everlasting. David says, in Psa. xc., "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." The same glorious truth is presented in Proverbs viii., in these words: "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from the beginning, or ever the earth was. Then I was by him as one brought up with him, and I was daily his delight, rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Upon this subject the apostle John says, "In the beginning was the Word, and the Word was with God, and 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." This is the same glorious character whose goings forth were from of old, from everlasting, and who "goeth forth and weepeth." The same to whom the prophet refers, when he asks, "Who is this that cometh from Edom, with dyed garments from Bozrah, walking in the greatness of his strength?" But he weepeth. The apostle says, "Wherefore when he cometh into the world he saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me." It was in that body that he "weepeth." In that body he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The prophet Isaiah says, viewing him going forth and weeping, "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 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 is dumb before his shears, 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." His delights were with the sons of men, and for their transgression was he stricken. For them he became poor, that they might become rich. For them he became a man of sorrow and acquainted with grief. For them he passed through the gloomy scenes of Gethsemane and Calvary, and was laid in Joseph's new tomb; but glory to his exalted name, he rose a mighty conqueror over death, hell and the grave, and obtained eternal redemption for his people. But he is "bearing precious seed." A seed shall serve him, and it shall be counted to him for a generation. Of that seed the apostle says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Then he was bearing his delights which were among the sons of men, and they were precious to him. They were given to him in the everlasting covenant of redemption. He says, "Thine they were, and thou gavest them me." "All that the Father giveth me shall come to me." "Behold, I and the children, which God hath given me." These are the same children to whom the apostle refers when he says, "The children being partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Again, he is the head, and we are the body, and members in particular. His body was precious to him. For that body he left his Father's throne; for it he endured the scoffs and buffetings of men; for it he went forth weeping, shed his blood on Calvary, and laid down his life for it. The prophet says, "Let the prisoners go out of the pit wherein is no water; for lo, I have found a ransom." His blood was the ransom price for that precious seed, and he by one offering has perfected forever them that are sanctified. They were in bondage under sin, led captive by the devil at his will; but he by that offering has made them free. "If the Son make you free, ye shall be free indeed." They were under the curse of the law, the penalty of which was death. They being partakers of flesh and blood, he took part of the same, that through death he might deliver them from that curse. Then they were his by gift, his by purchase, and his by the closest tie that could bind them together, he being the head, and they the body. Then surely they were precious seed. But he shall doubtless come again, bringing his sheaves with him. There is no doubt in regard to his second coming. The heavenly messengers proclaimed in unmistakeable words that glorious

news to the men of Galilee. Who knows but these messengers were a part of that convoy that bore the glorious news of his advent to the shepherds by night? They now having witnessed the full accomplishment of his mission to earth, announce his second advent, when he shall come without sin unto salvation. "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." What a glorious contrast between that coming, and when he came as a babe in Bethlehem, as a man of sorrow and acquainted with grief, as bearing the sins of his people, to drink that cup that was extended to him on Calvary. Ah then, "There will be no sorrowing there," when he comes again with rejoicing, bringing his sheaves with him; when he comes the second time, without sin unto salvation; when he comes with all the holy angels, not clad in the habiliments of mourning, but in the regal robes of royal greatness, surrounded by the vast retinue of the skies. Then his heavenly voice will reach the cold caverns of the tomb, and all that have fallen asleep in him since the dawn of time, will come forth from their long resting places, clad in immortality and robes of spotless righteousness. O what a scene will that be, when the whole redeemed family will come forth to meet him in the air, and form the grand and glorious retinue of their triumphant Lord and King, whose victory over death, hell and the grave will then be complete. Then he will come, bringing his sheaves with him, and present them to his Father as the trophies of that victory, and as the glorious evidence of the full accomplishment of his mission to earth, when he came weeping, bearing precious seed. And they will be welcomed into their eternal house with the heavenly words, Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Enter into the joys of your Lord.

Yours affectionately,

H. COX.

WILLOW HILL, ILL., Oct. 26, 1871.

BELOVED EDITOR:—Many dear brethren and sisters among whom it has been my privilege to travel of late, trying to preach the kingdom of God, requested me to write for the "Signs," and some wished me to give an account of my trip. Therefore, having safely arrived home, I will, with your permission, first comply with the last request. And yet I feel how difficult it is to do this to the satisfaction of your readers; for things merely local are not likely to be of general interest. And therefore the dear brethren who will look for this report, will please accept a somewhat general statement, and

pardon me for not mentioning many personal and local incidents, which are bright and dear in my memory.

This tour occupied two and a half months, commencing in Indiana and ending in Pennsylvania, including Kentucky, Maryland and Delaware, and the cities of Baltimore, Washington and Alexandria. It was my privilege to visit eighteen churches, three of them for the first time, and to meet with and hear twenty-five of our ministers, coming from eleven states; and yet, with one or two single exceptions, all these ministers, and the hundreds of precious brethren and sisters, saw eye to eye, and spake the same things! Can the same be said of any other people? In nearly all those many delightful meetings, in which it was my blessed privilege to participate, it was refreshing to us and glorifying to the King of Zion, to behold the sweet fellowship of the Spirit and the comfort of love which united and endeared all, and we were truly made to sit together in heaven places in Christ Jesus. Your readers will here indulge me in mentioning some particulars, which I can scarcely pass over in general terms: and first, I must mention the Mt. Pleasant Association, in Ky., which was truly a delightful meeting. Many who were there will remember with comfort the sermon of our dear old brother Johnson on Friday; for the Lord enabled him to preach with great power, acceptance and comfort; and my own hard heart was broken and melted down under it; for the deep and sacred sufferings of the precious Redeemer, as the nail fastened in the sure place and cut down, affected me so deeply that day that I could not control my emotions; nor did I feel like it was a childish weakness to weep on such an occasion; but I often reproach my unfeeling and hard heart. The yearly meeting at the dear church at Rock Springs, Pa., was a time long to be remembered by all who were there. Especially on Sunday and Sunday night, I think we all felt it, if we did not say it, "Lord, it is good to be here." On Sunday morning Eld. Staten preached from Mark xii. 17. It was a very discriminating and peculiarly discriminating sermon, upon the things that are Cesar's, and the things that are God's. Elder Francis followed and spoke upon Rom. i. 16, 17. His subject was *the gospel*; and truly the Lord was with him, and enabled him to preach a comforting and precious gospel sermon, under which I was again made to weep. In the afternoon Elder Chick spoke from Matt. iv. 1—11, upon the three temptations of Christ in the wilderness. His discourse was peculiarly and touchingly interesting and comforting. The unworthy writer followed in a review of the three discourses, and an attempt to "gather up the fragments." The leading point in the first sermon was,

God will have his own. His word is searching and dividing, hence all the things of Cesar, (or of man) God will reject from his worship, and will accept only *spiritual* sacrifices. The grand and glorious central thought of the second discourse was, *a revealed righteousness—THE RIGHTEOUSNESS OF GOD!*—revealed in the glorious gospel of salvation to the one mutual faith of every believer. Therefore all believers in Christ, though sinful and lost in themselves are yet beautifully and wonderfully adorned in the righteousness of God, and saved with an everlasting salvation. The crowning and soul-cheering truth in the third discourse was, *VICTORY!*—victory to every tempted follower of Christ! When I sat down, brother Francis said that he felt like getting up and repeating these words of Paul, "What shall we then say to these things? I God be for us, who can be against us?"—Rom. viii 31. That night, at the house of Spuire Hanna, our souls were again refreshed under the preaching of Elder Gratton, and the remarks of those who briefly followed. How beautiful and touching was the parting scene, not only at this meeting, but also at many others. How precious is the love of the saints! Who that loves holiness would pollute this sweet, celestial fountain with the corrupt and bitter waters of unholy passion?

At the yearly meeting at Cow Marsh, where Elders Wm. J. Purington and E. Ritzenhouse were with me, the Good Shepherd again prepared a table before us, and we had a feast of fat things. On Sunday night, Elder R., who is the pastor of the dear church, spoke beautifully and comfortingly upon the words, "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."—Rev. xxi. 6. And on Monday Eld. P. spoke with much feeling and comfort upon the words of Paul, in the midst of that fearful shipwreck when bound for Rome: "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."—Acts xxvii. 25. How blessed is this full assurance of faith in God, when we are in the midst of life's fearful storm, or overwhelmed in deep tribulation. But if God does not dispose all things and work all things after the counsel of his own will, how then could we have this assurance? God's eternal and immutable purpose, which embraces all things, gives this assurance and trust. Brother Purington made some very meaning, and, I believe, truthful remarks concerning the faithful and true servants of Jesus Christ: that they must give up all speculation and every petty difference, and that the Lord will bring them together and unite them, as David and Jonathan. Certainly we had cheering indica-

tions of this in all those dear and happy assemblies of the precious sons and daughters of Zion, where I was. And how careful we should all be to endeavor to keep the *unity* of the spirit in the bond of peace. Let us try to show a becoming zeal in this direction, instead of an ambition for *new things*, and a tenacity for *extreme* views. Gospel truth is simple and plain to the children of the kingdom; so much so that when they hear it they all know it as well as he who proclaims it; yea, and they rejoice in it, too.

My visit among the destitute churches of the Salisbury Association, on the eastern shore of Md., was blessed of the Lord, I trust, and I think of those precious interviews with the dear people of God there, with lively emotions of gratitude and love, and shall always remember all of them most affectionately. How greatly they need a minister there; for a half dozen or more churches are destitute. May the gracious Lord of the harvest send them one whom he will approve.

I will be pardoned for making special mention of our precious old brother Woolford, and the dear little loving church in his house. This dear family have been much afflicted, but this is one evidence of God's love to them, and that they are precious in his sight.—Heb. xii. 5—10. On two occasions the holy and loving Father sent his angels to minister to his beloved Son, and those special and marked manifestations of the Divine favor were when he was sorely tried, and when he so deeply suffered. And who of the dear children has the Father not comforted in trouble? Dear brother Woolford has lost his natural sight, but his spiritual vision is so good that he can see, not only the Sun of Righteousness, but also the clouds of sin, and even the small atoms of earthly vanity, which are discovered only in the strongest and clearest light.

The meetings in Washington and Alexandria were very pleasant and good. The church in the former city received a dear sister when I was there, who came back to us from the New School Baptists, who had starved her on husks, until she was made to return to her Father's house. At Black Rock we had a very pleasant series of night meetings, where dear Elder Chick was with me. The last church I visited was Tuscarora, Pa., and this also was a dear and pleasant visit. To one and all the dear friends, both in and out of the church, who love the truth and the precious Savior of sinners, I offer my heart felt gratitude for their warm, christian love, liberality and kindness to one so very imperfect and unworthy. The bond of fellowship and love has been strengthened, our hearts comforted, and our God glorified, I trust. And this makes me hope that we may meet again. May God bless you all.

D. BARTLEY.

WARWICK, N. Y., Oct. 9, 1871.

DEAR ELDER BEEBE:—I have read with deep interest, and I hope with some profit, your "Advice to young preachers," published in the "Signs" for August 1st, and republished in the number for October 15th. I take your admonition to myself, and sensibly feel that I fail in many points designated in that article, as well as in numerous other particulars. Indeed, whether I do not fail in every essential necessary for a faithful minister of the gospel, is a serious question with me. I often question the wisdom of my brethren in setting me apart, formally, to the work of the ministry. Still I try to be submissive to their judgment, trusting they will exhibit towards me that faithfulness which is my due and their duty.

My object in writing this note is to seek further advice, as a young minister, in regard to certain things which cause me a great deal of anxiety at times. If I know my own heart, my chief desire is to shew myself "approved unto God, a workman that needeth not to be ashamed," and when called upon to speak, to "speak boldly as I ought to speak," in the fear of the Lord, and with what ability the Lord giveth. Now the point upon which I especially seek instruction is, how far is the gospel minister to go in exposing and withstanding the abominations of anti-christ in his preaching? Can he remain faithful to his trust, and be silent in regard to the false doctrines and infidel practices of the so-called religious world? Can he "wrestle against the rulers of the darkness of this world, against spiritual wickedness in high places," without holding them up and examining them by the light of God's word? I am well aware that he may sometimes err, and stoop to the use of carnal weapons; but it seems to me he will soon abandon them, for no skilled swordsman would lay down a sharp two-edged sword, and take a club. I have no question in my mind as to the manner in which false doctrines should be exposed, and the truth defended. The word is in the heart, and by reason of its exceeding preciousness it should be declared faithfully, and every thing opposing it should be as faithfully withstood. While Stephen withstood his accusers and murders, in his wonderful and searching discourse, his countenance shone like an angel's, showing that his heart was full of the glory of God. What a glorious death was his. It does not disturb me to have avowed enemies of the truth rail, when their idols get roughly handled. I expect it; for what does a man love better than his gods? But when highly esteemed brethren seem of fended, or prefer that these things should not be alluded to, or that these Babylonish gods should be treated more respectfully, I confess

it causes me much anxiety. I am indeed fearful lest through my great ignorance I wound the cause of Christ, or offend the saints. Therefore I write this, with the desire that through the "Signs," if you think best, you will write upon the subject, for I doubt not there are others who are tried upon the same points. Am I wrong in the opinion that the day in which we live, and the circumstances surrounding the church of God, call for a faithful, unequivocal declaration of the whole counsel of God, as far as ability so to do is given? It rejoices my heart to know that God has reserved to himself a little band of faithful watchmen upon the walls of Zion, whom neither the threats nor the blandishments of the devil can silence. May God lead them into all truth, and make them fruitful in word and doctrine.

May God bless you abundantly, is the prayer of your unworthy brother in hope,

J. N. BADGER.

(Editorial reply on page 261.)

PRINCETON, N. J. Nov. 13, 1871.

ELD. BEEBE—DEAR BROTHER:—Enclosed please find the experience written by my sister Julia, while suffering from painful disease for months, as you will remember from acquaintance with our family. If you think it according to truth, and will comfort God's people, you may give it a place in the "Signs," if not I feel that it will strengthen the evidence you have already received by personal acquaintance with her. As many articles are a comfort to us as individuals, although not of general interest. You of course will not publish the enclosed because it is sent to you; for the "Signs" are too valuable to us to fill with matter that is only useful for private correspondence.

Your brother in hope,
ELIJAH LEIGH.

When eleven years of age, standing beside the bed of my dying mother, who was wonderfully supported during the last struggle with the monster death; after speaking with us of the goodness and mercy of God, in taking away the terrors of death, and enabling her to realize that she was going home, raised her hands heavenward and exclaimed, "Farewell, the angels are coming to receive me: I behold them in robes of white," and closed her mortal eyes on earthly scenes forever. I was led to reflect on my lost and ruined state. Oh, how could I meet death? how could one so wicked as I die happy; happy as my sainted mother?

Before this time I thought I was as good as any one, and often felt sorrow for those I called wicked.

I could not drive from my mind the thoughts of my lost and wicked condition; and was in great trouble and distress.

Not long after that, I heard Eld.

Concluding preach from these words, "Thus saith the Lord, Set thy house in order for thou shalt die and not live." I thought it applied to me, and to my wicked heart, but how could I set my house in order?

I thought the Bible would tell me. I went to my room where I could be alone, took up the Bible to read, when these words came to me, how can you look in that sacred book, which was written for the children of God to read?

I realized such condemnation that my hands dropped from it, I threw myself on the bed, saying, I am lost, I am lost! "Here Lord I give myself away, 'tis all that I can do." Oh, why had I been permitted thus long to live? had I been cast out forever to darkness and despair, it would have been what I justly deserved.

"But save a trembling sinner, Lord, Whose hope still hovering round thy word, Would light on some sweet promise there, Some sure support against despair."

For a long time I could not read the bible, and there was no comfort for me; all I could say was, Lord have mercy on me. "Against thee, and thee only have I sinned!

My burden seemed more than I could bear.

Sunday morning I went to meeting: while Eld. Hartwell was preaching, these words came to my relief, "Be of good cheer, thy sins are forgiven thee." To this end Christ died and arose. In a moment my burden was gone. Guilt and sin removed; and I enjoyed a moment's happiness; but soon darkness and gloom returned, and I thought it was Satan's deception to increase my sufferings—that there was no hope for me.

Soon after this two of my sisters, brother, and brother-in-law were about to be received into the fellowship of the church.

During the week previous Elder Hartwell called to see them, and to rejoice with them in the goodness and mercy of God in bringing them into that rest that remains for the people of God.

I listened at the door, and thought how I would like to tell him my feelings, but I could not speak to one I thought so good as he.

Sunday morning following baptism was to be administered I went with the family to witness the solemn ordinance. While standing by the water side it was the pleasure of the Lord to lift the cloud and gloom from my mind I saw 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; and having fulfilled the law's demands, arose for the justification of his people, ascended to the Father, the triumphant Savior, and Redeemer.

Baptism, emblematical of his death, burial and resurrection came with such power and glory to my mind, that I thought I must be baptized and could not go home until I was. The solemn scene closed and

we returned home. Soon the bright sunshine disappeared; darkness and gloom again enshrouded my soul. I was so wretched and desponding that I could not stay where the family were.

I felt that they must be unhappy if I was in their company; they seemed so good while rejoicing in the presence of God, whose command they had obeyed. In sorrow I said, the harvest is past the summer is ended; but I am not saved, and shall never be permitted to enjoy the communion and fellowship of the saints. And yet I longed and hoped that the time would come. During the long days and months of gloom and sadness that followed I received much comfort in listening outside the door of the room, to the conversation of my father and brother, who often spent hours after the family had retired, in explaining scripture, speaking of the wonderful plan of salvation, the blessedness of the gospel, and the goodness and mercy of God to his children; also the many precious promises that are recorded for their comfort and assurance, that he will never leave nor forsake them. O how I longed for that light and hope which illuminated their minds and enabled them to so rejoice, lay hold upon the promise, and feast upon the word. In July, 1870, Eld. Hartwell preached from the words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." These words came to me with power and much comfort. I was heavy laden, and the promise was to me that I should have rest. Realizing my unworthiness, and filled with doubts and fears, it was my privilege to meet the church, and ask a name and place with them; and I could say with Ruth, "Entreat me not to leave thee." I was received and baptized in the fellowship of the church, in August, 1870, and as I followed in the steps of my Redeemer, in the liquid tomb, I could say,

"This is the way I long have sought, And mourned because I found it not." As I sank beneath the wave, and rose again, I trust I realized a death, burial, and resurrection to newness of life; that old things had passed away, and all things had become new. And when seated with the church around the table of the Lord, it was to me a communion indeed, and I trust I ate the bread and drank the wine as an emblem of the broken body and shed blood of the dear Redeemer, and realizing that his body was broken and his blood shed for me; that it was for crimes I had done he hung upon the tree.

It has been the pleasure of the Lord to lay his afflictive hand upon me. A part of the time I am prostrate with disease and suffering, unable to leave my room for months. Yet in this he is good and kind unto me. When my sufferings become more than I can bear, he takes away my consciousness. At times I am

blessed with his presence and sustaining grace, which enables me to say with the apostle, that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us, who are kept by the power of God through faith unto salvation. In his providence I am with my own family, father, brother and sister, and surrounded with kind relatives and friends. Although deprived for a long time of meeting with the church, for worship, five in our immediate family are members, with whom I am able to converse. I often feel that the promise is verified unto us, "Where two or three are gathered together in my name, there am I in the midst of them, and that to bless." And while I listen as they read his word, and speak of his goodness and mercy, and supplicate the throne of grace, I can say, This is none other than the house of God, and the gate of heaven. From the day of my baptism I have felt that I am but a stranger and pilgrim in this wilderness world, that I have no continuing city here, that all things below are given us as water and manna, for our sustenance, as we journey to the tomb; and as I hasten thither, it has no terrors for me; it is but sleep, and I would sing, How sweet to sleep in Jesus! As I view the gaping tomb, I realize that there the flesh of my dear Redeemer lay, and left a long perfume. And although suffering, I can say with Job, "All the days of my appointed time will I wait till my change come." And when the evening shades of death draw near, and darkness veils these mortal eyes, may my mother's guardian angel bear my spirit home.

JULIA A. LEIGH.

ORDINATIONS.

The Regular Old School Baptist Church of Christ called Paint Creek, Carroll Co., Ind., at her regular meeting for business, on Saturday before the first Sunday in October, 1871, unanimously decided to call a council from several churches of our faith and order, to convene with us on Saturday before the fifth Sunday in October, to examine brother Hiram P. Hays, in reference to his experience, call to the work of the ministry, and doctrinal views, and if found worthy, set him apart to the work.

The council convened as requested, and messengers from seven churches were present, viz:

Iroquois—Eld. I. H. Benjamin, and brother D. B. Corwin.

Blue Grass—Brethren F. T. Manck W. A. Crisler, and Eld. James Witham.

Pleasant Hill—Brethren Julian Armfield and Wm. Jefferson.

Salem—Brethren Wm. Dyer, Wm. M. Wyatt and V. Wyatt.

Concord—Elder Peter Pimyotamoh and brother John Pimyotamoh.

Ross Run—Elder David Kirkpatrick.

Honey Creek—Brethren Luke Fry, Thomas Griford and James Davidson.

Antioch—Elder F. T. Taylor and brother John Logan.

Paint Creek church appointed Eld. A. A. Cole and brethren D. H. Lemon, Geo. Norcut and Geo. Royster, to sit with the council in behalf of the church, after a sermon was delivered by Eld. David Kirkpatrick, of Ross Run.

