

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## POETRY.

### A DESIRE.

A DAY in thy courts, O wonderful Lord,  
My soul even fainteth to be;  
But O, the delight thy dwellings afford,  
I fear is too precious for me.

I'm wretched and poor, and weak in thy sight;  
In darkness I stumble and fall;  
Let fall on my ear thy song in the night,  
My Shepherd, my strength and my all.

I'm weary of earth, its chaos and care,  
Its charms are delusive and vain;  
To rest with thy flock is better by far,  
Where gladness and harmony reign.

To dwell in thy house, delightful abode,  
Where vanity fleeth away;  
In faith to behold my Lord and my God,  
Is where my soul longeth to stay.

And wait at the posts of thy doors and inquire  
Where wisdom displayeth her store;  
To enter thy courts with praise I desire,  
Thou ancient of days to adore.

Commune with my soul, and draw even me,  
Near where the burnt offering lay;  
That incense of love proceeding from thee,  
May burn in my heart by the way.

To bring me quite near the sacrifice real,  
To gaze on the wound in thy side,  
And tremblingly note thy power to heal,  
O thou who wast once crucified.

The wonderful stream atoning for sin,  
Let flow from the cross unto me:  
My crimes, yea I feel them deeply within,  
But pity aboundeth with thee.

A Bethel prepare for me by the way,  
A sojourner weary and worn;  
I wait thy appearing more than do they  
That watch for the coming of morn.

I'm guilty and vile, afflicted and tried,  
But thou hast much mercy in store;  
Away from the storms in thee I would hide,  
And lodge in thy clefts evermore.

SEMMA E. CORDER.

PHILIPPI, W. Va.

## CORRESPONDENCE.

### CAVE ADULLAM.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—A man who is now past his three score years, in his youthful days used to hear and sometimes read the remarkable story of one David, who “escaped to the cave Adullam, and when his brethren and all his father's house heard it, they went down thither to him, and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about four hundred men.” This same old man learned in early life from some source that Adullam meant “their witness” or testimony, but what meaning there could be in such a statement he could not imagine, for such a class as were described as gathered

themselves to David, seemed to him to be a class of persons wholly unprepared to testify to anything but their own wretchedness, although he had read in a book, called the New Testament, the following description of certain characters: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." What possible connection there could be in these declarations, and the characters described as being in the cave Adullam, could not be seen so as to be understood.

When this now old man was about eighteen years of age, a strange something took hold of him, and he became convinced that everything between him and his Creator, God, was wrong on his part, and then it required no elaborate argument to convince him that he was a sinner, justly condemned by the righteous law of God, and it needed no learned disquisition to convince him that there was a state of existence beyond this world, where all the race of mortal men would still have a being in either weal or woe. After seeing such to be the case, he immediately went to work to change his condition, not knowing that the fountain within was totally depraved, and that nothing but corruption could issue from such a source; though there were times that there seemed to be some relief, but soon the matter seemed worse than ever, and some two years or more passed, and he found himself to be "in distress, in debt, and discontented," and in some unaccountable way to him, he found himself

in the cave Adullam, mingling with persons having exactly the same kind of trouble, and after being in the "cave" some time their captain, David, made him a personal visit, and that lovely, sweet and charming countenance can never be forgotten while reason remains upon the throne, for he truly appeared "the chiefest among ten thousand," and the one altogether lovely, and when those heart-cheering words were uttered, "Because I live, ye shall live also," the distress, poverty and discontent seemed gone; soon followed the words from that precious Captain, "If ye love me, keep my commandments." Then the man remembered that it was written, "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," and so sweetly and powerfully were those declarations applied to him that he clearly saw why David was the captain over them in the cave Adullam. He read in the New Testament the following: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son; in whom I am well pleased." So powerfully were the circumstances connected with the baptism of the Captain of our salvation, by his servant John, applied unto that man at times, that a glory in-

describably great appeared to surround and envelop that awfully sublime scene, and three important things were clearly seen as connected with that baptism of Jesus, viz: A proper mode; a prepared administrator of the ordinance; and the true character, for in that ordinance was set forth by that man Christ Jesus not only the death, burial and resurrection of Jesus Christ, but every member of his body. But the man who saw such glory and majesty in the ordinance of baptism had at times an anxious desire to obey his glorious Captain by following him into the "watery grave" as soon as he felt "good enough," but after waiting a long time and finding no improvement whatever in the principles dwelling in his flesh, and that he had not got far removed from the cave Adullam, the words of the apostle Peter, which declare that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God," had such an effect on him that he was constrained, out of love, he hopes, to obey his Lord, by being baptized by a servant of the church, "in the name of Jesus Christ," which act he has never regretted, but has been made sad and gloomy very, very many times, on account of his shortcomings and his wanderings in forbidden paths, and although he has had a hope in the mercy of God toward him through Jesus Christ about forty years, and has been a member of the visible church over thirty-six years, he finds that he has not improved his fleshly passions and lusts any during that long period of time, and he still finds himself in distress and discontented, at times, fearing that he must be mistaken in the great matter of salvation, and he is often made to say, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar."

During the forty years he has had a hope that Jesus died for him, one great, important and fearful lesson has been taught him, and that is, *not to trifle* with what the inspired apostles have written, nor to seek to evade any of their positive declarations, for he has found measurably, at least, what a short-sighted, ignorant, erring mortal he is, and the awfully momentous truth recorded by Paul when he said, "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not," he finds true. How trifling those words of the apostle appeared to the man when he was a wild, giddy and foolish boy, but since he was brought "down into the cave Adullam" he has found that the apostle penned the truth, for forty years has not removed out of his flesh, covetousness, wrath, malice, revenge, jealousy and evil surmisings. Those "vile serpents" are all alive, but sometimes more quiet than at other times, but not any of them are dead, and at times, when disturbed, their "hissing" is frightful, but reigning and abounding grace can and does chain them down. The closest and most profound examination shows to this man the certain truth of what the apostle recorded concerning his flesh; and if they were quiet there would not be such a strife, but they are active; hence the same apostle says, "For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Upon another occasion the same apostle said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."

These principles are not only in the flesh, but are active ones, and since this man has seen himself in such distress, involved in such a debt, and so discontented, and found himself with such a class in the cave Adullam, he has had no desire to shun the company of Paul, by improving what he said concerning the warfare. During the time this man has had a hope, he has heard thousands of sermons, and sometimes he felt elated, and at other times depressed, cast down and gloomy, feeling that he lived undesired, and should die unlamented. It has seemed generally to be more interesting preaching to him when the trials, sorrows and afflictions of God's dear children have been dwelt upon, and the full, complete and finished salvation, in Christ Jesus, for just such poor, helpless, wandering creatures, has been clearly set forth, than simply to be dwelling on the duties of obedience and "right living" of God's children while here in the flesh, especially when it has been urged that their blessings depend upon those deeds, as such, for that position is antisciptural because it puts effect for cause. The church, in all her members, is *already* blessed, according to the following divine declarations: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." These declarations positively show that the members of the body of Christ are already blessed; therefore instead of creature obedience being the means of the obtaining of the blessings bestowed by the Father of mercies and God of all grace and consolation, cause the true obedience. How often has this man listened to preaching, and his mind has been like the "fool's eyes," rambling far and wide; yet he was present, filling his place among the members of the church, but had a "lean time;" therefore he has learned the just meaning of the following declarations: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure," and this man is so childish as to receive these important declarations just exactly as the apostle has penned them, and the reason his beloved brethren had always obeyed was because God gave them the will and the power. Then was their obeying the cause of the will and the power, or was it the evidence and result? The thought has often been given this old man, concerning the spiritual blessings, about as follows: "If great and precious blessings were given a child of God in Jesus Christ before time began, and those blessings were to be given or bestowed according to the obedience of that child, while here in the flesh, and such child should be so disobedient as not to merit one of the blessings, what confusion there must arise in the divine arrangement, for there are surplus blessings given in Christ, according to the carnal theory, you do and then you will be blessed. But how any one who has been in the cave Adullam, and had a view of the great, the wise, the glorious, the infinite and righteous Captain of our salvation, can advance the carnal view that our blessings depend on personal obedience, when the record made by inspired penmen teaches exactly the

reverse; but our God, in his infinite love, boundless mercy and endless compassion, has seen fit to give "credit," as it were, to his dear children, in some places recorded in the Bible, for that which they are absolutely debtors; but this "ignorant" man so understands the matter, and, according to what the apostle James has written, everything for the good of God's people comes from him, for he says, "Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" therefore all the children of men ever have done, are now doing, or will ever do, has not even caused the shadow of turning with Jehovah, if the testimony of the apostle James is to be received and believed; but if it is to be "improved and changed," woe be unto them of his children who countenance such a thing.

In the New Testament it reads, "We are fools for Christ's sake;" and this man, who has been in the cave Adullam, as he hopes, is so foolish in the eyes of the "wise and learned" of the present day, that he is willing to take the New Testament just as it reads concerning the choosing of the members of Christ's body in him before the foundation of the world, the vital unity between Christ and his people, the efficacy of the atonement for the sheep, the spiritual birth, the ordinance of baptism, the warfare between the flesh and the Spirit, the office work of the ministry, the deep mystery of the resurrection of the bodies of the saints, the description given of the invisible God, the final glorification of all the elect in the world of immortal glory, and the everlasting punishment of all the non-elect; all of which matters are as fixed and sure as the eternal throne of God,

and can no more be changed than God can cease to exist. He closes these remarks, wishing Zion well, and that our God, if it be his will, will keep his dear people from carnal theorizing and vain speculations, and cause all to be childlike and simple, being willing to take forms of expression that inspired apostles have left on record, and not attempt to suit them to "the favor of the learned world of mankind," by modernizing them, thereby attempting to accommodate matters with worldly religionists. May God apply the following declarations with sweetness and power: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

#### SIMPLICITY.

[THE above article was written nearly twenty years ago, by our beloved brother, the late Elder Wm. J. Purington, than whom there has not been an abler gifted minister of the gospel since the days of the apostles. It was originally published in the SIGNS OF THE TIMES dated November 15th, 1884, and is now republished by special request. Its publication at that time was received generally by the Old School or Primitive Baptists without causing any discord among them, and if its present publication and indorsement now meets with the objections of any, we leave all candid readers to judge which have changed, the SIGNS, or its opposers? —ED.]

NORTH BERWICK, Maine, Dec. 14, 1901.

MRS. SARAH E. RUNKLE—DEAR SISTER IN CHRIST JESUS:—I received your kind letter and felt it was comforting to my soul. I have been for some days in such a disturbed state of mind, sinful, cast

down, my God so far off, or rather I have wandered so far away from him, no communion between us, my prayers only formal, I could not pray. When I read yours, and two other letters received at the same time, I thought, Can it be that the children of God should write to me, a miserable, worthless worm? O how my soul was humbled, how ashamed I felt, how degraded I felt to be in my own eyes. Then I began to feel my heart moved toward the children of God, and I said in myself, They are dear to me. In contrition of soul I bowed before the holy One of Israel, and my heart in its mingled sorrow and comfort was saying, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."—Psalm ciii. 10–12.

Those who esteem themselves little sinners, need little mercy, or none at all. But the called of God to whom the Holy Spirit discovers the leprosy within, whose eyes are opened to see that they are all "as an unclean thing," need that abundance of mercy which is shed upon us through Jesus Christ our Savior (Titus iii. 5, 6). What can remove the mountains of our guilt but the rich mercy of the Lord that flows unto us poor sinners through the precious blood of the Lamb? It is Jesus' blood that overwhelms and purges away all our pollutions, and brings us nigh to God. O, dear sister, how dear is our Savior! A little while ago I was as an outcast estranged from the Lord, a wretched wanderer, but when Jesus was discovered anew to my soul my faith and affections were drawn forth unto him again, to him I cling, and

through him I have access into this grace wherein my soul is comforted and is saying, "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "He will abundantly pardon."—Isaiah lv. 7. This is the God that I need, and it is so wonderful, so precious, it is joy unspeakable for such a sinner like me to be experimentally made nigh by the blood of Christ. Truly my faith is in Jesus' blood, my poor, tempted, sin-troubled soul yearneth, and reacheth after the sin-atoning sacrifice of the Lamb of God. And why, I ask, this yearning after, this clinging to the obedience, suffering and blood of the Incarnate Word? It is because I am the chief of sinners, my iniquities are my grief, I loathe them, I long to be released from them. O yes, I long to be pure, faultless, holy, unblamable in the sight of God; I would be holy even as God is holy; my soul aspires to dwell forever with the Lord, to see our Redeemer face to face; to be conformed to his image, to love and to adore him throughout eternity. What can purge away my uncleanness, and make me whiter than snow before the throne of God? "Not the labors of my hands." Only Jesus' precious blood. This fountain, I hope, is opened to me, and in faith and love I wash my robes and make them clean in the blood of the Lamb. (Rev. vii. 14.) The garments I wear, my outward and my inward life, my walk in the world, my life in my family, my preaching, my writings, my prayers and my praises all need to be washed in Jesus' blood.

Our faith, dear sister, looks up to heaven, unto Jesus who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. Here our Redeemer reigns, our King and merciful

High Priest. It is very precious by faith to see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honor. And as he vanquished sin and death and the grave so we shall triumph too. Now, we are in the realms of conflict, and tribulation is our portion, but our hope reaches beyond this world, this natural life, to heaven, where Christ has gone, to the realms of holiness and incorruption, to be like our Savior and dwell for evermore with him in glory.

"No more shall the wicked our comforts annoy,  
Nor conscience from guilt feel a wound;  
No tree of temptation, our peace to destroy,  
Shall in the blest region be found.

No passions unholy, our bosoms shall move,  
To taint the fair mansions with strife;  
Our Shepherd shall feed us on pastures of love,  
And lead us to fountains of life.

Anticipate heaven, it will sweeten those hours  
When sorrows all round you appear,  
Will strew all the road to Mount Zion with flowers,  
And smooth the rough pathway of care."

How often the Lord in his sovereign grace gives to me, a poor, tried sinner, sweet consolations in Christ; I am sustained amidst the temptations of life's journey to live by faith upon the hope set before us in the gospel. O there is an incorruptible inheritance laid up for believers in heaven. Our temporal substance may be small, but earthly gain is not godliness. "Godliness with contentment is great gain." We may be accounted the poor of this world, but having Christ we are rich in faith and heirs of the kingdom which God hath promised to them that love him. Though we possessed all the treasures of earth, what of it? It perishes with the using, it corrupts, thieves break through and steal it, its lustre dims, its beauty fades, all is marred by the ravages of time; to-day it flourishes, but it is soon withered, the flower thereof falleth, the grace of the

fashion of it perisheth, it fades away, tomorrow it is not. But O what an inheritance we have in oneness with our Lord Jesus Christ, being predestinated thereunto according to the purpose of him who worketh all things after the counsel of his own will. In him we have obtained an inheritance of eternal life, of holiness and immortal comeliness; we shall be like him for we shall see him as he is. Ah, dear sister, we easily learn that even we ourselves are corruptible, we fade as a leaf, our bodies are mortal and return to the dust, but we hope to attain "a better resurrection." (Heb. xi. 35.) Our mortal bodies shall be quickened by the Spirit of Christ and raised again at the last day. (Rom. viii. 11; John vi. 44.) These mortal bodies of ours shall put on immortality, and in our re-created, incorruptible bodies, raised in power and glory, fashioned like unto the once crucified, but now risen, ascended and glorified body, Christ, the Head of the church. O yes, in heaven we have a better and enduring substance than all beneath the skies, a far more exceeding and an eternal weight of glory.

This divine and glorious hope calls for gratitude to him who hath wrought us for this selfsame thing, who also hath given us the earnest of the Spirit. (2 Cor. v. 5.)

O that I could praise him, and in all things honor him in my life and conversation, but I come very far short of this; I am a failure.

I shall be glad to receive a few lines from you again before long. I am, I hope, your brother in hope of eternal life,  
FRED. W. KEENE.

ACTON, Texas, Aug. 13, 1901.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN THE LORD:—I have been a reader of the SIGNS for a number

of years, and if not deceived, I fully indorse the doctrine for which it contends. I have a letter from my uncle, Elder A. R. McPherson, of Arkansas, which was very comforting to me, and I believe will also be the same to many others who are contending for the truth. I will send it to you for publication in the SIGNS, if it meets with your approval. I have not his consent, but do not doubt that it will be all right with him.

Yours in hope,

W. L. MCPHERSON.

DEAR BRETHREN OF TEXAS:—The Lord being my helper, I will submit to you a few thoughts upon the Scripture found in Act xx. 28, which reads as follows: "Take heed therefore unto yourselves, and unto all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

This solemn charge was given by the apostle Paul to the elders of the church at Ephesus, while on his journey toward Jerusalem. His business being urgent, when he arrived at the city of Miletus, he gave the elders of the church at Ephesus this charge, which is as binding upon the ministers of the churches to-day, as it was upon those ancient brethren. It is as true in this nineteenth century that God calls his ministers, and qualifies them, and sets them as watchmen over the churches, as it was then. It is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye,

when the Lord shall bring again Zion."—Isaiah lii. 7, 8.

I will now take up the first feature of the text. Paul says unto the elders, "Take heed therefore unto yourselves." That is, give strict attention to the doctrine of Christ, continue in the faith once delivered unto the saints, "For in so doing thou shalt both save thyself and them that hear thee." That is, he would save himself from all the false doctrines which are flooding the world, and also the church. So in this twentieth century he would also caution us against all the dangers that are in the way; we should beware of evil company, and take heed to our ways, and we are cautioned not to give heed to fables, and to give the more earnest heed to the things spoken by the apostles. But Peter said, "There were false prophets also among the people, even as there shall be false teachers among you." Brethren, we see this language of Peter fulfilled even to this day. Even under our own observation we hear men teaching that God wants to save sinners, but that they will not let him, and saying to sinners dead in sin, "You can if you will," and heaping money upon money to save the world. These rob the poor, saying, Give! give! and for the support of these false doctrines have their basket suppers, picnics, Christmas trees, card parties, and other things which are equally abominable in the sight of a holy and just God. But I feel to thank God that there is a little number who do not partake of all this wickedness, but are taking heed to themselves, and to the doctrine, and to the flock; preaching salvation by grace, and unconditional salvation through the atoning blood of Christ. It is said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." These are



they who were given to the Son in the covenant of redemption, before the foundation of the world, being predestinated, called and quickened together with Christ. Again, it is said, "Thou wilt ordain peace for us, [the church] for thou hast wrought also all our works in us." Hence our God is first and last in the salvation of his people.

The second feature of the text is, "The flock, over which the Holy Ghost hath made you overseers." What a difference we see now from the charge which Paul here gave. Now the so-called preachers seem to think that they reign over the church, instead of taking the oversight of the flock, and instead of feeding the flock they feed themselves from all the means which they can beg from the people. "Woe unto the idle shepherd that feedeth himself instead of the flock." All such watchmen are blind; they are all dumb dogs, they cannot bark; they lie down and love to slumber. Yea, they are greedy dogs which can never have enough, and can never understand. They all look to their own way, every one for his gain from his quarter.

There is no doubt in my mind that the prophet foresaw these days which we now behold, and we can witness the fulfillment of his prophecy. These do not do as Jesus commanded, Wait until they be endowed with power from on high; O no, they enter the seminaries, colleges and schools to prepare for the ministry. No doubt that many are total strangers to the religion of the Lord Jesus Christ, but choose this way rather than to labor in some other calling, to make a living. Our God has no use for these deputies in his business of saving his people. These cannot feed the true believer; their fancies suit the world, and worldly professors, but they have no food for the meek

and humble child. Peter said to the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." And he added, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

These so-called deputies pay but little attention to this admonition of the apostle, but lord it over the heritage of God. Paul told the elders in his charge to them, that after his departure grievous wolves should enter among them, not sparing the flock. They are here, and have been for a long time. Men of your own selves, he said, shall arise speaking perverse things. In this day it is Arminian doctrine.

Now we will consider the last clause of the text: "Feed the church of God, which he hath purchased with his own blood." The last clause of the text excludes conditionalism in any form. Eternal salvation is through the atoning blood of Christ, and the renewing power of the Holy Spirit, for the elect of God, who by nature were the children of wrath even as others. These are called, quickened into divine life, and saved by grace from sin, and are made thus to be fit subjects to hear and feast upon the glorious truth, and the rich promises of the gospel of eternal truth. God's humble servants will feed and nourish the flock with the food which the Master gives them until they shall be called by the chief Shepherd to come up higher. These have been faithful over a few things, and they shall be made ruler over many things.

Dear brethren, I have here given you a brief outline of what I believe to be the teaching of the word of God upon this subject. If these things be not the teach-

ing of the Master, cast it aside. I feel my great imperfections, and to be the least of the flock, and desire to be at the feet of my Master and my brethren. May we all grow in the knowledge and grace of God, is my prayer.

In hope of life eternal,

A. R. McPHERSON.

FRENCHTOWN, N. J., Dec. 11, 1901.

DEAR BROTHER BEEBE:—I inclose an obituary notice of my dear aunt, Amy C. Rittenhouse, also a letter written by her evidently to the late Elder Conklin, but never forwarded, which I wish you would publish in the SIGNS.

Yours as ever,

O. R. KUGLER.

FRENCHTOWN, N. J., Sept., 1866.

ESTEEMED ELDER:—Having long had in contemplation writing you a reason of the hope that I told you I sometimes entertained, I have at length concluded to commence, but as my mind changes so often, it is quite uncertain whether I shall finish it or not.

Several years ago, I think about seven or eight, I attended a protracted meeting at the chapel, at which time several of my friends went forward and professed religion, and I became somewhat excited, and probably should have gone with them if I had felt a little better satisfied with my feelings. Previous to this time I had had serious thoughts at times on the subject of death, as I suppose every one has, but I saw little or no difference in the religious denominations, but at the time above referred to, I began to notice the difference in doctrines, and as my serious impression wore away, I became a pharisee, vainly imagining that my own righteousness was sufficient to recommend me to the favor of him who searches

the hearts and tries the reins of the children of men, and my antipathy for the doctrine which you and other Old School Baptist preachers preached, became so great that I would have rejoiced in its downfall. I went frequently to hear you preach, and listened very attentively, that I might discover something so erroneous in what you said that I could convince my parents of their (as I thought) delusion, but to my mortification I never could say that anything you had said was not true. I could say I did not believe the doctrine, but could not prove its falsity. I continued to feel very well satisfied with my Arminian views until the next fall, when Elder Hartwell preached at Locktown three days in succession. His sermon on the second day interested me very much, and I could but believe he preached the truth, notwithstanding it came from a source that I was so much opposed to. The next day I was very anxious to hear him again, and when I did hear him his sermon was as interesting to me as the previous one. I went away somewhat troubled, seeing that if what he said was true, I must be a great deal out of the way. Not long afterward, however, my mind began to be quite wavering, I was unwilling to believe that the doctrine which I had been so much opposed to was true, and that all my good works were vain. But I was not left here. A few weeks afterward I heard you preach at Baptist-town, from these words, "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." When you described the rich man that had nothing, I thought you described my situation exactly, and I saw that the hope I had been indulging was without foundation, and I greatly desired that I might become as the poor

one who has great riches, but how to become so was the all-absorbing question, I thought, if I could become deeply convicted of sin, this would be some consolation, inasmuch as pardon is offered to such as repent. But,

"I heard, but seemed to hear in vain,  
 Insensible as steel;  
 If aught was felt, 'twas only pain,  
 So found I could not feel."

