

O, the sweet joy this sentence gives: "I know that my Redeemer lives!" Many there are who believe not in the religion of our Lord Jesus Christ, and salvation by grace; but it is indeed a sacred truth, that if destitute of this Pearl of great price, we must sink into eternal darkness, where there is weeping, wailing and gnashing of teeth. "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." Some, worship they know not what, and claim all the glory of reaching heaven. We worship the Living and Triune God, unto whom we ascribe all the honor, praise and glory of our salvation; and may we, as the humble followers of Jesus, ever walk in the light of the Lord, having our fruit unto holiness, and the end thereof everlasting life. When the objects of time shall recede from our view, may we depart from these mortal shores in full triumphs of the christian's faith, with the blessed assurance that we have fought a good fight, we have finished our course, we have kept the faith, and be safely borne by angelic spirits to the glorious presence of our Redeemer—God; to unite with the redeemed of the Lord, who have come up out of great tribulation, in saying, Not unto us, not unto us, but unto thy name, O Lord, be all the glory of our soul's salvation.

"Oh then, with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all."

Dear brethren and sisters, in hope of such a glorious state, what manner of persons ought we to be in all humility, patience, fortitude, forbearance, resignation and submission in all things, at all times. To will is present with me, but how to do that I would I know not. May we realize that the grace of God is sufficient for us, and as our day our strength shall be. May our God strengthen you, dear brother, to proclaim good news and glad tidings to the hungry and thirsty souls; to contend earnestly for the truth as it is in Jesus, both from the pulpit and press, that his name may be glorified in you.

I submit this scroll to your disposal, as a token of love to Christ, His cause and people. Desiring your prayers, that I may be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Your humble sister, I trust,
N. S. BIGGS.

JONES' CREEK, N. C.,
May 31st, 1869.

[Selected for Zion's Landmarks, by N. G. JONES, SR.]

In regeneration there is a happy change made on the affections; they are both rectified and regulated.

1. This change rectifies the affections, placing them on suitable objects. 2 Thess. 3 : 5. "The Lord direct your hearts into the love of God." The regenerate man's desires are rectified; they are set on God himself, and the things above. He who before cried with the world, "Who will show us any good?" has changed his note, and says, "Lord lift up the light of thy countenance upon us." Psal. 4 : 6. Before he saw no beauty in Christ, for which he was to be desired; but now he is all desired, he is altogether lovely. Cant. 5 : 16. The main stream of his desires is turned to run towards God; for there is the one thing he desireth. Psal. 27 : 4. He desires to be holy, as well as to be happy; and rather to be gracious than great. His hopes, which before were low, and staked down to things on earth, are raised, and set on the glory which is to be revealed. He entertains the hope of eternal life, founded on the word of promise. Tit. 1 : 2. Which hope he has, as an anchor of the soul, fixing the heart under trials. Heb. 6 : 19. It puts him upon purifying himself, even as God is pure. John 3 : 3. For he is begotten again unto a lively hope. 1 Pet. 1 : 3. His love is raised and set on God himself. Psal. 18 : 1—on his holy law. Psal. 119 : 97. Though it strike against his most beloved lust, he says, "The law is holy, and the commandment holy, and just and good." Rom. 7 : 12. He loves the ordinances of God. Psal. 84 : 1. "How amiable are thy tabernacles, O Lord of hosts!" Being passed from death to life, he loves the brethren. 1 John 3 : 14; the people of God as they are called. 1 Pet. 2 : 10. He loves God for himself; and what is God's for his sake. Yea, as being a child of God he loves his own enemies. His heavenly Father is compassionate and benevolent: "He maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust;" therefore he is in like manner disposed. Matt. 5 : 44, 45. His hatred is turned against sin, in himself and others. Psal. 101 : 3. "I hate the work of them that turn aside, it shall not cleave to me." He groans

under the body of it, and longs for deliverance. Rom. 7 : 24. "O wretched man that I am, who shall deliver me from the body of this death?" His joys and delights are in God the Lord, in the light of his countenance, in his law, and in his people, because they are like him. Sin is what he chiefly fears; it is a fountain of sorrow to him now, though formerly a spring of pleasure.