The council was organized by choosing Elder David Kirkpatrick Moderator, and Elder A. A. Cole Clerk.

The council then informed the church that she was ready for business, when Elder Cole presented the candidate before the council, for examination.

Brother Hays gave a brief, but satisfactory relation of his experience and call to the ministry, after which he was interrogated as to his doctrinal views, by Elder Taylor, which he answered satisfactorily.

The council then retired for consultation, and the decision was unanimous to ordain him, in the following order:

Sunday morning at ten o'clock, ordination sermon, by Eld. A. A. Cole.

Ordination prayer by Elder S. H. Benjamin.

Charge by Eld. F. T. Taylor.

Right hand of fellowship by the Moderator

Benediction by the candidate.

DAVID KIRKPATRICK, Mod.
A. A. COLE, Clerk.

Corresponding Letters.

The Salem Association of Regular Baptists, now in session with the Little Flock Church, in Adams Co., Ill., to her sister associations with whom she corresponds, sendeth christian salutation.

VERY DEAR BRETHREN IN THE LORD:—According to our custom we address you this our annual letter. We have been favored with another annual meeting, and we feel to say and trust that the Lord met with us, saying, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken. Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone, and the time of the singing of birds is come." For it appears to us as though there has been but one sermon, one theme, by each and all the brethren, and that has been, Jesus, the first and the last.

Dearly beloved, we would refer you to our messengers and minutes, which will further inform you how our business was, or has been conducted, who met with us, and where and when our next association will be held, where we hope to meet with you again by letter and messengers. Now may the God of all grace guide, guard and direct us, and keep us steadfast in the faith, and enable us to contend earnestly for the faith as it is in Jesus. And now, dear brethren, farewell.

JACOB CASTLEBERRY, Mod.

J. G. WILLIAMS, Clerk.

The Nodaway Regular Baptist Association, to the several associations with which she corresponds, sendeth greeting.

DEARLY BELOVED BRETHREN:—Our hearts are made glad while we sit and enjoy the sweet consolation your messengers are calling to our remembrance. In view of the many blessings God hath in store for those that love him, we try to thank him and take courage. We trust we see Zion arising, and shaking herself from the dust, and putting on her beautiful garments. Your watchmen, and ours, all see eye to eye, and speak the same things. It is good for brethren to correspond with each other. Many of us are reminded that we must soon be called home. Let us not neglect to meet, and take sweet counsel together.

For the time and place of holding our next association, we refer you to our minutes.

EPPE TILLERY, Mod.

WM. W. TILLERY, Clerk.

Circular Letters.

The Salem Association of Regular Baptists, now in session with the Little Fock Church, in Adams Co., Ill., to the household of faith, Greeting.

VERY DEAR BRETHREN:—Agreeable to our former custom, we present to you this our annual epistle, in which we desire to set forth two important points of the christian faith. First, what mankind are by nature, as the children of the first man, Adam. And secondly, to show what they must be, as sons and heirs of God, and joint heirs with our Lord Jesus Christ. To do this we will call to our aid Rom. v. 21. Paul "to all that be at Rome, beloved of God, called to be saints," writes thus: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." These two points in theology, although often spoken of and written upon by the children of men, we believe that comparatively but few of them known of what they say, or whereof they affirm upon the subject, while the man that has been born of God, or the woman that has been quickened into life by the Spirit, may be called on in the darkest hour of their spiritual midnight, even when the last ray of hope has seemed to have fled, and asked, What are you? and what must you be to enjoy the peaceful presence of God, in that state that never ends? he or she will reply, I am a sinner, justly meriting the wrath of a sin-hating and sin-avenging God, and if ever saved or delivered from the body of this death, it must be by free grace alone; for in me, that is in my flesh, dwelleth no good thing.

Now the question may arise, How did man become a sinner? or how did sin become enthroned thus to reign over the creatures of God? The scriptures inform us that "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Now but few will deny that man is not that which he was when it was written of him, Gen. v. 1, 2. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created." Now by this man, in the likeness of God, sin entered into the world, and death by sin. But how could sin spring from one who was in the likeness of God? The same word informs us that sin is the transgression of the law, and that where there is no law, there is no transgression. And although it is written, "Howbeit that was not first which is spiritual, but that which is natural," and man was

or became a living soul, and in that state or condition "God gave him a law, saying, 'In the day thou eatest thereof thou shalt surely die.'" God was and is pure and holy, and Adam was in the image or likeness of God; then may we not enquire, from whence sprang the desire or will to disobey the law of his Creator? We read, "When lust is conceived it bringeth forth sin, and when sin is finished it bringeth forth death." Our mother Eve was beguiled by the serpent, which Moses informs us was more subtle than any beast of the field which the Lord God had made. Gen. iii. 1. And may we not believe that he was and is the prince of the power of the air, the spirit that now worketh in the children of disobedience? We learn that Eve was beguiled, and the same word informs us that Adam was not deceived when he partook of the fruit from the hand of his wife. In this act we view him the figure of him that was to come. He loved his bride; she was bone of his bones, and flesh of his flesh. And Adam said, She gave me of the tree, and I did eat. So we see the love he had for his bride was greater than his dread of the penalty of the law, and he went into the transgression. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made them aprons. We are not informed how long after the creation it was before our parents became involved in sin, nor how long thereafter before they heard the voice of the Lord God walking in the garden in the cool of the day; but guilt caused them to endeavor to hide from his presence, when he called unto Adam, saying, Adam, where art thou? Here we see the sad effect of sin, and how it had reigned unto death. Yet in the twenty-first verse we read glad tidings for the guilt-stricken sons and daughters of Adam. "Unto Adam also and his wife did the Lord God make coats of skins and clothed them." Here we see a ray of the reign of grace, in their being clothed; not merely offered something wherewith to clothe themselves. In this we have an emblem of the imputed righteousness in which every member of the mystical bride must appear in the presence of the Lord God, that they may not be found naked. And we also learn that without the shedding of blood there is no remission of sins. Here was blood shed, pointing to the Lamb of God that taketh away the sins of the world, by and through which the progenitors saw by faith their iniquities were pardoned, and their sins were covered, and they quickened into life and clothed, not by works which they had done, but in the Lord they find durable riches of righteousness. And although we have no account of their mode of worship, yet we infer from what is written of their sons present-

ing their offerings; it is not said, to the Lord God, but to the Lord, to whose blood the blood of these victims pointed when coats of skins were given for clothing. And we think, from year to year Adam and Eve with their children gathered around the altars on which smoked some firstling of the flock, and the fat thereof, until Cain and Abel, in process of time, brought each their offering to the Lord. Cain brought of the fruit of the ground, (conditions performed) and Abel brought of the firstlings of his flock, and the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was wroth, and his countenance fell. Here we have the first account of the religion of nature, or of something substituted in the place of revealed religion. While Adam and Eve and the younger brother by faith looked through the firstling of the flock to the blood of the Lamb, by and through which alone there is remission of sins. Cain, not being quickened into divine life, like the saints which were at Ephesus, or born of God, was a child of wrath, influenced by the carnal mind, which is enmity against God, not subject to the law of God, neither indeed can be. An apostle asks, "And wherefore slew he him?" He answers, "Because his works were evil, and his brother's righteous."

The limits allowed for a circular will permit us to say but little on so important a subject as that of the reign of grace; but we wish to say a little more about the death in which we are involved. While some suppose it is a moral death, others affirm that it is a spiritual death. Now if we were not told in the scriptures concerning the first and second Adams, that that was not spiritual which was first, but natural, we might possibly fall into that idea; but we are not left to conjecture, for Paul assures the saints at Ephesus, and the faithful in Christ Jesus every where, "And you hath he quickened who were dead in trespasses and sins." This is the death in which our parents were found, when in the cool of the day they heard the voice of the Lord God walking in the garden, which caused them in fear to attempt to hide from his presence among the trees of the garden; yet they came forth at the call, "Adam, where art thou?" And when interrogated as to how they came to be in their then present condition, the serpent was told of the seed of the woman, and of the enmity that God would put between him and the woman, and that the seed of the woman should bruise his head, and he should bruise his heel. This is that which brought about the death of Abel, and this is the cause of the flesh lusting against the spirit, and it is this that makes the disciples of our Lord with an-

guish know that the things which they would, they cannot do; and it made an apostle cry out, "O wretched man that I am, who shall deliver me from the body of this death?" "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 children of wrath even as others." Now opens the door of hope for poor sinners. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved." So we see that God's love is like himself, and is a perfection in and of his nature; and may we not say it is the cause of the grace that bringeth salvation? for from this attribute flows the grace of election, notwithstanding so many professed disciples hate it, and despise those who preach it, forgetful that it is taught by patriarchs, prophets and apostles, and if born again, it is witnessed by our own experience. Jesus says, "Ye have not chosen me, but I have chosen you." And Paul says to the faithful in Christ Jesus, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Now, believer, what is your most anxious desire? We feel confident that the breathings of your heart is that you may be holy and without fault before God. Well, to that very end or purpose each and every hating and thirsting soul was chosen, or elected in Christ before sin was born, or death had entered the world, God having predestinated us (all the chosen or elected) unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. He purposed their holiness, and now wills their adoption, as children; and Jesus says, "I came down from heaven, not to do mine own will, but the will of him that hath sent me. And this is the will of the Father that sent me, that of all he hath given me I should lose nothing, but raise it up again at the last day." And he further says, "All that the Father giveth me, [that is, for the adoption of children] shall come to me, and him that cometh unto me I will in no wise cast out." This is a blessed assurance, and lastingly consolation to the humble and contrite poor.

Dearly beloved, our Jesus who made these soul-cheering declarations for the consolation of his sin-

sick and often desponding disciples, is the kind Shepherd of whom the apostle wrote, 1 Peter ii. 22, "Who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously; who his own self bear our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes we are healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

Now, beloved in the Lord, may that grace that reigns through righteousness unto eternal life, rest upon you all, and enable us to adorn the doctrine of God our Savior, by an orderly walk and godly conversation, is our prayer for Christ's sake. Amen.

JACOB CASTLEBERRY, Mod.

J. G. WILLIAMS, Clerk.

BY I. S. MEADOURS.

To the churches composing the Louisiana and Texas Regular Predestinarian Baptist Association.

DEARLY BELOVED BRETHREN:—Another year has gone since our last Associational meeting and the many changing things of this world bring forcibly to our minds the instability of all the things of time. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "For whom he did foreknow, them he 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." Now does it not appear from the above that there is an unbroken chain of God's knowledge of his people extending from eternity to eternity? He is the same yesterday, to-day and forever. To this agrees his words by the prophet, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Now brethren, if there has ever been a time when God did not love his people, would it not inevitably follow that something had entered his mind that was not previously there, which would imply imperfection in him? But, He is God and changeth not; and he himself gives his unchangableness as the reason why the sons of Jacob are not consumed. He hath declared the end from the beginning, and from ancient times things which are not yet done; saying, My counsel shall stand and I will do all my pleasure." He is of one mind, and none can turn him. And our blessed Savior says, "Having loved his own, he loved them to the end." And he promised them that when he should leave them he would send the Comforter to them, even the Spirit of truth whom the

world cannot receive." In contemplating the glorious plan of salvation is it not soul cheering to the tempest tossed children of God, that our Savior, came down from the bright realms of bliss to the low grounds of sin and sorrow, that he took not on him the nature of angels, but he took on him the seed of Abraham, and suffered the ignominious death of the cross, for what? Was it to try to save some men if they would only be saved? Ah no. Such was not the object which he had in view. But he came into the world that they, his people, might have life, and that they might have it more abundantly. He said "I am he that liveth, and was dead; and behold I am alive for evermore, Amen, and have the keys of hell and of death. He suffered the just for the unjust, that he might bring us to God. And he is "Of God made unto us wisdom, and righteousness, and sanctification, and redemption." And he has redeemed us from all iniquity, that he might purify unto himself a peculiar people, zealous of good works. And this redeemed people shall shew forth the praises of him who hath called them out of darkness into his marvelous light. He was a man of sorrow and acquainted with grief. Being in the form of God he thought it not robbery to be equal with God, but made himself of no reputation, took on him the form of a servant, and was made in the likeness of men. Phil. ii. 67, Fulfilling the words of the prophet "He finished transgression, and made an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness."—Dan. ix. 24. He fulfilled all the demands of the law, and magnified and made it honorable. He was made under the law, (not above, nor in the middle,) for every jot and tittle must be fulfilled. It is easier for heaven and earth to pass away than for one word to fail. Christ is the end of the law for righteousness to every one that believeth. When we have been made to realize experimentally all the just requirements of the law, and have been made to flee to Christ for refuge, to lay hold on the hope set before us, then it is, brethren, we cease to look for justification by the works of the law; for by the law is the knowledge of sin; but we then look to Christ our righteousness, and rest in the promises of God which are by faith in Jesus Christ unto and upon all that believe. But brethren, there are many in the world, and zealous professors too, who contend for justification by the works of the law, and yet are transgressors of the law: for, who ever offends in one point, is guilty of all. How can an offended law clear the offender of its precepts? It is impossible. But we must look to a higher source; for the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God. "For the law having a shadow of good things to come, and not the very image of the

things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." "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."—Heb. ii. 9. But brethren, let us peruse this subject a little farther: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one." Now brethren, do we not see in this the oneness of Christ and his people? He has said, "Because I live, ye shall live also," "And other sheep I have, which are not of this fold: them also I must bring, and there shall be one fold and one Shepherd. For brethren, if we take the words all and every man in an unlimited sense, it would involve the idea that Christ died for some who will never reach the realms of immortal glory. But we cannot believe that Christ shed his blood in vain; for he has himself said that he came down from heaven not to do his own will, but to do the will of him that sent him and to finish the work; and this, he says, is the will of him that sent me, that of all that the Father hath given me, I should lose nothing. And he has also said, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (To the every man.) And again, I have come that they might have life, and that they might have it more abundantly. He 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." Again it is said, "And as many as were ordained to eternal life believed." No more, no less; neither were their belief and repentance, conditions of life; for "The GIFT of God is eternal life, through Jesus Christ our Lord;" and it comes to the heirs of promise just in accordance with God's foreknowledge, predestination, power and electing love. "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 unto himself, according to the good pleasure of his will."—Eph. i. 3-5. It was said, of this glorious personage, by the prophet, "When thou shalt make his soul, an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied"—Isa. liii. 10 11.

We would ask of those professedly charitable men who being ignorant of God's righteousness, are going about to establish their own righteousness by the works of the law, and have not submitted themselves to the righteousness of God, if any of the seed which he saw should be finally lost, if they think he could be satisfied? And satisfied he must be unless there be a change. If not satisfied, would he not be a dissatisfied Savior; and would not heaven be robbed of its jewels? and would Satan then be a conquered foe; as he is represented to be in the scriptures? Would he not rather exult over his victory if he could prevent the salvation of one for whom Christ died? If he could get one, he might get two, or all, and if so Satan could triumph over God. But our blessed Lord has put his children out of the reach of Satan, at least their final salvation is beyond his power to defeat. The popular religionists of our day may and do say as they did of old, that we contend that we may do evil that good may come; or as is more common, If we believed as you do, we would not care what we might do. But, let us look to our calling. God hath not called us to uncleanness but unto holiness—Thess. iv. 7. Read the whole chapter. Again, "Who hath saved us and called us with a holy calling," &c. Again "Be ye holy; for I am holy." The glorious doctrine of predestination does not involve the idea that men should run involuntarily into sin, as if God compelled them to sin against their will: for God is not the author of confusion. But God is a Sovereign, and rules over the wicked actions of men, for the good of his chosen people. For example; Pharaoh whom we believe was a figure of Satan. But this one reference may not be sufficient, we will give another, the case of Joseph, and his brethren. "They meant it for evil; but God meant it for good, to save much people alive." As we have said before, God is a Sovereign, as is plainly seen in his dealings with men from the beginning. He placed Adam in the garden of Eden; that was a sovereign act; and when he transgressed the law, he drove him out. He also chose Israel from among all the surrounding nations, not for any thing they had done; but for his own name sake. And He destroyed seven nations, that Israel might go in and possess the land. These are but few of the many proofs afforded in the scriptures, that God is a sovereign; the limits of a circular will not admit of more.

Brethren, let us come to some of the promises, "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and thy foundations with sappires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy chil-

drea.—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. 11.-13. & 17.

Finally brethren, let us walk as dear children, redeeming the time, because the days are evil; and let nothing of a discordant nature have any place among us. Let us of be one heart and of one mind, and perfectly joined together in the same judgment. And may the God of all comfort preserve us unto his heavenly kingdom, is our prayer for Christ's sake. Amen.

R. T. GIBSON, Mod.

A. LYONS, Clerk.

The Nodaway Regular Baptist Association sendeth christian salutation to all the beloved in the Lord.

BELOVED BRETHREN IN CHRIST: Another year of our life has passed, and with it many of our brethren and friends have gone, from whence they will never return to us. This should remind us that we are but sojourners here, as all our fathers were.

Brethren, we desire to address you at this time upon the subject of Redemption. The word redemption, as used throughout the New Testament, signifies purchase, ransom, or deliverance from the bondage of sin and corruption, and from the curse of God's law. Now, in order to do this, there must be objects to redeem, and some one to redeem. Who, or what is redeemed? The saints, or church of God. Who is the Redeemer? Christ Jesus the Lord. Therefore Christ must have had some previous claim to it, before he could redeem it. Now, inasmuch as the church is composed of many members, we shall speak of them in the plural number. The saints belonged to God, and he gave them to his Son. "Thine they were, and thou gavest them me." The Father gave them to his Son Jesus Christ, in the everlasting covenant, which David said was ordered in all things and sure. Then there was perfect harmony with the Father and his Son Jesus Christ. As Christ stood Surety for his people when they were tempted and led astray, and violated the sacred command of their Creator, and fell under the curse of the law of God, and were taken prisoners by Justice, and shut up in the pit wherein is no water, there sunk in ruin and despair, Justice demands satisfaction for the trespass. The sword is unsheathed to strike the fatal blow, which would have sunk the church to everlasting woe. But behold! the Son of God comes into this world. For 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. For it became him to suffer for his people, as he had become their

Surety. "Ought not Christ to have suffered these things, and to enter into his glory?" The announcement of the angel to Joseph was, "And thou shalt call his name Jesus; for he shall save his people from their sins." So we see the mysterious union of the divine and human natures; for the fullness of the God-head dwelt in the man Christ Jesus. Therefore as man he could carry our sicknesses and sorrows, and be touched with the feeling of our infirmities. And being supported by his Father, he could fulfill the requirements of the divine law. But justice must be satisfied, and the power of darkness must be destroyed. So Jesus, the Captain of our salvation, goes forth without the gate of the city, with his garments dyed in blood, bearing the sins of his people. Man had sinned, and man must die. Justice called for life, so Jesus, as man, suffers in our place, he being the gift or offering. God being the altar sanctifying the gift, it becomes a divine offering. Hence Paul calls it the "blood of God." Jesus bows to the silent mansions of the dead. Justice being satisfied, having received full payment in behalf of all that Jesus redeemed by his death, Jesus breaks the bands of death and rises from the grave in triumph, having obtained eternal redemption for his people. Hence the law has no more claim on them, whom he bought at so great a price; for it is magnified and made honorable. Now he is gone home to glory, and sits at the right hand of God, being our High Priest to make intercession for us. The Father sent the Holy Spirit in the name of Jesus. According to his promise he appeared on the day of pentecost, in a miraculous manner. Jesus says that the Spirit shall "take of the things of mine, and shall shew them unto you." It is the work of the Spirit to quicken those who are dead in trespasses and sins, into newness of life; and because of life, they feel the weight and burden of sin. He now sees that he is lost, and sees no way for his deliverance from sin, and is ready to exclaim, I am lost! I am undone! what shall I do? When he has given up all for lost, he calls upon God for mercy, and, like the publican, acknowledges the justice of his condemnation; and when he is enabled by faith to behold the glorious Mediator, who reconciled him to God by his own sufferings and death, and bore his sins for him, and put them away by the sacrifice of himself, he is willing to rely upon Christ and his righteousness alone, as the ground of his acceptance before God.

Dear brethren, let us give thanks to the Father who, we hope, has made us meet to be partakers of the inheritance of the saints in light. Brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

EPPE TILLERY, Mod.

WM. W. TILLERY, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1871.

THE RESURRECTION.

TOOMBRORO, Ga., Oct. 30, 1871.

ELDER G. BEEBE:—If you have leisure, please give your view on the Resurrection, from the scripture found in 1 Cor. xv. 41-46, and oblige an

EARNEST ENQUIRER.