Sometimes I would feel like trying to banish all serious thoughts from my mind, and be more cheerful, but they would soon again return. I believed that there was a Savior, who was able and willing to save his people from their sins, but he seemed to be at so great a distance from me, and if I attempted to approach him my sins seemed as a barrier standing between us, which I could see no probability of having removed. I thought if I were indifferent on the subject there would be more reason to hope that I might some day experience that change which was necessary for a christian experience. I felt that mine was truly an outside case, that I had no companions anywhere, but yet I never experienced that deep trouble which many speak of, preventing them from sleeping and eating, and this very often causes me yet to doubt the genuineness of my hope. I went on seeking conviction I think about a year, when one day I heard Elder Harding preach from these words, "Blessed are the people that know the joyful sound, they shall dwell, O Lord, in the light of thy countenance." While he was preaching I felt that I was of that number who know the joyful sound. There was a great change in my feelings, and I felt that I had been brought in a way that I knew not, and in paths that I had not known, and that he had been found of me that sought him not. My feelings at this time I cannot describe. I did not

feel carried so far above the world as many speak of, neither did I feel that I should never have any more doubts, but I felt a sort of humble trust and reliance on the Savior that I had never before experienced. I thought then I should speak or write to some one soon, and tell them the state of my mind, and I did write to one of my friends, but before sending it I was so strongly impressed that it was all imagination, that I destroyed what I had written. I was then for a long time in much darkness of mind, and the language of my heart was, I am chained and cannot come forth.

Sometimes I would receive some consolation while hearing the gospel preached, at other times it would depress my spirits, and I would seek again that repentance which is not to be repented of. After awhile these chains seemed to be removed, and I was led to hope that though my evidences were not as satisfactory as I could desire, yet I might be as the poor, blind man who knew not by what means he had received his sight, yet knew that whereas he was once blind, now he saw. I think I prefer Jerusalem above my chief joy, yet many times I find my mind so much occupied by the vanities of time, that I am ready to give up all hope, and conclude that if I was after the Spirit I would be more mindful of the things of the Spirit. I have been much puzzled to know whether I loved the Lord or not, but when I heard you speak of having been similiarly troubled, and of how you had received comfort, I took courage, for I felt that, like you, I also loved the word of God, and esteemed the society of his followers above any other society.

I have written much and yet have not told what I would like to tell. The mind of man knoweth no man save the spirit of man which is in him, and I believe it is

impossible for me to make you acquainted with my mind altogether. \* \* \*

(See obituary notice on page 30.)

PLEASUREVILLE, Ky., Sept., 1901.

DEAR BROTHER BEEBE:—I will try to write out some of my experience, or what I hope the Lord has done for me. From early childhood I have felt my unworthiness, and have had serious thoughts concerning religious things, and have looked forward to the time when I might be old enough to unite with the church and become good as those upon whom I looked as good people were. When about nineteen years of age it pleased the Lord to show me that I was a terrible sinner in his sight; my guilty condition dawned upon me as it never had before. O, the terrible darkness and gloom that came over me; it seemed like a terrible weight crushing me down. I tried in vain to banish these troubled thoughts and enjoy myself as usual. At this time I was at my father's home, and I thought that I could never live. I thought, "If the Lord will only spare me, I will do better than I have done." I wanted to be as good as my father and mother were, whom I thought to be near perfection. But at every attempt to become better, it seemed that my faults were multiplied, until there was nothing good that I could do. I would slip the hymn book, religious papers and everything relating to poor sinners away, so that no one would see me, and read them and compare them with my own feelings. After a time my burden of mind grew lighter, and I was troubled very little until the spring of 1898, when Elder James Gilbert baptized my youngest sister Julia. When she was received and baptized I cannot describe the thoughts that rushed through my mind; it seemed like putting a barrier be-

tween us forever; I felt that I was condemned, but she was saved; there was no place for me, nor any one like me. I got the Bible and tried to read, but it was a sealed book to me, and it seemed wrong for me to try to read its sacred pages. I tried to enjoy myself like other people but could not. When I went to the meetings I went feeling like an intruder, and that I ought not to be there. In October, 1899, Elder Gilbert preached at old Stony Point meeting-house. I went with my brother Warren to the meeting, but I felt so dull and gloomy, but while Elder Gilbert was preaching, the clouds of vengeance which had seemed ready to burst in fury on my head, were gone ere I knew it, and I was made to rejoice and praise the Lord. It seemed to me that my trouble was gone forever. The dear people looked so lovely to me, I felt as though I must tell them of the sweet peace that had come to me, but then the thought came that perhaps this change was not of the Lord after all. But still I tried to tell them of the Lord's goodness and of his dealings with me. I loved to go to the meetings and be among the Old Baptists and hear them talk, and tell of the Lord's goodness and mercy, and O, how I wished that I was worthy to be baptized, and have a home with them. Often I would have troubled dreams about baptism, but all the time I felt my unfitness, and something would suggest that after all I knew nothing about such things, and that I was desiring what was not for such a poor, trembling sinner as I. The good that I would, I did not; for when I would have done good, evil was present with me. And my life still is a constant warfare; there are so many sins to beset me, and temptations to lure my inconstant heart away, while many doubts, fears and dangers arise about me. The

way seems so dark, and the path is so rough, that I feel at times to say with the psalmist, "O, that I had wings like a dove, then would I fly away and be at rest." The Lord is my only hope of salvation, and in him is all my trust. He is our refuge and strength. May he ever be with you and bless and comfort you as you journey on towards life's evening, and may he be with us when called to pass through the valley of the shadow of death; then we will fear no evil; then shall we enter into that rest that remaineth to the people of God, and sing the praises of God to all eternity.

Your brother in hope,

SIDNEY WHITE.

WAGRAM, Ohio, Dec. 14, 1901.

DEAR BROTHER BEEBE:—I am led to pen you a few lines this morning for some cause, I know not what, but the hallowed peace of my soul, that passeth all understanding, surrounds me with its clear rays of gladness. It comes like a drink of clear water to a thirsty soul in the desert of despair.

I have had a home in the Old School Baptist church now for some seven years. When I was taken into the church I felt all unworthy of any such blessings as I feel now, yet I love to obey, I love to walk in the new path; for there is much peace and joy surrounding it, which the world can never give, and which is never enjoyed by the world, nor by any one while living in the world.

Earthly things come and go and fade away, but this hallowed peace remains for evermore. How great must be the folly and misery of all those who seek any other but Christ to save them. Their works of their own hands are their god. Yet I thank thee, O Father, Lord of heaven and earth, that while this salva-

tion is hid from others, it is revealed unto me, and that I have been enabled to receive the atonement, and to glory in thee, through Jesus Christ my Lord.

What encouragement there is to us that lie at the feet of Christ and hope in his mercy! Conceited mortals who are working out their own salvation by their own strength, cannot bear that any glory should be given to the grace of God, and therefore they are filled with hatred against the doctrine, and talk of that of which they know nothing, or have any understanding of. God is rich in mercy, and for the great love wherewith he loved us, when we were dead in sins, has quickened us, that he might show the exceeding rich mercy of his 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."

We visited a dear old sister in Israel last week, sister Lucinda Rochell, she was a native of New York State (your father married her). She is now ninety-three years old, too blind to read, but is a dear lover of the SIGNS. Her mind remains bright and active, and dwells continually on the Scriptures, and the glorious promises contained in them; she is very particular about the doctrine. She has lived and feasted on the sure mercies of God all these years, yet confesses herself the least of all in his kingdom; a sinner still, saved by grace, if saved at all. It was refreshing to us and our time spent, we have felt, was to our spiritual good, and dwells with sweetness around us still. O for more of such faithful ones; they are passing, passing, changing with the world. Poor, vain, ignorant man would dare presume to give God counsel, and dictate to him what he should do, yet will the Lord heed their counsel? Does he have any need of all their vain words? If he does,

then he is no God, for he says, I am the Lord, I change not, and there is none but me. Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly things, who has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. What God has joined together let not vain man pretend to put asunder; and indeed it never can or will be separated, and it seems to me that whosoever draws the absurd conclusion that if he is elected, he will be saved no matter how wickedly he does, gives the greatest ground to suspect he has never experienced the love of God, and if he belongs to the election of grace, when he is actually gathered in, he will have very different thoughts about it. We hear a great deal said now-a-days about works, yet see little improvement, if any. Let us pray that christianity among us may return to its proper channel, which is this: when men expect their whole salvation from Christ, and yet strive to be as fruitful in their lives as if they expected to be justified by their own good works. Let us stand up for the truth of the gospel. Cause holiness, O Lord, to run down our streets as a river, and righteousness to glide through our land like a beautiful stream; be thou, O Comforter, our glory and defence, that we may never weary of well doing. The more opposition we meet with as good soldiers of Christ, the more let us contend for the honor of our exalted Master, that after we have fought in the field of battle as long as he has determined, we may receive a quiet discharge that will bring us to the deathless realms of joy, where all noise and discord will cease, and we shall see our Redeemer as he is, where with angels and archangels we shall forever praise and

adore him.

This leaves us both quite well, and we join in love to all the household of faith. May the Lord God keep us steadfast in the faith of his righteousness, abounding in love one for another, and may he continue to bless the dear old SIGNS and its editors; its coming each time into our house is like the welcome face of a friend in whom we can trust.

(MRS.) FRANK McGLADE.

LONDON, Ont., Nov. 29, 1901.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I send you the following for publication in the SIGNS, on the subject contained in Acts xix. 1-7.

Some years ago it was made clear to me that there was no re-water baptism of the twelve men mentioned here, that were baptized by John, because John's baptism was a valid baptism, is and ever will be a valid baptism, for it was done by John, who was "a man [not men] sent from God to make ready a people prepared by the Lord." No one did or could do John's baptism but John, for he was "the voice of one [not more than one] crying in the wilderness."

John was filled with the Holy Ghost from his mother's womb. His father, the old priest Zacharias, and his mother Elizabeth, were righteous before God; both well stricken in years, and had no child. "According to the custom of the priest's office his lot was to burn incense." But "the angel of the Lord standing on the right side of the altar of incense," said, "Elizabeth shall bear thee a son," "and thou shalt call his name John," "for he shall be great in the sight of the Lord," "and he shall be filled with the Holy Ghost even from his mother's womb," "and he shall go before him in the spirit and power of Elias, to turn the hearts

of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Zacharias natural enough wanted natural evidence, and he got it, and it stayed with him until the promise was fulfilled, and he wrote "his name is John," and immediately he (Zacharias) praised God. "John the Baptist preaching in the wilderness of Judea and saying, Repent ye: for the kingdom of heaven is at hand." "Then went out to him all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." This is the only kind John baptized. "Prepared of the Lord," which was the fruits meet for repentance, confessing their sins, and being made ready by John baptizing them. "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," (not some of you.) "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." "The baptism of John whence was it from heaven or of men?" I have given the foregoing quotations to show who John was, what he was, and what he came to do. "Jesus said, Suffer it to be so now, for it becometh us [John and the Savior] to fulfill all righteousness." O glorious baptism (eternal value).

The baptism of the twelve apostles by John, was always valid, otherwise there would have been a record of a re-water baptism. All John baptized had a valid baptism for all time to come. Now to

the twelve at Ephesus Paul said, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Paul did not say to them, John's baptism is out of date, and is no value now, neither did he say, You were baptized by impostors that had no authority to do so, such as New School isms, hence your baptism is no good, and you must be baptized by water again. No, Paul said nothing that would give a particle of a shadow to such kind of thoughts. But Paul described or defined John's baptism to them in that full and complete way that is nowhere else recorded. How did Paul know just what John's baptism was? It is not likely that he ever saw John, and if he did he was looking for stones at the same time, or ready to hold the clothes of them that would throw them, as was the case when Stephen was stoned. "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." (Now this is all that Paul did say to them.) Now leave the word *this* out of the next sentence, for it is a supplied word, and it reads, "When they heard they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Just as John said, "I indeed baptize you with water unto repentance, but he shall baptize you with the Holy Ghost."

Brethren, I leave this with you. Do with it as you think best.

Your brother in hope,

JNO. A. CAMPBELL.

JAMAICA, N. Y., Dec. 16, 1901.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—As the close of the present year is drawing near I am reminded that my subscription to our family paper, the SIGNS OF THE TIMES, has expired. Fifteen years ago the beginning of the coming year, I inclosed one dollar to the editors with a request that the SIGNS be sent to my address for the length of time that the dollar would pay for it, for I had been without a paper for some time, and not being satisfied with papers that I formerly had, I did not intend to risk more than one dollar at a time on another paper until I satisfied myself that it was just what I wanted, but by the time the six months had expired, I was satisfied, and renewed my subscription, and am glad to say, I have been satisfied ever since, and feel that I do not want to do without it so long as I have money to pay for it, and the editors continue to contend for the truth in the future as they have in the past.

While I do not wish to set up the SIGNS as my standard, knowing that God's people have but one safe rule to be measured by, namely, the Scriptures of divine truth, and I desire to heed the apostle's admonition to follow no man any further than he follows Christ; but according to my understanding of the Scriptures, and my own experience, the SIGNS OF THE TIMES fit the case better than any other paper. While it is true there are others which are good, yet there are others too much tinged with Arminianism, and too much given to unprofitable disputations with unbelievers, to suit me. I have no doubt but what there are many of God's people scattered about that if they were better acquainted with the SIGNS OF THE TIMES, they would be subscribers to it. No doubt but what some are prejudiced

by things they have heard.

I would be glad to send you more subscriptions than my own, but I do not know of any one of the many that I am immediately surrounded by that have any knowledge of or love for the truth, and of course to any others the paper would be of no benefit.

Your brother in hope,

MARTIN D. FISHER.

PRENTICE, Ill., Dec. 9, 1901.

B. L. BEEBE—DEAR BROTHER IN CHRIST:—I have received five papers, the SIGNS OF THE TIMES, I have appreciated them so much I would like to have you continue to send for the year.

From the kind spirit in which you write, I think you would like to hear from each one of your brethren or sisters. I want to take your paper, it is what I love to read. When I open its pages I find sweet comfort. There is not any one trying to explain something from the precious Bible, that man can do all and God is left out.

I have felt to say with Elijah, Are we left alone? But no, when I open the pages of the dear old SIGNS, there I find numbers that have not bowed the knee. If flesh and blood could have been my salvation, I would have been somewhere else to-day.

In youth I was so troubled about my sins, and before God rolled that darkness away, what did they tell me? "They were so happy; no use to mourn on account of sin." But in youth I did find it that way, and all along the journey of life I find I mourn, have doubts and fears, and I only have to open the leaves of our book of God to find there his children have known sorrow. But will tribulation separate them from his love and his peace which he gives unto them? He



said, "I give peace, not as the world gives peace." And so we find each word, from the first of the Bible to the last link, when joined together, make one complete chain, which is a sweet comfort to the believer. With this hope, when time is no more with us, Jesus will be our resting place.

My christian love to each and every one.

Your little sister who feels the least of all,

ELLA M. PARROTTE.

CAMMAL, Pa., June 26, 1901.

DEAR ONES IN THE LORD:—I am but a creature, and I feel so unworthy, but may God give me strength to pen a few lines. How can I find words unless they are given? I feel willing to wait if only a crumb is given me from the Master's table, and I hope that Jesus has made me glad through suffering. Most of the time with me it is sorrow and darkness, and thorns are strewed along my path, but at times beautiful things make me glad. O, how good it is that the Lord has given me a hope, and has, as I trust, raised me up from the fall: he is our only hiding place; he is my all and in all. There is no comfort for me only in Jesus; he is the only hope for a poor sinner like me. It is through suffering that we are brought to know these things, and I do believe that every one that is born of God must know of his suffering, and must taste of his grief. We cannot teach ourselves these things, no, not one of us. God does not speak to us as man speaks. When his heavenly voice enters into the heart of a poor sinner, that sinner will be made glad and rejoice. At such times we love the dear Savior and can easily say so, but at other times we feel weak and cast down. Sometimes a sweet calm

is with us, this is when we have been brought to a standstill place, and O, how good this is for us, but am I worthy of saying this? I find that I say these things quite often, and "I can't help it." I hope that it is because I love the brethren and sisters. Then these words come to my mind, "We know that we have passed from death unto life, because we love the brethren."

I have been for a long time cast down; this is the brightest day for me in a long time; the beautiful mountains, hills and valleys, all seem to be clothed with brightness.

I am thinking that it is Jesus alone that can save from death; Jesus the great High Priest has full atonement made; his promises are sure, and none can change. Yes, I am glad that Jesus alone, who was God manifest in the flesh, has done so much for me. The pleasures of this world have faded away; they bloomed for a season, but soon decayed, but there is lasting pleasure in Jesus; he has given salvation on earth, and a mansion in heaven.

O, how I would like to meet with a multitude of God's dear children this bright day. It seems as though I have been through a valley, and it has been a long journey, but it is sweet to know that the Lord was with me there, all the way. There were some thorns and some roses there; they are strewed all along the way here below; in all the journey there are some sparks of light, some heavenly manna. This is the way that the good Shepherd leads his sheep. O am I one of that number?

Dear ones, I am afraid that you will feel as I do in reading this; it does seem so much like me, but I cannot help nor change it. I hope that I am thankful that Jesus has, through suffering, taught

me the measure of his love, and if so, then he has given me strength to sing such truths as these: "The hill of Zion yields a thousand rich supplies;" "My wants are well supplied," and "Since he is mine, and I am his, what can I want beside?"

Well, I had better close; it may be that I will not after all let this go from my hand; I will leave it all with the dear Redeemer. I send love to all the near and dear ones in the precious truth. Now, dear brother, do with this as you deem best.

I remain your sister in hope,  
MARY OSTRANDER.

PORTLAND, Ind., Dec. 17, 1901.

**BROTHER BEEBE:**—Inclosed find postal order for four dollars, to be applied as directed in blank.

We feel that the SIGNS is the soundest Old School Baptist paper, and has stood longer than any other in the world, giving no uncertain sound; standing out against free-willism and conditional time salvationism, and all Arminian tendencies, that so many of our Baptist periodicals are tinctured with. The SIGNS advocates the final perseverance of the saints, and the glorious resurrection of the dead, at the second coming of Christ, and also the constant spiritual coming of the Comforter to each and every saint, that guides them in the way of all truth. And we would say to all those who contemplate starting the publication of an Old Baptist paper, that all support should be given the SIGNS, to strengthen and secure its publication, and that each additional paper started, weakens the support of the SIGNS. Hence we feel the SIGNS is sufficient for all sound Baptists.

In the love of Christ, your brother,  
NEWTON PETERS.

## EDITORIAL NOTICES.

### MANY THANKS!

IN the published list of donations under the head of "Contributions for the SIGNS OF THE TIMES," our readers have an index to the increasing interest of the brethren and friends in the welfare of the SIGNS. Aside from the financial value of these contributions, they are a source of great encouragement to us as tokens of appreciation of the conduct of the SIGNS, and although our time is so completely occupied with the work on the paper that we are unable to reply personally to each one sending a contribution, we hope our not thus acknowledging our thanks for their liberality will not be interpreted as a lack of appreciation on our part, but that each contributor will accept this notice as an individual letter of our sincere thanks for their kind assistance. B.

### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

### CHANGE OF ADDRESS.

755 S. PERRY ST., MONTGOMERY, Ala., Dec. 16, 1901.

DEAR BROTHER BEEBE:—My address is changed from Crawfordsville, Ind., to 755 S. Perry St., Montgomery, Ala. I will be pleased to hear from thy brethren and friends here,  
D. BARTLEY.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**INTRODUCTORY TO VOLUME SEVENTY.**

AT the commencement of a new volume the duties and responsibilities before us are impressed upon us with a peculiar force, and were we dependent simply upon our own limited ability to conduct the paper so that it would be of comfort and edification to the children of God, we should feel utterly discouraged, but as our brethren and sisters have so ably assisted in the past in making the publication a source of instruction and interest to its readers, and knowing that the Lord can thrash a mountain with a worm, we enter upon the labors of a new year, asking the continued forbearance of our brethren with our shortcoming, and their prayers that the Lord will enable us to conduct the SIGNS OF THE TIMES so that they will meet the approval of all lovers of the truth, and redound to the glory of his name.

It has not been the pleasure of God to endue us with a gift to interpret the Scriptures to any degree, but in this our readers have the benefit of the able gift of our beloved brother Chick in his writings in our editorial columns.

It is not our intention to make any changes in the publication for the coming

year, but with what ability God may give us we hope to contend for the same truths that the paper has ever advocated. The form and style of the paper will continue the same as it has been for the last few years. Neither will there be any change in the terms of subscription price, which is as low as we can make it, and sustain the expense of publication. While the price of the subscription is two dollars a year, we sustain such a loss from delinquent subscribers, which added to our list of indigent subscribers, brings the average of subscription actually received on the whole number of subscribers, down to about one dollar and fifty cents for each name on our subscription list. And this includes all receipts for the paper, "contributions to the indigent fund," "donations to assist in sustaining the SIGNS," and all.

The present volume in some respects is commenced under more encouraging circumstances than for a number of years; we are receiving fewer orders to discontinue the paper, and more new subscribers, than usual at the commencement of a new year, and the circulation of the SIGNS is now on the increase, and this, too, without counting the new names received at the five and ten for a dollar rate, and quite a number of these new subscribers are those who through misrepresentation of the SIGNS, have been induced to discontinue them, and have become convinced that they were deceived, and have written us to that effect.

In conclusion we extend our thanks to our patrons for their kind assistance in the past, both financially and in writing for the paper, and thereby enabling us to fill its columns with suitable matter to cheer and encourage the saints.

Remember, dear brethren, that it depends upon you to a great extent to

make the paper of profit to its readers, and in writing for publication the most important thing is to write in a kind and *christian spirit*.

Soliciting the continued support of all who indorse the SIGNS OF THE TIMES, we enter upon the labors of another year, relying, as we trust, on the sustaining power of him who alone is able to keep us from error.

B.

#### A NEW YEAR'S GREETING.

It is the desire of every spiritual mind at all times, that all who love the Lord Jesus in sincerity, might be blessed with all spiritual blessings in heavenly places in Christ Jesus; and such earnest desires will seek to find expression from time to time. But it seems in a special manner appropriate that at the beginning of a new year, we should recall the mercies of the past, and also call to mind the hopes, fears, triumphs, temptations, victories and conflicts, which may be anticipated in the future. At least, as we pass the boundary line which marks the close of one period of time, and the beginning of another, we do find our minds especially impressed with these things. It seems but natural that it should be so. There comes to all the people of God seasons when they, as it were, feel impelled to sit down and recall the way in which they have been led, and then look forward to what may be before them in the time yet to be given them. They remember the past, and from it gather some anticipations for the future. How often was Israel reminded of all the way in which the Lord their God had led them, and how often were they also reminded that he who had done so much for them was a faithful and unchangeable Friend, who in the future would not forsake them. So also the apostles in the New Testament often

speak of the time past, and from it drew lessons for the time to come. All along the way of our travel have stones of memorial been set up which mark some special season of goodness and mercy from the Lord toward his chosen ones.