2. It regulates the affections placed on suitable objects. Our affections, when placed on the creature are naturally exorbitant; when we joy in it, we are apt to overjoy; and when we sorrow, we are ready to sorrow over much; but grace bridles these affections, clips their wings, and keeps them within bounds, that they overflow not all their banks. It makes a man "hate his father, and mother, and wife and children; yea and his own life also," comparatively; that is to love them less than he loves God. Luke 14 : 26. It also rectifies lawful affections; bringing them forth from right principles, and directing them to right ends. There may be unholy desires after Christ and his grace; as when men desire Christ not from any love to him, but merely out of love to themselves.—"Give us of your oil," said the foolish virgins, "for our lamps are gone out." Matt. 25 : 8. There may be an unsanctified sorrow for sin; as when one sorrows for it, not because it is displeasing to God, but only because of the wrath annexed to it, as did Pharaoh, Judas, and others. So a man may love his father and mother, from mere natural principles, without any respect to the command of God binding him thereto.—But grace sanctifies the affections in such cases, making them to run in a new channel of love to God, respect to his commands, and regard to his glory. Again, grace raises the affections where they are too low. It gives the chief seat in them to God, and pulls down all other rivals, whether persons or things, making them lie at his feet. Psal. 73 : 25. "Whom have I in heaven but thee? and there is none on earth that I desire besides thee." He is loved for himself, and other persons or things for his sake. What is lovely in them, to the renewed heart, is some ray of the divine goodness appearing in them; for unto gracious souls they shine only by borrowed light. This accounts for the saints loving all men; and yet hating those that hate God, and contemning the wicked as vile

persons. They hate and contemn them for their wickedness; there is nothing of God in that, and therefore nothing lovely nor honorable in it; but they love them for their commendable qualities or perfections, whether natural or moral; because in whomsoever these are, they are from God, and can be traced to him as their fountain. Finally, regenerating grace sets the affections so firmly on God, that the man is disposed at God's command, to quit his hold of everything else, in order to keep his hold on Christ; to hate father and mother, in comparison with Christ. Luke 14 : 26. It makes even lawful enjoyments, like Joseph's mantle, to hang loose about a man, that he may quit them, when he is in hazard to be ensnared by holding them.

If the stream of our affections were never thus turned, we are doubtless going down the stream into the pit. If "the lust of the eye, the lust of the flesh, and the pride of life," have the throne in our hearts, which should be possessed by the Father, Son and Holy Ghost; if we never had so much love to God, as to ourselves; if sin has been somewhat bitter to us, but never so bitter as suffering, never so bitter as the pain of being weaned from it; truly we are strangers to this saving change. For grace turns the affections upside down, whenever it comes into the heart.—*Boston's Fourfold State.*

Appointments.

Elders PURVIS and BRYANT have appointments to preach as follows:

Tarboro, on the first Saturday and Sunday in August, 1869.

Monday, at Pleasant Hill.

Tuesday, at Upper Town Creek.

Wednesday, at Wilson.

Thursday, at White Oak.

Friday, at Auler's Creek.

Saturday and Sunday, at Lower Town Creek.

Associational Notices.

The MOUNTAIN ASSOCIATION will convene with the Jordan Church, 3 miles south of Independence, Grayson County, Virginia, commencing Friday before the first Saturday in October, 1869. All of our ministering brethren are specially invited to attend.

The CENTER ASSOCIATION will convene with Cranberry Church, Ashe County, N. C., commencing Friday before the third Sunday in September, 1869.

The ROARING RIVER ASSOCIATION will convene with the Double Creek Church, Wilkes County, N. C., commencing Friday before the second Sunday in October, 1869.