REPLY.—Although we have no secrets upon the doctrine of God our Savior, or disposition to withhold from earnest enquirers after the truth, such views as we have on any religious subject, we do feel some hesitancy, with our very limited understanding, in agitating a subject on which there is so much controversy and vain speculation as there is at this day on the subject of the resurrection of the dead. That there is an hour coming in the which all that are in the graves shall hear the voice of the Son of Man, and shall come forth, when they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation, can not be denied without directly contradicting the express declaration of our Lord Jesus Christ, John v. 28, 29. In this fifteenth chapter of first Corinthians, we understand the apostle dwell upon the resurrection of Christ from the dead, as the first fruits of them that slept, and as the certain pledge that all his redeemed people shall be finally raised in like manner from the dead, in their proper order, namely, "Christ the first fruits, afterwards they that are Christ's at his coming." All this is established beyond all successful contradiction, by positive scripture testimony. In treating upon the certainty of the resurrection of the saints, after cautioning the saints to "be not deceived," the apostle fortifies them against deception on this vitally important subject, by advising them of some of the speculating devices of men, which would have a tendency to deceive them. He says, "But some man will say, How are the dead raised up? and with what body do they come?" Such questions he brands as foolish, for he says, "Thou fool, that which thou sowest is not quickened except it die." The figure of sowing grain, such grain as *thou* (men) sowest in the earth, whether of wheat or any other grain, cannot vegetate and produce a crop except it die. "And that which *THOU* sowest, [of wheat or of other grain] *thou* sowest not that body that shall be, but bare grain." But this grain which is so sown is the seed, it is not the harvest, or product of the bare grain which is sown. That which you have sown dies in the ground, but in its coming up you shall see first the blade, and finally the ripened harvest, in a new body which God gives to it. This is true in the develop-

ment of the wheat, and of all other kinds of grain: the wheat will not produce a harvest of rye or barley, for in the process of vegetation God gives to every seed his own body. If wheat be sown, wheat will be the harvest. A man totally ignorant of the order of nature in raising grain, should he see the husbandman sow his wheat broadcast into the earth, might enquire, How is it to be raised, and with what body shall it come? If he supposes that the same grains which are put into the earth are to be in the same state picked up again after a given time, he may well be perplexed to understand how it can be; but those familiar with the laws of vegetation know that what they sow they shall see no more; it shall die in the earth, but from the germ of the seed shall arise its legitimate production. But God giveth it a body as it hath pleased him, and to every seed, or kind of grain, his own body: wheat will produce wheat, and barley will produce barley.

The same reasoning is also applicable to different kinds of flesh, of men, of beasts, of fishes or birds, as of wheat and other kinds of grain. So also of celestial and terrestrial bodies, as of the sun, moon and stars, among the heavenly, or of the earth, seas, &c., of the terrestrial bodies, and the glory of these bodies differ according to the difference of the bodies to which they severally belong—the glory of the sun will not be seen in the moon or stars, at least to the same degree.

These figures, thus explained, the apostle now applies to the illustration of the resurrection, saying, "So also is the resurrection of the dead." But how? Why, "It is sown in corruption." What is sown in corruption? The natural body of the saints; for if it were incorruptible, it could not die or be sown at all. It goes down into the ground to decompose, a mass of corruption, which would not be buried at all if it could be preserved from decay, decomposition and corruption. But what do we look for in its resurrection? Will it be raised up a corruptible mass of decaying flesh? Certainly not. Thou sowest not that body that shall be—But God giveth it a body as it hath pleased him, and to every seed his own body. The saints whose bodies are sown in corruption, will not lose their identity so as to be raised bodies of the ungodly. Paul's body will not be given to Judas, nor shall the body of Judas be given to Paul or Peter; but to every seed his own body. The corruptible body goes to corruption, and so it is sown; but God will change this vile body in the resurrection, and fashion it like unto Christ's glorious, resurrected and glorified body. "It is raised in incorruption." It will not only be raised up from under the corruption in which it is sown, but incorruptible; no more susceptible of corruption.

"This corruptible shall put on incorruption," and corruption shall have no more power to contaminate it, for it shall be free from corruptibility. "It sown in dishonor." "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "For the wages of sin is death."—Rom. v. 12, & vi. 23. "Man being in honor voideth not; he is like the beasts that perish."—Psa. xlix. 12 & 20. In the humiliation and dishonor of our depraved earthly nature, we are in death remanded to the dust of the ground out of which we were taken, as the just demerit of our transgression in the earthly Adam, so we are sown. But in that dishonor and pollution the saints shall not be raised. In the dishonor of our earthly relation to the first Adam, it is sown; but in the resurrection and immortal glory of the Second Adam, it shall be raised. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29. How amazingly glorious must be the change! How astonishing the contrast! All that is corruptible, earthly, sensual, unholy, or like the earthly Adam, left behind, the children of the Resurrection shall be like the risen Jesus. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2. The saints shall be satisfied when they awake with his likeness.—Psa. xvii. 15. And they can well afford to wait all the days of their appointed time until their change shall come.

"It is sown in weakness." If men had power to resist and repel the power of death, but few would yield to its chilling embrace. Death reigns with resistless power over all flesh; none of the sons of Adam have power to withstand, when the appointed hour arrives. "It is sown in weakness, it is raised in power." Not in its own power, for if it had power it would not be sown in weakness; but it is raised in the power of the resurrection of our Lord Jesus Christ, in the power of his endless life. The exceeding greatness of God's mighty power which he wrought in Christ when he raised him from the dead, shall be demonstrated in the resurrection of all his members. It will be the final and crowning display of the Mediatorial power of the Son of God, when the last enemy with which he shall grapple shall be destroyed and put under his feet.

"It is sown a natural body, it is raised a spiritual body." On this last proposition the apostle gives an explanation, in which we are informed as to his precise meaning in his use of the words, natural body and spiritual body. In doing this he refers to what is written of the two Adams from whence the natural and spiritual

bodies severally emanate. "The first man Adam was made a living soul;" for when God breathed into his nostrils the breath of life, "man became a living soul." This man,—this living soul, Paul says was not spiritual, but natural. This man which when inspired with vitality was a living soul, the apostle says was an earthly man. "The first man is of the earth, earthy." Until he was inspired with natural life, he was inanimate, and incapable of action or intelligence; but when animated and a living soul, he was commanded to multiply and replenish the earth; and in the book of his generations the first record of him is given in these words: "In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. This, as to the order of time, was the first Adam; and although he was made a living soul, yet the Holy Ghost by the apostle informs us that he was not a spiritual man. "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." These are the two progenitive, or seminal heads of their respective progenies; the one natural, the other spiritual; the one of the earth and earthy, the other from heaven and heavenly; and their respective families partake of their respective natures. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth."—Gen. v. 3. Seth was like his father, a natural man, a living soul; but like his father in nature, and so are all the posterity of Adam; all are natural, and all have his likeness, and all bear his image. All have sinned in him, and death has passed on them all, for that all have sinned. By this irrevocable decree, mortality is stamped upon the children of the first Adam. This Adamic nature is born of the flesh, and is flesh; but all the children of the Second Adam are born of the Spirit, and are spirit. The children of God are brought forth into manifestation by being first born of the flesh, and afterwards being born again, of the Spirit. In the first, like Seth, they bear the image of the earthy Adam, and by the second they are manifested as the sons of God, and predestinated to be conformed to the image of the Son of God. And although in their inward man, or spirit which is born of the Spirit, they are "after God created in righteousness," still "it doth not yet appear what they shall be," when in their resurrection their vile body shall be changed, and

fashioned like the glorious body of him whom they shall ultimately see as he is, and be perfectly conformed to his image. For, "As we have borne the image of the earthy," and do still bear it in our Adamic nature, and shall, until it shall be sown a natural body, in its resurrection, in a risen spiritual body, it shall bear the image of the heavenly. In confirmation of this, the apostle settles another controverted point, by informing the brethren, "That flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." If our flesh and blood were born of the Spirit, then it would be spirit, and could not die, or be sown a natural body; for they who are born of the Spirit are born of incorruptible seed, by the word of God which liveth and abideth forever. That which is born of incorruptible seed cannot be corrupted, or sown in corruption, or in weakness, or in dishonor. The inheritance of our flesh and blood is from Adam; it is sin and death. "Except a man be born again, he cannot see," and certainly cannot inherit the kingdom of God. There is a natural body, and there is a spiritual body. The natural is sown, or goes into the grave, returns to dust. The spiritual is born of God, and shall be as fully developed in the image of Christ in the resurrection, as it now is in the image of the earthy body. Inheritance is founded on legitimate relationship. By our relation to Adam, all that is born of the flesh inherits death and corruption. By relation to Christ, all that is born of God shall inherit eternal life. The natural man receiveth not the things of the Spirit of God. In that flesh which is born of the flesh dwelleth no good thing: while these two antagonistic natures shall continue in us, the flesh will war against the spirit, and the spirit against the flesh, and to that degree that we cannot do the things which we would. The natural is born of the flesh; the spiritual is born of the Spirit. All that is born of the flesh is natural, and is called the natural man, the old man, the outward man, &c., and that which is, or shall be sown a natural man, is raised a spiritual, immortal, incorruptible and heavenly man. While all that is born of the Spirit of God within us, now is spiritual and holy, incorruptible and immortal; but not yet fully developed; for it doth not yet appear what we shall be; but we know, for God hath so informed us in his holy word, that when he who is our life shall appear, we shall see him as he is and be conformed to his image. "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall [not have already been] be changed."

We have not put off the corruption of the natural, fleshly Adamic body, as that has not yet been sown; but it shall be sown corruptible. But in its resurrection, "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ."

REPLY TO BROTHER J. N. BADGER.
ON PAGE 256.

If our dear young brother and fellow laborer in the gospel ministry has derived any benefit from our "Advice to Young Ministers," we have no reason to complain; but we assure him that we have observed in him no faults as a minister to call for advice or correction from us; nor did we when writing that article suppose that any part of it was called for in his case. The only trait in his ministerial character in which we could desire improvement is his extreme modesty, or depreciation of the ability God has given him as a minister of the word. His ministry since his lot has been cast with us in the Warwick Association has been signally blest, especially in the church of his immediate pastoral charge.

In reply to the questions submitted by him, we do believe it to be the imperative duty of every minister of Christ, to faithfully and fearlessly expose the hidden things of dishonesty, and warn the church of God against all surrounding abominations, while they contend earnestly for the faith which was once delivered to the saints.

It is certainly to be regretted that any of the children of God should so far forget their duty to encourage and strengthen the hands of their brethren in the ministry, as to be found among their principle adversaries, by finding fault with them for their faithfulness in the work to which the Holy Ghost has called them. It is true, as our young brother has suggested, carnal weapons are to be avoided in the exposure of error. No senseless ranting or railing should be indulged in; but a sober solemn, unreserved protestation, in the fear of the Lord, against all that the scriptures condemn, and to advocate all that the laws of Christ enjoin, is indispensably requisite in the faithful administration of the word.

Brethren who will find fault with such a faithful course on the part of their ministers, are lending themselves to the service of Satan, and will assuredly be chastised for it, as it is sure that they are Christians.

Marriages.

Nov. 6, 1871, in Waverly, N. Y., at the residence of the bride's parents, by Eld. A. St. John, Mr. James E. Knight and Miss Edith B. Williams, both of Waverly.

Obituary Notices.

DIED—April 18, 1871, Mrs. Hannah George, wife of Newton George, of No. Wilmington, Mass., aged 60 years and 11 months.

Thus it becomes my sad duty to record the death of our beloved mother, who was called, as we have the blessed privilege of believing, to enter upon eternal rest and joy. In early life she professed a hope in Christ, and united with the Baptist Church at Webster, Mass. A number of years after, she became acquainted with some of the members of the O. S. Baptist Church at Woburn, Mass., and soon after united with that body. Although not having the privilege, during the last years of her life, of meeting with those brethren, whom she dearly loved, she ever held firmly to the doctrine of grace. Christ was her only hope and trust.

ELIZABETH R. GEORGE.

DIED—Aug. 23, 1871, in Marshall County, Ill., Eld. Ellis Hagrey. His disease was cholera morbus. He was a native of England, was born July 27, 1834, was baptized in the fellowship of the Wellingham Baptist Church, Cambridge Shire, England, May 31, 1855, was married Dec. 2, 1857, and a few months after came to the United States. He was ordained to the gospel ministry in 1865, in Indiana, and soon after removed his membership to the Salem Church, Ill., of which he was pastor at the time of his death. He leaves a widow and six small children, in rather destitute circumstances, to mourn their loss, which is his gain. He has no other relatives in this county.

Yours in defence of the truth,

R. F. HAYNES.

DIED—In Algonce, Iowa, Oct. 4, 1871, James E. Blackford. The deceased was born in Warren Co., Ohio, Feb. 2, 1800. For nearly two years he was quite feeble in health, caused by paralysis. He was called home on the fiftieth anniversary of his wedding. In 1822 he was baptized by Elder Hezekiah Stites, and united with the Clear Creek Church. He was a firm believer in the doctrine of salvation by grace, and took great delight in reading the scriptures and the "Signs of the Times." He loved to talk of the goodness and mercy of God, and would frequently speak of his dissolution with calmness and composure, trusting alone on the merits of the blessed Savior, and waiting his heavenly Father's will. His widow, one daughter and two sons are left to mourn their loss.

By request of the parents, I send you the obituary of Annie M., only child of Wm. and sister Sarah E. Bullen, who fell asleep Oct. 15, 1871, aged 2 years, 2 months and 19 days. This is the third sweet bud of promise that these dear parents have been called to part with, and they deeply feel their loss; but they are comforted in the assurance that their loss is infinite gain to their darling. Upon the occasion of the funeral I tried to speak to the comfort of the friends, from the words of the mother bereaved of her child, to the question of Elijah, "Is it well with the child? And she answered, It is well." May God comfort them in their affliction, with that comfort which he only can give.

Her mother requests the following stanzas published in connection with this.

Mourn no more your darling's death,
Since Christ has called it home,
To mansions of eternal bliss,
Where sorrows never come.

It grieves you here to see it go,
But only think on this,
It's taken from a world of woe,
To reign with Christ in bliss.

The tongue that prattled here below
Is now employed above,
To join the spirits of the just,
To sing redeeming love.

Let thoughts like these your mind resign
To God's most holy will,
And know that he is God alone,
And charge yourself be still,
As ever your brother in hope,
F. A. CHICK.

DIED—At his late residence, at Drakeville, Morris Co., N. J., June 6, 1871, Mr. James Hulse, aged 75 years, 2 months and 16 days. He was born in this town, (Wallkill, N. Y.) was baptized in fellowship of the Brookfield Church, about the year 1814, and retained his membership in that church as long as he lived. He moved with his family into Morris Co., N. J., about the year 1826. His wife, who survives him, was a daughter of the late Dea. Wm. Murray, of this town. She also was a member of the Brookfield Church from early youth. Although remote from the church, and deprived of the social privileges of the place of his membership, he was a firm believer and bold defender of the doctrine held by all Primitive Baptists, and his house was always open to receive the brethren of our faith who sojourned through his vicinity. He has left, beside his devoted wife, one daughter, who is a member of the Hopewell, N. J., Old School Baptist Church, and several other children, all of whom are grown up.

Eld. P. Hartwell preached at his funeral a very appropriate and comforting discourse.

"Death cannot make our souls afraid,
If God be with us there;
We may walk through its darkest shade,
Nor ever yield to fear."

Elder Stephen C. Smith departed this life on the 4th day of Oct., 1871, aged 62 years, 3 months and 25 days.

Brother Smith had been an O. S. Baptist about thirty-seven years, and for thirty years a minister of the gospel of Jesus Christ. In his ministry he was firm and established in the doctrine of God our Savior, holding forth Jesus and him crucified, the way, the truth and the life. He believed the elect to be sinners of Adam's race, who are by nature children of wrath, even as others, and are made to differ from others only through grace given them in Christ Jesus before the world began, and communicated to them individually by the Spirit, which quickens them from a state of death in sins. Thus the man of Adam's race is made a new man in Christ Jesus.

Brother Smith also maintained earnestly the doctrine of the resurrection and glorification of the individual body of every saint, at the final coming of the Lord from heaven.

Although brother Smith was confined to his bed for more than five months, and suffered much severe pain during the greater part of that time, yet he seldom complained, and manifested an entire reconciliation to the providence of God in his sufferings. He was patient and resigned, quietly waiting his Lord's will to give him ease and rest from all his labors. Of his hope and prospect future, he expressed great assurance. He said to his wife, "It is all right with me; follow your blessed Jesus." To the writer of this he said, when we last parted, "I am reconciled to go, if God shall call me hence." The writer preached on the occasion of his funeral to an attentive and sorrowing congregation, from 2 Tim. "I have fought a good fight," &c.

He leaves a wife and several children and grand-children, and a numerous circle of relatives and friends to realize his loss to them; but our loss is his eternal gain.

Your brother in Christ,

JOHN A. THOMPSON.

DIED—Sept. 13, 1871, at her residence in the township of Pahdee, Woodford Co., Ill., sister Jane Patton, wife of Samuel R. Patton. Her disease was pulmonary in its nature. She was born in Pennsylvania, Jan.

22, 1809, was married to our aged and bereaved brother Dec 31, 1829, was baptized by Eld. F. Downey, together with her husband, on the second Sunday in Oct., 1832, and afterwards withdrew from them, on account of disorder, and became a member of Laurel Hill Church. In 1851 she united with the Crow Creek Church, in the Sandy Creek Association, and after the dissolution of that church, united with the Salem Church, where her membership was at the time of her decease. It was her lot while residing in Illinois to be situated some twenty miles from her meeting, but whenever her health, which was always poor, would permit, her worldly affairs very seldom kept her from meeting. She was sound in the faith, and always ready to converse with her brethren and sisters on the subject that lay nearest her heart, and her house was always a welcome home to the servants of her Master. She has left seven children, all of whom are grown, and a husband, to mourn their loss, which we feel to be her eternal gain; for she was enabled to triumph through faith, and in her last struggle to say, Come, welcome death. The writer of this was at her funeral, and addressed a large and solemn audience, from Job xiv. 14. In her death the church has lost a faithful member, our aged brother a faithful and affectionate wife, her children a tender and loving mother, and the community an obliging and charitable neighbor. Yours in hope of eternal life,

R. F. HAYNES.

Please publish the death of our beloved brother, Elder John E. Deatherage, who departed this life Aug. 14, 1871, at his residence in Fannin Co., Texas, after a short illness of seven days, with inflammation of the lungs. He was born in Green Co., Tenn., Sept. 28, 1817. His parents moved to Rone Co., Tenn., in his infancy. He professed a hope in Christ when in his 12th or 13th year, was baptized by Elder Sellers, and joined the church of Christ at Shiloh, Rone Co. He served the church as Clerk, and was shortly liberated to exercise his gift, and in 1850 he was ordained to the work of the ministry. He has been a member of Pilot Grove Association for about eighteen years, and has been our Moderator during that time, a faithful devoted, unwavering and an unflinching advocate of the doctrine of salvation by sovereign and abounding grace. But he is gone from the vanities of earth and the afflictions of this life, to be with Christ, which is far better. Through many long and wearisome years of much sorrow and affliction, he raised his faithful voice in defence of the glorious truth of the gospel of the blessed Redeemer, esteeming the reproaches of Christ as far greater riches than all the treasures of this world, feeling that he had no continuing city here, but sought one whose builder and maker is God. We greatly miss him here, as he was the pastor of three churches, and as we shall hear his cheerful voice and those sweet words of encouragement which he was ever ready to give, on earth no more. But while we feel sadly our loss, and while the church of which he was a member, and the other two sister churches of which he was pastor, are deprived of his ministerial services, and his surviving widow and seven children (five sons and two daughters) are bereft of an affectionate and dear husband and kind, indulgent father, still we believe that our loss is his eternal gain. Having fought a good fight, and finished his course, and kept the faith, he is gone to receive the bright crown of glory which his heavenly Father has prepared for him. His warfare is over, his conflicts are ended, and he sings the song of eternal victory through the blood of the everlasting covenant. Ye sorrowing relatives and mourning brethren and sisters, let us dry our tears, cease to mourn, quit our murmuring, and with holy reverence and heavenly submission bow to the mandates of the King of kings and Lord of lords, having this confidence, that the God of the whole earth will do right; and let us say, Thy

will be done. And by the grace and mercy of God may we all be prepared to meet in heaven, where parting will be no more.

Yours in love,

HENRY CAMREN.

By request I send for publication a notice of the death of Dea. B. Allen Lane, who died of consumption, at his residence in Social Circle, Ga., Sept. 7, 1871, in the 61st year of his age. Our brother had been in feeble health for some time, and had been confined to his house the greater part of this year, gradually but surely passing away under the fell destroyer. He arranged all his worldly matters, and waited with great composure his change, fully conscious of his approaching dissolution; often conversed of death, and expressed a quiet resignation to the will of God. An Elder whom he greatly loved, calling in to see him but a short time before he died, he raised his feeble arms, embraced and kissed him, telling him that he was ready to depart, and soon after fell asleep in Jesus.

He was an orderly, consistent and uncompromising O. S. Baptist, and his house was ever open for their reception, and he administered to their wants with a generous hand. His office in the church he worthily filled, was a peaceable, punctual and trustworthy citizen, and was truly a kind, affectionate and devoted husband.

His funeral was attended by an unusually large concourse of friends and relatives. It was indeed a solemn occasion, all feeling their great loss. But to his widow, our dear bereaved sister, the loss falls with almost crushing weight. May God, of his infinite mercy, sustain her, who so kindly and tenderly anticipated the every want of her once suffering, but now deceased husband. He is now, we have not a doubt, in the realms of perpetual bliss, while we sorrow in this vale of trouble.

Affectionately,

WM. S. MONTGOMERY.

DIED—At the residence of Seleeman & Bennett, near Savannah, Mo., Sept. 16, 1871, Henry W. Seleeman, in his 75th year.