For our ownself, as we write these things, we would say there has arisen many solemn memories. We recall our own natural enmity to God, and then the grace which sought us out, and called us to a knowledge of the way of salvation, as we hope and believe. We are reminded that goodness and mercy have followed us all the days of our life thus far. We have been unbelieving, doubtful, fearful, halting, unstable, full of worldly-mindedness, ungrateful to the best of all friends, full of stumbling, fretful, peevish, guilty of denying the blessed Lord, coming short in all things, and in many things openly a transgressor against God, and all the time unworthy of the least of all the favor that has been bestowed upon us. But how great has been the goodness of the Lord to us in showing us such long forbearance, in continuing to us the hope of everlasting life, in giving us a name among the children of God for so many years, in suffering us to continue in the ministry of the word, and not cutting us down as a barren tree, in visiting us with some tokens of his blessing upon our ministry, and from time to time giving us renewed assurance of hope, and in keeping alive that faith and love that we trust has been given us, among the fruits of the Spirit. It is a continual wonder to us that we are ever blessed with any comfort, with any time of assurance, with any visits from the blessed Lord, with any evidences of the love or fellowship of those who love God, with any joy in the Lord, with any opening up of the Scriptures to our un-

derstanding, and with any light at all, either in our preaching or writing. It is, we say, a continual wonder to us that so rich blessings should be bestowed upon such a great sinner. It was said under the law of ceremonies, "Ye must be clean, that bear the vessels of the Lord." And for ourself we must confess that we are not clean. This is our constant feeling. The best service that we have ever rendered has been marred by some secret selfishness. In and of ourself we could not be permitted to serve in the sanctuary, but we have hoped, and do still hope, that in the imputed righteousness of the Lord we do have a right to serve in the sanctuary. Surely it can be upon no other grounds.

One of the sweetest expressions in all the word of God to us is the sentence, "And his servants shall serve him." How much is involved in this. What a preparation through grace must be made ere any sinner can serve God. One must be cut off from the oldness of the letter, and come into the newness of the Spirit, must have that fear of the Lord, which is clean, in the heart, ere such service as will be acceptable to God can be rendered. And this cleanness in the fear of the Lord must include the cutting off of every fleshly, selfish motive. And this means the putting away of all legal service, of all thought of reward for the service, except such as is found in the service itself. How solemnly has it been borne in upon our mind, again and again in the past, that our service has been polluted many times, because afterward we could see that some self-seeking was in it, and that our eye had not been single to the glory of God. Our best work needs the cleansing of the blood of Christ to make it acceptable to God. It is recorded in Exodus xxviii. 38, that Aaron should bear the in-

iquity of the holy things which the children of Israel should hallow in all their holy gifts. What great reason for rejoicing we have that our spiritual High Priest has made provision for the iniquity of our holy things which we hallow before the Lord. In this provision alone can the best offerings that we bring ever be accepted. Sin is mixed with all our service. Our hope is that Jesus, our great High Priest, has borne all that iniquity, as well as all the sins of our heart and life. But as we think of the word service, a solemn feeling is with us that we have never served him at all. It seems so little and so imperfect that we cannot speak of our service, and if any one should ask, When did we begin to serve the Lord? we should have to say that we never did begin to serve him, but it has been many years since he began to serve us. Yea, we have been cast upon his care and bounty from our birth. All these years the blessed Lord has been serving us, and of this we would make mention at all times. When what he has done for us is in our heart and mind, we can never feel to even mention the best work that we ever did and dignify it with the name of service. Before the glory of the sun the light of the moon fades away, and does not appear. So before the work of the Lord, our work cannot be seen. We cannot think of it when we are given to behold all that the Lord has done for us. Yet how sweet to remember that because he lives in us, and works through us, we do bear fruit to his glory, and to his glory alone. Our names are not magnified in all the obedience that we may render, but his name is magnified in it all.

Thus far we have been speaking of the feeling of our own heart, as we stand upon the threshold of a new year. We

doubt not that to many who may read this, similar thoughts have come. Toward us all how great have been the mercies of the Lord all our life long. How manifold have been his favors to us during the past year. Are we not all under solemn obligations to render to God some faint measure of praise for all that he has done for us? What marvelous loving-kindness, what long-suffering, what kind forbearance, what infinite compassion and what unbounded love have been poured out upon us in all the year that is past. Are we not under continually increasing and renewed obligations to call upon our souls to praise and adore the riches of his grace? Grace has truly abounded toward the chief of sinners, each one of us must say. Not one of all the blessings of God have we deserved; for not one of them have we rendered the praise we ought. We are at the close of the old year and the beginning of this new year, still cast upon the bounty of God, and must still come to him without one plea, but that his blood was shed for us. Others may talk of obedience rendered, and of blessings secured to themselves as the result of that obedience, but we are sure that all the humble-hearted followers of the Lamb will be found simply saying, "Not unto us, not unto us, but unto thy name be all the glory."

Through the mercy of God also we are permitted to still send out the SIGNS to those who love the truth which has been, and is still, dear to those who have the care and labor of publishing it. God has been merciful to the editors. We have labored in weakness, and with much fear and trembling, and have not been able to set forth the truth as we could have wished to do, and in that worthy manner that it deserves, but still we have had some evidences that the Lord has

owned it, even during the year just past, to the good of some of his chosen ones. Wherein it has proven a blessing to any of the people of God, we are sure that they will join in the praise of God with us that it has been so, and we trust that there may be a spirit of prayer in all our brethren that we may be sustained during the coming year, and that we may be kept from all error, and every false way, and that we may have nothing in view but the glory of God and the good of his people. If God shall be glorified in this coming year through the SIGNS, we are sure also that his people will find a blessing in it.

As regards the doctrine which we have maintained in the past we can say that we have no disposition to depart therefrom now. This we can say for both of us. And speaking for ourself personally, we desire to say that we feel great reason to thank and praise God for our association with brother Beebe in the conduct of the SIGNS. To him has come most of the burden and anxiety connected with the publication of the SIGNS, and we desire also to add, that from a most intimate acquaintance with him for the past ten years, we have learned that his chief desire has been to contend for the truth, although it might be to his great loss in a pecuniary sense. It is our testimony, which we bear with great pleasure, that he has in all our association together, shown that his chief anxiety has been to maintain the truth at all times. We are glad to say this, and trust that the spirit which has been manifest in him may also control ourself. We have both desired to strive for the things that make for peace, and for edification among the churches. But we do feel sure that nothing will tend to lasting peace but the truth as it is in Jesus. The wisdom

which is from above is first pure, and only as it is pure, can it be peaceable afterwards. We have desired to present the truth also in love. Paul had not become the enemy of his brethren, because he had told them the truth, among which were some things which were not pleasant for them to hear. Yea, he loved them, and said these things to them because he loved them. Had he been their enemy, he would not have said the things to them that he did. If one is in danger of stepping astray, and of destruction from it, he who warns him is his friend, while an enemy would rejoice to see him fall. We have no unkind words to use toward any one, and we have not been conscious of any hard feeling toward any one, even though we may have thought them mistaken in the course which they have pursued. We desire, during the coming year, that we may know nothing among the people, save Christ and him crucified. We desire that we may have an eye single to the glory of God. And we desire to keep on presenting the truth in the fear of God, and in love to the brethren.

And now, as we consider all the mercies of the past, and all the hope which is set before us in the gospel, it seems fitting that we should remember, as did the apostle, the manner of persons we ought to be in all holy conversation and godliness. We have heard it intimated that we did not any longer believe in exhortation to the people of God, in our ministry and in our writing. Concerning this, we only desire to say that we are sure that no one who has any knowledge of our ministry will assert such a thing. Much of our ministry in the pulpit has been in the way of exhortation, warning, reproof and admonition in all the years of the past, and it still continues to be so. If

we have anything to change in that respect, it would be to urge the things which belong to right living upon the people of God with still stronger and more forcible language, if it were possible for us to do so. We have not changed in that regard. We still believe firmly in the use of exhortation and admonition. We do desire that we ourself, and all our brethren may know how we ought to behave ourselves in the house of God. Like the apostle, we think it meet as long as we are in this tabernacle, that we should stir up the pure minds of the children of God to a remembrance of what becomes a believer, in faith, and in all godliness. But we do not believe that it is a requirement of the gospel, or that it is in harmony with the exhortations and admonitions of the word of God, to say to the children of God, "You may have as much religion as you live for," or "Be good and you will be happy," or "If you will be obedient to all the commandments of the Lord, you shall have peace and happiness." It simply is not true that the obedient are always the happiest. Our observation is to the contrary. Some of the most careful and steadfast in all that belongs to the obedience of a believer, in our knowledge, have at the same time walked nearly all the time in the dark, and have almost constantly complained of darkness of mind, and of little enjoyment in the things of the kingdom of God. Should we promise to some humble child of God, that if he or she would take the yoke upon them, in the ordinance of baptism for instance, then that one would have joy and peace and that one, instead, be plunged into gross darkness and doubt and fear immediately afterward, what could such an one say, but that we had deceived them, or else that they were not the children of God indeed? We have

known of some who have followed their Lord, and have had no comfort or rest for months afterward. Immediately after our own baptism, the same day in fact, we fell into complete darkness, and during the most of the following year we felt that we ought to say to the church, We have been deceived our ownself, and have deceived you also.

But when the mind is stirred up to desire the ways of the Lord, there is comfort in it. To have the mind thus stirred up is a witness to the soul that the work of the Lord has been wrought there. Such desires do not grow in nature's barren soil. That man who thinks that by some work of his he has deserved the favor of God, or that by that work he has introduced himself into a happy frame of mind from the Lord, has a very unworthy idea of what the law of God does require. He who knows the true spirituality of the law of God will always feel that he has not obeyed it, only as the Lord has wrought a love to that law in his soul, and his complaint will be that he cannot do the things that he would. But what a favor from God it is to come to desire to do these things. To hunger and thirst after righteousness is the great token of the blessing of the Lord.

Brethren, is there in our hearts any earnest longing for obedience in heart and life? Then are we favored indeed, and where such longings are found, there will also be a great carefulness in speech, in conduct and in all that the hands find to do. Such as these will welcome all exhortation, and reproof, and admonition, and warning, because all these things will stir up their pure minds by way of remembering what they desire above all things to remember. If a man wants to steal, to urge upon him the sin and the results of stealing, will be to him an un-

welcome effort, but if a man have an honest heart in him, and yet knows that temptation to steal will lie in his path, he will welcome all that will cause him to remember the sin of stealing, and the consequences of it. So with every other evil to which the people of God are subjected; they want to shun that which is evil, and cleave to that which is good.

It has been our experience often when speaking from the pulpit in the way of warning and admonition, that members who are already in the sight of their brethren walking blamelessly, and who do fill their place most carefully in the house of God, would come to us afterwards and say, "I was glad to hear that, and I feel as though I desire to walk more carefully, and to do still more than I have been doing, while those who were in the sight of their brethren very far in the background, would never, so far as we knew, give the slightest heed to what had been said. But when the mind was stirred up to love and desire all obedience, then the exhortation which pointed it out, was welcomed and rejoiced over, and the servants of God are to give attention to exhortation, and warning, and reproof as need may require, and as the Lord leads their minds into it.

Now in conclusion, we would say to all our readers that we desire for you, and for all who love the Lord, that you may be blessed with all spiritual blessings in Christ Jesus. May the new year be fraught with tokens of the goodness of God to you all. In all the trials of this life may we all have the witness that the Lord is near, and that he sanctifies every distress to the good of his chosen. The sure and abiding hope is given that we shall be satisfied when we awake with his likeness, and we shall be like him then, for we shall see him as he is. C.



EDITORIALS OF THE LATE  
ELDER GILBERT BEEBE.

JONAH I. 5, 6.

If not asking too much, please give your views on Jonah i. 5, 6: "Then the mariners were afraid, and cried every man to his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

I remain your unworthy sister in the gospel,  
SARAH W. SMITH.

EDGAR CO., Ill., Jan. 4, 1859.

R E P L Y .

We have no special light on this portion of the divine record, but a few thoughts occur to our mind in being thus called to examine the text.

First, Jonah, although a subject of saving grace, born of God and taught by the Spirit, and inspired by the Spirit of Christ which was in him as a prophet of the Lord, had a carnal, peevish, fretful and rebellious nature, which led him to disobey the command of God, and seek to run away from a duty which God enjoined on him. He doubtless had in common with all the saints, while in the earthly house of their pilgrimage, a law in his members warring against the law of his mind. The Spirit of Christ, which Peter says was in the prophets of the Lord, was unquestionably in him, for Christ has himself pronounced him a prophet of the Lord, and that Spirit of Christ is never rebellious to the will of God. As exemplified in the Redeemer himself: "Lo! I come to do thy will, O God." And in all the saints to will is present, and the Spirit of Christ in them inspires a desire to be in subordination to the will of God, their heavenly Father, but like Jonah they all have also an earth-born nature which is earthly, sen-

sual and rebellious.

Second. The complete control which God has, not only over his disobedient saints, prophets included, but also over superstitious idolators, who seem to have had each a favorite deity to whom they poured forth their fruitless prayers and supplications, and a supreme power also over the winds of heaven, the billows of the sea, and monsters of the deep, all of which, when it is Jehovah's pleasure, are called into requisition for the chastisement of his disobedient children, and for the execution of the orders of his unshaken throne.

Third. What a lesson is here of the reckless presumption and careless indifference of the wayward and rebellious child of God, when for a few hours permitted to pursue their own course of disobedience. When the heavens were black with storm and tempest, when the sea was agitated and rolling her foaming billows to the skies, and the ship unable to bear the tempest, required to be relieved of its lading, and while the affrighted idolators were calling every man upon his god, where was Jonah? Not calling on his God, not suing for mercy, not pleading for forgiveness nor confessing his disobedience. All the elements of nature could feel and shudder at his wickedness, all the mariners could tremble with horror, all, all but Jonah could feel, but he was fast asleep! And are there not more Jonahs than one in this day who can respond to the language of the poet,

"The rocks can rend, the earth can quake,  
The seas can roar, the mountains shake,  
Of feeling all things shew some sign,  
But this unfeeling heart of mine."

Fourth. Why is this case of Jonah left on record? Not only to complete the prophetic sign of the prophet Jonah, who in his dreary wanderings in the dreadful deep, should describe the three days and

three nights sojourn of our Lord in death's domains, but as an admonition to all the disobedient children of God throughout all time. How vain to think of running away from God, or of eluding his pursuit. Should we take the wings of the morning and fly beyond the most distant sea, or mount to heaven, or sink to hell, we cannot hide from him, or thwart his purpose and decree. Well may we all remember and lay to our heart the words of Samuel to Ahab: "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams."

"Order my footsteps by thy word,  
And make my soul sincere;  
Let sin have no dominion, Lord,  
But keep my conscience clear.  
Make me to walk in thy commands,  
'Tis a delightful road;  
Nor let my head, nor heart, nor hands,  
Offend against my God."

MIDDLETOWN, N. Y., April 1, 1859.

### ISAIAH L. II.

BROTHER BEEBE:—Please give your views on Isaiah l. 11: "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

WM. COOVERT.

BARTHOLOMEW Co., Indiana.

### R E P L Y .

This text and the preceding verse was addressed to Israel, and not, as many have supposed, the first to Israel and the last to an opposite character. They contain a lesson of instruction and admonition to God's people, when under the trial of darkness and temptation. "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light." Such trials are not known to any other than God's children, who have passed from death unto life, in whose heart the fear of God is implanted. It is frequent-

ly their lot to so walk, having no light, and it is important that they be instructed how to deport themselves in their tried condition; and as it is natural for them at such times to set about kindling a fire to warm and enlighten themselves by a course of means of their own invention, which are not divinely authorized, they are admonished that all the means they can employ, all the fires they can kindle, however brilliant or glowing they may seem for the present, are deceitful, and will in the end bring the chastising hand upon them, and from his hand they shall lie down in sorrow. Not that they shall finally perish in hell, or lie down finally under his wrath, for he will not be wrath with them, nor in that sense rebuke them, but he will give them to see and feel that in their efforts to derive light and comfort from their own resources, they have departed from their confidence alone in God, and when they have thus betrayed a confidence in their own contrivances, they shall feel his rod.

Instead of resorting to their own works for light and comfort, the direction is, "Let him trust in the name of the Lord, and stay upon his God." For the apostle says, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." For the saints then to trust to their own ingenuity and industry, will assuredly bring sorrow upon them, while they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

MIDDLETOWN, N. Y., April 1, 1859.

[THE above editorial was written by the late Elder Gilbert Beebe, and published in the SIGNS nearly forty-three years ago, and we ask all candid readers if they can discover any "change in SIGNS" since then?—ED.]

BOOK NOTICES.

A BOOK has been published by Elder J. H. Oliphant entitled, "An Investigation of Bible Truths, by Elder S. H. Durand and Elder J. H. Oliphant," and advertised by him as "The Durand Correspondence." This book was published without my knowledge. I first knew of its existence by receiving two copies from Elder Oliphant, with a postal telling me I could have all I wanted for ten cents a copy. The price is twenty-five cents. I did not order any.

My letters in the book are printed correctly, but his letters sent to me, to which my two first are replies, are not in the book, and therefore some allusions which I made to them in my letters cannot be fully understood by the reader. His letters which appear in the book alternately with mine were not sent to me, but were published in a western periodical after my first two were published in the SIGNS. I published them in the SIGNS (but without naming Elder Oliphant) because both periodicals in which his views on the subject of the will were published, declined to publish communications from me on that subject, even when I considered that personal allusions to my views required them to do so. For the same reason I published in *The Gospel News* my third letter, in which I noticed briefly some things in his letters.

My sentiments as expressed in my letters I still regard as according to the Scriptures of truth, but had I expected them to be published in book form I should have referred in my last more particularly to some of his expressed sentiments, and to some of his statements of my belief. I should also have expected that his letters printed in the book alternately with mine should be copies of

those sent to me, and to which mine are replies. Then the book could correctly have been advertised, not as the "Durand Correspondence," but as "The Oliphant and Durand Correspondence."

I would not myself be willing to publish a brother's letters without his consent, and advertise them for sale.

I make this statement of facts for the information of any who may see that book, to whom it would appear without this explanation that I had joined in its publication. My sentiments as expressed in my letters I willingly submit to the judgment of the careful reader, even with whatever advantage may have been gained for Elder Oliphant by the re-writing of his part of the correspondence.

I wish never to magnify differences of views between gracious persons, much less to make differences appear where none really exist. I wish not to let brotherly love be discontinued by any correspondence concerning disputed points of doctrine which may be thought profitable. I can sincerely say that in any such correspondence I want no advantage that can appear to be derived from my manner of representing or handling a brother's sentiments. What he actually believes and expresses is what I wish to deal with in a plain, candid manner, and in brotherly love.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 6, 1901.

CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

|   |          |
|---|----------|
| Previously acknowledged.....  | \$487 55 |
| Mrs. W. W. Darby, Md., \$2.00; L. B. Ford, Mass., \$2.00; G. B. Jones, Va., \$5.00; Mrs. Lydia C. Wyman, Mich., \$3.00; Philemon Stout, Ill., \$2.00; Richard Waller, Mo., \$1.00; James Baunister, Ont., \$3.00; A friend, Ind., \$1.00; Isaac Larowe, N. J., \$2.00.—Total..... | 21 00    |
| Total to date.....  | \$508 55 |

## MARRIAGES.

By Elder F. A. Chick, on the evening of Nov. 27th, 1901, at the bride's residence, Leo Drake, of Cedar Grove, N. J., and Miss Carrie E. Stout, of Centreville, N. J.

By the same, on Thursday, Dec. 19th, 1901, at the bride's residence, Charles A. Durling and Miss Maude M. Lewis, both of Hopewell, N. J.

## OBITUARY NOTICES.

**BROTHER Charles Kensinger** departed this life on Nov. 16th, 1901, aged 78 years. He was baptized by Elder Rittenhouse in the fellowship of the Salem church, in Philadelphia, Pa., many years ago, and during all the years of his pilgrimage he has manifested a meek and quiet spirit. His whole enjoyment was while in company with the church members in their assemblies. We do not mourn for him as though we would have him back, but rejoice that he now knows the reality of what he once hoped for.

B. F. COULTER.

PHILADELPHIA, Pa., Dec. 17, 1901.

**DIED**—At her home in Litchfield, Minn., Dec. 2d, 1901, sister **Angeline Cary**, after an illness of about two weeks with an abscess of the liver. If she had lived until the 7th day of January she would have been 77 years old. She was baptized in the fellowship of Concord Church of Old School Baptists, in Clark Co., Ill., about the year 1838, by the then pastor of that church, Elder R. M. Newport. She remained a firm and faithful member of the church she joined about sixty-three years ago, unto the day of her death. She, with her husband, Phenas Cary, and an only daughter, Clary Bell, moved to Minnesota about the year 1875, since which time she has been deprived of the privileges of the church only on occasional visits to her relatives and friends here at her former home. I have known her for fifty years, and always found her sound in the faith of God's elect. She was a great admirer of the SIGNS OF THE TIMES.

JAMES M. TRUE.

KANSAS, Ill., Dec. 17, 1901.

**FLOYD A. Miller** was born Dec. 30th, 1874, and died Nov. 29th, 1901. He was a son of brother Charles and sister Sarah Miller. He leaves a sad, lonely widow, two little children, father, mother, brothers and sister, to mourn the loss of one much loved and respected by all that knew him. While in college, in reply to a question asked by his mother, he said, "Dear mother, I feel that I am the greatest sinner in the world; no one like me." Again, "You say if I have joy or sorrow, tell me. Dear mother, I do not have anything but sorrow. I often think of my little sis-

ter that died, how good she was, and O, how happy I would be if I could be good like her, but I cannot. I would be ready to leave this earth now, and I feel that my time is short, and it will soon be time for me to go hence. May God have mercy upon me, a poor sinner. I have often thought of the words, 'Comfort ye, comfort ye my people, saith your God,' but I cannot feel I am one of his people." While at school he always avoided the company of immoral boys, and attended strictly to his studies. He was a very industrious, honorable boy. The writer of this notice was personally acquainted with Floyd, and feels that he gave good evidence of a work of grace. The last words that his friends could hear from his lips were, "Home." Bright hope! he is with Jesus in his eternal home. May God bless all of the mourning friends with the spirit of reconciliation, is my prayer for Jesus' sake.

The writer spoke on the funeral occasion to a large company of friends.

D. M. VAIL.

**William B. Martin** departed this life Oct. 24th, 1901, on his 71st birthday, after an illness of only a few days. Less than a month before he had removed from the home of his late brother, S. S. Martin, of Starbuck, Wash., to live with his nephew, Elder Wm. J. Hess, where he would be more convenient to church privileges than where his children lived. He had been a member of the Old School Baptist church upwards of forty years, and was an earnest christian, humble, faithful, forgiving, and no difference how disagreeable to the flesh a duty might be, he never faltered in his convictions of right. He realized that the end was near, and was ready to go. His suffering was great, but in the midst of it he would say, "O dear Lord Jesus, do come quickly." In speaking of his departure he said, "I shall be satisfied when I awake in his likeness," and that his only hope of salvation was in the blood and righteousness of Jesus. On Wednesday he said, "To-morrow I will be seventy-one years old, and I will die then." At midnight when the clock struck twelve, he said, "I am now seventy-one years old, and have been dying two hours." As daylight approached he said, "This conflict will soon be over." He made arrangements for his burial; selected "How firm a foundation" to be sung at his grave. The services were conducted by brother Alvie Hughett. He leaves five sons and one daughter, and other relatives, especially those with whom he lived, besides the church at Dayton, Wash., where his membership was, and the church here, to mourn, yet

We should not weep, for faith admits

That to our God it seemeth best

To call his faithful servant home,

And bid him enter into rest.

SONORA A. HESS.

**Mrs. Sarah A. Van Cleve** departed this life Nov. 29th, 1901, in the 87th year of her age. She had been a member of the Southampton Old School Baptist Church more than sixty years, and was always held in high esteem and warm love by the brethren and sisters, and was highly esteemed in the neighborhood, where she had spent her whole life. Her husband died a few years ago. Until within a few months of her death she remained in the home where they had lived, but was at a nephew's, in Foxchase, at the time of her death. A little more than a year ago, when she was very sick, and was expecting soon to pass away, she handed me a paper on which she had named the Scriptures and hymns she wished read at her funeral: Deut. xxxii. 9, 10, and Matt. xxv. 34. Hymns, "to be read, not sung," 579 and 1217 (Beobe's Collection). She was at that time, and continued, so far as I know, very cheerful in the prospect of death, believing that the change would be a blessed one for her. I had many a pleasant conversation with her upon spiritual things within the past few years, but did not see her in her last sickness. She leaves two sisters, who are members of the church, and two brothers.

The funeral services were held at the Southampton meeting-house, Dec. 3d, 1901.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 3, 1901.

**Mrs. George W. Titus** (nee Miss Mary Ellen Virts) was born April 12th, 1846, and married George W. Titus Feb. 14th, 1871, and died Oct. 16th, 1901. I knew the deceased for many years, and can truly say, she was a woman of noble instincts of heart and mind; benefactress without pretense; a heart full of womanly kindness, and a hand ever open to help the poor and needy. Her physician told me no woman he ever knew was so willing and so ready to help the sick, both white and black, as Mrs. Titus. She was a devoted friend of the Old Baptists, and a constant attendant upon their meetings. Hers was a home for us all. She gave every evidence that she loved God, in that she loved God's people. We all loved her, not only for her lovely, womanly qualities, but also for her beautiful christian devotion. As a wife, she was a helpmeet in the true sense of the word; as a mother, she was kind and gentle, teaching her children by her own spotless walk. She was a constant reader of the SIGNS. We extend to the bereaved husband and children our most sincere sympathy. We shall miss her at the Valley church, but we rejoice in the belief that she has gone home to her heavenly Father.

The writer spoke on the occasion of her funeral to a very large congregation, and though it was some eight miles to where we buried her, most of them followed her to the grave, showing how truly they loved her. Truly a great and good woman has gone. Peace be to her ashes.

E. V. WHITE.

**BROTHER S. C. Clarke** was born in August, 1843, and died Sept. 3d, 1901. He was married to Malicie Youngblood, in November, 1868. Seven children were born unto them, three sons and four daughters. He experienced a change, and united with Hebron church of the Primitive faith and order, at Andersonville, Ga., in September, 1883, and was baptized by Elder Hall, and remained a faithful member until the day of his death. He served through the war between the States, and was a faithful soldier, and received a wound, and was afterwards paralyzed, and for the last six years he was confined to his room, during which time he was reconciled to the will of God. He was unwavering in his faith in God, and his mind was clear on the way of salvation. He saw no good in himself as the cause of salvation, but testified it was by the mercy and grace of God. He said on Sunday, before he died on Tuesday, when he was in a critical condition, to his daughter Gussie, who was to be baptized that day, "Yes, Gussie, go on and do your duty," which she did, and was baptized by the writer. He also said on Sunday, to the writer and the family and other visitors present, "This is the grandest day of my life." He saw death was approaching, and said he was ready for the will of God to be executed. I was associated with him, and was his pastor for about twelve years. I knew him well, and feel satisfied he sleeps that

"Blessed sleep, from which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."

God grant comfort to the bereaved wife and sorrowing children, is the sincere desire of the writer,  
W. LIVELY.

**Bertha Viola Hicks**, daughter of David Hicks, died Sept. 5th, 1899, aged 8 years, 9 months and 18 days. Sad indeed were the circumstances which took this jewel from a happy home. She was out playing with a pet dog, and in some way was thrown or pulled down, striking her head on a stone. She was at first inclined to drowsiness, but after about one hour was taken with vomiting, and suffered terribly for about five hours, until her death.

Her funeral was held on Thursday, the 7th, at 3 p. m., Elder James Miller officiating.

ALSO,

**Edith M. Hicks** departed this life Jan. 18th, 1901, aged 18 years, 3 months and 10 days. This daughter was also taken away very suddenly. She complained of a slight headache in the morning, but kept around the house until taken with a spasm, which lasted for a few minutes. They came for me, and when I went in the room she said, "I cannot see you, but I know it is you, Annt Lib, come here, I want to kiss you." She told them she was not afraid to die. Then she laughed and said, "O, I am so happy," also that her little sister who had died the year before was with

her. She had her senses except when having a spasm. She kissed them all and bade them good bye, and said, "Now I am going," falling peacefully asleep. I have seen a great many die, but never witnessed such a scene before so happy.

ELIZABETH HIX.

JEFFERSON, N. Y.

It becomes my painful duty to send the notice of the death of Amy C. Rittenhouse, which took place the morning of Sept. 11th, 1901, at the home of her brother, Richard M. Rittenhouse, near Locktown, N. J. She was in the 62d year of her age. For many years she suffered with stomach trouble, but was able to attend the duties devolving upon her until a few weeks before her death. She was a daughter of the late James and Abigail Rittenhouse, whose names will be familiar to those who visited the church at Kingwood in years gone by, it being a place of welcome to Old Baptists. This home has been maintained almost ever since their death by the deceased and her brother. She united with the church about thirty-five years ago, and was a great blessing in the church, being deeply exercised in spiritual things. Her walk and conversation testified continually the power of grace in salvation. During her last sickness she would say in two things she was like Job: "Behold, I am vile;" "I am weary of my life." She leaves one sister, Mrs. Wilson R. Kugler, and the brother above referred to, several nieces and nephews, together with our little church, to mourn their loss. May we all be given reconciliation to the will of our God, and feel to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Elder D. M. Vail attended her funeral, and preached a very comforting discourse, after which her remains were brought to the family burying ground here in Frenchtown.

O. R. KUGLER.

(See relation of christian experience on page 10.)

Margaret Hite was born in the year 1818, and died Nov. 20th, 1901, aged 83 years. She was united in marriage to Andrew Hite, Jan. 16th, 1840. To this union were born nine children, four sons and five daughters, two sons and one daughter having preceded her to the grave, six children, thirty-eight grandchildren and twenty-three great-grandchildren, and a large circle of relatives and friends, survive her. Mother Hite was not a member of any religious organization, but was a devoted attendant of the Primitive Baptist Church, a firm believer in salvation from sin by God's grace through the righteousness of Christ imputed. God and his grace in mercy was her hope and trust. She expressed a great desire to go to Baptist meeting, and to die in the Baptist community.

Her funeral was largely attended, and a discourse delivered on the occasion to the comfort of the sor-

rowing friends left to mourn her absence, by the writer, after which the remains were laid to rest in the Union Baptist burying ground to await the resurrection of the blest.

G. N. TUSING.

Jacob Rimer was born in Fairfield Co., Ohio, on Jan. 29th, 1815, and moved with his parents to Putnam Co., Ohio, in November, 1832, and professed a hope in Christ in 1835, and was baptized in the fellowship of a few Baptists that resided near Kalida, Putnam Co., Ohio. He with others were constituted into a church called Kalida, in July, 1837. Some years after the church disbanded by giving each other letters, and afterward united with the Old School Predestinarian Baptist Church called Sugar Creek, who had separated themselves from the Missionary Baptists in 1837. He died on his farm in Putnam Co., Ohio, Dec. 17th, 1901, aged 86 years, 10 months and 18 days. Brother Rimer remained firm in the doctrine of election, predestination and salvation by grace alone. He was a constant reader of the SIGNS OF THE TIMES almost from its commencement, and thought there was no other paper that suited him so well. He died in the full triumphs of the faith of God's elect.

The writer tried to comfort a large and very attentive audience on the 19th, by reading 1 Cor. xx. 19, after which the deceased was laid away in the Guffy Cemetery to await the summons of the Lord.

J. G. FORD.

POETRY.

SALVATION.

I AM a sinner saved by grace,  
If ever saved at all,  
And if I am, I'm sure of this:  
From grace I'll never fall.

'Tis sure that Jesus Christ has done  
All he need ever do  
To save poor, fallen man from sin;  
He's saved the chosen few.

Of those whom he has saved from sin,  
Not one will e'er be lost;  
That they might live the Lamb was slain  
Upon Mount Calvary's cross.

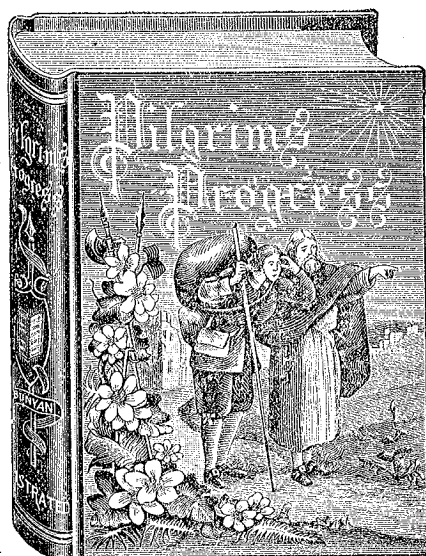
What need that man should try to do  
This work which Christ has done?  
The Spirit must our souls renew,  
Since we are dead in sin.

Sure man's a creature helpless, lost,  
Of earthly soil his nature;  
By sin and Satan driven, tossed,  
He cannot change one feature.

Then fear thou not, O little flock,  
Though thorny be the road,  
Ye live, for your dear Savior lives,  
Redeemed from sin to God.

G. B. BIRD.

FRANK, W. Va., April, 1901.



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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., JANUARY 15, 1902. NO. 2.

## CORRESPONDENCE.

### PSALM CX. 3.

“Thy people shall be willing in the day of thy power.”

The Holy Ghost gave unto David glorious and comforting views of Christ. For David himself said by the Holy Ghost, “The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.”—Mark xii. 36. Our Savior in citing this portion of the holy Scriptures declared his own eternal Godhead, and that he, the Incarnate Word, thought it not robbery to be equal with God. Thus he silenced and confounded his adversaries who charged him with blasphemy in claiming to be the Son of God. From quotations made from this Psalm, in the New Testament Scriptures, it is very clearly seen that the language of this Psalm is speaking of Christ and his church. David by the Holy Ghost was enabled to “see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” Christ is risen from the dead, and is become the first-fruits of them that slept. He ascended to heaven, and is set down on the right hand of the Majesty on high. There en-

throned and crowned, reigns the Head of the church, the Incarnate Son of God.

“Thy people shall be willing in the day of thy power.” Christ has a people. So it is written of old, “The Lord’s portion is his people, Jacob is the lot of his inheritance,” and when the Son of God was about to be made flesh and dwell among us, it was declared of him, “His name shall be called Jesus, for he shall save his people from their sins.” Christ speaks of them saying, “Thou gavest them me,” and they are described as “all which the Father hath given me.”—John vi. 39. His people then are the elect according to the foreknowledge of God the Father, and given unto the Son of God in the covenant ordered in all things and sure, wherein Christ is the Head and Husband of his people. Our Prince and Savior having saved his people from their sins by the sacrifice of himself, is now seated upon his mediatorial throne to give unto Israel repentance and forgiveness of sins. From his glorious high throne he pours down upon the election of grace his Spirit and graces, and grants them times of refreshing from his presence, bringing to pass the fulfillment of the word, “Thy people shall be willing in

the day of thy power." The people of God in their earthly estate are far from being the friends and willing ones of Christ. In their Adamic nature they are enmity against God, enemies in their minds by wicked works, and have no disposition of soul to bow beneath the sceptre of the Son of God. So darkened are their eyes with the depravity of their flesh that they see no beauty in the King that they should desire him. But the Lord hath published the decree, "Thy people shall be willing in the day of thy power." Christ hath all power in heaven and earth. He made the worlds, the winds and the waves obey him, and in the everlasting covenant the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him. (John xvii. 2.) How strong was he when as the Captain of our salvation he vanquished Satan, made an end of sin, and triumphed over the grave. He, death's conqueror, is risen from the dead, and dieth no more. The Son of God went up with a shout, robed in his sacred, incorruptible manhood. He is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him. The Lord's Christ is not the powerless myth that people talk about. The so-called Christ proclaimed in the popular religion of the day is one whose success in saving people from their sins and bringing them to heaven depends upon the actions of frail, sinful creatures. Their doctrine is, He would save sinners if they would let him. What a worthless Christ would such a Christ be. But the Lord's Christ in the day of his power captivates his people; his love and mercy revealed in their hearts apprehends them, and holds them fast; they are called by grace, and respond to the omnipotence of

his gracious work in their souls. Though in times past there was estrangement and non-intercourse, and like the Jews and Samaritans, there were no dealings with Christ. He was undesired, but in the time of love, (Ezek. xvi. 8,) in the day of his power, he came to us, he dealt with us in such a way that we were won by his kindness, and we have been friends ever since. They that are with the Lamb are called and chosen and faithful. (Rev. xvii. 14.) To be among the called of God is to experience a gracious and invincible work of the Holy Spirit in our hearts, and this divine work constitutes and presents us unto Christ a people made ready for him. It is not in the first Adam nature or life that the elect are the willing ones of Christ, but in the day of his power they are quickened with eternal life, they are born of the Spirit, they are made partakers of the Spirit of Christ, and thus joined unto him they are new creatures, a new creation. The natural creation is wondrous, and glorious, but it hath no glory in this respect, by reason of the glory that excelleth, for the glory of the new creation surpasses in excellence the things that are seen. All God's works in nature are temporal, and shall be dissolved, but the new creation is destined to endure eternal ages. When all the work of the everlasting God shall be consummated in the regeneration of the church of Christ, of which the crowning act is the resurrection of the mortal bodies of the elect, at the last day, to immortality, incorruption and eternal glory, then shall the members of Christ's body be conformed to the image of God's dear Son, and then shall it be seen what a far more exceeding and an eternal weight of glory is the portion of the new creation. "Therefore if any man be in Christ, he is a new creature, old things are passed.

away, behold all things are become new." It is then this living and transforming power of the Lord, constitutes the called of God a new creation, wherein they are made and become Christ's willing ones; and I am sure that when with the eyes of our understanding enlightened by the Spirit we contemplate the amiableness of God's workmanship in his new creation, that the glories thereof will be seen to far surpass the glories of the material universe.

"Thus saith the Lord, I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." "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." I will and they shall, thus the eternal covenant stands. The fear of the Lord, which is a fountain of life, works marvelous things in the poor sinner. He is born again, he was dead in trespasses and sins, but is now alive, possessing life divine in his soul; now he sees things he never saw before, and feels manifold things to which before he was insensible. By the teaching of the Holy Spirit God's chosen discover what a dreadful condition they are in, that they are vile transgressors under the curse of God's righteous law. Their consciences become burdened with guilt, and darkness, and sorrow is their portion. Guilt and its consequences may be fastened upon a man's conscience, and under Satanic power he may be driven to such desperation as to take his own life, as did Judas Iscariot, but not so with God's beloved elect. He grants to them repentance unto life. The Lord graciously humbles them under the knowledge of

their iniquities, and bows their hearts in godly sorrow at his feet, and there with a contrite heart they mourn over their sins. (Ezek. vii. 16.) Blessed mourners! Under the Lord's gracious discipline the enmity of their heart is subdued, and they no longer despise Jesus Christ and his gospel. Now, in their sore need as guilty, perishing sinners, Jesus is the one sought for, and as the Holy Spirit unfolds to them the way of mercy the gospel has sacred attractions unto which their yearning hearts flow forth. O the preciousness of the gospel! All its blessedness is for the poor and needy, the hungry and thirsty, the captives, the lowly, the contrite in heart.

Then again they are made his willing people, because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. He creates and maintains in their souls heavenly affections, and thus with loving-kindness they are drawn to Christ. (Jer. xxxi. 3.) Who can resist the omnipotence of the love of Christ? It breaks every barrier down, conquers all opposition, and transforms a foe into an affectionate friend. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." In the day of his power we are drawn to the crucified One. We have eyes of faith and love given us to see him the conqueror of sin and death, how gloriously he wrought in behalf of poor sinners, traveling in the greatness of his strength, mighty to save, and when in our guilty and distressed souls hope is imparted by the Comforter that all was for our sakes, then our hearts are bowed to him. (2 Sam. xix. 14.) A vision of Jesus in his acts of love, has a power divine within us, and the gracious work of the Spirit persuading us that he gave

himself for us, then a transformation takes place within us, we are overcome in melting, wondering gratitude, as that sweet thought passes through our hearts: "He loved me, and gave himself for me." How affectionately we would hold fast this thought; yes, dear children of God, you know as more and more Christ Jesus is revealed to you, the more and more you are drawn to him. Being drawn we run after him, as the spouse says, "Draw me, we will run after thee." We are sick with sin, and are willing to be healed by the great Physician. (Exodus xv. 26.) We are lost and perishing, and in the day of his power willing to be saved, willing to be clothed, willing to come unto him that we might have life, willing to slake our thirst at the river of the water of life, (Rev. xxii. 17,) willing to take his yoke upon us, to serve him forever, willing that he should reign over us, willing to suffer for his sake, and sometimes so great and gracious is his power working in us that we are brought into sacred acquiescence to his good pleasure, and can say, even in sore tribulation, "Thy will be done." Christ is revealed by the Spirit unto us the Captain of our salvation, the King of glory, the Lord mighty in battle, and having eyes of faith and love given us to behold him, though poor and sinful, the ends of the earth, we see his ensign from afar and flock to his standard. For he will lead us on from victory to victory over the world, the flesh and the devil. We willingly follow him, having an eye to his atoning sacrifice for sin, his righteousness for our justification, and amidst our conflicts with sin and temptations we sometimes can sing the battle song of faith: "In all these things we are more than conquerors through him that loved us."

But our text invites us on to the contem-

plation of additional glories of the riches of God's grace, for it is published in the decree, "Thy people shall be willing in the day of thy power, *in the beauties of holiness.*" This is their appearance, thus the willing ones are apparelled. In their standing in relationship to the first Adam they cannot be viewed in such array. Ah no! In our earthly life all is sinful, the finest garments woven by the flesh are not fit to be worn in the presence of the King. "All our righteousnesses are as filthy rags." We have no holiness, no comeliness in our fleshly nature, and as we are led to know how depraved we are we see, and feel, too, with grief that we are a mass of wounds and bruises and putrefying sores, the whole head is sick and the whole heart faint. (Isaiah i. 5, 6.) "Behold, I am vile," exclaimed one, (Job xl. 5,) and "O wretched man that I am!" cries out another. (Rom. vii. 24.) The presentation of Christ's willing ones unto himself in the beauties of holiness is not that fancied holiness of the pharisee, who trusts in himself that he is righteous, and despises others. (Luke xviii. 9.) What then are the beauties of holiness in which the willing ones are so lovely in the eyes of the Lord? It is that perfection of beauty which the Lord puts upon them, as it is written, "Thy renown went forth among the heathen, for thy beauty, for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."—Ezek. xvi. 14. Christ is the Lord our Righteousness. (Jer. xxiii. 6.) The doctrine of Christ's imputed righteousness (Rom. iv. 6,) is full of blessedness to those who feel the nakedness and shame of their unrighteousness. Grace brings a poor sinner to submit himself unto the righteousness of God. Finding he has no righteousness of his own to put on, how willing he is to be dressed in

the best robe, (Luke xv. 22,) the wedding garment. (Matt. xxii. 11.) Christ loved the church and gave himself a sacrifice for her, he hath espoused her to himself, (Hosea ii. 19,) and grants unto her that she shall be arrayed in fine linen clean and white, for the fine linen is the righteousness of the saints. (Rev. xix. 8.) O Zion, thou art a perfect beauty! Thine admiring Redeemer, ye willing ones, says, "Thou art beautiful, O my love, as Tirzah: comely as Jerusalem." Thy wrinkles and blemishes, blots and spots, are all removed. Our Savior hath cleansed them away in his sufferings and blood. He died to redeem thee from all iniquity. Thou art all fair, there is no spot in thee. There is no condemnation, O believer in Jesus; thy Savior's obedience and blood hide all thy transgressions from view.

There is also a marvelous work of beauty wrought in God's elect by the holy Spirit, described in the Scriptures to be the sanctification of the Spirit. This internal beauty verifies that divine word, "The King's daughter is all glorious within: her clothing is of wrought gold."—Psalm xlv. 13. All the lustre of material adorning fades and dies, it is soon tarnished, it is corruptible. But the beauties of holiness, without which no one shall see the Lord, are immortal. Believers, after the inward man, are as a glorious palace. Indeed, the King in his beauty dwells in them amidst the loveliness of those graces which the holy Spirit has wrought in them and constantly brings forth in them. This internal loveliness of Christ's willing people is called "the hidden man of the heart, the new man which after God is created in righteousness and true holiness." (1 Peter iii. 4; Eph. iv. 24.) The Lord's willing ones are beautified with bowels of mercies, kindness, humbleness of mind, meekness,

longsuffering, love, joy and peace, gentleness, goodness, and they are kindly affectioned to God and his truth and to one another. (Col. iii. 12; Gal. v. 22; Rom. xii. 10.) O, dear children of God, thy Redeemer and King greatly desires thy beauty, he is thy Lord, and in all thy lovely graces worship thou him. (Psalm xlv. 11.) O, my heart yearneth and crieth out, "Let the beauty of the Lord our God be upon us." Ah, while we are in this world the beauties of holiness put upon and wrought in the elect are often obscured from our view by the motions of our depraved nature, then in full view we behold with grief and shame our vilenesses, or we are so languid, feelingly so dead to divine things, it seems to us impossible that there can be anything of the beauties of holiness about us. O, the icyness of my heart with its languid, frozen prayers, its dull, formal praises. It is the revelation of Jesus anew to our souls that has gracious healing efficacy, bringing us forth again in the beauties of holiness. We put on afresh, in faith and love, our beautiful garments, (Isaiah lii. 1,) and all the attributes of the new creation are called forth into fervent exercise, and as lovely, sweet-smelling flowers, our faith and love, peace and joy, and prayer and praise abound. O Jesus dear, thy word is very true, "From me is thy fruit found."—Hosea xiv. 8.

Let us still go on to consider our text; it declares, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Christ is the Morning; his going forth is prepared as the morning, (Hosea vi. 3,) even a morning without clouds. (2 Sam. xxiii. 4.) He is the light of life, the bright and morning star, the Dayspring from on high, who visits his people and

scatters all the darkness of sin and death, and shines upon them in all the healing warmth of his love.

The Son of God came into the world to abolish death, and bring life and immortality to light unto his church. He gave himself a sacrifice for our sins, descending in suffering unto death, but when he arose from the tomb he unlocked the portals of death and came forth for our justification. Christ the Sun of Righteousness arose in triumphant radiance, bringing life and immortality to light. Christ is risen, the first-fruits of them that slept, afterward they that are Christ's at his coming. When Jesus our King arose from the grave, all the clouds were gone, our sins and iniquities which were as a thick cloud were blotted out by his atoning sacrifice. No clouds of wrath, no frowns of displeasure, greeted our risen Redeemer, but the smiling, approving countenance of God the Father greeted the risen, Incarnate Word, and he was full of joy. "Thou shalt make me full of joy with thy countenance."—Acts ii. 28. Christ is our morning; from him streams forth that marvelous light of love and salvation, of justification and glory, in which believers live and rejoice. When he appears our dawning is begun, the darkness is past, and the true light shineth. When Jesus shines upon us there is no gloom, no night, no sin, no curse, no pain or sickness, these former things flee away at his presence. This willing people then are the fruit of the Morning. The morning brought them forth in the beauties of holiness; they are the children of light. Before Christ brought them forth how dark was their condition, they were captives in the kingdom of darkness. Satan, sin and death held them fast: "Ye were sometimes darkness, but now are ye light in the

Lord."

"Thou hast the dew of thy youth." This is speaking of Christ. "My beloved is white and ruddy, the chiefest among ten thousand." Christ, and his church in him, hath immortal youth, they shall never grow old. In the beauties of holiness Christ and the church are one, and altogether lovely; they shall live for ever and ever. No sin, therefore no corruption, no decay, no wrinkles or blemishes or any such thing shall ever come upon Christ and his church.