Brother Seleeman was born in Fairfax Co., Va., in 1797, moved to Nelson Co., Ky., in 1839, and while living there he joined the Baptist Church, and was baptized by Eld. Wm. Vaughey. He moved to Andrew Co., Mo., in 1844, and resided there until his death. He was a consistent member of the O. S. Baptist Church for over thirty years, and during all these years he eminently showed forth the virtues of christianity, which gave him its hopes and promises to sustain him in his last hour. He obeyed always to the letter the command of Paul, "Whatsoever thy hand findeth to do, that do with thy might." Though one of the most economical of our citizens, his heart was nevertheless always moved by the sufferings of his fellow man, and his hand was ever open to relieve their necessities. His wife departed this life in 1850, and since that time he has lived with his children, six in number, three sons and three daughters, all comfortably situated near each other. His health began to fail two years before his death, but he was confined to his bed two months only. He bore his affliction with a great deal of christian fortitude. He had the dyspepsia, and his health declined gradually, and as the outward man gave way, the inner or spiritual man grew stronger. He was not taken by surprise, but was found with oil in his vessel, with his lamp trimmed, and burning brightly, so that when the cry was made, "Behold the Bridegroom cometh, go ye out to meet him," he went forth rejoicing.

What a beautiful sight it is to behold the aged christian at the close of his course, retiring like the resplendent sun beneath the western wave, giving promise in the increased riches of his graces and brightness of his example, that his rising again shall be in the midst of the glories of eternity.

May the benign auspices of divine providence shield and comfort his dear children, until their spirits rejoice in that of their father in heaven.

Yours in love,

J. L. B.

DEATH OF AN AGED PILGRIM.

Departed this life Sept. 8, 1871, in Knox Co., Ill., Elizabeth Heflin, at the good old age of 95 years, 1 month and 4 days. Sister Heflin was born in Va., resided a while in Ky., thence to Ind., then to Knox Co., Ill., where she located in 1836. Her maiden name was Crane. She was married to Elijah Heflin Sept. 16, 1796, and united with the Baptists, as near as can be ascertained, at least seventy-five years before her decease, and thus lived an upright and christian life at least three-quarters of a century, and died in the faith of the Regular Baptist Church called Henderson.

Her husband had gone from the earth in 1845, and when she approached the valley of death she was resigned and calm, and ready to yield up her spirit to God her Savior, and was gathered, like a ripe sheek, into the garner.

So far as can be ascertained, her descendants are as follows: nine children, of whom four survive her; sixty-eight grand-children, thirteen dead; one hundred and thirty-two great-grand-children, twenty-seven dead; five great-great-grand-children, one dead; making two hundred and fourteen in all.

On the first Sunday of this month the writer attended a meeting in the vicinity of her grave, and addressed a large and solemn audience, and spoke from a text she had selected herself for the occasion, viz: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come."—Job xiv. 14. Elder R. M. Simmons closed the services.

May the Lord abundantly bless the surviving offspring.

Dated in Boone Co., Ky., Nov. 11, 1871.
I. N. VANMETER.

It is with a heartfelt sorrow that I write the obituary of our lamented brother, Solomon McColl, who died at his residence near Eagle, Ontario, Canada, on the 23d of Oct., 1871, in the 37th year of his age, after a painful illness of nearly six days, of inflammation of the stomach and bowels.

The subject of this notice, although not a professor of religion, was most exemplary in his deportment. He was so unassuming, so sincere, so peaceful, so honest, so kind, that he was a general favorite amongst all his acquaintances, and those who knew him best esteemed him the most. But the end has come, and the remembrance of what he was only makes his loss the keener felt. He was strongly attached to the gospel doctrine of salvation by sovereign, free grace, and loved to hear it preached in its purity. His reading was chiefly confined to the "Signs of the Times," the "Gospel Standard," "Philpot's sermons," and the bible. The day before his death, observing his cousin D. T. McColl reading Philpot's Sermons, he requested him to read aloud, and listened attentively during the reading of a couple of sermons, and a number of chapters of the scriptures, at intervals, until his very last moments. On the following memorable night, sinking in deep waters, he was greatly distressed about his eternal welfare, earnestly pleading for mercy, and exclaiming with great fervency, "Turn me, Lord, and I shall be turned; draw me, and I will run after thee. Create in me a clean heart, O Lord. Lord, remember me. The thief on the cross was saved at a late hour. Will He save a wretched sinner like me? Oh, if he would only say, Live, I would live. Christ never turned away any that came to him, while upon earth. He suffered more for man than man can suffer for him. Oh, if he would only have mercy on such a creeping worm of the dust, how I should praise his holy name. Give me one prayer, Lord, that thou wilt hear; only one I ask. Bring me down to thy feet, break my stony heart, and shine upon my soul this night." "Last night when you were going to read that passage of scripture, 'I will never leave thee nor forsake thee,' sounded in my ears, and my mind was raised up; but now it is gone away from me." A short time before he expired, when asked if he knew that his hour had come, and if he had a hope that the Lord would take him to him-

self when he should leave this world, he answered, "O yes, I do. I have a hope!" These were the last audible words he had spoken. Just a few minutes before he died he looked around at one, and then at another of those standing about his dying bed, and then extended his cold and pulseless hand to each of his sorrowing brothers and weeping sisters, and mother, and cousins, and bade them a fond farewell. Then folding his hands upon his breast, and steadfastly gazing heavenward, he gently passed away, as if falling asleep, without a groan or struggle, or movement of a muscle, to, as we confidently believe, an "inheritance incorruptible, and undefiled, and that fadeth not away."

E. McCOLL.

DIED—At her residence in Trough Creek Valley, Huntingdon Co., Pa., July 11, 1871, Wealthy D. Pheasant, aged 36 years, 8 months and 18 days.

Sister Wealthy, consort of Christian Pheasant, who was a Methodist class leader, was led, in the providence of God, to see her condition as a sinner. She strove hard to go with her husband, for his comfort, but was led otherwise, and was constrained, in fulfillment of the word, to forsake all that was dear and near, for the cause of Christ, and came to the Old Baptists, for there, she said, she heard her experience and the doctrine of salvation by grace preached, in which, as a poor hel, less sinner, she found comfort, and was made to rejoice in the crucified Savior. She was made willing to take up her cross, and was baptized in fellowship of the Old Baptist Church called Huntingdon, in Huntingdon Co., Pa., where she lived in honor to her profession, and in faithfulness to the cause she espoused, until the day of her death. She was deprived of the privilege of meeting with the church, for some time before her death, as her disease was cancer, first in the foot, and then arose to the body, and which carried her away, after a lingering and awful state of suffering. Death came as a welcome messenger to her, and her happy spirit took its flight to that blessed home beyond the skies, as we hope. She bore her sufferings with much christian fortitude and resignation. I visited her several times during her affliction. Her conversation appeared to be in heaven, and about the joys of the upper world. Although the ties of her husband and three kind little daughters, lay very near her heart, she said she was willing to leave them in the hands of the Lord, relying on the promise of God, who has said he will provide.

Sister Wealthy leaves a kind husband, three daughters, the church, and many relatives, to mourn her absence, yet rejoice in believing that though absent from them, she is present with the Lord. Her funeral was preached on the fourth Sunday in September, to an extremely large concourse of people, from Rev. xiii. 13. May the Lord, who possesses the heavens, sanctify this dispensation of his providence to his own glory, and to the good of all bereft of so kind a companion, so good a mother, and so precious a member in the dear family of God, and prepare us all for that rest that remains for the people of God, and to be still and know that he is God.

JOS. CORRELL.

By request of the family and friends, I send for publication the obituary of Miss Lucy Jane Garrett, daughter of Joseph and Elizabeth Garrett, who departed this life Nov. 19, 1870. She was born June 1, 1841, in Loudoun Co., Va., and lived there until 1866, when she moved with her parents to Missouri. She loved the Old School Baptists, and your valuable paper was a welcome messenger to her. She was under great conviction for a long time, and two years before her death she had a strong hope that her sins were forgiven, as she expressed her feelings to the writer, that she felt willing to die, for she had a hope of a blessed immortality beyond the grave. She was delicately constituted, and often times her feeble strength would almost give way

under a true sense of her situation. All her hope and trust was in Christ and Him crucified. About two weeks before she was called away, she went to a Baptist Church and told them the Lords dealings with her. She was received, but alas! the ways of the Lord are past finding out; for before the time came around for the ordinance of baptism, she was laid upon her bed of death. Although shattered by disease, her unwavering spirit still looked with delight to that blessed abode where God's children are at rest. Almost the last words she ever said were, "O God, come take me," stretching her dying hands toward heaven. Of her it may truly be said, "Blessed are the dead which die in the Lord." She was the light and comfort of father's house, and the counsellor and guide of her brothers and sisters; but alas! they had to part with her in the prime of life. May they, through the mercy of God, be reconciled to the sad bereavement, and through the atoning blood of our blessed Redeemer be made to believe, as she believed, and walk in her footsteps.

Her disease was brain fever, with which she suffered eleven days, when death relieved her of her sufferings, and she exchanged a bed of suffering for the bosom of her Savior.

Farewell, thou loved one,
We will not weep for thee,
Although thy much loved face
On earth no more we see.

Farewell, and may we meet
Around that blessed throne,
Where saints and angels dwell,
And all God's church are one.

M. E. H.

DIED—August 17, at the residence of his father, Benjamin W. Woolford, third son of Whitefield Woolford. Truly we have been made to drink deep of the bitter cup of sorrow. Since 1860 we have seen seven of our fondly loved ones placed in the cold dark grave. Only two short weeks our darling brother was confined to the house, when death mercilessly took him from our love and care. He suffered with shortness of breath and a feeling of suffocation, caused by an enlargement of the heart, pressing against a weak lung. I believe he was perfectly conscious of the near approach of death; and though life had many charms for him, he was not found murmuring, but seemed resigned to the will of our heavenly Father. He had never made a profession of religion, but was a lover of the truth, often contending earnestly for the faith once delivered to the saints, that faith which can triumph over the terrors of death and the grave. A noble heart has ceased to beat, leaving a young and devoted wife to mourn a loving, gentle husband, and a dear little boy too young to know his loss. Father, brothers and sisters sorrow because we see his dear face and hear his loved voice no more. O that we may be enabled by grace divine to bow in submission, and under every dispensation be enabled to say, "Even so, Father, for so it seemeth good in thy sight."

ALSO,

DIED—Feb. 4, Carrie Cater, daughter of Adolph and Emma Willis

ALSO,

DIED—July 5, Clara Cole, only and idolized daughter of J. W. and Kate Mace, and grand-daughters of Whitefield Woolford.

The taking home of these beautiful and amiable children has left a void in the homes, and filled the hearts of the fond parents with sorrow. Whilst viewing the lovely forms robed for the grave, I thought with a thrill of joy of the plan of salvation. Though dear little Carrie and Clara were faultless in our eyes, our hope for their eternal salvation was not for worth or merit in them, but for his righteousness' sake 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.

I humbly trust the sorrowing parents may be enabled to use the language of our great Redeemer, "The cup which my Father hath given me, shall I not drink it?" or "Not my will, but thine be done."

SUSIE I. WOOLFORD.

APOLOGY.—The present number of the "Signs" has been delayed in consequence of the breaking of some parts of the machinery of our power press, and also of the motive power by which it is run. This will also account for the delay in printing several sets of Associational Minutes. We trust our brethren and patrons will excuse the detention, as it has been occasioned by circumstances over which we have no control.

Change of Residence.

Elder Wm. M. Wood's Post-office address is changed from Birdsville, Livingston Co., Ky., to Madisonville, Hopkins Co., Ky.

MONEYS RECEIVED FOR "THE EDITORIAL."

J T McColl, Ont, 13 80, Howard A Brook, Mo. 6 80, W R Daniel, Tenn, 6 80.—Total \$27 50.

Subscription Receipts.

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Missouri:—Jane Ridge 1 50, A B Lipp 7 35, Eld C Asbury 1 50, (the former six dollars not received, but the amount credited) Jane M Sims 2, Mrs E Garrett 4, Emily E Lewis 4... 20 35
Iowa:—S Overturf 5, P Leach 4... 9 00
Nebraska:—Ann Conner... 1 00
Wisconsin:—Acenath English... 2 50
Ontario:—E McColl... 50
Total... \$263 95

POETRY.

(Written for the "Signs of the Times.")

I sometimes think, if Jesus died
To save a wretch like me;
If from his bleeding, wounded side,
Whence flowed the sacred crimson tide
That stained mount Calvary;

One precious drop was shed for me,
My guilty soul to cleanse,
To set my sin-bound spirit free,
To give me light, that I might see
The glories of his grace,

That I should sing his matchless love,
In songs of highest praise,
And raise my wandering eyes above,
And never from his cross remove
My grateful, blissful gaze.

His name my sweetest comforts bring;
In him alone I see
The fount whence all my pleasures spring,
The solid rock to which I cling,
Whose shadow shelters me.

But in the dust my mouth I'll lay,
I so unworthy am;
I cannot lift my heart to pray,
Or draw my thoughts from earth away,
Unless I'm led by him.

S. M. B.

ISAIAH XXX. 21.

This is the way, this is the way,
Nor linger, falter, nor delay;
The word behind me spake so clear,
Walk in this way, thou need'st not fear.

In doubt, I listened to this voice;
My trembling heart dared not rejoice:
Ah, no, it never was meant for me,
By faith this heavenly way to see.

Can I be reconciled to God,
And bow submissive to his rod?
My fulfulness and discontent,
Acceptance at his throne prevent.

O that these doubts might all remove,
That I might feel his pard'ning love;
I know I am so prone to ill—
O may his power subdue my will.

Again this voice unto me spake;
"Thy sins are pardoned for his sake!
Walk in this way he will thee guide,
Trust him, and then shalt e'er abide."

Dear Savior, I obey the call,
To thee I would resign my all;
Increase my faith, dispel my fear,
And fit me for my duties here.

A FORM OF GODLINESS.

How very few in truth possess
The Spirit's power of godliness!
How many build upon the sand,
In this our so call'd christian land!

Because iniquity is bold,
The love of many waxes cold;
And multitudes remain content,
When preachers run who are not sent.

Some see a beauty in their creed,
Who never saw their helpless need;
And others vainly think they can
Be saved without the Son of man.

Blind guides seduce the blind astray,
And climb the fold some other way;
The little flock the robbers see,
And wonder what the end will be.

They know their loving Savior's voice,
And soon shall in his home rejoice;
But they who trust to outward form,
Will fall amid the coming storm.

A form without the inward power,
Is useless in a dying hour;
May he who writes, and they who read,
Be true born Israelites indeed.

W. W.

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ceptable to us, as we can always get them
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THE EDITORIALS

OF THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 23.

CORRESPONDENCE.

"For Christ is the end of the law for righteousness to every one that believeth."
—Rom. x. 4.

BELoved EDITOR:—This testimony of the apostle Paul, like all other scripture, is infallibly true. And this short text is so expressive and full, it contains a volume of meaning. When at Tuscarora, Pa., recently, I heard brother Varnes speak on it, and my attention was thus called to it; and now, in humble reliance upon the Lord, and for the glory of his name and the comfort of his people, I wish to write upon it.

Now sin is the transgression of the law; and so by the law is the knowledge of sin. Then as many as have sinned, were under the law; and "All have sinned and come short of the glory of God."—Rom. iii. 23. For "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. Now then, it is evident that all men were created and sinned in the first man. And so Paul says, "We have before proved both Jews and Gentiles, that they are all under sin."—Rom. iii. 9. And, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."—Rom. iii. 19. Then every one, and all the world, stood related to Adam, and (in him) were under the law, and guilty before God. Now the law of God is just and holy and good, and shall not pass away until all is fulfilled. But sinful man is already a transgressor of the law, and therefore no more capable of obeying it, but is, in himself, justly exposed to its dreadful and everlasting penalty. For either the righteous law must be obeyed and fulfilled, or otherwise every transgressor must be held forever under the weight of its fearful curse; because the law knows no mercy, but it is the ministration of Justice. And the sentence of the law is DEATH! For "sin hath reigned unto death;" and "the sting of death is sin; and the strength of sin is the law." So there is a perpetual curse to all in Adam. "In Adam all die." Then, "By the deeds of the law there shall no flesh be justified in God's sight." Consequently all the efforts, struggles and works of men are absolutely unavailing,—as every quickened sinner has

experienced; "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

This is a fearful state! and a terrible doom! Yet it is the sinner's due! For as we stand (or, rather, stood) thus related to the fleshly Adam, we were, and are, and must forever remain destitute of the righteousness which the holy law requires, and without which there is neither exemption from nor end to its killing curse. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."—Rom. vii. 5. And even Paul, the apostle of Jesus and saint of God, says, "With the flesh I myself serve the law of sin."—Rom. vii. 25. It is no wonder then that he says, "By the works of the law shall no flesh be justified."—Gal. ii. 16. Now then, how effectually this cuts off and rejects all fleshly religion, as no better than reprobate silver. Then how watchful we should be, to distinguish between the works of the flesh and the fruits of the Spirit, and to see that our sacrifices are spiritual, and not fleshly.

When I hear a preacher trying to affect his hearers, by making fleshly or natural appeals to their hearts, I cannot think that this is acceptable unto God; for he is a Spirit, and the true worshippers must worship him in spirit and in truth.

"For Christ is the end of the law for righteousness." This word, *Christ*, signifies the Anointed and Holy One of God. And yet, the holy Son of God "was made in the likeness of men;" for he "was made of a woman, made under the law." Therefore he is called "the Son of man," and "the man Christ Jesus." The cause of his being so made, is thus given by our apostle: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 17. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 3, 4. "For he

bath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v. 21.

Now all this involves both a vital and legal oneness; for without it, Christ, who knew no sin, could not have been made sin for us; and neither could we, who are sin, be made the righteousness of God in him. But this oneness of Christ and believers in him does exist, not only in the everlasting covenant of God, but likewise in the spirit and in the flesh. For in the everlasting new covenant, they are one, because he is their covenant Head, and they are his covenant members; and in the Spirit of life they are one, for he is their life and lives in them; and in the flesh they are one, for he partook with them of flesh and blood.

Now therefore, in Christ's obedient and holy life under the law and in his sufferings and death under the penal curse of the law, and in his resurrection to immortal life and eternal glory, his brethren are joint heirs with him. For his sufferings and death unto sin under the law were for them, and to accomplish their redemption from the curse of the law; and therefore, in the power of his resurrection unto a holy and endless life, they are justified and blessed with life for evermore. They were all under death, because of sin; therefore he, as their Head and one with them, died for them. "Then were all dead." But when Christ died, he finished the transgression, and made an end of sin, and abolished death. His righteous life and expiatory death in the flesh, as the Anointed and holy Redeemer of his people, magnified the law and made it honorable; and therefore God is well pleased for his righteousness' sake.—Isa. xlii. 21. So then, the atonement which Christ made for sin is perfect, and fully satisfied the law; and therefore, in his plenary sufferings and death for his people, he is the end of the law for righteousness. He met and answered all its righteous demands. When he died on the cross, all was finished! Now all this was for his people; for he was delivered for our offences, and "died for our sins." And thus were his people "baptized into his death," and "washed from their sins in his own blood." This is the "one baptism," the real baptism, of which water baptism is the figure.

But Jesus our Lord "was raised

again for our justification."—Rom. iv. 25. He was "put to death in the flesh, but quickened by the Spirit; and his flesh saw no corruption."—1 Peter iii. 18; Acts ii. 31. And now, behold, he dieth no more! but "HE LIVETH UNTO GOD!" Yea, he hath "put away sin," gone beyond the dead, ascended up on high, and liveth forever! Having condemned sin in the flesh, he is forever "justified in the Spirit." And now Satan, the accuser of the brethren, is cast down, and "there shall be no more curse." Christ hath brought in AN EVERLASTING RIGHTEOUSNESS!

If a transgressor is sentenced unto death under the law, and is put to death, that is the end of the law. Then, if he rises from the dead, the law will condemn him no more for the same offence; and therefore he is righteous in the eye of the law, and entitled to life. So against Christ, the risen, the holy law has no demands. His is a righteous, holy and endless life. Well, his life is the life of every believer in him; for as he died our death, so we live his life. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."—Gal. ii. 20. This is the testimony of every believer. Then, Jesus Christ the righteous is the life of every one that believeth. His testimony is, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John xi. 25, 26.

"For Christ is the end of the law for righteousness to every one that believeth." Now then, it is evident that every one that believeth has been saved by Christ's life, and is justified in him. To us he is, "THE LORD OUR RIGHTEOUSNESS." He who fulfilled the law, died, and rose again, and is righteous, is our resurrection and our life, and lives in us; and so "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." For every one that believeth on the Son of God is born of the Spirit, and lives in the Spirit. "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."—John iii. 36. "Now since faith is the gift of God, and a fruit of the Spirit of life, therefore it is the evidence to every one that believeth, that Christ died for him, and now lives in him, and so is the end of

the law for righteousness to every one that believeth. But no one, while dead in sin, and under the law, believeth in Christ, but trusts in the law, and seeks righteousness and salvation by the deeds of the law, or works of the flesh. Not so, however, with the believer in Christ; for he is experimentally dead to sin, and to the law, and is passed from death unto life, and is now betrothed unto Christ, in the new covenant of life and peace. And now the believer is not under the law, but under grace; and therefore sin shall not have dominion over him, (Rom. vi. 14) for his life is beyond and out of the reach of sin and death. He is in Christ a new creature, and lives a new life. His is not the old sinful life of Adam, but the new immortal life of Christ. It is the resurrection life of the crucified, but risen Jesus. It is a holy life of love, and casteth out fear. Yea, the life of the believer is the beautiful and perfect life of the spotless Son of God! And now, all that Christ is, he is to the believer—to every one that believeth. "Of his fulness have all we received, and grace for grace."—John i. 16. "Of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. Then in Christ we not only have righteousness, but, more wonderful still, we are "made THE RIGHTEOUSNESS OF GOD IN HIM!" Then, certainly, God will accept every one that believeth, and they shall live in his sight; for as the righteousness of God, in Christ, they shall stand approved for ever with him.