"Thou hast the dew of thy youth." What sacred mysteries the gospel declares. Look at this, Christ and the church are one, (Eph. v. 31, 32,) and his body, the church, being under the guilt, the stain, the curse of their iniquities, he came in the fullness of time to save his people from their sins. Thus when in his spotless manhood he took upon himself our transgressions, to make atonement for them, he descended with all our infirmities, all our sicknesses, all our sins upon him; he made himself of no reputation; he took all our shame. He stood before his bride, and for her sake he hid not himself from shame and spitting. He was her shield from all ignominy and everlasting reproach; it fell upon him. Our Head, our Lover, our Surety, humbled himself and became obedient even unto death; he was made a curse for us. Thus he descended with all our woes, all our wrinkles, blemishes and spots upon him, but he purged them away in the shedding of his precious blood. "He died unto sin once." This was enough, for by one offering he hath perfected for ever them that are sanctified. And when he arose from the tomb how glorious and triumphant was he. He dieth no more, death hath no more dominion over him. Never more shall Christ suffer for our

sins; he came forth in immortal youth; his visage is no longer marred, his form no more bowed down with anguish beneath the curse of our sins; the travail of his soul is over. How blessed! His eyes no longer flow with tears, his body is no more baptized with bloody sweat, all his sighs and groans are spent, for he poured out his soul unto death and redeemed his church from hell, and now by faith we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor. (Heb. ii. 9.) Then, as he is, so are we, in this world accounted unto God. (1 John iv. 17.) "Ye are complete in him." In union with Christ is all our beauty, and we shall reign in life by him. This is our destination for which we are apprehended of Christ Jesus. (Phil. iii. 12.) "We shall be like him, for we shall see him as he is." Like him? Yes, we shall bear the image of the heavenly, we shall be glorified together with him. Now, in our earthly estate our bodies are weak, they decay, they are corruptible and die, but when the Lord shall descend with the voice of the archangel, and the trump of God, he will quicken our mortal bodies by his Spirit that now dwelleth in us, and we shall be changed, and we shall be raised incorruptible, fashioned like unto the glorious body of our risen Savior.

FRED. W. KEENE.

NORTH BERWICK, Maine.

KIRKLAND, Tenn., Dec. 7, 1900.

G. BEEBE'S SON—DEAR BROTHER:—Inclosed find a letter from dear Elder D. Bartley, which seems to me to be according to godliness. We have the same errors to fight that the apostles fought. Their weapons were not carnal, but mighty through God to the pulling down of strongholds, so let ours be. Those

things which cannot be shaken will remain, but those things that can be, will fall out in due time. God's foundation is sure, having this seal, "The Lord knoweth them that are his." I thank God for the truth that is published in the SIGNS: persecuted, but not forsaken; cast down, but not destroyed; always bearing about in its pages the dying of the Lord Jesus; showing his resurrection from the dead; his unlimited foreknowledge and predestination. It seems to me when I cease to believe in the doctrine set forth by Elder Gilbert Beebe, who began to preach and write before I came into this world, and also that which is taught at this time in the SIGNS, by its editors and correspondents, I will cease to believe in anything. Let me have an unlimited God, or none, for there is no other.

J. K. WOMACK.

CRAWFORDSVILLE, Ind., Dec. 3, 1900.

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ELDER J. K. WOMACK—MY DEAR BROTHER:—When your last brotherly letter came I was very busy, and now I am bad off with bronchitis, so that I am too weary and dull to write, but will tell you that I was glad to get yours. You write sadly, much as I feel, and would give an unpromising answer if asked, "Watchman, what of the night? what of the night?" But Peter said, "Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of

your faith, even the salvation of your souls." Is not this true in your experience? The Lord says, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." What a rich mercy that he hath chosen us at all! and how divine the blessing that he hath refined us, even though it be in the fiery furnace. Would those who would limit the Holy One in his counsel and purpose, admit that he foreordained the furnace of affliction in which he chose his people? If they admit this, then they must admit as well that his predetermined purpose embraced the ungodly conduct of the persecutors of his people, for they largely make up the furnace of affliction. So it is written, "The Lord hath commanded concerning Jacob, that his adversaries should be round about him." The Lord hath commanded it so. There is no escape from it, therefore. How gladly we would have it different, dear brother, for we find it very trying and humiliating to be thus surrounded, and to find ourselves in such a heated furnace. But should any deny that the God of the eternal purpose, who worketh all things after the counsel of his own will, has thus foreordained and commanded that our adversaries should be round about us as a furnace of affliction, for the trial of our faith, then they must also deny that the Lord hath chosen his people at all, because as certainly as he chose them it was in the furnace. Not a pleasant place, is it, to be in? Then how about always walking in the light and escaping affliction by good works of obedience? What saint has ever done so on earth? It will not do, my brother, because revelation and experience alike contradict it. This teaching is phariseism, and it agrees with the mocking words and teachings of poor, afflicted

Job's miserable comforters. The good Physician says, "For the whole need not a physician, but they that are sick." So here is hope for you, and for all the poor in spirit and contrite in heart, who have no righteousness to plead, nor merit wherewith to buy the Lord's mercies and blessing, which they so much need. These must come to the throne of grace, that they may obtain mercy and find grace to help in time of need, which is all the time, for they can never claim the least crumb of favor and blessing as a reward for their good works in serving the Lord. But they must humbly confess with Paul and say, "For the good that I would, I do not; but the evil which I would not, that I do. \* \* \* O wretched man that I am! who shall deliver me from the body of this death?" Here is promise and hope for you, dear brother, for you can say again with Paul, "I thank God through Jesus Christ our Lord."

"In the world ye shall have tribulation," says the Prince of peace. But to offset this he also says, "But be of good cheer; I have overcome the world." He overcame it for us, and his victory is ours in him. Yea, dear brother, "So by the obedience of one shall many be made righteous." Therefore, the obedience which God accepts and blesses us for is the perfect work of Christ, his beloved Son, for us. No other obedience under the shining sun is at all meritorious in God's account, but the "finished" work of the suffering and obedient Lamb of God possesses infinite merit; yea, more valuable and precious in God's esteem than all the glories and riches of the boundless universe.

O, then, why should the saints not be always swallowed up in the contemplation of our Lord's perfect work of finished re-



demption, and say, with a poet, "We only wish to speak of him who lived, and died, and reigns for us? We'll talk of all he did and said and suffered for us here below; the path he marked for us to tread, and what he's doing for us now." For if our souls were thus inspired with his love, and satisfied with his grace, there would be no desire or room in our minds and hearts to make a blowinghorn of, or sound a trumpet before us to herald what we are doing for the Lord. Far more honoring is it to him, and in line with the primitive saints, to ever be testifying, "The Lord hath done great things for us, whereof we are glad." Thus moved and filled with the mercy and grace of God toward us, we should be "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." Thus grace is all in this full salvation of God through our Lord Jesus Christ. Hence, speak we of obedience to our Lord, it is the obedience of faith and love, and these are the fruit of the Spirit, and the gift of God's grace. So, after Paul labored more abundantly than all the apostles of Christ in preaching the gospel, he disclaimed the least ability or merit of himself, and said, "Yet not I, but the grace of God which was with me." If all the preachers in your country had thus taught and preached, and ever magnified the grace of God, as did Paul, think you, brother Womack, that there would have been such a contention and distress in all that country as has confused and scattered the sheep of the good Shepherd? I tell you, nay; for it would have comforted and united in fellowship all the poor sinners saved by grace. This simple truth cannot be disguised, or denied, for all

know that the gospel of the grace of God, when believed and preached and walked in, has never yet made a contention and division among the Lord's people who are saved by grace, and it never will. What, then, has made all the confusion, mourning and sorrow among you all? Read Acts xv., and Paul's letter to the churches of Galatia, and you shall plainly see that then and there the doctrine and principle of conditions was first introduced among the believers in Christ, as an addition to the grace of Christ; and it was the propagation and insistence of this principle, which denied the sufficiency of the grace of God in Christ, that made all the trouble in those churches then. In proof of this the apostles in counsel said, "But we believe that through the grace of the Lord Jesus Christ we shall be saved." Not the least intimation then about two ways or principles of salvation, or two salvations; one by grace, the other of works; one everlasting, the other in time; but the only dispute was the doctrine and principle of salvation; and the decision of all the apostles and the church was, as above. The other party were the advocates of conditional salvation in part for believers in Christ. This is the contention and the source of the trouble now, as it was then, and has been all through the history of the church. It is simply a covert denial of our dear Lord's word to his servant Paul: "My grace is sufficient for thee." For as certainly as it was sufficient for Paul in his perils, persecutions, temptations and unparalleled labors, sacrifices and hardships, so it is ever sufficient for all who are saved by his grace. Nothing else is sufficient.

Believing that through the grace of Christ we shall be saved, yours in love,

D. BARTLEY.

MC EWEN, Tenn., Dec. 16, 1901.

DEAR READERS OF THE SIGNS OF THE TIMES:—To-day finds me at home, my health not sufficiently good enough to be out among the saints of God. While thus sheltered from the cold, my mind is wandering in far distant lands. It seems that I can feel a tender love within me for the Lord's children everywhere. I ask, Is it the "unfeigned love," spoken of in the Scripture? If so, it is the love of God. It is said in the Scriptures that "Love is of God, and whosoever loveth God loveth his brother also." And again, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." How blessed is that people who love their holy Lord! They love him because he first loved them. They love God because God gave them his love. Precious children, there was once a time with you that you did not love God. You were dead in trespasses and sins; you could not love God because you did not have this love; you did not want to love him; you perhaps thought that you would love him some time in the future, that it was an act of yours, and you could begin it at your own convenience. But ah, children, your own time was always in the future; you loved the pleasures of this world, and you had no fear of God before your eyes. You could not feel the danger awaiting you, for you were dead in sin, and loved its joys. God loved you even when ye were dead in sin. How sinful, and yet how unconcerned you were! "God is love," and it was he that kept you alive until his own appointed time to make you alive. You were enemies to God by wicked works, but Jesus died. The Lord quickened you when dead. O what a sinner you were. You now have a knowledge of what you had been all your life.

Your heart was broken and you wept and mourned; you wanted to love God, but O how depraved you were; your sins like mountains arose before you, and you were lost and ruined forever; you often went to some secreted spot where no eye could see, or ear could hear but God's, and there bowed beneath a load of sin and guilt, to pour out your soul to God in prayer. Poor, sin-sick soul, condemned by God's holy law.

Precious saints, you were thus made to feel the need of God's everlasting love to save you from being forever lost. You lost your life by trying to save it. You were completely worked out of works, and gave up all for lost. How sad and awful you felt; this was the darkest hour of all your life. Did you get to this point at your own "free-will"? No, no, but grace has shown you your true condition: a lost and ruined sinner, destitute of everything good within yourself. The Lord just here sheds abroad his love in your heart, the darkness gives way, and you love your Lord. Matchless, boundless love! Jesus died for me!

O, precious children, how blessedly sweet to feel an interest in God's everlasting love bestowed on poor, hell-deserving sinners. O, that we could praise the Lord enough for his wonderful works toward poor sinners like we feel ourselves to be.

I so often feel cast down and think I have no grace, but I hope that I have realized God's love toward me. One of the best evidences I have is, I do love the poor, trembling saints. How I do love to hear them speak of their sorrow and grief. This touches my experience, for I am so much cast down, and so often feel sad and lonely. If I ever have any real joy it is when the Lord freely gives it to me. If I ever do a good work, or think

a good thought, it is when the Lord's grace and love constraineth me. "The love of God constraineth us," saith Paul.

stop Now, children, another year is almost gone, and we are nearing our eternal home. O for a heart to praise our God for his fatherly care and keeping through another year.

One year ago I was nearly gone on account of inflammation of the knee-joint, and I have never fully recovered, cannot work to do any good, but God has spared my unprofitable life for one more year. I feel that he has lengthened my days as he did Hezekiah's, and I feel to say, as did Hezekiah, "The Lord has done it." I cannot feel that I have merited such a favor, but it is of free and sovereign grace.

I was much comforted in reading the editorial of Elder F. A. Chick's, in the SIGNS of December 1st. I have for some time felt to see a distinction between the law and the gospel, but never could tell it so plainly as dear brother Chick has written it. O that it may please the Lord to give the knowledge of this difference to the conditional brethren. I think that they would then be truly prepared to "rightly divide the word of truth," as saith Paul, instead of dividing salvation, or making time salvation wholly of works, and depending upon poor, trembling saints, who feel that they are but "perfect weakness." I truly believe that our God will show many of them this distinction in his own time, and cause them to shed penitential tears for having left the plain and simple gospel of grace, and followed a gospel of works. I have confidence in many of them, and I believe that God will bring them back to his fold again. I hope that I can feelingly say, "The will of God be done" in this matter. I am constrained to believe that God om-

nipotent reigneth supremely, both in heaven and in earth.

O, what a joy I felt in reading the letter of Eliza and John T. Walker, to their church in Eastbourne, England, asking for a letter of dismissal, to remove their membership to the church in Washington, D. C. I believe that the love they manifest in their letter is the love of God, which flows from the throne, and binds the hearts of God's people together, and makes them worship the one God, though in distant lands they dwell.

After having read the remarks of our beloved editor concerning the misfortune of brother J. T. Rowe, in the loss of his brother, the words, "Your brother in sorrow," caused a heart-felt sympathy to arise with me, though I am a stranger in the flesh to brother Rowe.

Many times have I been comforted in bygone days in reading after dear brother Elder John Rowe. Though he is dead, yet in my memory he liveth. I never saw him, but I can tell but little difference in my love, or the love which I have for those faithful soldiers whom I have seen, and those whom I have not seen, but have read after and been comforted by them, through grace. This causes me to hope that I possess the love which is of God, and unites me in christian love and heart-felt sympathy with the saints in all the world. Yes, children, this precious love goes back and unites us with the prophets and holy apostles of Jesus, and causes us to look forward beyond the river with a longing desire to praise our dear, loving Redeemer when life's journey is over. It is there, dear, loved children, I long to meet you and be one among you in the city of God.

This is an awkwardly worded letter, but I felt that I wanted to send you a token of love at the close of 1901. It

may be the last that I will write, and this is my second article that I have written for the SIGNS, except a few obituary notices.

Yours in sweet hope,

J. R. HATCHER.

HAYANA, Kansas, Dec. 9, 1901.

DEAR KINDRED IN CHRIST:—I very much desire to write something that will be to your soul's spiritual comfort, but I feel my unworthiness, and fear that I am not capable of writing anything that will do you any good. Yet I am so impressed it seems I must write to get rid of the burden. Sometimes we are strengthened and blessed when reading the communications of those of like precious faith, as well as under the preached word, when our Lord manifests his love and mercy so sweetly to us. The presence of God brings with it a foretaste of heaven into the soul. I have spent many pleasant hours reading the SIGNS OF THE TIMES, and I love it with all my heart; I love the experimental truth it sets forth, for it corresponds with what I believe the Lord has taught me. I believe it to be an invaluable paper, and a blessing to the household of faith. I feel thankful that the Lord puts it into the hearts of some of our dear kindred to write for our precious family paper, I know it has gladdened many a weary heart; I speak from experience. Often I have walked in the wilderness, and my heart was burdened, and after reading the SIGNS, the darkness was made light, and crooked things straight; the burden that had been so heavy was made light, and again I rejoiced with joy unspeakable and full of glory. I often think I would like to write to some of the correspondents whom I have never met face to face, only to tell them that I love them for the truth's

sake. I have a home with the dear Old Baptists, and it seems to me it is such a sweet rest. I can never forget that perfect contentment which filled my soul the day I was received in their fellowship; every earthly care was forgotten; I felt I was "No more a stranger or a guest, but like a child at home." I was "Gathered into the fold, with believers enrolled." They were all so good and kind, and received me with such warmth and love, as the saints are capable of showing, and as if they loved me and were glad. I believe they love me still, although I am very unworthy; I am sure I love them. We learn experimentally that without Christ we can do nothing, as we are brought into deep waters where there is no standing. We are instructed to count it all joy when we fall into divers temptations. I would say to those who stand outside the fold, If you have a desire to be numbered with God's people, do not let your feeling of unworthiness keep you away. Jesus came into the world to save sinners. It is indeed a matter of great rejoicing to hear of the dear ones being gathered into the fold of the Redeemer. Will you not take up the cross and follow in the footsteps of our dear Savior? Jesus says, Take my yoke and learn of me, and ye shall find rest. The pardoning love of the Lord is very sweet.

Sometimes it seems embarrassing for the timid one to stand up and "talk to the church," and let them decide whether they can receive them or not. In nine cases out of ten the church already knows about their experience. Then if they feel that God for Christ's sake has forgiven their sins, and they do not trust in their own good deeds for salvation, and that their only hope is in Jesus, would it not be sufficient for the church to extend the hand of fellowship? In our faith

and order there are no attractions for the worldly, and when one comes to us in this way, we feel sure they have been taught of the Lord, and love to follow in his footsteps.

Truly our fellowship is with the Father and with the Son Jesus Christ. "Blest be the tie that binds our hearts in christian love."

May the grace of God lead, guide and direct us all in the path of duty, and enable us to follow our Savior in humility and submission.

Dear brethren editors, I submit this to your judgment, whether you publish it or not all will be right with me, or if there is any part of it not right, please omit it. I would be glad if you would not publish my name.

Yours unworthily in hope of eternal life,

(MRS.) T. R. PITTMAN.

JOHN XIII. 14.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

In our every day life, with its trials and cares, we are called to walk the way of man's duty. Hindered by temptations we stumble over rough places, and go astray in the dark. Some of us go in forbidden places and soil our feet, figuratively speaking, with the things of the world. When we are brought together it is needful that some loving brother apply the water of the word, admonish us, that our feet may be washed, and we be made to walk more carefully. Again, a brother may have had to walk a thorny path and over rough places, so that with bleeding feet he sits among us, then the water of the word cools and cleanses his feet, he is cheered by the wine of joy, and the balm of Gilead heals the wounds of his heart. That one goes away

strengthened, to bless the place where he maketh his flock to rest.

One woman washed the Savior's feet with her tears, and a like service is rendered by the humble service of the sisters and mothers of Israel to-day. Many of us feel and see the sweet but strong influence of woman as she in her love tries to cleanse from us the filth of the world. So we ought to wash one another's feet: admonish in love, comfort and serve others, in their walk through the wilderness of trouble and temptation.

Some seem to go into such filthy places, and bring into the house such loathsome things that for a time they must be set outside; to pass through the fire, or be shaken in the devil's sifter. The weary pilgrim seeks a place of rest, and it is a friend indeed who ministers to his wants, and serves him lovingly in all things. Jesus in word and in deed taught this loving service. The work he has done for us must be shown forth by our service to others, for as he works in us, so will it be manifested in our walk.

On this occasion he has appointed a place for the meeting, and sat with them as he also does with his chosen ones to-day. Then at the chosen time and place did they eat the passover with the bitter herbs of sorrow. Then he girded himself and taught them that they must be washed. At last Judas having received the sop went out, and it was night. Was it not the last night of the legal dispensation? Christ must go down into the death of the cross, and come up from the darkness of the tomb, leading his people out of darkness into the glorious liberty of the children of God, that they might be with him where he was, and behold his glory. Thus he taught that he would be with them to feed, cleanse and lead them. And as he served them, so

must they serve and love each other; put away the filth of the flesh. When in love a brother is prevailed upon to cease from that which is an injury to him, and a reproach to the cause, a sinner is converted from the error of his way; a soul saved from death (or separation from the church) and a multitude of sins hidden. Thus are the members of the body cleansed, and the prodigals brought home again, and dressed in the best clean robes of humility. To do this for a brother requires love, courage, humbleness, in fact the fruit of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Those we love we try to save and serve.

God grant us power and guide us in the right way, that we may "Wash one another's feet." Peace be with us all.

I trust I am your brother,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky.

COVINGTON, Ga., Dec. 16, 1901.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—In renewing my subscription for the SIGNS I wish to express my appreciation of the firm and uncompromising stand it takes in defense of the truth. Occasionally I receive copies of other periodicals claiming to be Primitive Baptists, but when I begin to examine them I fear they are more inclined to assail the truth than they are to comfort and edify the saints. Their attacks seem to be directed especially against the two points of doctrine, God's predestination, and salvation by grace alone. If obedience is the price of temporal salvation, then the power that moves us to obedience must come from one of two sources: it must be either of the flesh or of the Spirit. If of the flesh, then it

must partake of the source from whence it comes, for Christ said to Nicodemus, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." And the inspired apostle plainly tells us that these are contrary one to the other. There is no harmony, union or peace between them; there is constant warfare, and will continue to be until we lay aside the body of this death, and awake in the likeness of our risen Redeemer. Then, and not till then, will this warfare cease with the redeemed of the Lord.

If I am not deceived, it appears to me that the most humble and faithful saints of God that I have ever known, are those who have suffered most, and who by the grace of God are enabled to see their own vileness and inability to render any obedience within themselves for which they would dare to claim any of his blessings, whether temporal or eternal, but rather with the psalmist would say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Hence I conclude that if any feel or think that they are capable in and of themselves of rendering any obedience that will merit temporal salvation, they are mistaken. I believe there is but one salvation, and that is sufficient for this life, and for the life to come, and is like its author, from everlasting to everlasting, and was manifestly wrought when Christ the Son of God gave up the ghost, and said, "It is finished." Then and there he by this one offering forever perfected them that are sanctified.

I rejoice to believe that they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Trusting that what I have written is in harmony with the word of God, and also

with the experience of the saints, I close, with best wishes for the success of the SIGNS, and with love and fellowship for brethren and sisters who so ably contribute to its columns. I remain your brother in hope,

EDWARD HEARD.

BARTLETT, Neb., Sept. 21, 1901.

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DEAR BRETHREN:—It seems to me that I am lost without the SIGNS, it is meat and drink to my soul; I love to hear from the dear kindred in Christ, although I have met but few of them. I read so many good letters that tell my own travels so much better that I can myself, that I have a love for the writers which Satan, with all his combined host, cannot drown. When it pleases the Almighty to give me an assurance that I am one of his, I can say, Thanks be to his holy name for implanting his love in my heart. This enables me to be in sweet fellowship with his dear people all over the world. Although strangers in the flesh, and separated by many miles, yet we are one in faith and doctrine. I have many dark and dreary hours. But when my poor heart goes out in sweet meditation, and I can believe that here I have no continuing city, but that by faith I am seeking one to come, and I can look beyond this world of trials and tribulations, then I can, and do at times, rejoice, but it seems like a tiresome journey, and I feel as though I am but seldom in the right road as I should be. It is but just now and then, if at all.

Sometimes I feel that I am a poor, deluded sinner, and am in much distress of mind, searching for some evidences to confirm me that I am a subject of grace, yet when I look back upon my past life with its afflictions and troubles, I find that the grace of God has upheld me, and

that it is my hope and salvation. "By the grace of God I am what I am." My prayer is that God will keep me at the foot of the cross, believing in and declaring Jesus as the way and the truth and the life. He alone can reach the case of this poor, undone sinner. This arm of flesh is too weak to be a staff to me; it may do for those who never felt themselves to be sinners, but as for me the Lord Jesus Christ alone is my strength and my Redeemer.