To every one that believeth, then, let me now say, for their comfort, that God does not view you in the image of Adam, as a sinner under the law, but he views you in the lovely image of his beloved Son, in whom he is well pleased. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 7. Then, not more holy and dear to the bosom of the Father is the darling Son of God, than is every one that believeth!"—John xvii. 23, 26. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 1, 2.

In this hope, I bid you an affectionate farewell.

D. BARTLEY.

WILLOW HILL, ILL., Nov. 3, 1871.

MACOMB, ILL., Oct. 11, 1871.

ELD. BEEBE—DEAR BROTHER:—At the Des Moines River Association in August, near Fairfield, Iowa, sister Katharine Smith, wife of brother Wm. Smith, at whose hospitable board nearly all the company from a distance found an ample supply of food, requested me to give my views, through the "Signs," on the subject of *Open Communion*, or, I presume, to explain the ordinance of the Lord's Supper, and give the reasons why we, as a denomination, do not hold what is termed *open*, or *free communion*.

I told the sister at the time, and now repeat, that I do not presume I know any thing new on the subject, or can say any thing that will shed any new light on the communion, as an ordinance of Jesus Christ; but as her request was made partly on the account of others, who appear not to understand the nature of the ordinance as we do, I shall endeavor to give my own individual views in the premises, hoping that they may be in accordance with the scriptures, and with the views of the Regular Baptists generally.

In the first place, I remark that there is but one organization on earth, but one kind of religious body, or community, entitled to the name of the church of Christ, or that can scripturally administer her ordinances, or enjoy her privileges. This organization called the church of Christ, was so constituted and founded by Christ himself, during his ministry on earth, he being solely and absolutely the Head, the King, the Lawgiver, and Judge over her in all things. Immediately after the ascension of Christ, this official and executive body of Christ began to exercise the authority vested in her by her Head and Husband, (Acts i. 15) and soon after this there were added unto them about three thousand souls.—Acts ii. 41. This first church, and model of all other gospel churches, in her first accessions to her community, and the first example she gives of her order and ordinances, leaves but little room for any dispute about her mode of doing business. She received and baptized none but those who "gladly received" the word of truth spoken by Peter; who had previously been "pricked in their heart," by the quickening power of the Spirit; had repented of their sins, and brought forth fruits satisfactory to the disciples present. Here, then, as well as every where else in the New Testament, examples are given of the qualifications of a candidate for baptism. He must give evidence of repentance toward God, and faith toward the Lord Jesus Christ. He could not be admitted to the holy ordinance of baptism, unless he believed with all his heart, (Acts viii. 37) or had received the Holy Ghost.—Acts x. 47. "And when they believed,

they were baptized, both men and women."—Acts viii. 12. I make the above quotations, dear sister, and emphasize some of them, not for your sake, or for the sake of any established Baptist, but for the benefit of those who do not seem to understand our order.

We now have a gospel church, founded by Christ, exercising her prerogatives granted her by her King and Lawgiver; she receives members, who are baptized believers, and she requires them to observe all things whatsoever Christ commanded. Among the all things commanded is the communion of the body and blood of Christ. "Do this in remembrance of me," is the solemn injunction, the endearing words of our adorable Lord and Master. These baptized believers at Jerusalem "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts ii. 42. Here we have a sample of an apostolic church in her further order and ordinances. It was not only necessary that a man should be a baptized believer, and added to the church, to entitle him to the privilege of the communion, but he must also continue steadfastly in the apostles' doctrine and fellowship; and a departure from the doctrine, or the loss of the fellowship of the apostles, would have, and should have debarred any one from the privilege of communion with the church. If a man then is not a member of the church, and recognized as such, being sound in the faith, and orderly in practice, he cannot come to the communion and feast with the saints consistently with good order. Let us look at one of the patterns, at least, of these heavenly things. The passover feast had a retrospective, and also a prospective bearing and signification. An Israelite was reminded, while eating of the roasted flesh of the slain lamb, and drinking of its shed blood, of the awful yet glorious night when the destroying angel passed over his house, and destroyed the first born of his Egyptian neighbor; and if he had faith to discern its spiritual import, he beheld, in type, Christ, the true passover, sacrificed for him. Now let us examine the qualifications of a man who was entitled to participate of this feast. "This is the ordinance of the passover: there shall no stranger eat thereof." "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourneth among you."—Exodus xii. 43—49. If then no one could come near the passover feast unless he were qualified according to the law of Moses, so also no

one can come to the feast of Christ, the true passover, without the prerogatives in the law of Christ—the circumcision of the heart, in the spirit, and obedience to the ordinance of baptism. And as there was but one law, and it the same to a Jew and to a stranger, so with the church of Christ, the anti-typical Israel, she has but one Lord, one faith and one baptism for all, whether barbarian, Scythian, bond or free.

But I am aware that the difficulties on the minds of those who profess to love our Lord Jesus Christ, are not removed by such illustrations and such figurative examples as those given above. They want the subject brought down to the every day circumstances, and the familiar relations of life. Well, I shall try to present the subject in the most simple and familiar manner of which I am able. "Why do you restrict your communion of the Lord's Supper to the members of your own denomination?" is frequently propounded by members of other denominations. I answer, Because we are not in fellowship with them as denominations. Why? Because of either their doctrine or practice, or both, being contrary to the word of God. But who is to be the judge? I answer, Every church must judge of this, and all other matters of faith and practice, by the only rule given for that purpose,—the BIBLE. And without boasting, but in humility before God, we, as a denomination, challenge the religious world for a comparison before that unerring standard. We believe that immersion alone is baptism, and many of the sects ridicule immersion, and have substituted sprinkling in its stead; and even if such should, now and then, immerse rather than lose a member, it is not done in faith upon the part of the administrator, and is but a burlesque upon the sacred ordinance. The candidate may be honest, and otherwise a proper subject; the mode may be right, and yet, on account of the disqualified and presumptuous administrator, the performance is no better than a religious farce, and, so far as the administrator is concerned, an act of presumption. We may have fellowship for the person thus immersed, as a regenerate child of God, and yet repudiate and reject their baptism, so called. But another one comes to join us, or to commune at the Lord's table, who has been baptized by a Campbellite, or some of the new orders of the Baptists, who believe in and invariably practice immersion, and he asks, What objection have you against me, either to commune with you, or to join you upon my baptism? To which every consistent and orderly church of our faith answers at once, Friend, while we do not pretend to call in question the purity of your motives, nor whether you are a regenerate child of God,

and love him and his people, yet the people to whom you belong are not in fellowship, and we have so declared unequivocally in our records, from time to time. He may contend that the preacher who baptized him was more orthodox than the most of his order, and a good honest meaning man; and this may all be so, and he may, besides, be a gentleman of refinement and respectability in the community; but this does not alter his official standing and connection, as being identified with a people whom we do not hold in fellowship. But the person who wishes to commune with us may be an affectionate brother or sister in the flesh, or a parent, or a husband or wife whom we love; the case indeed may be a trying one to the natural affections and fleshly feelings; yet the church of Christ and his laws make no distinctions, and we are to know no man after the flesh in a church relation. The new order of Baptists, who are responsible for the innovations and religious inventions of the present century, founded and conducted by men upon the false basis of education, and money, and human means, these, we say, are also responsible for the heart rending divisions and strifes that have rent the Baptists asunder in our country during the present century, and the responsibility, is a fearful one! The Lord's table and the sacred emblems of his mangled body and shed blood are not ours to dispose of as we may be prompted by our fleshly feelings; but the metes and bounds are fixed by the Lord of the feast, and he has confined it to those who *love and obey him*. We hold the communion open and free to all, without exception, who come in at the door opened by authority of our King, and who continue steadfastly in his doctrine; beyond this we cannot go, and here we feel safe.

I submit the subject, though but fairly opened, to sister S., and to you, brother Beebe, and to your readers, in love.

I. N. VANMETER.

UNIONVILLE, N. Y., Oct. 16, 1871.

DEAR BROTHER BEEBE:—With your permission I desire to communicate to those of like precious faith with us, a few reflections on the passage of scripture reading, "Your life is hid with Christ in God." I am conscious of my inability to do justice to the subject, but if guided by the Spirit of the great I AM, it will accord with his word. My earnest desire is to be found walking in the truth, earnestly contending for the faith once delivered to the saints, keeping in the love of God, and looking for the mercy of our Lord Jesus Christ unto eternal life. It is a source of great comfort that we have such exceeding great and precious promises. God has given eternal life, and that life is in his Son, and

hid with him in God. What a sure hiding place and safe retreat. For to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. One day with him is as a thousand years, and a thousand years as one day. He declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Though heaven and earth pass away, not one jot or tittle of his word shall fail; and with him there is no variableness nor shadow of turning. He is perfect in wisdom and absolute in power, and what his soul desireth, even that he doeth. He only gives wisdom in the inward parts, or gives understanding to the heart. As well might we increase the bright rays of the mid-day sun, by the feeble light of the taper, as to attempt to assist him in the great plan of redemption. He only hath immortality dwelling in the light, which no man can approach unto, which no man can see, or hath seen. Blessed be his holy name, he reveals it to those to whom it is given to know the mysteries of the kingdom, because God has from the beginning chosen them to salvation, through sanctification of the Spirit and belief of the truth. "I will put a new spirit within them. I will take away the stony heart, and give them a heart of flesh; that they may walk in my statutes, and keep my ordinances and do them; and they shall be my people and I will be their God." The world tells us that it is in the power of every one to refuse or accept this life; thus making the Almighty so deficient in understanding and power that he knows not till the end of time who will, and who will not be his—whether his body will consist of many members, or none. How presumptuous to compare the Almighty to one like ourselves. His people were chosen in him before the foundation of the world, that they might be holy and without blame before him in love. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Then the world says, How partial, that God should not give all an opportunity. We have never heard such an expression from one quickened by the Spirit. The greatest wonder with them is, why one is ever saved who is so sinful, so polluted, so filled with bruises and putrifying sores, from the head to the sole of the foot. He took us up out of the horrible pit and miry clay, and established our goings. Was ever greater love than this, that he should come down from heaven, take upon him the form of man, with all the temptations, sorrows and griefs, peculiar to man, and himself without sin; to be persecuted, reviled, re-

jected and betrayed, and nailed to the ignominious cross. He shed his blood, that such poor rebellious worms as we should have our manifold sins forgiven, and be clothed in his own perfect robe of righteousness, that he might present us blameless before his Father's throne. Not one chosen heir will his love permit to remain without that robe. Nothing shall be able to separate them from his love; neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth. "I have manifested thy name unto them which thou gavest me out of the world. Thine they were, and thou gavest them me; and they have kept thy word." They were by nature children of wrath even as others, were in bondage under the elements of this world, till God sent forth his Son, that we might receive the adoption of sons, crying, Abba, Father. It is all for his own glory, which he giveth not to another. To us a child is born, to us a Son is given, and the government shall be upon his shoulder. He shall sit upon the throne of David his father, to order it and to establish it with judgment and with justice, from henceforth, even forever. The zeal of the Lord of hosts will perform this." Then the persecuting Ishmaelites may persecute and annoy so far only as it is for their good and the Lord's glory. They are the sword in his hand, and cannot pass their bounds. Pilate said to our Redeemer, "I have power to crucify thee, and power to release thee." Jesus replied, "Thou couldst have no power except it were given thee from above." There is a woe pronounced against those who offend one of these little ones. It were better for him that a mill stone were hanged about his neck, and be cast into the sea. Whosoever toucheth one of them, toucheth the apple of his eye. And they are not to avenge themselves, for vengeance belongeth to the Lord; but follow the example of the meek and lowly Savior, rendering not evil for evil, nor railing for railing, but look to the prophets who spake in the name of the Lord, for an example of suffering afflictions and of patience; for they that trust in the name of the Lord are an afflicted and poor people. They not only suffer the afflictions common to mankind, but they have numberless ones proceeding from their hard and deceitful heart, which knows nothing of the things of the Spirit, and which is daily bringing us in captivity to the law of sin and death. The old man with his evil deeds warring against the new man, which after God is created in righteousness and true holiness; so that we are often led to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" It is through the Lord Jesus Christ that we are kept in the strait and narrow path

that leads to joys on high. He knows just how much pride to bring down, and how much grace to give to the humble. How often we ask that we may grow in love, faith, and every grace, and when answered, how it comes in such a way as almost drives us to despair, and we feel to exclaim, If it be possible, let this cup pass from me; nevertheless, not my will, but thine, O Lord, be done. We are not to despise these chastenings, for whom he loveth he chasteneth. These chastenings are in love, to refine his people, to make them more in conformity to him; they are but for a moment, and work for us a far more exceeding and eternal weight of glory. They come accompanied with his word and power, keeping us in his statutes and commands, fervent in spirit serving the Lord. There are many standing without that are beaten with many stripes; they love the gospel of divine truth, and those who promulgate and walk in this truth, and desire to be one of their number. These they now love, which they once hated, and the things they now hate they once loved, manifesting that Christ is in them the hope of glory. They plead their poverty and unworthiness. Poor doubting ones, you will never come if you wait to plead worthiness. The blessing is to the poor in spirit, and to such comes the command, "Take my yoke upon you, and learn of me, and ye shall find rest to your soul." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May his commands come to you with power. You will be blessed in obeying them; and if ye obey not his commands, ye will be beaten with many stripes. It is not only those that are without who are to obey his commands; for faith without works is dead. He redeemed unto himself a peculiar people zealous of good works, and these good works are all plainly declared in the scriptures of divine truth, and may we give all diligence to heed them; for we are not our own, we are bought with a price; therefore we ought to give the more earnest heed to the things we have heard, lest at any time we let them slip. Prominent among these is brotherly love, bearing one another's burdens, and so fulfilling the law of Christ. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Here Paul, in advising to hospitality, calls this world's goods which the brethren possess, gifts received, and how to minister the same; and it may with propriety be applied to those having spiritual gifts, and how they may be ministered; and they must all expect chastisement if they obey not his commands; for we are to follow after righteousness, godliness, faith, love, patience, fight the good fight of faith, lay hold on eter-

nal life, whereunto we are also called. Then may we be found in peace, without spot, and blameless in him, in whom we are complete, having on his righteousness, and when he who is our life shall appear, we also shall appear with him in glory, where no sin or sorrow can enter, but to spend an eternity in praises, as we ought. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Yours in affliction,

MARY E. VAIL.

KEARNEYVILLE, W. Va., Nov. 30, 1871.

DEAR BROTHER BEEBE:—I feel inclined to pen a few lines for your inspection, and if you deem them worth a place in the "Signs," send them forth to the "saints scattered abroad." I have just been reading the "Signs" of the 15th of this month, and find them, as usual, laden with good news from a far country. I was much interested in brother Badger's letter, and your reply to the same. I have had much anxiety on the subject he mentions, and I fear there are signs of "falling away," in this particular, among both preachers and private brethren who are otherwise sound in the faith. To such I would say, "A little leaven leaveneth the whole lump." I believe (though I am not a preacher) that it is a part of the mission, and the imperative duty of every "watchman on the walls of Zion," to warn the "flock over which the Holy Ghost has made them overseers," of these devouring wolves that lie in wait to deceive, and, as God gives ability, to spare no arrows in shooting at them. I am aware it is not agreeable to the flesh, but remember we are not to confer with flesh and blood. Paul says, "If I seek to please men, I am no longer the servant of Christ;" for in so doing, the "offence of the cross would cease." You are not to heed even the caviling of your brethren who may think it better to "let other denominations alone," but rather reprove them. But do I speak advisedly? If I know my own feelings, I do not desire to "hurt the wine and the oil." Let us appeal to the law and testimony, by which we all should be governed, in this and all other particulars pertaining to the faith and order of the gospel. It is written in the beginning, "I will put enmity [a hard word for over-charitable people] between thee and the woman, and between thy seed her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15. And from this verse, to the end of the book of Revelation, examples abound of the enmity between the seed of the woman, the church, and the seed of the serpent,

anti-christ, and of how the faithful prophets not only warned their brethren of the idolaters round about, but spared no pains in shooting at them; (though they were not heeded in many instances, their brethren desiring rather to have prophets that would "prophecy smooth things" to them, and consequently were carried into captivity.) And then coming to the examples of Christ and his apostles, as given in the New Testament, we find their bitterest enemies and persecutors were of this same "seed of the serpent," and of how they shunned not, whether they would forbear or not, to warn their brethren of them, and expose their signs and lying wonders. And if we take this "sure word of prophecy" for our guide, in the spirit of it, we need not fear the consequences; for the cause is not yours, but God's; and "If God be for us, who can be against us?" Much of the confusion and trouble among the saints arises from a lack of a faithful gospel ministry, some supposing it is not profitable to preach this, or that, or some other part of the counsel of God. Paul says, "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 (not partly) furnished unto all good works." And he admonishes Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." And he assigns as a reason, "For the time will come when they will not endure sound doctrine, but shall heap to themselves teachers, [who will prophesy to them smooth things] having itching ears; and they shall turn away their ears from the truth, and be turned unto fables." It has been my understanding for sometime, and I will here express it, that if wrong, I may be corrected, that this admonition is given, and relates exclusively to the saints, to whom Paul was admonishing Timothy to preach, reprove, exhort, &c.; for the gospel is for no one else. It is true he admonishes Timothy elsewhere, "First of all that supplications, prayers and intercessions be made for all men: for kings, and for all that are in authority. [not that they may be saved, but] that we [the saints] may lead a quiet and peaceable life in all godliness and honesty." In his epistle to the Thessalonians, Paul says, "Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Here the apostle admonishes his brethren to "Let no man deceive you by any means," by any of these things, as though they had authority from the apostles to "preach any

other gospel;" to let none of their "Signs and lying wonders" terrify you. He then proceeds to give them the true signs by which they might know the times. "For that day shall not come except there come a falling away first, [not, as I understand, from the man of sin, for he never knew the truth; and it is said of him that he shall increase with more ungodliness] and the man of sin be revealed, [developed] the son of perdition." Brethren, are these signs manifest now? That men are waxing worse and worse, and the man of sin is being rapidly developed, I think is evident. But is the other sign, "a falling away" from the simplicity of the truth, manifest, "because iniquity abounds?" While we watch the enemy, let us not forget to "take heed to ourselves," lest that day come upon us "as a thief in the night." Let us "examine ourselves whether we be in the faith," and walk worthy of our vocation, keeping ourselves unspotted from the world. Stand fast in the liberty wherewith ye are made free, brethren, and keep yourselves from idols.

Your brother, I hope, in Christ,

EDWARD C. TRUSSELL.

BOURNEVILLE, Ohio, Nov. 9, 1871.

DEAR BROTHER BEEBE:—I was requested of the brethren and sisters to inform them of my safe arrival at home, through the "Signs of the Times." I arrived here, at my daughter's, on the 7th inst., enjoying my usual health, after an absence from home for six months, all but one day. I believe our gracious God hath supported and protected me in traveling from place to place, and I have, I think, realized his gracious promise, according to his word, "In all thy ways acknowledge him, and he shall direct thy paths." The Lord will protect his ministers, without the aid of a Missionary Board, whether that be for foreign or home purposes, when they have a single eye to his glory, to the perfecting of the saints, for the edifying of the body of Christ, till we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Your bounteous hospitality and kind attention toward me, as an aged minister of Jesus Christ, I duly appreciate, and I hope that the word preached unto you has had the tendency to comfort, support, and establish your minds in the truth as it is in Jesus, under the gracious influence of the blessed Spirit.

Those brethren and sisters to whom I promised to write, I will do so as soon as circumstances will permit, if the Lord be willing.

I remain, dear brethren, yours to serve in the Lord of life and glory,

JAMES JANEWAY.

DEAR ONES IN CHRIST:—Our Master has mercifully turned my feet from destruction, and has given me an earnest spirit to walk in the way of righteousness. I often stumble, and sometimes almost get into Satan's grasp, but the loving, gracious Jesus always leads me back to him. O, he is so good, so full of love and mercy, there are not words choice enough with which to speak of him. O beloved, does it not seem marvelous how we ever fed on the world? And after we had thus gorged our hearts, is it not a stranger mystery still that God should have redeemed us from our filth and wickedness, and we become his children? But O, it is not strange that we can trust him now, for is he not the Rock? and is not his name Love? Then how can we help committing our souls into his keeping? The honor of having his Spirit within us is so great, so complete, that we have hardly room for all those beautiful promises in the dear book. Joint heirs with Christ! O, beloved, can we realize these words are for us? Blessed, blessed words they are; and let us praise our God for them. We need no intellectual, cold hearted exposition of them; they are full of sweet meaning to our souls. But oh, what manner of love ought ours to be, holy, humble, meek, abounding in love and in perfect submission to the will of our Master. May he grant us his Spirit till all our battles with Satan are over. Yours in Jesus,

A NEW VOICE.

NEAR RUTLEDGE STATION, Oct. 15, 1871.

DEAR ELDER BEEBE:—Permit me once more to pen a few broken and scattered thoughts to the saints and faithful in Christ Jesus. But I fear I shall darken counsel, as I am physically and mentally sick. For the last three years I have had periodical spells of derangement of the liver, and I am now suffering from the same; consequently I fear to write; hoping however that I shall not write any thing that will in any manner hurt the least saint, I will draw a bow at a venture, desiring the Spirit of the Lord to direct my thoughts aright. I am a poor, blind, naked and wretched sinner, in and of myself. I am just as dependent upon the Lord and Savior Jesus Christ for every thing, temporal as well as spiritual, as a new born babe is upon its natural mother for nourishment to subsist natural life. I have for a long time been in doubting castle. Surely I do not have much sunshine spiritually. I cannot conceive for the life of me how Christians can have fellowship for me. It is true I try to live in such a manner as not to give the church of which I am an unworthy member any occasion to bring me under dealing for any disorder that I have ever been guilty of, for which I desire to thank God that he has thus far kept under this

old vile, sinful nature, which I daily have to mourn so much over. I have so much the unlikeness of a christian in me, it is a wonder I am permitted to enjoy such a great and high privilege as to have a name and place among the "saints and faithful in Christ Jesus." They are not thus denominated saints and faithful, as it is often erroneously stated that a christian has to faithfully perform certain conditions; and we hear our opponents telling their hearers to attend to keeping up their prayers three times a day, and all other acts of piety and benevolence, to entitle them to a seat in heaven. When we are commanded to pray without ceasing, and in every thing give thanks, if our faithful performance depended upon our own volition, I am certain it would not be often done; for the natural mind is enmity (not at enmity) with God. If that were the only thing that we could offer there would be use in a child of God attempting to make a linsy-worsley garment to appear in the presence of God with. "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." So we see that we either will have to be saved by grace or works. If by grace, it is no more of works; if of works, it is no more of grace. Then, dear child of God, if you are a recipient of rich, free and reigning grace, what have you to fear what men and devils can do to your vile mortal body? If we should be led to the stake, and all other vile means that the enemies of God and truth can invent, and we should suffer the most cruel martyrdom that can be imposed upon us, when the natural life which we now live is taken from us, the spirit will return to God who gave it, to be assimilated in the likeness of God. Then of all people upon this green earth, christians are the most highly favored. Here on earth, christians of the same one family can meet in sweet union and communion, can tell of their joys and sorrows, and can partake of all the privileges of God's house or church here on earth. I mean, when I say christians, those that have come out from the world, and put on Christ by an open profession. All such who have thus done, are entitled to all the rights and privileges of God's house. While this is the case, there are more or less individuals that witness all the ordinances administered by the church, but timidity for lack of confidence debar or hinder them from enjoying the privileges that are enjoyed by christians. In the church of God there are many rights and privileges which those outside do not enjoy. I do hope the Lord, in his own way and time, will enable those trembling bleating lambs around the fold to come out from the world, and put on Christ by an open profession. "To

obey is better than sacrifice, and to hearken than the fat of rams." I do feel for such individuals as are halting between two opinions. They are living in open neglect of duty, and the rod will not be withheld. "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." There are no blessings promised, only in the path of duty. As long as flesh and blood are consulted, we do not what we are commanded. "If ye love me, keep my commandments." They are plainly laid down in the word of God. O thou of little faith, why doest thou doubt? In the absence of faith, what can we do? I have often reflected upon the eleventh chapter of Hebrews, in which is contained enough to occupy our mind and thoughts through time, and will be a solace in eternity. The word of faith is beyond human comprehension or expression.

I had the high privilege of attending the Oconee Primitive Baptist Association, and to witness the love, peace and harmony prevailing in that body of christians. I was, I hope, made to thank God for the high privilege. To hear the word of God so clearly delineated by the Elders present, was truly a feast of fat things, wise on the lees well refined. The Elders present were D. W. Patman, F. M. McLeroy, W. D. Almond, W. M. Almond, J. T. Jorden, J. S. Almond, D. L. Hithcock, Chandler, Haze and Daniel. All the business of the association was conducted in peace and harmony. All the preaching was of a piece, and was attended with the best of consequences.

As ever, your poor brother,

D. F. P. MONTGOMERY.

ALEXANDRIA, Va., Nov. 16, 1871.

In my published communication of Aug. 1, No. 15, current volume of the "Signs," I made a statement respecting Eld. J. Strickland, of Ind., and his course at Lobo, in Canada, in the organization into a church of excluded members from the Scotch Church of the old order of Baptists, he still claiming to be an Old School Baptist minister. From what I am able to learn, it is probable I made one mistake in my statement. I said, "I have what I consider to be reliable evidence that he is not in fellowship with the majority of the members of Salem Association, in Indiana, where I understand he is member, and that he went into Canada without the concurrence of those members, to organize those excluded persons into a church." It appears that the majority of the members of Salem Association did concur with him in his course in Canada, which however does not help his case at all, for it only proves the disorderly course of Salem Association, and its departure from the faith and order of the gospel. From all the information I have obtained from brethren,

and also from those who are not brethren, as well as from some personal knowledge which I possess, I find my statement in the "Signs" to be substantially correct.

It becomes the subjects of grace, the children of our God, to follow their Lord and Master under all circumstances and in every case, through evil report as well as through good report, not regarding the friendship of the world, nor its frowns, knowing that the friendship of this world is enmity with God. Amongst all the perils which Paul enumerates that he passed through, he says, "In peril among false brethren." This, no doubt, was as much, if not more, on his mental powers, as any other kind or quality of perils he was called to endure. As one set for the defence of the gospel, he met with opposition in very many ways, shapes and forms.

May God give us grace to do his will, and to bear a faithful testimony to his precious truth the remainder of our journey through this world of trouble and distress.

Yours affectionately,

JOSEPH L. PURINGTON.

NEAR HAMBURG, Ark., Oct. 19, 1871.

BROTHER BEEBE:—Allow me to address you as brother, one who hopes in Christ to be a brother, if not one in church relationship. I write to you because of my anxious mind I have been led, as I humbly believe, by the Spirit of God, to discover some egregious errors as to the doctrines of the bible. For a number of years I have been satisfied regarding the doctrine of election, and that that choice was made from all eternity, agreeable to the covenant between the Father and the Son. Long since have I been satisfied that the number of the elect is definite, and their future happiness certain. Entertaining these views, we can do nothing, spiritually, in our own case, nor in behalf of other subjects, to bring about or hasten salvation. My understanding is, that the servants of God are to labor in his field, as they are bid, and leave the objects to be accomplished to him; for the servant is not capacitated to do more than is required of him as a laborer; but the Master controls the "means," and perfects certain ends. Once I believed much could be accomplished by the children of God, and that it was a duty resting on all to spare no time nor neglect the good work, which was possible, and which was required of all to do, and thereby save many more; that thousands were perishing because of our neglect, &c. But now, believing that our heavenly Father will not overlook us, though we neglect, I am constrained to bow in humility, and give praise to him for his goodness. But I would beg space to express my feelings further in relation to missions and money. Both these and all other human inventions can never save more, nor diminish the number who

sen to salvation from the foundation of the world. But I am struggling in difficulties. Long since, I believe, the Lord revealed himself to me as he doeth not unto the world; yes, twenty-eight years since, I discovered myself a lost sinner, and after attempting methods of my own to find relief, by seeking the Lord, I found him, or was found, as I trust, finally, but not in my way; not in my time, nor by human means, but was made to rejoice with joy unspeakable and full of glory. I then submitted to baptism, by following the Savior down into the watery grave. I was sincere, and well satisfied with the Missionary Baptists until a few years past. Very many of them do I esteem much as christians; but the doctrine, as before mentioned, is foreign from the scriptures, as I understand them. I have not long on earth to stay, and during my short stay I desire to do my Master's will. O that he may guide me in duty, as he will every child of grace, to the portals of endless joy and peace.

I said I was struggling. I am also embarrassed somewhat when I remember that the change of my choice will require of me re-baptism. I am troubled on this point, conceiving the church of my present relationship to be in error, and not in disorder, as is suggested by some good brethren. I desire your views. I want light. I want to be liberated. Who, I inquire sometimes, will deliver me? At other times I inquire, Unto whom shall I go?

I have written more than I intended. You will dispose of this as you think best; but allow me to insist on some of your views as to the above.

I would also specially ask of you a copy of the "Signs of the Times" of August 1st, 1870, containing an article addressed to Eld. P. D. Gold, by Dr. Hooper, and his reply. I am now a subscriber, and wish the above number. If this is not convenient, please publish the same again, and oblige one desiring to profit thereby. I prefer not to write more, lest you be wearied.

Yours, hoping at last to be at rest,

A FRIEND.

(Editorial reply in next number.)

PUTNAM Co., Ohio, Dec. 2, 1871.

BROTHER BEEBE:—It is generally believed that because I was baptized before the division, my baptism is valid. Now I wish to know whether the work of the adversary was any better before the division than it is since? and how many generations from Hagar will it take to make a legal heir of Sarah? Was not Hagar in full fellowship with Sarah, before the birth of Ishmael? Or was it, or does it make it any better because Sarah plotted the birth of Ishmael? Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Or, except a man be born of Sarah and of Abraham, he cannot be a brother to Isaac. For we, brethren, as Isaac was, are the children of promise.

J. G. F.

(Editorial reply in next number.)

DEAR BROTHER BEEBE:—I do not think I was ever so fully impressed with the applicableness of the title, "Signs of the Times," to the messenger of love and truth which wields "The sword of the Lord and of Gideon," and enters the homes of so many wayfaring pilgrims.

While the enemy of the peace of Zion spares not his poisonous arrows, and laughs at the calamities of those who have listened to his beguiling and treacherous arts, the "Signs of the Times" comes laden with wholesome words of advice, and solemn instruction; and while the spirit of anti-christ advocates human reasoning as the dictator in the discipline of the different branches of the organized body of Christ on earth, the minds of many of the correspondents of the "Signs" seem drawn out upon a subject of vital importance, claiming that the government shall be upon the shoulder of him whose name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever. The zeal of the Lord of Hosts will perform this.—Isa. ix. 6, 7. This Wonderful, Counsellor, The Prince of Peace, assumed a body of flesh, was in all points tempted as we are, yet without sin, seeing that offences must come, and touched with the feelings of our infirmities, in unerring wisdom gave his disciples a rule or law to be governed by in their dealings with offenders, as recorded in Matt. xviii. In the first place, Jesus called a little child unto him, as an example of subjection and confiding love, and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This beautiful lesson of instruction teaches us (but O how slow we are to learn) that we cannot enjoy the perfect law of liberty as an heir of grace, unless we are manifestly a child—a *little child*, in entire subjection to the law of Christ. With the same confiding love that a little child throws itself into the arms of its parent, for protection, so must the humble heir of grace enter into the kingdom of heaven.

In the tenth verse we read, "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. For the Son of man is come to save that which is lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains and seek that which is gone astray? Brethren, let us ask ourselves the important question, Does this Spirit

of Christ dwell in us—this yearning for one of the flock gone astray in by and forbidden paths, that causeth us to go into the mountains, to climb over great obstacles, to get within the sound of their bleating voice? Do we know any thing of this rejoicing over the return of the lost sheep? "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." O what a wonderful contrast is this yearning for one another's welfare, this Spirit of Christ, to the spirit of anti-christ, which, assuming many forms, would creep in, to the distraction of the household of faith. The spirit of anti-christ cries, I would as soon clasp a viper to my breast, as to try to restore an offending brother. The apostle John says, "Beloved, believe not every spirit, but try the spirits, whether they are of God." And who are these "beloved," whom John addresses, but *little children*? In the second chapter we read, "My little children, those things I write unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk even as he walked. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Again, in the twenty-ninth verse, "And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming." Then, as little children, let us take a low seat, and strive to learn the first rudiments in the school of Christ, in regard to our dealing with an offending brother. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." No heir of grace can tread on this

hallowed ground in the spirit of the gospel, except he goes in the spirit of a little child, depending on the all-sufficient arm of him who blessed little children. When guided by the fear of the Lord, which is the beginning of wisdom, he approaches his offending brother, and if the Spirit of the Lord prevails, they do not part ere a reconciliation takes place, and they can mutually say, "And now abideth faith, hope and charity; the greatest of these is charity." 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, tell it unto the church; but if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican." O what "precious" instruction is here given, hallowed by the lips of him who bowed his sacred head to atone for the sins of his people; and shall we set at naught his counsel, and say in our hearts, We will not have this man to rule over us? How far more effectual is the sword of the Spirit, than carnal weapons, to the pulling down of strong holds which anti-christ has gained. The law of Christ, if obeyed, leaves no room for pride and arrogance, no getting above the stature of a little child, no spirit of stubbornness, which is as the sin of witchcraft and rebellion, which is as iniquity and idolatry. The Lord reigneth; he is clothed with majesty. The Lord is clothed with strength, wherewith he hath girded himself. The world also is established, that it cannot be moved. Thy throne is established of old; thou art from everlasting. The floods have lifted up, O Lord; the floods have lifted up their voice. The floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea. Thy testimonies are very sure. Holiness becomes thy house, O Lord, for ever.—Psa. xciii. "Let the inhabitants of the rock sing; let them shout from the top of the mountains."

MARIANNE MURRAY.

TERRYTOWN, Pa., Sept. 23, 1871.

DEAR BROTHER BEEBE:—It is very strongly impressed on my mind this morning to write to you and let you know what a glorious time we are having. Surely the Lord reigns in heaven and among the inhabitants of earth, and especially in the hearts of his people. Last Saturday and Sunday we had a two days meeting. Our dear brother Smith from Delphi was with us, and brother Bundy from Otego, and a goodly number of brethren and sisters from different churches. But the most glorious of all was, the Lord was with us, and we had a melting time. Saturday morning we had preaching by brethren Smith, Bundy and Durand, and

it came with power, and demonstration of the Spirit. In the afternoon we had a covenant or conference meeting, such an one as I never attended before. O it was a glorious time, where heart run to heart like two drops of water. O that men would praise the Lord for his goodness and mercy towards the children of men. One precious young lady came forward and told her experience and was received, and baptized Sunday morning. She came from the Methodists. But it seems to me the most glorious display of God's power and grace was made manifest in bringing my brother-in-law, Elias Vaughan, to his feet, and to the feet of his brethren, to confess all his wrongs which he has done against his brethren and against the truth. He is now sitting at the feet of Jesus clothed in his right mind. The Lord hath done great things for us, whereof we are glad; yea, bless the Lord, O my soul, and all that is within me bless his holy name. He is making bare his holy arm in the salvation of his people. He is bringing his sons from far, and his daughters from the ends of the earth. For who does not feel that they are the very ends of the earth, from God the farthest off of any one? Let the inhabitants of the Rock sing; let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. My dear brother, I do feel to joy and rejoice in my blessed Savior, that he has remembered us in our low estate, and hath put it in the heart of our beloved brother, Eld. S. H. Durand, to preach for us, and go in and out before us. It seems as though I could not find language to praise the Lord as he deserves. We were groveling in the dark so long, it did sometimes seem to me that we should lose our visibility as a church, that the Lord would remove his candlestick from amongst us. But instead of that, he is watering us with the dews of heavenly grace, that his precious plants may grow and thrive thereby. O praise him, all ye his saints; for praise is comely. I was glad when they said unto me, Come let us go up into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, whither the tribes go up, the tribes of the Lord unto the testimonies of Israel, to praise the name of the Lord. We always go up to the house of the Lord, and when we go down we go from the house of the Lord. Yes, blessed be the name of the Lord, he takes his people up out of the horrible pit and miry clay, and sets their feet upon a rock, and establishes their goings, and puts a new song in their mouth, even praise to our God. God is greatly to be feared in the assembly of the saints, and to be had in reverence by all that fear him. As it was in days of

old, when the good and obedient eat the good of the land, so it is now under the gospel dispensation. When we walk in the commandments of the Lord and do his holy will, he will bless us with the light of his countenance, for in keeping his commandments there is great recompence of reward. O how good the Lord is. He is a strong tower in the day of adversity, into which the righteous run and are safe. I feel that I am safe in the name of my Savior, that name which is above every name, unto whom every knee shall bow and every tongue confess, to the glory of God the Father. His name shall be called Jesus, for he shall save his people from their sins. He does not have to make them his to save them, for they are his already; his by choice, for they were chosen in him before the foundation of the world, they they should be holy and without blame before him in love; his by redemption, for he hath redeemed them from under the curse of the law, being made a curse for them. He says, "My sheep hear my voice, and they follow me; but a stranger will they not follow, for they know not the voice of strangers." When the blessed Savior takes a person into his school, he teaches as never man taught. He leads them about and instructs them, shows them what poor miserable, guilty, hell-deserving wretches they are in the sight of a just and holy law, which reaches to the thoughts of the heart. But blessed be God, Jesus died and rose again, that poor sinners might live. He rose a mighty conqueror over death, hell and the grave, ascended up on high, led captivity captive, and gave gifts unto men. Precious gifts he hath given to his church, that they may be comforted and instructed and built up in their most holy faith. Among other precious gifts, he has given us a precious medium of correspondence, whereby we can hear of each other's spiritual welfare, from one end of God's spiritual kingdom unto the other. And he has given us a precious editor, that he may comfort and instruct his people by his able exposition of scripture; and O that the good Lord may continue him long upon the walls of Zion, and be with him in his declining years, is my prayer for Jesus' sake. Amen.

We have had three added by baptism, one by letter, and one by restoration.

Yours in sweet fellowship,
ABBIE DODGE.

NEW BALTIMORE, Va., Oct. 7, 1871.

DEAR FATHER IN ISRAEL:—Although I am not personally acquainted with you, yet I sometimes feel to hope that I am spiritually acquainted with you, and all of the Lord's dear children. I do not feel worthy of the relationship, yet I cannot help calling you father. You, as all the

dear children of the Lord, seem dear to me, and I feel such love for them, love which words of mine cannot express, love which draws me toward them, and yet repels me, because I am too unworthy to love, and to be loved by them.

A dear brother expressed a wish some time since that he might hear from me through the "Signs," but if he could see me as I see myself, he would not want to see or hear from me. I look into my heart sometimes, and wonder if it can be possible that I am one of the Lord's dear children. I often feel that I have deceived the church, that I did not tell them how vile I really was, or they would not have received me. And when by myself, I feel that I ought to, and will go to the next church meeting and tell them of the deception, and have my name taken off the book, lest I pollute the cause I so dearly love. But when I meet the brethren, I feel that I cannot leave them, that if it were not for them, this world would indeed be desolate. When with my brethren, I feel like my tongue is tied, and if I speak with them, I cannot express myself as I would; but when I am separated from them, O how I long to be with them, and how I could talk with them if I could meet with them at such times.

My dear kindred, if you will allow one so unworthy to address you thus, do you ever feel a longing to die, to leave this earthly tabernacle, and dwell with Christ our Savior in the realms of eternal bliss? I have, ever since the blessed Redeemer permitted me to hope for salvation through the shedding of his precious blood. I have longed to leave this world of sin and sorrow, to go and dwell with him. I have pictured heaven as a great shining city, with a throne in the centre, on which sitteth the great Three-One, and angels bowing before the throne, singing the song of redemption. Blessed be the Lamb that was slain. Thou art worthy, O Lord, to receive glory, honor and power, for thou hast created all things, and for thy pleasure they are and were created.

"Who, who would live always away from his God,
Away from you heaven, that blissful abode?"

Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns."

I do not know that it is right to suffer my imagination to carry me so far, but I cannot help it. When amidst the most pleasant of earthly enjoyments, my thoughts will wander to heaven, and I will think, Oh, what is this when compared with the joys and pleasures of heaven!

"But can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?
Prevent, prevent it by thy grace.
Be thou, dear Lord, my hiding place,
In that most solemn day.
Thy pardoning voice O let me hear,
And still my unbelieving fear,
Nor let me fall, I pray."

O how inexpressibly dear are all the saints to me. I cannot express the joy I feel in your company; and yet I have been with you so short a time I have but tasted the first fruits of our dear Redeemer's love, and O how precious have those first fruits been to my poor famished soul. "We know that we have passed from death unto life, because we love the brethren;" and I do love them with all my heart. O for grace to love them more.

Our beloved pastor, Eld. Joseph L. Purington, comes to us once a month heavily laden with heavenly manna, from the never failing treasury of grace. May he long live to defend the bulwarks of Zion, and may the Lord ever give him grace to do it, is the daily prayer of one who, though not worthy to be in that celestial city, yet would fain find some humble corner, from which she may view the Lord of light and glory.

If it will not be too much trouble, will you, brother Beebe, give your views on a portion of scripture found in Matt. v. 33, 34? It has borne on my mind for some time, and I have thought of asking for your views, but was afraid of being troublesome. I would have asked brother Purington, only I thought if it were in the "Signs," it would be useful to others, as well as instructive to me. Now I do not think if I were worth millions of dollars, and to swear by the word of God would save it, that I would do it. And yet there may be some who would forswear themselves for a little of this world's goods; yet what good can it do them? Is it not written, "What shall it profit a man if he gain the whole world, and lose his own soul?"

I have just read the last number of your dear paper, and O how intensely interesting its columns are to me. I would say to all the dear contributors, Write on, brave soldiers of the cross, and may the Lord spare you long to contribute to the welfare of the "Signs." And may it be God's will to spare our beloved father in Israel, to wield "The sword of the Lord and of Gideon," for many years. But his will be done in all things, in earth as it is in heaven.

Do with this as you think proper; if it is best to consign it to the flames, so let it be.