Blessed be the name of the Lord, it is my heart's desire to do the will of the Master, but I come so far short of it many times. I ask an interest in the prayers of all those who may read this, for myself and for our little church, that she may flourish as the rose, and always be kept in peace. What a pleasure it is to meet and be with the brethren; it brings rejoicing to me. I often wish for the time to come when parting will be no more. To be with those who love God is such a blessing to me. I am not fit to be numbered with them, and I often think that I will ask them to exclude me, for I believe that if I am not a fit subject for the church, I ought not to be there. I would not harm one of the little ones, and if I were out of the church I should travel alone as I do now; I do not desire to be in the way of the people of God, but I feel alone in the world.

Now, brother Beebe and all, my prayer is that you may live long, and still continue to send forth the SIGNS, for it comes to me heavily laden with good things for the scattered flock of our God. It is next to the Bible with me. It is edifying and comforting to hear from the scattered flock, even if we have never met face to face. We do not feel to be strangers to one another, for so many sing the same song, and give to God all

the glory. Please look over my imperfections, I only intended to write a line or two when I began. May God bless all his saints, is my prayer for Jesus' sake.

A. B. HARPER.

GREEN RIDGE, Mo., Dec. 24, 1901.

DEAR BRETHREN EDITORS:—You will see by the little slip how far I am in arrears with my subscription to the dear old SIGNS OF THE TIMES, which I esteem next to my Bible, for I find nothing contended for in them but what is in harmony with the word of God, if I am any judge, which I often doubt, but I sometimes hope that the blessed Lord in great mercy has been pleased to give poor me a limited knowledge of the truth, for which I hope I am thankful; I desire to be. His mercies have followed me all the days of my life, wholly unmerited, for this evil heart of mine runs to evil continually, so that nothing short of the mercy of a gracious and merciful God could have reached my case. Then how can I praise him enough? I hope by his grace to be enabled to render thankful praise to some extent at least.

I am in my eightieth year since the 10th of October last, have been afflicted with rheumatism and heart failure for the last ten years so that I am a burden to my children. I gave up all my property to them. They are all Methodists and Campbellites, and it seems to me they hate the truth, hence deny me the money to pay for the SIGNS, is the reason I am in arrears with my subscription. I shall feel at a great loss without them, but you cannot afford to publish them for nothing, so you had better stop sending them to me till I am able to pay you for your labor. I shall esteem you just as highly. If I can ever get hold of the money I will send it to you. I have

heard two sermons preached since last March.

With much love, truly your well wisher and brother, I hope,

B. F. CRAIG.

RICH HILL, Mo., Dec. 10, 1901.

MY DEAR BROTHER BEEBE:—The time has come for me to renew my subscription to the SIGNS OF THE TIMES; it comes to me laden with the gospel of Christ; it is like a good bell, it has the right sound. I thought I must add my little mite. My sheep hear my voice, and they follow me, and none shall pluck them out of my Father's hand. Is he not glorious then?

My dear brethren and sisters, let me follow after thee; if it is far away, give the bell the right sound, and if I am wandering in the dark, I will go on knowing the darkness is in me. I read the editorials in every paper, knowing they have the right sound. I can see no difference in the doctrine to-day and what it was years ago.

Brethren, you whom God has placed on the walls of Zion, cry aloud, and spare not, tell my people of their sins, give the bell the right sound, as our old fathers in Israel did, and we will follow on until we meet in that haven of rest, where we shall see God and be like him.

Yours in Christ,

MARTHA J. GILBERT.

LEAD HILL, Ark., Dec. 6, 1901.

G. BEEBE'S SON—DEAR BROTHER:—I want to write you a few lines to let you know how I appreciate the SIGNS.

Our country is almost ruined with the drought this year; nothing made. I thought I would try to pay up and ask you to stop my paper, but I kept trying, and finally got the money to pay up to the end of this year. I get a paper often that seems worth the subscription price.



Brother H. M. Curry's piece in regard to his trip to Texas, was worth more than the price of the SIGNS to me, as I had visited that association myself, three years ago, and found them a sound, lovely band of brethren and sisters. Then sister Sarah Runkle's letter, concerning their association, was a precious letter to me. But old brother Gilbert Beebe's editorial on the text Isaiah xxxiii. 20-22, "Look upon Zion," &c., was the most comforting piece I ever read, and many others, which space forbids me to mention.

I will say, The Baptists are in peace here, and they indorse the SIGNS.

I have had the pleasure of baptizing six of God's little ones since July 4th, in the fellowship of Enon Church, and two into the fellowship of Little Hope Church.

If you see fit to publish any part of this letter, do so, if not, all right. It is not written for that purpose.

Remember me, a poor, little, unworthy brother, if one at all,

WM. J. CASEY.

SYRACUSE, Kansas, June 9, 1901.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST:—Through the kindness of some dear brother or sister, I have been blessed with the privilege of reading your good paper, for the last eight months. We have never been able to learn who it was that had the SIGNS sent to us. May the Lord bless whoever it may be that has sent us such a soul-cheering present as the dear old SIGNS. We have spent many happy hours during the last eight months in reading the precious letters which have been written by our dear kindred who are scattered throughout this world of sorrow and affliction. O, how it does cheer our doubting souls when we read so many precious letters, from different ones, who can tell

our experiences better than we can tell them ourselves. Many times when I have been hungry and thirsting for the bread and water of the Spirit, the blessed Savior has been pleased to send some sweet manna through the SIGNS, which was comforting to me indeed. Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." And again he said, "Blessed are they that mourn, for they shall be comforted." How these Scriptures do cheer my heart at times when I am low in spirit. I have so many doubts and fears, and am often made to ask, O, is there any one like me? I can but say it is by the grace of God that I am what I am. I have no righteousness of my own to plead, nor anything good in myself of which to boast. I am but a poor, weak sinner. As the Savior said in the days of his flesh, so must I say, "Of mine ownself I can do nothing." But I am willing to put all my trust in God, believing that he will do what is right, and that he works all things after the counsel of his own will.

Dear brethren, you will find inclosed one dollar for the SIGNS another six months, after which time we hope to be able to remit you yearly, for we cannot do without them, they are next to the Bible with us. Now may the Lord watch over us and guide us through this low ground of sorrow, and when we are done with this life I hope that we may meet at Jesus' feet, and there from sorrow, toil and sin we shall be free, and perfect love and friendship reign through all eternity.

From an unworthy sister if one at all,  
(MRS.) A. E. HURST.

[It is by the coming of assurances like these in the above letter that we are encouraged to go on in the work of publishing the SIGNS. Often we feel greatly discouraged because of our own unfitness

and unprofitableness, and we do not see how it is possible that the Lord can use us to the good of his people and to his declarative glory. Beside many other discouragements beset us from time to time. Such letters as the above do therefore greatly encourage us.—ED.]

DYE, Texas, Dec. 11, 1901.

G. BEEBE'S SON:—I am reminded that my subscription has expired, and I will send what little help I can, as I do not feel like I can do without them, and with it I desire to tell to the dear editors of the SIGNS OF THE TIMES, how much I appreciate the dear old family paper, for I do feel many times in reading it that it belongs to the whole family of God, and that the dear editors are the chosen vessels in his hands, and that is one great plan in which he has ordained that his children should be comforted. Though my poor, weak mind and pen fails to tell how much comfort and encouragement I have received in reading the blessed truth contained in the SIGNS, I want to say to the dear brethren and sisters who write for its columns, to write on, for if they could know how much comfort they are to a poor, weak, ignorant mortal, as I am, they would certainly feel repaid. O, I feel if I could only write as the rest, I would spend many lonely hours in writing, but it would only be my poor complainings, which none would care to hear. But, dear brethren Beebe and Chick, I do feel that there never was a time when the truth was more needed, for there are so many that claim the name of Primitive Baptists, that cannot stand the truth; but there are yet a few names of us here who are not afraid of the doctrine of the Bible, or the "Beebeites" either, and we have been wonderfully blessed with a sound and faithful pastor, Elder J.

A. Campbell, for twenty years, who has now sold out and is going to move away, and O, how it rends our hearts to think of it, for we had all learned to love him almost to idolatry. But we believe that God has a purpose in all things, and hope to be reconciled to his will in all things.

Well, I must bring this to a close, and if you see fit to publish this please correct mistakes, and forgive me for trespassing on your valuable time, and do not let it crowd out more important matter; and may the good Lord bless the dear editors and contributors to the dear old SIGNS, and keep us all from error, is the prayer of your little sister,

(MRS.) S. E. ELLIS.

PRESCOT, Wash., Dec. 14, 1901.

EDITORS OF THE SIGNS—DEAR BRETHREN:—By the request of many brethren I will ask for a little space in your paper. This is to all who desire to know how we are.

We left Warrensburg, Mo., November 26th, and landed here at Prescott, Wash., the 29th. We had a very pleasant trip, and were met at the train by several of our friends and brethren, and were taken out to William Hays' by himself and his wife. She is a member of the Baptists, and we stayed with them until we moved home, which was the 4th of December, and we were well cared for by them, for which I feel thankful. There are some Baptists in this neighborhood, and there are others who have a good hope. I feel to hope they, too, will go with us when opportunity is afforded. I visited a little church last Saturday and Sunday at Touchet, and met Elder Gilmore and brother Acors at this meeting. The brethren at this place have been without a pastor for some time; they requested me to serve them, which I will try to do,

if the Lord will, on the fourth Sunday, and Saturday before, in each month. I also visited Elder Mayfield while I was there last fall, also brethren at Lagrande, Oregon. The Baptists in the west are all sound in the faith, as far as I have learned; all seem to be of one mind. The Elders I have met are able defenders of the doctrine of grace, and are heartily received by the brethren.

We are all very well pleased with our new home. The weather has been very damp since we landed, so we have not been round much yet.

I will close by saying to the dear ones I left behind, Be of good cheer, for it is only a few more days, or weeks, or years, at most, until we will meet to part no more. Our heavenly Father has promised his grace to us as long as we have to battle with the sorrows of this life, and you know his sweet grace has been all to us in the past. Then let us still hope in God. His blessings on all, is my prayer. Love to all the saints.

J. T. BARNES.

BROOME CENTRE, N. Y., Dec. 26, 1901.

B. L. BEEBE AND WIFE—VERY DEAR AND PRECIOUS BROTHER AND SISTER:—Feeling my unworthiness, a doubt arises in my mind, yes, a very grave and serious one, as to my using the phrase, "brother and sister." I have often had many serious reflections when writing some of the family, whether it was proper and right for me to claim this relation, and tonight it comes to me anew, and so vivid that I am made to fear and tremble. I feel in and of myself I am very, very far from being the character that should use such an expression, but bear with me this once, for some unknown hand or power has given you both a very warm place in my heart. I often, yes, very often, think

of you and the sweet seasons I have had with you, and of your feelings shown my poor boy I never shall forget. Also I think of your poor health, and the care and anxiety you have over the best publication in America, my way of thinking. All of these things and circumstances pass through my mind quite often.

Well, brother Beebe, I find as one day goes, so goes another, I get no better, grow rather the worse; I am very restless and so uneven, on the mountain top or down in the valley. The Lord has been very merciful to me all my days; yea, my hiding place in all generations, and O, such an ungrateful heart as I have for all his blessings. I have hoped to see you long before this, but no way has been opened for a long time. I have had a great desire to visit you and attend your covenant meeting. This may all be of the flesh, but I know there is a drawing. May the God of Abraham, Isaac and Israel, sustain and keep you as seemeth good in his sight.

Yours in christian fellowship,

D. W. LEONARD.

ARENA, N. Y., Dec. 30, 1901.

DEAR BROTHER BEEBE:—While I am writing to renew my subscription to our family paper, the SIGNS OF THE TIMES, I wish to express my appreciation of the same. I have been an interested reader of this paper for thirty-nine years, and to my understanding it advocates the same truths that it did then. The glad tidings it proclaims give no uncertain sound: 'tis Jesus the way, the truth and the life, the only hope of lost and ruined sinners. It is the same doctrine I have heard your venerable father proclaim with demonstration of the Spirit and with great power, and many other old veterans of the cross, who did valiant service for the

Captain of their salvation; who buckled on the whole christian armor, and made no compromise with error. I have seen a few other Baptist periodicals, but the old, reliable SIGNS is my preference.

In conclusion, I must wish the editors and contributors all a happy and prosperous new year, and may you long be spared to wield "The sword of the Lord and of Gideon," is the prayer of your unworthy sister in hope of eternal life,

JULANA H. DICKSON.

DELPHI, N. Y., Dec. 27, 1901.

DEAR BRETHREN EDITORS:—I again inclose two dollars for the SIGNS OF THE TIMES; they are a great comfort to me, keeping me in sweet remembrance of all the way, I hope and trust, the Lord has led me. I am in full fellowship with the doctrine set forth both by the writers, and you, dear brethren. Those who write of the pleadings of the Scriptures I do not understand, for I understand the Lord commands, but does not plead. The pleading idea I fear has the "mark of the beast," but I am not a judge in the house of the Lord, but ask the Lord's mercies every day of my life, for I sin continually. O, how merciful is the Lord to me, for I still have hope in his love, all praise be to his holy name. I most earnestly desire that you may be kept by the power of God in all truth.

J. E. TAPNER.

WESTON, Mich., Dec. 22, 1901.

DEAR BRETHREN EDITORS:—Please find three dollars from my mother, Lydia C. Wyman, for the indigent fund. I wish to say to you God-speed; may the God of Abraham be with you, to wield "The sword of the Lord and of Gideon;" to declare the righteousness of God which is by faith to the building up of Zion, to

the strengthening of the weak and feeble, the halt, the lame, and those that are without strength. May the dear Lord put it in the hearts of all his dear children to subscribe for the dear old SIGNS. Yes, dear brethren, why be ashamed to support the ablest and best Old School Baptist paper in America; one whose principles have withstood the pelting storms of her adversaries for nearly seventy years. Let every one who bears the name of Old School Baptist subscribe for the ablest edited Old School Baptist paper in the world.

Yours in love,

T. J. WYMAN.

CLINTON, N. J., Dec. 30, 1901.

B. L. BEEBE—DEAR BROTHER:—Inclosed please find two dollars for another year's subscription to the SIGNS OF THE TIMES. When I sent the last, one year ago, I thought it would be the last time, but here I am yet tugging along in my eighty-seventh year. I do not know anything, the Lord knows all. I cannot do without the SIGNS, that paper is so dear to me; it has so many able writers, and the editorials are so rich, and as I do not get to meeting very often, the most of the preaching I get is from the SIGNS. I hope you may be long spared to do your duty as a servant of God, for I believe for that purpose you are spared.

With respect to you and all the household of God,

M. HULSIZER.

HOOVERS RUN, Pa., Dec. 17, 1901.

DEAR EDITORS:—Inclosed find four dollars to pay for the SIGNS another year. I wish I could tell you how much we love the reading that the precious paper contains. It is just what my heart loves and believes, and it seems a long

time between issues. We love the doctrine that gives God all the glory, for he has all power in heaven and upon earth, and none can stay his hand, or say unto him, What doest thou? I hope the Lord may be with you, and the SIGNS may still prosper.

Yours unworthily,  
 LOUISA M. STEWART.

TOUCHET, Wash., Dec. 14, 1901.

DEAR BROTHER BEEBE:—Inclosed you will find money order for two dollars to renew my subscription to the dear old SIGNS for another year. It is now over a half century since I commenced reading it. And if there is any change in the doctrinal sentiment in it, I am not wise enough to detect it. I hope you will be well sustained in its publication.

Yours in hope,  
 R. CUMMINS, M. D.

RICHMOND, Ind., Jan. 3, 1902.

G. BEEBE'S SON—DEAR BROTHER:—Please find inclosed two dollars for the renewal of the SIGNS another year. I am now in my eighty-first year, and have read the good old SIGNS back to the beginning, and find no change in them, or the shadow of turning. I have always sincerely desired the truth, and in them I have found it as I verily believe.

Your brother in hope,  
 HENRY STIGLEMAN.

WASHINGTON, D. C., Dec. 24, 1901.

DEAR BRETHREN IN CHRIST:—Inclosed you will find two dollars to renew my subscription to the dear old SIGNS, which I enjoy reading so very much, though I have not been reading them so very long. I was in the Methodist church for thirty-six years, and have only been with the dear Old Baptists five years. O, I thank

the good Lord that he has brought me to see the truth as it is in Christ Jesus.

Your sister in hope, saved by grace, if saved at all,

ANNIE M. SMITH.

MARSHALL, Ind., Dec. 31, 1901.

G. BEEBE'S SONS—DEAR BROTHER:—My father, Alexander Elder, commenced taking the SIGNS sixty-seven years ago, and it has been coming to our home ever since. I have no cause to complain now, as I think your paper is just like it always was in regard to the doctrines upheld so well. Inclosed find two dollars for another year's subscription.

Your brother,  
 JAMES M. ELDER.

MT. VERNON, Texas, Jan. 3, 1902.

DEAR BROTHER BEEBE:—I inclose herewith post-office money order for two dollars, which please place to credit of Mrs. M. A. Stringer, Mt. Vernon, Texas. This aged sister has been for many years a subscriber of the SIGNS OF THE TIMES, and an admirer, too. She was left a widow some two or three years ago, when her husband, Elder W. B. Stringer, passed away. She told me that she thought as a matter of economy she would have to drop the paper, but on reading the last number before her time expired, she was so comforted she decided she could not do without it, so has continued.

Hoping that the blessing of the Lord may continue to rest on you, I remain yours unworthily,

H. B. JONES.

CHANGE OF ADDRESS.

ELDER J. A. Campbell and Lizzie Campbell having changed their address from Sunset, to Tolbert, Texas, request their correspondents to address them at the latter place.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**THE PARABLE OF THE MUSTARD SEED.**

(Matt. xiii. 31; Mark iv. 31; Luke xiii. 19.)

IN Matthew it reads as follows: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Brother Frank Terry, of Philadelphia, Pa., has requested us to write concerning this parable, and while we feel willing to try to comply with the wishes of brethren with regard to such requests when we can do so, yet we often hesitate because of a sense of our own lack of understanding, and because we do not always feel as though any given Scripture has been given to us as our own, so that what we might say concerning it would have the unction that comes out of a personal, experimental knowledge of the subject; and all writing or preaching without this is but dry to the spiritual hearer. And we also often hesitate because we feel sure that as a rule that one upon whom the Spirit of God has fastened some certain

Scripture, has come into a far deeper understanding of its meaning than has been given to ourself. All this we feel to be true concerning this parable to which brother Terry has called our attention, yet there are some things clear in our mind, and we do not feel that it is right to withhold what does seem clear to us.

First. This parable is recorded by three of the evangelists. They do not vary essentially in the terms in which it is stated. About the only difference in the three narratives is that Luke omits the expression, "which is the least of all seeds."

Second. It occurs in the midst of a cluster of parables which according to Matthew number seven. Mark and Luke omit several of these parables in their narratives. In our own mind this parable has always stood in connection with the one which follows it, the parable of the leaven hid in three measures of meal until the whole was leavened. The latter seems to present the hidden, silent, effectual, inward work of the kingdom, in those where it has been planted, while this former parable seems to us to present rather the outward manifestation of this kingdom.

Third. Let it be remembered that it is a parable describing the kingdom of heaven, and not the visible church organization. The church in the Scriptures is always one thing, and the kingdom of heaven is another. The two words must not be confounded wherever they may be used. We will call attention to some of the differences between the two words, and the two things, "the church of God," and "the kingdom of God." A man must be born again to enter the kingdom of God at all. He cannot see nor enter that kingdom without the new birth. But many a man has become a member of the visible church without knowing

anything at all about the new birth, in the only way in which such knowledge can be attained to, viz: by experience. A man may be excluded from the visible church, but that does not exclude him from the kingdom of God. Many a man is in the kingdom who is not in the visible church, and many a man is a member of the visible church, who is not in the kingdom of heaven. The kingdom of God is within men, but we cannot say this with any real meaning of the church visible. The word "churches" is frequently used, but never the word "kingdoms" of God. We read of the church at Rome, Corinth, &c., but never of the kingdom of God in any particular place. There are other differences, but these seem to be sufficient to settle the fact that the visible church organization, and the kingdom of heaven, or of God, are not the same thing at all.

Fourth. In this parable, and in many others, the kingdom of God is presented as a living power working within men, and producing results effectually. It is never presented as a form so much as a life. It is said to be within men. It is said to be righteousness, peace and joy in the Holy Ghost. It is compared, as in the following parable, to hidden leaven, and as in fourth chapter of Mark, to seed which being cast into the ground springs up, first the blade, and finally the full corn in the ear. It comes not with observation. Jesus was himself set forth by John the Baptist as the embodiment of the kingdom. He said concerning the coming Jesus, "The kingdom of heaven is at hand." And so Jesus commissioned the disciples whom afterward he sent forth into every city where he himself would afterward come, to say, "The kingdom of heaven is at hand." The organization of the churches followed in

those places where the kingdom of God was preached, and where it began to appear in the hearts and lives of men. Its beginnings are always presented as being in the hearts of men. As it worked in them the same things, so they would be drawn together in fellowship. And out of this oneness in feeling and in conduct, would come fellowship, and a desire to live together, and to mutually help and encourage each other. The church organization was therefore an outgrowth of the kingdom. The Savior spoke of the church as well as of the kingdom, and the apostles provided by inspiration for the order of the visible church, but always as the dwelling-place of those in whom the kingdom of God was manifest.

Many things are said about the coming kingdom in the Old Testament, and many things are said of it after it had come in the New Testament. Of course we cannot refer to all that is said concerning it. According to the request of brother Terry, we desire to call attention to this one parable, wherein some characteristics, among many others that belong to the kingdom, are set forth. And here, as well as in other parables, it will not do to seek too many meanings as belonging to it. As a rule, in all the parables there is one thought to be set forth, and if we can discover that, it is sufficient. The Savior's meaning is what we ought to desire to know, and not curious applications which our own fancy may present. As in the parable of the leaven, the one thought seems to be the secret, effectual working of the leaven in the meal, so in this parable the one thought seems to be the great outcome of what appeared to be a small beginning. What a miracle that so small a seed should produce such large results. How contrary to human judgment is the Lord's working. Out of

the mouth of babes and sucklings he ordains strength. Out of weakness he makes men strong. He chooses even the things which are not, to bring to naught the things that are. God works with things which men despise. There is nothing at which men might wonder in a grain of mustard seed, but yet see how large an herb, like a tree even, has grown out of it. How poor and mean did the beginning of the gospel seem to all men. Even the disciples themselves did not see what the true glory of the work of the Redeemer was. They looked to the outward appearance, and were disappointed. Yet see the mighty working of that small seed, and the wonderful outgrowth in all the ages since.

Now let us notice that a man took the seed and sowed it in the field. So our God by the Spirit plants his kingdom in the hearts of the chosen. As the man chose the field in which to sow the seed of mustard, so does our God choose all the sons of men in whom the seed of the kingdom shall be sown. It is sown in the field, and so is the kingdom sown in the heart. Man does not plant the seed of the kingdom in his own heart, neither does he sow the seed in the heart of any other man. One sower sows the kingdom in all places where it is sown. All this is true, but yet the one thought in the parable to which all others are subordinate is the smallness of the seed, and the great outcome from so small a beginning.

There has been some criticism concerning the statement that the mustard seed is the least of all seeds. It is not really so, it is urged. Some seeds are much smaller than the mustard seed. Cavilers have noted this, and have attacked the knowledge of the Savior on account of it. The word "least" is the same as that

translated "smallest" or "small" in other places. It might just as well have been translated "smallest" in this parable. Our understanding is that it signifies not absolutely the smallest seed, but popularly and proverbially the smallest. And when it is said to be the greatest among herbs, it means not absolutely so, but relatively, and with relation to the smallness of the seed. When it is said that the birds lodge in the branches of it, we have understood the design to be to point out the amplitude of the tree, and so enforce the contrast between the smallness of the beginning and the greatness of the ending. The smallness of the grain of mustard seed is also presented when the dear Redeemer said, "If ye had faith as a grain of mustard seed," &c. That is, as we would say, "never so little faith." It is evident that all to whom the Savior spoke, would fully understand that he spoke of the smallness of the seed in the sense in which it was commonly referred to at that time, as the smallest or least of all seeds. He would say to them in substance, You yourselves know how small a seed of mustard is, and yet you also know that the power of the Creator causes it in multitudes of instances to become like a tree in size after a little time. So shall be the kingdom of heaven which I have come to plant in the earth.