I wish all the saints would offer up prayers for their unworthy little sister, if one at all,

SUSIE FRANCIS.

[Editorial reply on page 274.]

VARNA, MARSHALL Co., Ill., Nov. 19, 1871.

DEAR BROTHER IN CHRIST—I send you inclosed five dollars to pay what is due on my subscription and the balance in advance, for its continuance, I have been greatly afflicted or it would have been sent before, I am thankful that you have continued to send it to me, as I am deprived of hearing much preaching except what I find in the Signs, and it is such a

comfort to me to read the communications of the dear brethren and sisters. I sit alone sometimes and think there is none like me. But when I read of many whom I esteem so highly who seem to travel in the same road, I take courage; and when I think that the blessed Savior was a mourner all his days, and while foxes had holes, and birds had nests, the Son of man had not where to lay his blessed head, I feel resigned.

Dear brethren and sisters, we have to mourn on account of our short comings and our unworthiness, but it was not so with him. O that I could love him more and serve him better; such is my desire from day to day. I hope the dear brethren and sisters will continue to write for the Signs of the Times, and bear testimony to the truth as it is in Jesus. I will say to the "Sojourner," whoever he may be, if you knew how much comfort I have derived from your communications when you was in the black tents of Kedar, you would not regret your labor. I was in the same state of mind when I read it, and was made to rejoice. Since then I have passed through some trying scenes. But sometimes I am raised up to Pisgah's top and have a view of the promised land, and am constrained to say Praise the Lord, O my soul, and all that is within me, bless his holy name.

Brother Beebe I hope the Lord will give you grace and strength equal to your day, and when your work is done on earth, receive and crown you in glory.

Dear brother, please publish this for the information of friends, and oblige a little sister, if a sister at all.

CYNTHA A. BABBITT.

NEWMAN, Ga., Nov. 22, 1871.

DEAR BROTHER BEEBE—I have been requested by sister R. M. Carter of Troup Co. Ga. to give my views through the Signs on Phil. iii, 10. which reads thus—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Without any apology I give such views as I have, in the best manner I can, under the present unfortunate circumstances.

"That I may know him,"—know Christ in evidences of pardon, and as a personal Redeemer from the law of sin and death;—know him in the saving spirit of the gospel, and blessed are they who know the joyful sound, for it is life eternal; and they shall not only know Christ thus but "In the power of his resurrection, is first, to know him in the fellowship of his suffering, having been made conformable unto his death. We may know literal death when we see it in a fellow being, and know nothing of the power of death. This knowledge comes by experimental, or fellowship in the sufferings of death. Some may, in a historical sense, know Jesus as risen from the grave, and know him not in the pow-

er of his resurrection. But no one, born of the water, and of the Spirit, but to some extent knows him in the power or operation of the faith of God that raised him from the dead. Yet, perhaps, some of these do not fully understand that what they have suffered in experimental death to the law, and a resurrection to life, through the blood of Christ, is to know him in the power of his resurrection; but it is so, ascribe the power to what they may; eternal life and justification comes by this power. Jesus was truly delivered to, and suffered death for our offenses' but rose again for our justification. The resurrection, and justification to eternal life through it, was not a stipulation in redemption. As a ransom from death under the law of sin and death, the blood of Jesus was a price: but heaven and eternal life is a gift. Jerusalem hath received double. The law was a ministration of death; and God found a ransom in his Son; but the gift of God is eternal life through Jesus Christ, shown by his mighty power he raised him from the dead. The law demanded only his death; but justification to eternal life demanded the resurrection. To the law, he is dead; to his spiritual body he is the resurrection and the life. And every spiritual member of his body had fellowship with him on the cross, in the grave, and in the resurrection. And to be made personally conformable unto his death, the soul must know him in fellowship of suffering and die unto sin once, to be risen with Christ, and henceforth live unto God. For all this, one must be in Christ and breathe his life which is hid with Christ in God. In which case there is a unity and fellowship with the Father and the Son: and when, and what, and where Christ appears then shall they also appear, be it from before the foundation of the world—in his incarnation, crucifixion, burial, resurrection or ascension. There is an inseparable oneness with Christ, and the spiritual members of his body. And they, in timely and personal development, shall indeed drink of the cup of sorrow that he drank, and be baptized, buried in death, with the same baptism withal; when also they are risen with him, through the faith of the operation, or power of God, who hath raised him from the dead, and quickened us together.

Hence to know him in the power of his resurrection is to know him in the fellowship of his sufferings; and to know him thus is to be made conformable unto his death. And the newness of life, is his resurrection life, from having been made conformable unto his death. And this is the first resurrection; and blessed are they that have a part in it.

But there is not only a spiritual fellowship with, and conformity to Christ, but also a bodily (allow the expression) fellowship even in the weakness of the flesh, through, or

by which we are practically crucified in body. And every practical manifestation of the life of Jesus in the body, is a development of fellowship with Christ as God manifested in the flesh—whether as suffering, or as crucified, or as risen (in bodily representation) from the dead to walk in newness of life. And the main object, it seems to me, of the Epistle to the Philippians, was to enforce a corresponding walk to this spiritual oneness of life. And for this very consideration of a spiritual fellowship the apostle says to the Romans, "Mortify therefore your members which are upon earth." And to make the duty plain and most forcible he introduces the ordinance of literal baptism, as a figure, a likeness of the spiritual death and resurrection, a rule of walk: he says "So many of us as were baptized into Jesus Christ, were baptized into (representing) his death: therefore we are buried with him by baptism into death, that as Christ was raised from the dead, even so, we also should walk in newness of life." For if we have been planted together (baptized in common into a visible church capacity) in the likeness of his death, buried in baptism, we shall be also in the likeness of his resurrection that henceforth, to follow the likeness we should not serve sin. But reckon yourself dead to sin, but alive to God: let not sin therefore reign in your mortal bodies that ye should obey it in the lust thereof. "This fellowship in death and life, and spirit and body, or walk, is to be and abide in Christ: and he that saith he abideth in him, ought himself to walk even as he, Christ walked.

And now the apostle would enforce this by his own walk, and present example, under the then very trying and sore persecutions, for his defense and confirmation of the gospel of Jesus Christ. So great was his conflict that he was in a strait between a desire to die and be with Christ, which was better for him; or to abide in the flesh, which was better for them, at Philippi. Yet he calls it a grace of which they partook, both in his bonds, and the defence of the gospel, not only to believe on Christ, but also to suffer in his behalf, and for his sake. His present bonds and afflictions were also from his former friends—seed of Abraham that boasted the deeds of the law—gloried in their legal righteousness, and had confidence in the flesh; and were heaped upon him as of those who were the circumcision that worshiped God in the spirit and had no confidence in the flesh. Paul would strongly contrast the righteousness of law and that of faith, more particularly in effect or walk; bring to bear by his example, that in proportion to suffering and endurance for Christ's sake, was attainment in knowledge of and conformity to Christ in spirit. And who better than Paul could tell of both? In

the first, which he called his own righteousness he was blameless: and verily thought he ought to do many things against the latter, which things he did. And he verily thought as many legalists think to day, that the commandment of the law is ordained to life, and those who have no confidence in the flesh, or in works, should be put to death, religiously at least. But when he came to know the righteousness which is of God by faith, and a true knowledge of God and himself by it; all those things which he had counted gain, as rendering him perfect and blameless, and acceptable to God; he now counted loss for the excellence of knowledge of Christ as a complete Savior; for whom he now suffered the loss—not only of these, but all things. He even now suffered imprisonment and stripes for the faith that excluded, and made void all his formerly boasted righteousness—that he even found unto death, the commandment ordained to life. My dear aged sister, just pause and think of the power of our gospel, as manifested in Paul—so lately the accomplished and courted scholar and gentleman, moving in the highest circle of society, surrounded by the benefits of all the world, and protected by law even in the execution of cruelty to the poor and helpless followers of Jesus. See him taken out and publicly whipped, and then his lacerated bleeding body encased in a dungeon, as the offscouring of all things, for the faith he once destroyed; and not only so persecuted in body, but some supposing to add mental afflictions to his bonds in body, profaned the precious name of his Lord for whom he suffered the loss of all things, by preaching Christ in pretense. What was it all to him? why, strange to uncircumcised ears, in it all he did, and would rejoice. He called it his grace, given in behalf of Christ that in nothing, no disgrace, or disparagement, or peril, or persecution, he should be ashamed of Christ or his gospel. What zeal, love and faith divine swelled and overflowed from that otherwise oppressed and bleeding heart, that with joy he counted all things loss, so he might win Christ, and be found in him; that he might know him, not only spiritually, but in the practical and experimental power of his resurrection, demonstrated by his walk in newness of life, as crucified through weakness with him in the flesh, to the world, yet living with him in fellowship of suffering, by the power of God, resisting sin unto blood, and being by the same power made conformable unto his violent death in body, by wicked hands. For he believed that his body would also be resurrected from the dead. Not however that he had already attained to a clear and definite knowledge of how that would be, or either were already made perfect through suffering; but forgetting those things of worldly or fleshly trials which were behind, and

reaching forth unto those things [heavenly glory and perfection] which were before, he pressed toward the mark, which was to suffer with Christ in confirmation of the gospel, for the prize, which was to win Christ, and be found in him, of the high calling of God in Christ Jesus "Let us therefore," he adds, "as many as are perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Some may think it was an easy matter for Paul to endure for Christ's sake, knowing certainly it was for his sake. And from his superior knowledge of the power of the resurrection (which none fully understand) as pertaining to spirit and body, to be easily made conformable to the literal death of Jesus, knowing the mode and certainty of the resurrection of the body. But I think it would be a mistake. His words imply doubt and deficiency of knowledge, in that he says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus, I count not myself to have apprehended." &c. Although his knowledge in divine things was superior, yet he walked by the same rule with Abraham, not knowing whither he went—not fully understanding the resurrection—saved by hope; and hope that is seen is not hope. Yet for all this, he followed after, or did strive to apprehend, or understand that particular work for which he was apprehended or known of Christ to be appointed to. To one that loves Jesus, a cross, known certainly to be a cross for Christ's sake, ceases to be a cross, with this certainty, and becomes a joy and rejoicing. And why should we hunt another rule to walk by, when the inspired apostle counted not himself to have certainly known that all his sufferings in body were in fellowship with the sufferings of Christ? Therefore, whereto we have attained in knowledge, whether to a greater or less extent, let us walk by the same rule, and mind the same thing, that is, that spiritual knowledge comes by a revelation of God. And "as many as be perfect," to the extent in knowledge to "be thus minded," as Paul was, have nothing they did not receive. But know this assuredly, that the nearer we press the mark, the firmer we grasp the prize in assurance of stronger faith; and the closer the fellowship with the sufferings of Christ, the clearer the power of his resurrection; the darker and heavier worldly persecutions, the brighter glows the heavenly glory and bliss. Are we sufficient for these things? Are we followers together of Paul, even as he followed Christ? to whom be my whole heart, spirit and body.

R. ANNA PHILLIPS.

Circular Letters.

The Sugar Creek Association, now assembled with the Walnut Creek Church, on the 40th anniversary of her organization, addresses this letter to the several churches composing her body. It being proper that such letters should defend the doctrine of the church, we quote the latter part of the twenty-first verse of the first chapter of Matthew, as a basis for an argument of that kind. "And thou shalt call his name Jesus; for he shall save his people from their sins."

This is a very important text, and like all the scriptures, each and every word therein means something. There is not one word too many, not one word too few, to express what God designed to teach us by it. The character spoken of in the passage quoted is that Word who was in the beginning; the Word who was with God, and who was God; the same Word that was made flesh and dwelt among us, and who at the time referred to was about to take upon himself part of that flesh and blood of which the children are partakers, that through death he might destroy him that had the power of death. He is the same character of whom it is said, "And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." He is called the only wise God our Savior.

But thou shalt call his name Jesus. Surely there is no dearer, sweeter name than Jesus. It means Savior; and all who comprehend the terrible, sinful state in which man is, both by nature and by practice, and who feel that Jesus is their Savior, must, to some extent, appreciate the inexpressible fullness and richness of the name. He is called Jesus, because he shall save his people from their sins. He then has a people, for it would be absurd to speak of his people, if he has no people. The same language proves that there is a people which is not his, because there is no propriety in saying his people, if all people are his, in the sense in which that expression is used in this passage. There are no unnecessary words, or unnecessary forms of expression, in the scriptures. No other language than that used will express the meaning. The scriptures are either given by inspiration of God, and the language entirely free from error, or they are the mere work of man, and entitled to no more credit than other works of men. We claim that they are the work of inspiration.

Those who are not his people are not authorized to call him Jesus, and may well therefore claim the title to themselves, when they have saved themselves from their sins by the performance of some condition. No reasonable being can deny that if a man's salvation depends upon a con-

dition, and he has the power to perform that condition, and does perform that he thereby becomes his own savior, or his own Jesus. But Jesus shall save his people. They are not dependent upon the weak, vicious and accidental whims of their own sinful minds. There are no conditions for them to perform in order to obtain salvation. Their safety depends upon no conditions, no uncertainties. It is as sure as that Christ was crucified and has risen again; as sure as that God, who is the essence of truth, is true. This thought is the never failing fountain of consolation to the christian. The real source of this belief is faith, which is the gift of God, and not the independent act of the creature. Without faith we cannot believe this truth. With faith we can scarcely doubt this truth.

The reader may ask, Who are his people? We answer, Not every one who says, Lord, Lord; not every one who makes a profession of christianity; not every one who connects himself with some religious denomination, is of his people. The children of the wicked one are not his people; but the children of the kingdom,—those who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Those who were chosen in him before the foundation of the world; those to whom it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; the children whom the Lord hath given him; the elect according to the foreknowledge of God; those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. These are his people, whom he shall save from their sins. He saves them, not from original sin alone, not from actual sin alone, but from all sin. He purchased his people with his own blood. They being now justified by his blood, shall be saved through him. In him they have redemption through his blood, the forgiveness of sins, according to the riches of his grace, being redeemed with the precious blood of Christ, as a Lamb without blemish and without spot. He loved them, and washed them from their sins in his own blood; they come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. He was manifested to take away their sins. He is made unto his people wisdom and righteousness, sanctification and redemption; therefore let him that glorieth, glory in the Lord.

The benefits of this salvation are, that his people are quickened together with Christ, reconciled unto God, sealed unto the day of redemption, called out of darkness into his marvelous light, and made free from the law of sin and death.

Let all carefully investigate the scriptures, and see whether these

things be true, that each one may be able to give a reason for the hope that is within him.

J. J. GOBEN, Mod.

E. F. GOFF, Clerk.

CHURCH CONSTITUTED.

ALEXANDRIA, Va., Nov. 16, 1871.

DEAR BROTHER BEEBE:—By the request of Eld. John Bell, and the members of Hephzibah Church, I send the following for publication in the "Signs."

At Petersburg, in the city of Alexandria, Va., on Thursday, Oct. 19, 1871, at three o'clock p. m., a called meeting was held for the purpose of constituting a church of colored Old School Predestinarian Baptists. After the usual way of opening meeting, by singing and prayer, Eld J. L. Purington preached a short discourse from Acts ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." A council was organized by choosing Eld. J. L. Purington Moderator, and brother Enoch Grimes Clerk. The brethren from Alexandria Church on the council were, Eld. J. L. Purington, Dea. E. Grimes, and brother Thomas Cole, (colored.) Eighteen letters of dismission from Beulah Old School Predestinarian Baptist Church, of Washington, D. C., were handed in by eight brethren and ten sisters, who were desirous of being constituted into a church. After a full endorsement by them of the doctrine, principles and faith of the Old School Baptists, they were properly recognized as a church, by the unanimous vote of the council, after which the right hand of fellowship was given them by the Moderator. After their recognition as a church, they proceeded to choose brother Samuel Cole Church Clerk, brother Jacob Cooper Deacon, and Eld. John Bell pastor. Each of them accepted. Their appointment by the church. By a unanimous vote, the church hereafter will be known as Hephzibah Old School Predestinarian Baptist Church. After a few appropriate remarks by brother Bell, and the singing of a hymn, the meeting was dismissed in order.

J. L. PURINGTON' Mod.

E. GRIMES, Clerk.

N O T I C E S .

I would like to say to the brethren and friends, through the "Signs of the Times," that any of them having occasion to communicate with me by telegraph, can send dispatches to New Castle, Del. I have made arrangements with the operators to have dispatches forwarded to me without delay.

Your brother in the gospel,

E. RITTENHOUSE.

ORDINATIONS.

A council having been called for the following named sister churches to consider the propriety and expediency of ordaining brother Isaac McGowen to the gospel ministry, was composed of the following named Elders and brethren from the churches, viz:

Pleasant View—R. Taylor.

Providence—S. B. Truax, Wm. Truax, C. Mellatte, D. Yoder.

New Hope—Eld. David Fawley A. Sarber, W. R. Clark.

Elkhart—Wm. Smith, H. Sarber.

Bethel—Eld. Wm. Jackson.

The council organized by choosing Eld. David Fawley Moderator, and Charles Mellette Clerk.

Invited Elder Wm. Lippencott to a seat in council.

The candidate was then called upon to give a relation of his christian experience, call to the ministry, and doctrinal views.

After which the council proceeded to the ordination in the following order:

Laying on of hands by Elders Wm. Jackson, Zechariah Thomas, Wm. Lippencott and David Fawley.

Ordination prayer by Eld. Zechariah Thomas.

Charge by Eld. Wm. Jackson.

Hand of fellowship by Eld. David Fawley.

Benediction by the candidate.

DAVID FAWLEY, Mod.

CHARLES MELLOTT, Clerk.

TO ALL WHOM IT MAY CONCERN.

We, the Regular Predestinarian Baptist Church of Christ called Lake Fork, in Logan Co., Ill., to all whom it may concern.

Whereas our beloved brother, Eld. J. H. Myers, who, having been called to the pastoral care of this church, at our regular church meeting of business, in July, 1866, and the said church being in gospel order and full fellowship at the time of his taking the care of the same, and the blessing of God has followed his labors, with a gradual increase of the church; and the church being now in full fellowship and gospel order, by his request agree to release him from all future care of the same, for the present. And whereas our beloved brother, though young in the ministry, has been faithful in attending us at our regular church meetings, under all providential circumstances, though living at a distance of thirty miles from us; and whereas we as a body unanimously recommend our beloved brother to all the churches of the same faith and order, where ever God in his providence may cast his lot, and we recommend him as being sound in faith and practice.

Done at our regular meeting of business, on Saturday before the first Sunday in Nov., 1871.

G. N. SIMPSON, Church Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1871.

REPLY TO SISTER SUSIE FRANCIS,
ON MATT. V. 33-37.

Whatever may have been the traditions or usages of the Jews in regard to vows, or swearing, the words of our Lord in the passage referred to are very plain and explicit, and sufficiently imperative to be regarded as binding on all his disciples. Indeed obedience to his precepts is indispensable to discipleship; for except we take our cross and follow Christ, we cannot be his disciples. But he says, "Then are ye my disciples indeed, if ye do whatsoever I command you." The relationship of sons, or children, is demonstrated by being born of the Spirit; but all the children are not disciples of Christ, for some of them are disobedient children, and such he says cannot be his disciples. The laws of Christ are not given to the world; but Jesus says, "If ye love me, keep my commandments." Without his love shed abroad in our hearts by the Holy Ghost, we cannot obey his commandments; for we are under another law, even the law of sin and death; but love is the fulfilling of the law. The first and second precepts of the divine law says, "Thou shalt love the Lord thy God with all thy heart," &c. And the second is like to it, "Thou shalt love thy neighbor as thy self." On these two hang all the law and the prophets.

If then God has bestowed this love on us, which is the fulfilling of the law, we are free from the curse and dominion of that law, and under law to Christ, and as soon as his love is shed abroad in our hearts, the law of Christ has dominion over us. Those who love him, however unworthy they may deem themselves of his love, are commanded to obey all his precepts, to take his (not Moses') yoke upon them, and learn of him who is meek and lowly, and they shall find rest to their souls.

The sermon of Christ upon the mount, from which the text on which we are requested to write is taken, was delivered exclusively to the disciples of our blessed Lord, in whom the righteousness of the law is fulfilled by him who for that purpose sent his own Son, in the likeness of sinful flesh, who for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.—Rom. viii. 2-4.

The apostle refers to the usages of the men of this world, as our Lord has done to those "of old time," saying, "For men verily swear by the greater, and an oath for confirmation is an end of all strife," &c. But the disciples of Christ are not men of strife, therefore they should not swear at all. A strict obedience to the laws of Christ will not allow us

to litigate or strive even for our just due, in any manner that would require of us to swear at all, or to disobey any other precept of Christ. If we be sued at the law, and they take away our cloak, let them have our coat also. If they compel us to go with them one mile, go twain. If they smite thee on one cheek, turn to them the other also. If reviled, revile not again. No retaliation, no swearing; let thy words be yea, yea; and nay, nay; for whatsoever is more than this cometh of evil.

The obligation resting on the disciples of Christ to always speak the truth is so great, that no oath can add to the solemn obligation. Christians should never use any form of expression in confirmation of what they affirm, but simply their yea, and their nay.

Sometimes the disciples of Christ may be legally required to give testimony before magistrates or rulers; this however they should, as far as in them lies, avoid; but when compelled, the laws of our land provide that where they have conscientious scruples, they may affirm, instead of swearing. Some have supposed because the affirmation in law answers the same purpose of swearing, that both would be equally wrong; but we think very differently. To swear is positively forbidden; but our Lord, who commands us to follow him, did often most solemnly affirm, by such asservations as, "Verily, verily, I say unto thee." A legal affirmation is but a solemn asseveration answering the ends of law, without involving an oath.