Jesus himself appeared among men as a man of sorrows, and in lowliness of appearance and manner. His earthly parentage was obscure, he lived in obscurity, subject to his reputed father, until he was about thirty years of age; he walked during his public ministry in humbleness and meekness, and of the multitudes who from time to time followed him, but few became really his disciples. At the last he was crucified in the sight of men, and what claims he had put forth were thought



by all to be brought to naught. He was crucified, through weakness, as the apostle himself testifies. Afterward the great, the rich, the noble, did not believe on him, but the humble among men, such as servants and laborers who bore the burden and sorrows of life without its honors or riches. He had chosen the poor of this world, rich in faith, and heirs of the kingdom. And it was then as it has ever been since, true that his triumphs were not such as men could either see or understand. He reigned in the hearts of men; and the fruit of his reign there was not human wisdom, or knowledge, or power of reasoning, or the power to become great in any earthly line, but the fruit was love, joy, peace, humility, forbearance, longsuffering, patience, endurance, temperance, faith, hope and charity. These fruits were the fruits of the Spirit, but they were not such as would either then or now command the attention or applause of men. And these fruits appeared then, and do yet, not among many of the great, the wise, the noble of earth, but among the unwise, the weak and the lowly of earth, that no flesh should glory in his presence.

Another thought must be made prominent here, viz: The power to thus increase is in the seed itself; it is not in the surroundings at all; the seed has life in itself alone, and this life of the seed has transforming power. This is true of all seeds, as well as of the mustard seed. We refer to this to emphasize the one thought of the parable, the largeness of the plant grown from so small a seed. The plant becomes thus large not because of any outside aid, but because of the power that is in the seed itself. The kingdom of God does not grow in a man because of any good thing in him. The root grows out of a dry ground. The

root gives fatness and moisture to the ground, but the ground does not give these things to the root. (Isaiah liii. 2.) Jesus grows up as a root out of a dry ground. The ground then adds nothing to the root, but the root does add to the ground. The ground does not add to the power of the seed, but the seed does reach out and lay hold upon the dead earthly matter, and bid it live, and it lives in the plant. All is dead, and would remain dead without the seed. If then divine life exist in any man, and if any man do show forth in his body that life which is within him, the glory belongs to the life and not to him. The whole field in the parable is made up of dead earthly matter, but the seed lays hold where it will of that dead matter, and builds it up into the body of the plant, until a tree is standing forth in its beauty and glory. Every branch and every leaf and every fibre of the tree, if it could speak, would say, "I was dead until the life of the seed reached out to me and bade me live."

Every spiritual thing, such as love, joy, peace, humility, faith and hope within us, speaks forth the praises of the kingdom, and not of self. All is to the praise of the glory of his grace. Out of the small beginning within us has come up these heavenly graces, and the name of the Lord is glorified within us by them all. And out of these heavenly graces comes to exist the delightful fellowship of saints. We for ourself look back over the past of our life, and can but wonder at what has followed from our past experiences. Many of them at the time we could not think belonged to the life of the believer, but now, out of some of them have come our greatest joys and our strongest hope. Little thoughts, little experiences, that seemed so small that we could not claim them as being of the Lord at all, now

bring to us large harvests of hope and love and joy.

If it be asked to what special thing do the fowls of the air refer, we would say that we do not think that it is straining the language of the parable to say that they may represent all those who in time of weariness, need rest, and in time of darkness, desire shelter, and when the sun comes down with scorching heat, desire the coolness of the shade. The kingdom of heaven is all this to all such characters, and it is all this to these in spite of the small beginnings. God sees, and he gives those who are spiritual to see things which natural men never behold. That which is not desirable to natural men, is pleasing to God and wonderful in the eyes of his quickened children. How many who have felt themselves to be among the wandering fowls of the air, with no place of rest, and no one to care for them, have come to find shelter in the shade of this kingdom, and have rejoiced there with exceeding joy.

We have no doubt that the dear brother at whose request we have written this, can bear testimony to this experience. Once feeling to be an outcast from God and from man, there came a time when he found rest and shelter under the shadow of this kingdom of God, and after that it was his privilege to confess what this kingdom had become to him, among his brethren, and to find a home also in the visible church. How blessed it is to come to see and to enter the kingdom of God, and then how blessed afterwards to find a home visibly in the church on earth. In the time of heat and darkness and trouble what a place of rest is this kingdom to those who like the fowls of the air have no other home. Such ones the Lord sets up on high. Such ones he hides as in a pavilion from the strife

of tongues. "Here the sparrow and the swallow have found their home." Whether they are ever known among the visible churches or not, still he gives them to abide in his kingdom, and to find all that they need provided there. The kingdom of God becomes to them more than meat and drink. As they have thirsted after righteousness, peace and joy in the Lord, now they have come into the possession of all these things, and their longing hearts are satisfied.

We will leave these thoughts with brother Terry, and with all who may read, having written with much of hesitancy and trembling, lest we darken counsel with words without knowledge.

C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### HEBREWS VII.

WE have frequently been called on for our views on the subject of Melchisedec, and have published such views as we have on the subject, but as the file of our papers are not accessible to all our readers, we will remark that we do not understand the inspired writer, in Hebrews vii., to be speaking of Melchisedec as a man, but as a type of Christ, both as King of Salem (or peace); and as Priest unto the most high God. Uniting in one person the two offices of king and priest. Melchisedec, as a type, supplies what Aaron in his priesthood failed to show of the royal priesthood of the Son of God. The priesthood of Aaron was hereditary, it was vested in Levi, with whom according to the prophetic blessing, the Thummim and Urim was established. As a son of Levi, who had paid tithes when in the loins of Abraham, to Melchisedec, he received the priesthood, and transmitted it to his de-

scendants, and it passed down from sire to son, until it expired by its own limitation. But of Melchisedec no lineage is reckoned; nothing being said of him, as to who was his father and mother. As a man we have no doubt he had both father and mother, like all other men, but as a priest he had neither, for his descent is not counted. His priesthood was immediately from God, and not to be transmitted to posterity.

All that is presented in the type is that Melchisedec met Abraham when returning from the slaughter of the kings, and that Abraham gave him a tenth part of the spoils of his victory, and that Melchisedec blessed Abraham. We are also informed that this Melchisedec was king of Salem, or king of righteousness, as the type signifies, and at the same time he was priest unto God, but not after the order of Aaron, of an order which recognized no descent, no predecessor or successor. As a type he was made like unto the Son of God, that is, as we understand it, the account given of Melchisedec embraced just enough, and no more than enough, to set forth the peculiar order of the priesthood of Christ, in distinction from the order of the Levitical priesthood. The type was made like unto, or made to resemble and clearly to set forth its anti-type, as now presented in the great Apostle and High Priest of our profession, Christ Jesus. In this type no descent or date is given, that he might more clearly typify Christ, whose goings forth are of old, from everlasting, and whose kingdom and priesthood shall have no end. As it is written, The Lord hath sworn, and will not repent, thou art a priest forever, after the order of Melchisedec. Not made or constituted a priest after the law of a carnal commandment like the sons of Levi, but with an oath and by the power

of an endless life, by the which power he is able also to save them unto the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them.

MIDDLETOWN, N. Y., April 15, 1859.

#### LUKE XVI. 9.

WORLDLY riches are the mammon of this world. Whatever of them are possessed by christians, they hold only as stewards in trust, who are under a solemn charge to so use as not to abuse them, and they are amenable to their Lord for the manner of their stewardship. While possessing them in trust, if we impart them with a liberal hand to relieve the necessities of the poor and suffering, when we fail, or in our turn become poor and needy, we may, relying on our Lord's assurance expect to be in the same way ourselves relieved, for what measure we mete out to others, shall be meted to us again. "There is that which scattereth and yet increaseth; but to withhold more than is meet, tendeth to poverty."

Shortly after this parable was spoken, the disciples were driven from their homes, and their property was confiscated, but profiting by the instruction, those of them who had property, while they held an undisputed title, sold it, and laid the proceeds at the apostles' feet, and when they failed, they were received and supplied from the common provision thus secured. They had all things in common. (See Acts ii. 44-47.) We are not directed by our Lord to make a mammon, or god, of riches, or of what we possess of the world's goods, but make to ourselves friends of it. It can afford us friendly aid in our extremities, and so to use it as to secure the commendation of our Lord, whose stewards only we are, as acting wisely.

MIDDLETOWN, N. Y., April 15, 1859.

## P O E T R Y .

LEBANON, Ohio, Jan. 1, 1902.

DEAR BROTHER BEEBE:—Inclosed I send you a copy of the poem from which I quoted in an article in the SIGNS of some time ago. I have had some inquiries about it, so I will send it for publication. It is in my estimation a rare poem indeed.

Yours in the truth,

H. M. CURRY.

SEE the mystic weaver sitting  
High in heaven, his loom below ;  
Up and down the treadles go.  
Takes for web the world's dark ages,  
Takes for woof the kings and sages,  
Takes the nobles and their pages,  
Takes all stations and all stages.  
Thrones are bobbins in his shuttle,  
Armies make them send and scuttle ;  
Web into the woof must flow.  
Up and down the nations go ;  
At the weaver's will they go.

Calmly see the mystic weaver  
Throw his shuttle to and fro ;  
'Mid the noise and wild confusion,  
Well the weaver seems to know  
What each motion and commotion,  
What each fusion and confusion  
In the grand result will show.

Glorious wonder, what a weaving,  
To the dull beyond believing ;  
Such no fabled ages know.  
Only faith can see the mystery,  
How along the aisles of history,  
Where the feet of sages go ;  
Loveliest to the fairest eyes,  
Grand the mystic tapet lies.  
Soft and smooth and ever spreading,  
As if made for angels' treading ;  
Tufted circles touching ever ;  
Every figure has it plaidings,  
Brighter forms and softer shadings ;  
Each illumined, what a riddle,  
From a cross that gems the middle.

'Tis a saying, some reject it,  
That its light is all reflected,  
That the tapets lines are given  
By a sun that shines in heaven.  
'Tis believed by all believing,  
That great God himself is weaving,  
Bringing out the world's dark mystery  
In the light of faith and history ;  
And as web and woof diminish,  
Comes the grand and glorious finish,  
When begin the golden ages  
Long foretold by seers and sages.

CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

|  |          |
|--|----------|
| Previously acknowledged.....   | \$508 55 |
| H. J. O'Bannon, Va., \$1.00; Mrs. John Pettit,<br>N. Y., \$3.00; John K. Yerkes, D. C., \$1.00;<br>John T. Walker, D. C., \$2.00; Mrs. J. B. D.,<br>N. M., \$20.00; W. O. Rathbun, Conn., \$1.00.— |          |
| Total.....   | 28 00    |
| <hr/>  |          |
| Total to date.....   | \$536 55 |

## O R D I N A T I O N .

PURSUANT to a call of the church of God (called Thompson) near Kalida, Putnam Co., Ohio, a presbytery composed of the following named Elders, Z. K. Holliday, Lyman B. Hanover and Adam F. Dove, met Nov. 23d, 1901, and organized by choosing Elder Z. K. Holliday, Moderator, and Adam F. Dove, Clerk, for the purpose of ordaining brother Manasseh Silvens to the full work of the gospel ministry.

After examination, and full satisfaction being given, said presbytery did by solemn prayer and laying on of hands set apart brother Manasseh Silvens to the full work of the gospel ministry, whereunto God has called him. And we do recommend him as an orderly, faithful minister of the gospel, and worthy of the respect and esteem of all christian people everywhere.

Signed,

Z. K. HOLLIDAY,  
LYMAN B. HANOVER,  
ADAM F. DOVE.

## M A R R I A G E S .

By Elder G. N. Tusing, at his residence, Dec. 24th, 1901, Howard D. Miller, of Albany, Ohio, and Miss Sadie Kleck, of the same town.

By Elder A. B. Francis, in the Old School Baptist meeting-house in Salisbury, Md., Nov. 28th, 1901, Wm. F. L. Bounds and Miss Bettina Truitt, both of Salisbury, Md.

By the same, at the residence of W. S. Parker, Esq., Delmar, Md., Dec. 25th, 1901, Wm. S. Marvel, Jr., and Miss Bertha Gertrude Sturgis, both of Delmar, Md.

By the same, at the residence of Ernest Holloway, Esq., Salisbury, Md., Dec. 26th, 1901, T. Byrd Lankford and Miss Mary Gertrude Sturgis, both of Salisbury, Md.

By Elder T. M. Poulson, at the home of the groom's father, in Worcester Co., Md., Dec. 24th, 1901, Arthur E. Shockley and Miss Alice B. Davice.

By the same, Dec. 25th, 1901, at the Old School Baptist meeting-house at Nassaongo, Wicomico Co., Md., Arlando M. Ruark and Miss Mary J. Bailey.

By Elder John McConnell, at the residence of the bride's father, Newark, N. J., Dec. 26th, 1901, John Kugler, Jr., and Miss Ida R. Bellis, both of Hunterdon Co., N. J., but their residence in future will be Fall River, Mass.

## OBITUARY NOTICES.

**DIED**—At the home of her daughter, in Jersey City, Nov. 26th, 1901, **Mrs. Hannah M. Loud**, aged 72 years. She was the daughter of Archibald and Elizabeth Hoyt, of Howells, N. Y. Was married Oct. 8th, 1851, to Alphens D. Loud, who with four children survive her. The children are, Alice E. McDonald, of Pittsburgh, Pa.; James E. Loud, of Washingtonville, N. Y.; Libbie E. Greenleaf and Arthur D. Loud, of Jersey City. She also leaves two sisters, Mrs. Sarah E. Wheat, of Buffalo, N. Y., and Mrs. B. S. Crist, of Howells, N. Y., where the funeral was held. Mrs. Loud never made a public profession of religion, but was a believer in Jesus as the Savior of sinners, and for many years hoped in his mercy. She was a faithful wife, a loving mother, a kind sister and a true friend. Brother Loud has for many years been a member of the New Vernon Church, Orange Co., N. Y. Our sympathy goes out to him in his affliction. To lose the companion of his youth and old age is a great trial, but the God who has sustained him in days past will not forsake him now.

The writer was present at the funeral, and tried to speak to the glory of God in the salvation of his people, using as a text, "It is finished."—John xix. 30.

May the comfort of God be with our brother, together with all the family.

H. C. KER.

**DIED**—At her home in Manchester, Iowa, **Mary Tanquary**. She was born in Virginia, Feb. 7th, 1816, married July, 1832, to Amos McKay, whose obituary appeared in the SIGNS about twelve years ago. She received a hope in early life, which was her comfort and stay through her pilgrimage below. Came to Iowa in 1856, united with the Old School Baptist Church, where she lived in peace and union until Dec. 11th, 1901, when God called her home. They always took the SIGNS from the first number.

Elder J. C. Jones, of Missouri, selected Job xiv. 14, for a foundation of an able and comforting discourse, pointing us to that glorious morn when she shall be called from the dust.

(MRS.) C. H. GARRETT.

My beloved husband, **John M. Burgher**, departed this life June 2d, 1901, aged 77 years and 3 months. His health had been failing for some years, and the doctors did not at first seem to understand what the cause was, but finally decided it was catarrh of the stomach. He grew weaker and weaker until he was taken from us. He leaves a widow and two children to mourn their loss: Mathias Burgher, of West Shokan, and Margaret Smith, of Dunraven, N. Y. He experienced a hope in Christ about thirty-six years ago, but never united with any church. He believed and loved the doctrine that is preached by the Old School

Baptists, salvation by grace, and grace alone. He told Elder Sanford while he was sick that all other doctrines were as nothing to him. I said to him that I did not know how I could live without him. He replied, "Your loss will be my gain." He was steadfast, unmovable in the doctrine of Christ's finished work, and believed his blood cleansed from all sin.

Elder Sanford and Elder Clark spoke at the funeral, then he was borne away to his last resting-place, and I am left to mourn, but not as those that 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."

ELIZABETH BURGHER.

**DEPARTED** this life, Dec. 8th, 1901, at her home at Griffin's Corners, Delaware Co., N. Y., in the 85th year of her age, **Mrs. Lydia Woolheater**. I do not know of her having made a profession of religion, but believe she had an ear for the truth as it is in Jesus. She lived a widow for twenty years. She leaves four children, two sons and two daughters, besides sisters and other relatives, to mourn.

ALSO,

**SINCE** the above death, **Mrs. Mehitable Kelly**, of Red Kill, died at the residence of her son, from the effect of a paralytic stroke a few days before, aged 83 years, Dec. 23d, 1901.

These two were daughters of the late Elder James Mead. Many years ago sister Kelly made a public profession, uniting with the Old School Baptists, and maintained by walk an honorable place among the saints, and so far as health allowed, filled her place in the church. She ignored every invention of men, preferring the doctrine of God her Savior. She lived a widow for twelve years. She leaves a son and his family, and one married daughter with one sister, beside other relatives, and the church, to mourn. May the Lord comfort the mourners.

J. D. HUBBELL.

**Mrs. Gertrude E. Truitt**, widow of the late Zedekiah Truitt, died at her home in Salisbury, Md., Oct. 31st, 1901, from a complication of diseases, aged 71 years. She was baptized in the fellowship of the Old School Baptist Church, in 1874, by Elder F. A. Chick, and was a consistent member up to the time of her death. She has been a great sufferer since the death of papa, a year ago, but was meek and patient through it all. Her suffering was great from Friday until the next Thursday, when she died. It was hard to sit and see her, but when she died the sweetest expression came over her face. I felt like saying, Thy will, O Lord, be done, and that I ought not to wish her back, she looked so happy and at rest. Her remains were taken to Snow Hill and put by the side of her husband, in the Old School Baptist cemetery. Elders Francis and Poulson conducted the funeral services, and spoke

words of comfort. She leaves four children and several grandchildren to mourn their loss.

Her daughter,

(MRS.) T. E. HOLLOWAY.

SALISBURY, Md., Dec. 27, 1901.

DIED—At her residence in Fairfax Co., Va., August 27th, 1900, Mrs. Amanda M. Hogland, aged about 71 years. She was the daughter of Jonathan Hart, of Pennsylvania, but was born and reared in Loudoun Co., Va., where she was married and raised a family of three daughters and one son, if I remember rightly. Sister Hogland was baptized by Elder R. C. Leachman, in 1871, in the fellowship of Mt. Zion church, Loudoun Co., Va., in which her membership continued until her death. She, with her family, moved to Fairfax County more than twenty years ago. Her husband died when their children were young, but they had the care and training of a faithful mother, the memory of whom will ever remain dear to them. Sister Hogland was loved and honored by all who knew her as one faithful to her trust in all the walks of life; especially was she precious to the members of Mt. Zion church; her humble and loving spirit won all hearts. Her removal to Fairfax County took her away from the neighborhood of her church meetings, and as old age and its infirmities came upon her, hindering her from meeting with the church very often, her heart and mind were with us, nor was there any abatement in her love for the truth and interest in the welfare of the church which characterized her from the beginning.

One by one are the old and tried saints being gathered home. Gradually are our numbers decreasing, so that we more and more miss those who are taken from us. The world grows more and more lonely, and we sometimes ask ourselves, Is the cause of truth to languish and go out in this eastern country?

We cannot grieve for those who go, their warfare is ended, and they are at rest. God himself only knows what are his purposes, and it becomes us to bow in humble submission to his will, knowing that not even a sparrow can fall without him. May he comfort the family of sister Hogland, sustaining them by that grace of which she was so largely a partaker, and enable us all by his Spirit to say, "Thy will be done in earth as it is in heaven."

Affectionately your brother,

J. N. BADGER.

ALDIE, Va., Jan. 7, 1902.

Mrs. Julia N. Trott died Dec. 22d, 1901, at her home in Stacy, Texas. Sister Trott was born Dec. 2d, 1827, in Alexandria, Va., and made a profession of religion early in life, but was identified with no church until some seven or eight years ago she, together with her husband, were baptized in Fellowship Church of Primitive Baptists, near Coleman, Texas, by Elder R.

H. Walker and the writer. She was a devoted wife and mother, and a fervent, consistent christian. She leaves a large family of children and grandchildren to mourn after her. May God who is able to comfort the afflicted and distressed, help each one to be resigned to the will of him who doeth all things well.

T. W. GRIGG.

## ERRATA.

NORTH BERWICK, Maine, Jan. 6, 1901.

DEAR BROTHER BEEBE:—On page 7 of the SIGNS occurs the word "re-created." It should read "in our re-created bodies."

FRED. W. KEENE.

## CHURCH NOTICES.

### RESOLUTION.

Whereas, Through adversity our house of worship in Montgomery, Alabama, has been sold from us to secure the payment of a mortgage upon it, amounting to nearly (\$1,000.00) one thousand dollars, which we are not able to pay, therefore,

Resolved, That we form ourselves into a committee of the whole church, including all friends who will assist us in that capacity, to solicit aid in money to pay this debt, and that we will all do what we can in this persevering effort to thus redeem our house, praying the Lord, who will hear the prayer of the destitute, to bless our efforts and give us favor with our kind and generous neighbors and brethren.

Adopted by the church in conference, December 31st, 1901, and officially signed.

ELD. D. BARTLEY, Mod. *pro tem.*, 755 S. Perry St.  
W. H. COLEMAN, Clerk, 12 N. Perry St.

MONTGOMERY, Ala., Jan. 3, 1902.

DEAR BROTHERS EDITORS:—The above Cottage Hill Old School or Primitive Baptist Church of this city requests you to publish in the SIGNS their above resolution or act, very soon. They are a lovely little band of brethren, about twenty, walking in the truth and in love, and Elder W. Lively is their beloved pastor. They have paid nearly twenty-five hundred dollars on their church property, but were absolutely unable to finish paying for it, and are in great distress that it has been sold to satisfy the mortgage. It would be lamentable for the church to lose its valuable house and lot, and be turned out, for they would have to dissolve the church, as they are entirely unable to purchase another house of worship. But we believe the beloved patrons of the SIGNS will feel it in their hearts to cheerfully and nobly come to their relief, according as the Lord has prospered them.

All donations may be sent to either brother Coleman or me, as above, and shall be faithfully applied on the debt. When the house is redeemed (and I believe it

will be), there will be happy relief and deep gratitude in the dear little church, and we will give notice of it in the SIGNS.

Your brother in tribulation.

D. BARTLEY.

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., FEBRUARY 1, 1902. NO. 3.

## CORRESPONDENCE.

### FRAGMENTS.

WHEN the sun's rays reach the earth and rest upon us, then for the first time we know that there is a sun, and know something of his character and power. It is only by himself that we can be taught of his existence and character. We can only see him by his own light. So we can know nothing of Jesus, the Sun of Righteousness, except what he teaches us by revelation of himself in our experience. Till his light and truth reach us we do not know that there is such a being, however much we may have heard others speak of him. We can only know him by an experience of his presence, love and power in our souls. We can only see him in the light of his own face, as David says, "In thy light shall we see light."