Foreswearing is still more reprehensible, for it is a binding one's self by a solemn oath to do something, or refrain from doing something in the future, which it is impossible that any one can certainly know that they shall be able to perform. We know not what a day may bring forth. What we may honestly intend to do hereafter, we may not be able to accomplish, and what may be the honest conviction of our judgment to-day, may appear to us in a very different light to-morrow.

OUR NEW MEETING HOUSE.

Was opened for public worship, according to appointment on Wednesday and Thursday the 29th and 30th days of November, and notwithstanding the severity of the weather, the meetings were well attended. The first sermon was preached by the pastor, from Psalms cxxxii. 6-8, "Lo we heard of it at Ephratah; we found it in the fields of the wood. We will go into his tabernacles; we will worship at his footstool. Arise, O Lord, into thy rest; thou, and the ark of thy strength." In the afternoon, Eld. Wm. J. Purington, of Southampton, Pa. preached from Romans v. 8. "But God commendeth his love, towards us, in that, while we were yet sinners, Christ

died for us." In the evening Eld. Wm. L. Benedict, of Warwick, N. Y. preached from Prov. xxx. 4. "Who hath ascended up into heaven, or descended? who hath gathered the winds in his fists? who hath bound the water in a garment? who hath established the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" On Thursday a. m. Eld. G. W. Staton, of Welch Tract, Del. preached from, Titus, ii. 11, 12. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world." In the afternoon Eld. J. N. Badger, of Warwick, N. Y. preached from, 1 John ii. 27. "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." At night Eld. John A. Badger, of Maine, preached from John v. 21. "Little children, keep yourselves from idols."

The preaching throughout was harmonious, and was listened to with profound attention; and with much satisfaction by the lovers of truth.

Collections and subscriptions during the meetings amounted to about three hundred dollars, to aid in reducing the amount of indebtedness still remaining to be paid on the Meeting House.

In footing up the cost, we find the whole amount, including \$2250, for the lot, is \$10400. Of which only about one half has yet been subscribed.

Our church contains about one hundred members, nearly all of whom are in but moderate circumstances; some very poor, and none in a very affluent condition. For many years past we have held our meetings in a large upper room, over the Office of the Signs of the Times, but as the room formerly occupied is not the property of the church, and the wants of the congregation demanded a more eligible place for meeting, we have been induced to attempt the work. It was not our design however to erect so costly an edifice; but the expense has reached an amount beyond our intention, and beyond our present ability to meet. The house is very substantially built of brick, 38 feet by 60, on the foundation, with a gallery in the front end. It is neatly but plainly finished and made comfortable and unless destroyed by fire, or some other disaster, will probably afford a pleasant and well located place for worship for many generations to come.

Our former appeal to our brethren and friends abroad has been responded to by but very few. Those who have contributed have the thanks of the church and any others who feel able and willing to assist us, may rest assured that what ever they

may contribute will be thankfully received, and duly appreciated.

Those of our townsmen and fellow villagers who have or may yet contribute to aid us; we trust may find their investment, like "bread cast upon the water," to be restored in due time; for we shall feel obligated in gratitude to give to such our patronage.

For the information of all who may feel interested, we give notice that our present arrangement, is to hold meetings in our new house statedly every Sunday afternoon at half past two o'clock.

And during the winter months of this year, our time as pastor, will be divided thus—Every Sunday morning at 10 o'clock at New Vernon, and every Sunday afternoon at half past two at the new Meeting House in Middletown, corner of Roberts and Cottage Streets.

THAT VENISON.—Our thanks are due to some kind, but to us, as yet, unknown friend, for a choice saddle of venison. It came by Express to us, Expressage prepaid, but without any mark by which we could learn the donor's name. May the generous friend who has done us this kindness secretly, be rewarded openly.

E. C. Alexander Sr. has ordered the "Signs" and "Banner," and sent us the pay for one year's subscription. If he will inform us to what post office, county and state he desires to have them addressed, we will mail them immediately on receiving the necessary instruction.

Change of Residence.

Eld. James Janeway's post-office address is changed to Bourneville, Ross Co., Ohio, where his correspondents will hereafter address him.

Inquiries After Truth.

HOLDEN, Mo., Oct. 10, 1871.

ELDER G. BEEBE—DEAR SIR:—I have been a member of the Missionary Baptist Church five years, and have never been fully satisfied that all the doctrines they teach are in accordance with the teachings of Jesus. The truth as it is in him is all I want. And having been a reader of the "Signs of the Times," I have reason to believe that you are well acquainted with the scriptures; and I hope you will pardon me for asking your views, (with scripture evidence) in regard to what is commonly called "Close communion," or who are fit subjects for the Lord's Supper. Please give me a reply as soon as convenient, either by private letter or through the "Signs," and oblige one who is seeking the truth.

J. A. COOK.

REPLY.—We respectfully refer our enquiring friend to the letter of Eld. I. N. Vanmeter, in this number, whose views on the subject of enquiry we fully endorse.

[Ed.]

MONEYS RECEIVED FOR
"THE EDITORIAL."

L L Coppedge, Mo, 440, A Tomlin Ark, 5,
Eonj Parker, Texas, 3, Jeff Stringer, Texas,
12 40, Robert H McGinty, Texas, 18, A H
Hagan, Cal, 6 39, W R Daniel, Tenn, 7, T W
Roscoe, Tenn, 230, John A Wright, Va, 2 20.
—Total \$32 70.

Subscription Receipts.

New York:—J W Hunt 5, C Southon 2, H
Thompson 2, J Geo Bender 2, Wm Hulse 2,
Eliza Blane 2 Eld J N Badger 2, J Vander-
fort 2, Mrs H Crofts 2, Mrs A R Ivory 2, Mrs
S W Vaughan 2 20, Mrs Minard Sattou 2,
Mrs G Chambers 2, Jas E Harding 2 \$20 20
Massachusetts:—S A Johnson..... 2 00
Connecticut:—Alma Winsted..... 2 00
Pennsylvania:—J W Elliott 1 50,
Eld S H Durand 2, G W Jaycox 2, Eld
Wm J Purington 19 19, E T Cooper
2..... 17 60
Delaware:—M Arthur..... 1 75
Maryland:—R K Truett 4 50, Mag-
gie F Kemp 3, Mrs Judge V W Base-
man 1 50..... 9 00
Virginia:—Eld J L Purington 4, Eli
T Kidwell 1, Eld John R Martin 2,
Marv F Norman 2, John Mills 1 50, ... 13 50
North Carolina:—W A Myatt 5 50, H
Farthing 1 50, V H Adams 1 50, W W
Bassey 2..... 10 50
Georgia:—Eld D W Patman 3 50, F
M M Terry 1, Eld Wm L Beebe 5..... 9 50
Alabama:—Eveline Evans 2, E R
Thompson 1 50..... 3 50
Mississippi:—Ezekiel Jones 2, W H
Edwards 1 50, J W B Barnett 3, Jas
Sergeant 1 50, P A Haughton 18 63..... 36 63
Arkansas:—Wm Davis 3, E Sulli-
vent 1 50, Wm C Sullivent 1 50..... 6 00
Texas:—John P Potter 1 50, Mrs M
E Coles 1 50, A J Welch 1 50, G A
Langford 1 50..... 6 00
Louisiana:—James Gibson 1 50, L
W Rivers 1 50..... 3 00
California:—Eld A Hagan..... 2 70
Colorado:—Mrs Elizabeth B Scott..... 75
Oregon:—Wm T Eaton..... 1 50
Tennessee:—John McWerton 7 50,
Tho W Roscoe 4, Jesse Pipkin 1 50, T
J Ruffin 1 50, S B Mattox 1 50..... 16 00
Kentucky:—Dixon Hall 13, Elder
Skinner 5, A Hendon 5 60, S A Jones
3, Chas Ware 2, Fannie Holoslaw 2, A
B Doros 2, Tho F Smith 1 50, J V Dem-
aree 1 50, T H Robertson 1, J S Smith
2..... 40 50
Ohio:—S Ward 2, Nathaniel Keover
10, Mrs E Baldwin 2, John Lippencott
2 50, D Hess 2, J G Ford 2..... 20 50
Indiana:—Eld J G Jackson 2, T H
Wiley 2, A Sabor 6, J C Halcomb 1, A
Wood 1, Mrs E Koroheval 4, J M
Smith 1 50, D H Smith 1 50, J H Ben-
son 1 50, Sally Crooks 6..... 25 50
Illinois:—Mrs M Haines 2, Elkanah
Smith 2, J R Dunlap 2, Wm H Fraser
2, Rosa L Hickman 1 75, N H Turner
1 50, Mrs C A Babbitt 5, A Welch 2,
Wm Metcalf Sr 4, H Kiser 85cts, Eli-
zabeth Trumbo 1 50, Mrs R M Seymour
3..... 26 00
Missouri:—J L Singray 4, L L Cop-
podge 2, E Tillery 15, W H Powell 2,
J B Payne 2..... 25 00
Iowa:—E Rush 3, George Hume 6..... 9 00
Kansas:—Dr M B Wooden 2, F
Sparks 4, Jerusha A Guffy 2..... 8 00
Nebraska:—Ann Conner..... 1 00
Ontario:—Daniel Black..... 2 00
Total.....\$315 25

YEARLY MEETING.

A Yearly Meeting is appointed to be held
with the 2d church in Roxbury, on the first
Saturday and Sunday in January, (6th &
7th) 1872, at our meeting house in Roxbury.
We desire as many of the ministering and
other brethren and sisters of our faith and
order, and friends, to attend, as can.

I. HEWITT.

POETRY.

MY LITTLE HOPE.

Affectionately inscribed to Elder Silas H.
Durand.

Why am I sadf through all the by gone
years,
Far down in Egypt where I heedless
strayed,
I knew no sorrow in those pleasant courts;
In pride and pleasure I was not afraid;
What bade me from that pleasant place a-
rise,
And leave the glory of those emerald
fields?
What bade me seek another land and
name,—
Another house, than charming fancy
builds?
Who told me that the shining streams I
loved
Flowed swiftly onward to the sea of death?
The glowing skies, so gorgeous and so
grand,
Bore lightnings swift, and thunders under-
neath?
A still voice, a silent warning voice,
Why should I heed it, in a land so free,
So passing fair, where I had lived and
loved—
The sinner's home—my sweet nativity?
And yet they palled, those pleasures palled
to me,
And touched my heart with its swift wings
of pain—
Turned all my morning into restless night;
It stirred my heart, and woke corruption
there,
Drew back the lustre of the silken veil,
That I might see my life,—a leprous thing,
Its hopes and aims, an empty, fairy tale.
The gilded goblet with nectar sweet,
Drawn from the flowing of a golden bowl;
How had the sparkle and the foam grown
dim,
And ceased to glad my longing thirsty soul.
The garb of youth, so bright in gala days,
Oh, sun bright plumage laid for joy apart,
How faithless now to clothe a naked soul,
How impotent to warm a shivering heart.
The smiling verdure and the flowers that
bloomed,
In those fair gardens had the smell of
death;
The trees of beauty and their luscious
fruits
Now turned to ashes by a putrid breath,
Lay in that land the shadow of the grave,
With naught beyond for the undying soul,
Save the dark misery of a wretched woe,
The swift unfolding of a fearful scroll.
I must away; in pain and troubled fear;
I saw in dreams another land than this,
A holy King ruled all the sweet domain,
A sceptre held, that penitents might kiss.
I wandered far in weary lengthened search,
To find this land and call its King my own;
Yet I was told that none could enter there,
Save those sealed by his own incarnate Son.
Oh weary road to travel day by day,
Then lay me down to rest and sleep at
night.
Not rest; oh! no; the struggling soul must
find,
If possible, that land of life and light.
Be up and doing—walk the rounds again,
The burning sands are quick beneath the
feet;
Yet on, lost heart, and onward through thy
thirst,
In the hard march, no wells of water meet.
Grown tired now; all hopeless of the end,
Poor heart still crying in the sad refrain;
Bewildered soul! blind, lost, and all un-
done.
There is no hand to ease thy aching pain.
"Dust unto dust," I must cleave here and
die,
I cannot reach the Kingly sceptre now;
And if I might, 'twould touch corruption
here,
And write its sentence on my mortal brow.

Yet what is this? not voice, nor yet a
sound,
Which hushes sweetly all the restless mean.
"Not these poor sufferings—not thy wan-
derings far,
But Christ's own blood may to the King
atone.
Blest thought! did then the golden sceptre
drop,
And touch at last my sin polluted lips,
And did I taste a drop from that sweet cup,
Of which the saint in wondrous mercy
sips?
Again was peace,—sweet peace unto my
soul,
A little moment, all its sins were hid,
All covered. Whose the blessed hand that
brought
The robe of peace, and on my spirit laid?
No Thought so sweet in my Egyptian life,
As this. There's one with power to save and
bless!
No hope like this, that I see peace at last,
By imputation of his righteousness!
Yet see I still a journey stretching on;
I have but rested to renew the march;
A little hope to guide me on the way,
A little light by which to keep the search.
Oh, I am fearful this my little hope
Grows oft so dim, I cannot see its ray;
So strangely lost, I can but halt and cry,
I cannot see; Lord, show me now the way.
My heart cries out for stronger light, to see,
A surer path, a brighter star of hope;
Cries out to know if this can be the road,
Where I so blindly and so sadly grope?
Oh, could I feel that in my heart I held
God's own dear gift,—a simple trusting
faith,—
Feel that, though darkness is around, be-
neath,
This is the way, "the strait and narrow
path."
Such is my life; I can no other find;
To hope and doubt, and doubting fear the
while;
To ask of him who rules the waiting
worlds,
Oh, one small moment for his blessed smile.
Here I must walk, I cannot turn me back,
Unto the land I loved in years ago;
No longer rest, no longer pleasure here,
Save in this trust, my precious hope alone.
I cannot go there, 'tis no more to me
The land of Syren and aeolian song;
No moving breeze, nor orders wafting
sweet,
Bring earth's poor joys, these saddest days
among,
Yea, they are sad, with sorrow girt a-
round,
Yet sweeter far this sadness and this gloom,
For, oh! a glimmer breaks, sometimes, the
clouds,
And clouds the darkness which enshrouds
the tomb.
Yea, let me go upon this thorny road,
Without the resting of a rosy bed,
Conformed to Him who suffered all below,
And had not where to lay his weary head.
Lord, in his sufferings fix my priceless
hope;
He died for me, for me he rose again;
What then were sorrow with such sweet-
ness mixed?
Oh, ease sufficient for the deepest pain.
Lord, give me this to hope, and hoping
feel,
That thy own Son has borne the crimson
stamp
Of all my sins, and let me hoping go,
To bear his sad reproach "without the
camp."
Lord, seal me thine, I fain would bear thy
name.
Oh, star of hope! by thy command, "be
still,"
That I may look upon the brightness
then
I can walk onward, knowing all is well.
A. S.
March, 1871.

Obituary Notices.

DIED—At his residence in Loudoun Co.,
Va., after an illness of eight weeks, of ty-
phoid pneumonia, John B. Lee, eldest son of
Matthew P. and Ann Lee, in the 37th year
of his age.

Please publish the obituary of my dear
husband, John H. Crouch, who died July 20,
1871, aged, according to the best of my
knowledge, 39 years, 3 months and 20 days.
He was a kind affectionate husband and
father, a good neighbor, and an esteemed
citizen. He has left eight children with me
to mourn our loss, but not as they mourn
who have no hope. He had suffered great-
ly for years with a spinal affection. His
last sickness was short, only five days, dur-
ing which time he was trying to preach Je-
sus, for he said the cause of Christ was very
precious to him. He seemed to be resigned
to the will of God, and said, "Thy will be
done." His departure was like one going
to sleep.

Brother Beebe, I desire your prayers, and
the prayers of the brethren generally.

ELIZABETH CROUCH.

San Augustine, Tex.

Please give notice through the "Signs of
the Times" of the death of our much es-
teemed brother, John Slade, who departed
this life, of consumption, Nov. 11, 1871,
aged 60 years, 7 months and 11 days. Broth-
er Slade joined the Greenville Church six-
teen years ago last September, and was one
of the most orderly members I ever knew.
He was baptized by Elder J. C. Beeman.
Using his own words, he believed in the
absolute predestination of all things. A
short time before he died, he said he saw
his way clear, and was going to his house
above, which was not made with hands,
which is eternal in the heavens. Before I
heard of his having repeated this text, my
mind was led to it, and I preached from it
at his funeral to a large and solemn congre-
gation. He leaves a wife, seven sons and
four daughters, to mourn their loss; but
they sorrow not as they who have no hope.
May the Lord sanctify the dispensation to
the good of all the bereaved.

Yours in gospel bonds,

GEORGE COTTRELL.

Versailles, Ohio, Nov. 15, 1871.

By request of sister Mary Keiter, and
children, I send for publication the obitu-
ary of our much esteemed brother, Frederick
Keiter, who has served the church of Christ
at Mercer's Run, as deacon, for a number of
years. He departed this life Aug. 10, 1871;
was born in the state of Virginia, Dec. 13,
1799, was married May 10, 1821, united with
the Baptist Church in Va. about 1832, and
grated to the state of Ohio in 1835, and
soon after united with the Baptist Church
in Green Co., Ohio, in which church he re-
mained a faithful and orderly follower of
Christ until death, always filling his seat in
the church, when in health, and always
contending for the faith once delivered to
the saints. We as a little church, in con-
nection with a large circle of relatives, feel
to mourn our loss, yet believing from our
acquaintance with him that he was a child
of grace, and a partaker of eternal life.
Hence our loss is his eternal gain. He
leaves a widow and nine children to mourn
the absence of a husband and father. His
last sickness was short, but his sufferings
were great. His funeral was attended by
a large concourse of neighbors and friends.

A. D. HITE.

By the request of sister Samuel, and the
children of our dear departed brother, I
have taken my pen, by your permission to
say to distant brethren and friends who
read the obituary department of your pa-
per, that another of our old and tried
brethren has laid aside his armor, and Mill
Creek Church has been bereft of one of her
faithful members, a dear sister of a beloved

husband, and four children of a kind and loving father, in the death of brother Absalom Samuel, who in full assurance of a blessed immortality through the imputed righteousness of a crucified and risen Redeemer, fell asleep in Jesus, on the 9th of Oct., 1871. He was born Jan. 10, 1773, in Culpepper Co., Va., and moved to Illinois in the winter of 1837. He was an advocate of salvation by grace, among the Old or Primitive Baptists, about fifty years.

ALSO,

Leve Ann, daughter of Absalom and Margaret Samuel, aged 20 years, 1 month and 17 days. Although she had never made a public profession of her faith in Christ, yet from our knowledge of her love for the doctrine of grace, as preached by our brethren of the Primitive faith, we hope and firmly believe that the loss of her parents, brothers and sisters, is her eternal gain, and that she only left to reign with Christ, after an illness of dropsy for nine months. She died April 3, 1869.

J. G. WILLIAMS.

Eleanor John was born June 2, 1791, and died June 23, 1871, aged 80 years and 26 days. The cause of her death was a cancer in her face, which caused her much suffering for some time previous to her death. She was an orderly and esteemed member of the Old School Baptists for about fifty years, and survived her husband two years, four months and nine days. We trust she has gone to enjoy the reward of all the faithful in Christ Jesus.

Funeral services by Elder Cottrell, from 1 Cor. xv., to a large and attentive audience.

ALSO,

Jonathan Howell died July 27, 1870. He was born in Loudoun Co., Va., and was 82 years, 2 months and 3 days of age at the time of his death. He first united with the "Seventh Day Baptists," but became dissatisfied, and joined the "First Day," or "New School," under the impression that they were "Old School" in faith and order, but never left them. He gave evidence that he was a subject of grace, and one of the redeemed of the Lord.

Funeral services by brother Cottrell, from a portion of Job, to a large congregation.

ALSO,

William Johnson died Oct. 10, 1870, aged 30 years, 8 months and 25 days. He was not a member of the church, though he gave evidence that he had been taught of the Lord, and was willing to depart and be with Christ which is far better. He left a wife and three little children to mourn their loss. May the Lord comfort them.

Funeral services by Elder Cottrell.

ALSO,

Mary Lucy Webster died Oct. 27, 1871, aged 10 years, 6 months and 20 days. The writer hereof was intimately acquainted with the family of which Lucy was a member. She was a bright, intelligent, interesting child, of a religious turn of mind, and would often sing with her father, when tears would start, and she would seem to be much affected. She was sick but four days, and it seemed as if the chastening hand of the Lord was laid heavily upon the family, in removing a loved one, and in afflicting other members. May they realize that the Lord doeth all things well.

Funeral services by Elder Cottrell, from 1 Peter i. 24, 25, after which some very appropriate remarks were offered by Eld. D. S. Roberson.

ALSO,

Charles Edward Byram died Oct. 1, 1870, aged 3 years, 2 months and 17 days. He was our only son, and it seemed as if the hand of the Lord had sorely afflicted us in thus taking away what seemed to us the brightest bud of our little family. He was a rather remarkable child for kindness and good nature, and was greatly beloved by all that knew him. But, the Lord giveth, and the Lord taketh away; and we are comforted in the belief that our loss is his eternal gain.

M. W. BYRAM.

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