When the heavens distil dew upon us at night, or manifest themselves in falling rain or snow, then we know them as we have not known them before. We learn of the clouds when their treasures of rain reach us. Then we realize vital interest in them. We cannot go up to the heavens for knowledge of them till they come down to us and furnish us a

way by which to climb. When they touch us with their rain, or dew, or sunshine, or starlight, or with the vital elements of the air, then we can rise up to them.

The doctrine which drops like the rain is the only doctrine that can be of use to us, or that we can be vitally interested in. The speech that distils as the dew is that which brings true knowledge and heavenly comfort to our souls. All other doctrine and speech, however attractive to the natural mind, are too far away from the child of God to be of any real importance to him. He must have a doctrine that will touch the heart and explain the mystery of the new life within him; a doctrine, not that he can study and speculate upon, but that he can *feel*, that he has already felt. He must hear a speech that will bring refreshment to his bewildered mind and to his perplexed and wearied soul, as the dew distils from all the surrounding atmosphere and refreshes the tender herb and drooping grass.

When the Lord sends messages of love and instruction to his fainting people, those messages come thus, dropping like the rain into their souls, and distilling

upon them as the dew in their nighttime of sorrow; "as the small rain upon the tender herb and as showers upon the grass." The parched earth calls to the heavens, and the heavens call to the Lord, who answers with a full supply for all the needs of his people, as he says, "I will hear the heavens, and they shall hear the earth."—Hosea ii. 21.

I AM sure you will be careful and guarded in your manner of dealing, and try to keep your old man from interfering in the matter, and that you will remember that the Lord rules in Zion, and that appeals to him as the sovereign Judge are never made in vain. Intrigues in the church of God will never be truly successful. If a child of God engages in underhanded work to bring about a certain thing which looks desirable to him in the church, and succeeds, his success will be to him a terrible defeat. He has sown to the flesh, and will of the flesh reap corruption. It is a terrible judgment upon Ephraim when he is left to himself, to be filled with his own ways.

There cannot be too much candor, honesty and frankness among the brethren in the church of God. There should be mutual trust and confidence. We must remember that the church, according to the perfect pattern in the Scriptures, is a unit. All are one in Christ. We are members of his body. It is by his one Spirit that the whole body is animated and moved, or should be. We look for this quickening power; we are warranted in looking for it; it is according to his doctrine and promise. We trust in him rather than in the brethren and sisters as men and women.

When as a church, gathered together in one place, we are looking unto the Lord to direct us, we shall not look in

vain. He will speak through the church; he will show us who is the eye, who the hand and who the feet. The right word will be spoken, and the church as a body will feel its power. If we have arranged a course in our own minds, and now try to bring it about by influencing the brethren to agree with us, we shall bring confusion. We must wait for the Lord, and wait upon him. The one Spirit which caused them on the day of Pentecost to be of one accord in one place, will direct us, as he did them, what to say and do.

"AND all the men were about twelve."  
—Acts xix. 1-7.

Many years ago I expressed through the SIGNS my understanding concerning the baptism of these men. Without referring to that very brief article I will again at this time write as briefly as possible on the same subject.

It was at Ephesus that Paul found these disciples, to whom he said, "Have you received the Holy Ghost since ye believed?" When they replied that they had not so much as heard whether there be any Holy Ghost, he said unto them, "Unto what then were ye baptized?" And they said unto him, "Unto John's baptism." He did not ask who baptized them, but unto what they were baptized. That is, what name or authority did they have in view in receiving this rite of baptism? I understand their answer to be, not that John had baptized them, but that they were baptized unto his baptism, having only that baptism in their mind as their example and authority.

If John had baptized them he would have told them of Jesus and the Holy Ghost. His baptism was valid, but no one had a right to baptize unto his baptism, or in his name. It was he alone who had the right to baptize before Jesus

gave the authority and command to his disciples. John was long since dead. These disciples could not have been baptized by him. It is likely that Apollos had baptized them before he knew anything but John's baptism, as we find in the preceding chapter that he had been teaching at Ephesus, where "Aquila and Priscilla took him unto them and expounded unto him the way of God more perfectly."

Paul explained John's baptism unto these twelve disciples, and told them that John had said unto the people whom he baptized that they should believe on Christ Jesus, who should come after him. This essential thing concerning John's baptism they had not before heard. They would have known it if John himself had baptized them. Some have understood the fifth verse as though it read like this: "When they heard that they had been baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came upon them." But the sentence does not read so, nor can it be arranged to express that thought. If they had been baptized in the name of the Lord Jesus they must have known it at the time, or it could not have been valid. But the reading is that, "When they heard this [that Paul had told them as to what John said to those whom he baptized about the necessity of a belief on the Lord Jesus, then] they were baptized in the name of the Lord Jesus." The removal of the italicized word "this," would make no difference. The form of the sentence implies that word, and so it was placed there. But the sentence would have to be radically reconstructed before it could express that they had heard from Paul for the first time that they had some time before been baptized in the name of the Lord Jesus. And

then there would be left the unanswerable question, How any one could be baptized in his name and not know it? If infants could be scripturally baptized it would be true of them that they would have to be afterward told of it. But not so with gospel baptism. As I understand the scriptural rule, and as our brethren, so far as I know, understand it, gospel baptism can only be administered to one who is a believer in the Lord Jesus Christ, and who has with the mouth made confession of that belief, and it can only be administered by one who is called to preach the gospel. (Matt. xxviii. 19.) And the form of that ordinance is clearly shown in that it is a figure of the resurrection of Jesus Christ, (1 Peter iii. 21,) and that it is spoken of as a burial, (Rom. vi. 4; Col. ii. 12,) and a planting in the likeness of Jesus' death. (Rom. vi. 5.)

"HE that hath suffered in the flesh hath ceased from sin."—1 Peter iv. 1, 2.

Not that he hath ceased to feel sin dwelling in him. (Rom. vii. 17.) Not that he can say he hath no sin. (1 John i. 8.) Not that he has ceased to be troubled by sinful thoughts and words and acts, so as to have no more need to use the publican's prayer, "God be merciful to me, a sinner." This is not the meaning of the apostle, "For there is not a just man upon earth that doeth good and sinneth not."—Ecc. vii. 20; and, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The doctrine of the apostle is that he who hath suffered in the flesh hath ceased to be under the power and dominion of sin; hath ceased from it as the controlling power and principle of his life; hath ceased to be so bound and ruled by that law of sin which the flesh serves, (Rom. vii. 25,) that he should live the rest of his

time in the flesh to the lusts of men, and not to the will of God. Since the same man who with his mind serves the law of God, with his flesh serves the law of sin, (Rom. vii. 25,) it is a wonder how it has been so brought about by the work of Jesus that he hath ceased from sin, so that he is not a debtor to the flesh to live after the flesh, (Rom. viii. 12,) but is constrained by the love of Christ to live not unto himself, but unto him who died for him and rose again. (2 Cor. v. 14, 15.)

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." When the dear Savior suffered in the flesh for us he satisfied that law without which sin is dead. (Rom. vii. 8.) He did not remove sin from our flesh, but he took away its power. He died unto sin once, and by that suffering and death in the flesh he destroyed the power and dominion of sin over his people, taking them from under the law, and bringing them under grace. (Rom. vi. 14.)

When we suffer in the flesh on account of sin, we are experiencing the fellowship of Jesus' sufferings, by which he condemned sin in the flesh, and faith shows us that thus our everlasting deliverance from sin and death is assured. Through this suffering in the flesh it is made known to us that "we are dead with Christ, and if we be dead with him, we believe that we shall also live with him." "He that is dead is freed from sin." This experience of suffering in the flesh on account of sin, which causes a constant striving in the soul against it, may be, and is, I think, what the apostle speaks of as "resisting unto blood, striving against sin," which he says some had not yet done. (Heb. xii. 4.) They were still looking somewhat to the works of the

law as partly the ground of hope, and as necessary in their conflict with sin, striving to overcome sin by something they could do. But when any one comes to the end of sin experimentally, he finds death, for that is the wages of sin. Those who fully resist die. All true resisting ends in death. It is with some a daily experience, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body." Thus through great tribulation there is a daily entrance experimentally into the kingdom. How little one who is thus deeply exercised really cares for the sinful things of the world, though he may try to care for and enjoy them as before. He hath ceased from sin as a condemning and controlling power, so that it cannot turn him away from the precious hope of righteousness by faith, which the saints wait for. (Gal. v. 5.) While he has to confess that he is still a poor sinner, he can say by faith, "I am dead, and my life is hid with Christ in God;" "Not in my own worthless name, but in the name of Jesus, will I set up my banner." "In the Lord have I righteousness and strength."

We are to remember that the apostle does not speak of the flesh as suffering, but the saint as suffering *in* the flesh. Also, I do not understand Paul, in Heb. xii. 4, to allude to literal blood, as that shed by martyrs, but as that experimental death which they should all fully realize, though they had not yet gone fully that far. Blood flowing from a wounded body represents death. But I will not dwell longer upon this.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 7, 1902.

PINSONFORK, Ky.

EDITORS OF THE SIGNS OF THE TIMES—

DEAR BRETHREN :—This is the tenth day of January, 1902. This is my birthday. I am to-day threescore and six years old. I have had a name and place among the Old Hardshell Baptists for a little over forty years, and have been trying to preach a little over thirty years of that time, and I can from my heart say, with Jacob of old, "Few and evil have been the days of my pilgrimage." I have not attained to the state that I have desired, nor ever shall while in this mortal state of existence. I have not been able to live as seemed to me a subject of grace could and should live. I have long since learned that when I would do good, evil is present with me, and how to perform that which is good I find not. I am entirely depending upon sovereign grace, both for eternity and time. I have been convinced, lo, these many years, that I could no more merit God's blessings while here in my time state, than I could have merited my eternal happiness. I most assuredly believe that the Scriptures teach that Christ by that one offering and meritorious intercession, not only secured the eternal happiness of all the heirs of promise, but also absolutely and forever secured all God's covenant blessings for time and eternity. Hence I can but wholly rely upon my dear Redeemer for every crumb of comfort while I sojourn here; "For I am poor and needy." "A man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isaiah vi. 5.

I have been made of late to rejoice that I have been made to realize in the experience of the soul, that I am a man of unclean lips—too unclean to utter anything hastily before the Lord; too

unclean to think for a moment that I can by word or deed merit the least blessing of the giver of all good; so unclean and vile that I have a morsel of hope that "mine eyes have seen the King in his beauty." I have thought that poor, mortal man could never in heart and soul realize his vileness, and abhor himself on account thereof, until God reveals Christ in him, the hope of glory. It is light that makes manifest, therefore when in the light of God's grace we can see ourselves, it is then we cry from the depths of our hearts, "Woe is me, for I am undone; because I am a man of unclean lips," &c. Notwithstanding the Old School or Primitive Baptists, with whom I am dwelling, (living) and have been for over forty years, are God's people, the church, the pillar and ground of the truth, yet they are the people of unclean lips, they are not the people that have such clean lips that they can live without sinning. O no, they are not these sinless, sanctified fellows who make clean the outside of the cup and platter, but inwardly are full of all uncleanness. If the dear Old Baptists were not undone; were not a people of unclean lips, I could not dwell in the midst of them; I could not live with them, or rather they could not live with me, for I am undone, am of unclean lips indeed; so much so that I can hardly write a few lines to the Lord's humble poor, for theirs is the kingdom of heaven.

It has been a long time since I have written anything for the SIGNS, and the only reason, so far as I know, is a deep, heartfelt sense of my weakness and uncleanness of lips, although during the long period that my pen has been silent, my soul has been stirred within me when reading the many able and soul-cheering communications of brethren and sisters

who have written in the medium of our correspondence, the dear old SIGNS. I have commenced to write numbers of times in the last two years, but was so overcome with my weakness and incapability to write anything to comfort the people of God that I consumed what I had written in the fire, but have decided now, on this my sixty-sixth birthday, to write this short article and send it to the editors to dispose of as their better judgments may determine, and I have concluded to suggest a few of my thoughts on the following text of Scripture:

“Set thy house in order: for thou shalt die, and not live:”—Isa. xxxviii. 1.

This is a representative narrative or shadow, and there could be no shadow at all if it were not for an existing substance. Shadows do not cause substances, but substances cause shadows. Christ was the substance of the legal types and shadows, and as a shadow is the representation which anything makes of itself, hence this shadows forth the Head Owner and Controller of a house which was out of order, and could in no wise set itself in order. But the Head and Owner of this sin-polluted house, or family, could and must set his house in order, and therefore to accomplish this eternal purpose (1 Peter i. 19, 20,) he must die, but live again; must be put to death in the flesh, but quickened by the Spirit, &c., (1 Peter iii. 18,) as is so plainly shadowed forth by the two birds which were alive and clean: “And he [the High Priest] shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop; and he shall kill the one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and

sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open fields, and make an atonement for the house; [or family] and it shall be clean.”—Lev. xiv. 49-53. Yes, in very deed, for the blood of Jesus Christ his Son, the Head and Owner of this house, or family, cleanseth them from all sin. These two birds represent to my mind the two natures of Christ, human and divine, both were alive and clean. The one represents his death and sufferings, the other his life and resurrection. The king Hezekiah was a bright and lively type of Christ, who in due time (appointed time) died for this poor, sin-ruined house, or family, and did by the sacrifice of himself put away forever the sins of this house, or family, all the elect vessels of mercy chosen in Christ Jesus before the world began. They were sanctified (set apart) by God the Father, and preserved in Jesus Christ and called; called to be saints. (Rom. i. 7.) Then Christ as a Son over his own house, or family, whose house, or family, we are, was the only one that could, and the only one that did cleanse his people; for there was not, nor is there salvation in any other, for there is none other name under heaven given or among men, whereby we must be saved. This work was alone assigned to the Son of God, the Lord Jesus Christ, who prepared his work without, made it fit for himself in the field, and afterward built his house or church.

The Lord's family is a peculiar people; a people saved by the Lord, both for time and eternity. Therefore not unto us, but unto thy name, belongs all the praise.

Dear brethren in tribulation, I cannot for the life of me see nor say as some precious brethren do, that there are two salvations, one unconditional, the other conditional; the one we bless God for, and the other God blesses us for. I have been, and am such a poor, weak and simple creature, that I have not so learned Christ.

I know of but one salvation, and that is of the Lord, but I this day have a morsel of hope that I have daily realized, at least to some degree, that eternal salvation in my deliverance from sins, sorrows, many troubles and sore temptations and trials.

Your brother I hope,

W. J. MAY.

LAWRENCE, Mass., Dec., 1901.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—While reading the SIGNS of Dec. 15th, a desire sprung up to speak to my kindred in Christ of the same truths its pages have set forth so many years. In the sixty-nine years of its publication the religious world claims to have made great progress, and reduced religion to a science. But in looking over the pages of our dear family paper in almost the first numbers published, and all through the following years up to the present, I can see no change in the declaration of the precious truth. Every experience in its columns clearly testifies "I am a sinner, saved by grace if saved at all." The able communications from those having passed away, and those now living, give the certain sound, that there is salvation in no other name but Jesus. My heart is so full of a sweet joy I feel like using some of the expressions of David, "O magnify the Lord with me, and let us exalt his name together."—  
—Psalms xxxiv. 3. "O come, let us sing

unto the Lord; let us make a joyful noise to the Rock of our salvation." "For the Lord is a great God, and a great King above all gods." "O come, let us worship and bow down: let us kneel before the Lord our Maker."—Psalms xcv. We know it has been the Lord's will to have the SIGNS published to this day, and now as it comes to its seventieth year, may we still be enabled to cast in our mite, knowing if any are comforted and cheered all praise belongs to our God. There is not even a shadow of turning with our God, and his word endureth forever. It is of his mercies we are not consumed, and he has made us to dwell in his house forever. How good and pleasant it is when we dwell together in unity, speaking the things that make for peace, and to edify one another. There will be no falling out by the way if Jesus is our theme. "We only wish to speak of him who lived and died and reigns for us."

"We'll talk of all he did and said,  
And suffered for us here below;  
The path he marked for us to tread,  
And what he's doing for us now."

In relating our exercises to one another, and speaking of the way the Lord has led us, and declaring his wonderful works, we do magnify the Lord, and together exalt his name. The work of redemption is so full of the power and glory of God, that when it is felt in our hearts the joy of his salvation is given to us, and we make a joyful noise to the Rock of our salvation, we worship our God in the beauty of holiness, we bow down and kneel before the Lord our Maker. It is said, "This people have I formed for myself; they shall shew forth my praise." The ways of our God are so mysterious and past finding out, we cannot tell when we are shewing forth his praise, for his power is so great he

can make his praise shine forth in our darkest hours, and amid the heaviest trials we can pass through, when we are made to say with Job, "Though he slay me, yet will I trust in him." When we are in darkness and have no light, and are mourning greatly on account of the sin in our members, and cannot do the things that we would, and the very evil we hate we find ourselves doing, we surely know there is nothing good dwelling in our flesh, and our theme cannot change, it must be this same Jesus, the Savior of sinners. If we are not rejoicing in the sweet assurance that "he is mine and I am his," we can still testify that Jesus came to save his people from their sins, and finished the work the Father gave him to do. All things below change, but God changes not. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." It is good when his people are rooted and grounded and established in the truth, so no wind of doctrine can move them, no "lo heres, or lo theres," can disturb them when they have an eye single to the glory of God, for it proves they have been taught of the Lord. Jesus is the chiefest among ten thousand, and the One altogether lovely, but flesh and blood does not reveal this unto them, but our Father which is in heaven.

My dear brethren and sisters, I am not able to bring out the fullness of these precious truths as it is in my mind, but I felt I wanted to speak to you all in our "family paper," as it has been rightly named. I hope our pure minds will be stirred by way of remembrance, and that we shall be found speaking often one to another. The day of Christ's birth the world celebrates soon, and may we not only rejoice in that day, but in the day of his death, and the day of his resurrec-

tion from the dead, when he forever rose victorious over death, hell and the grave; may we always give thanks unto God, who giveth us the victory through our Lord Jesus Christ; may he keep us in the unity of the Spirit and the bond of peace; may we be found ready and willing to sustain our brethren editors of the SIGNS in any way we can, "Bearing one another's burdens, and so fulfill the law of Christ."

In the beginning of the new year I wish you all a share of that happiness which God alone can give, that peace of God which passeth all understanding, that love of God shed abroad in your hearts, that desire to meet with his people and speak of the goodness, mercy and power of God. May we be made to realize that we cannot flee from the presence of God, and that the everlasting arms are underneath, and in the Lord Jehovah is everlasting strength.

Your unworthy sister in hope of eternal life,

ATTIE A. CURTIS.

KELLY'S CORNERS, N. Y., Dec. 1, 1901.

DEAR BROTHER BEEBE:—With your approval, and not to the exclusion of better matter, I will try again to write to the dear brethren and sisters who have an interest in the dear old SIGNS OF THE TIMES.

I often reflect on the cry, "The sword of the Lord and of Gideon." His name implying a cutting down, makes it indeed more strange that God should use his servant in a manner so simple and strange, to the cutting down or overthrowing of the Midianitish camp. Yet God's ways with Abraham, Isaac and Jacob were in their time in a great deep. So Paul could say to Timothy, a young minister, hundreds of years afterwards, "Great is the



mystery of godliness." And therefore this man who is to cut down the Midianitish host, must have his mind fixed on Israel's sad condition, and upon the enmity of their opponents who came against them at the pleasure of the Lord, in order to prove them as his people, the very people, in kind, that he had brought up out of Egypt. And so Gideon must be threshing out wheat by the wine-press to hide it from the Midianites. He must be told there, by the angel of the Lord, that he is a mighty man of valor. The effect of it was to produce in him no uncertainty as to the truth of God's word, and to show to him his own weakness and unfitness. There must also be brought out, as in many other instances, all the defects and hindrances that mortal man with the temptations of the devil can invent. Yet God's work of feeding and saving his own peculiar flock, must go on. The change of base in the request of Gideon with the fleece, or of Moses with the rod, brings out the long-suffering of the Lord, as the mighty God of Jacob prepares his servant to execute vengeance upon the enemies of his people. He continually shows by his servants Noah, Job, David, Gideon, and finally with his Son Jesus Christ, that which was declared also by inspiration of God, viz: "Not by might nor by power, but by my Spirit saith the Lord." Here we have a fac-similie of the salvation of God through our Lord Jesus Christ. The wisdom of God was manifested in the establishment of his people or church on better promises than the law could give them. Thus he proves to them, by his law being written in their hearts, that without faith it is impossible to please God. And also that without faith it is impossible that any should be found in Zion, or in the spiritual, eternal enjoyment of his presence. And although one

may be a real servant of God, and a believer of the truth as it is in Jesus, yet without his Spirit in action or thought he is outside of the fullness of joy which is in him. If the child of God acts only in the letter, the most jealously guarded act of his life becomes faithless and perverse. It is better not to act at all, than to act without his fear and love.

Yet the faith of God's elect people is such in its nature that you, child of God, need not be dismayed though your mind be dark as night, and you tremble at the word of the Lord, and dare not speak, and perhaps, could not if you would. Your Father in heaven remembers them that think upon his name, and they shall be his in that day in which he makes up his jewels. All such have his holy Spirit now, and have in the earnest, entered already into the joy of their Lord. So it is said by the psalmist, "Great peace have they that love thy law, and nothing shall offend them." And so it is said in Revelation that there shall not enter into the church of God anything that defileth, or worketh abomination, or that maketh a lie, but them which are written in the Lamb's book of life.

It is said that the heart of man is deceitful above all things, and who can know it? Therefore it is not strange that out of the heart in such a condition, the evil things here spoken of should come. For it is said, Out of the abundance of the heart, the mouth speaketh, but the word of God as the hammer on the rock breaks it in pieces; God takes away the hard and stony heart and gives a heart of flesh. Here is implied a sense of feeling where there was none before. This we know to be true, because it is in a measure our own experience. The cause is life, and the effect is love. It is cause and effect all along the line of our experience, as it

was in the case of Gideon. God's will and purpose is made known in the special measure suited to the time, place and season, and to the person, and his holy will is done by and in that person, or community of persons, and in the church humbly and spiritually, and there is no strange God with them. Peace and prosperity are the results.

Simply adding of members to churches does not mean prosperity, any more than the cutting off of those who are unworthy, means it. Our true prosperity is manifest in the amount and quality of that fear of God which dwells in the hearts of each and all. Nothing of carnality can enter into the spiritual conquest of the Lord, for, as he himself is a Spirit, so only those led and governed by him have access to him, and can worship him in Spirit and in truth. Here is the very approach to, and entering into the door of the kingdom, because Jesus is the very door of the sheep; the door into the sheepfold. The effect of his work is as fullers' sope, and as the purifying of silver, and it shows that all our way is indeed before the Lord, and that he does know just how filthy we are, and all our proneness to wander from him, unless constantly reminded of his love and care, not by some brother or christian friend, but by the same grace that brought deliverance in the beginning; so that he that believeth hath the witness in himself. Such ones must also of necessity be brought to know by living faith in Jesus what the church of Christ is, and where she is, as well as to know with ancient Israel, that nothing common or unclean or uncircumcised can enter there. But in that fullness which Jesus is to his people we need not fear, for Jesus Christ himself, and not poor Peter, is the Rock, against which the gates of hell shall not prevail. He is

Christ Jesus our Lord, and the only wise God our Savior. There is no power but that which is of him, and his eye never slumbers nor sleeps, and he will see to it that no weapon that is formed against us shall prosper, and that every tongue which rises in judgment against us shall be condemned. He has declared that this is our heritage, and that our righteousness is of the Lord.

Therefore we cannot accommodate ourselves to others, or give to others benefits with regard to church rights or privileges, but we must in all cases be governed by what the Spirit saith unto the churches.

Not our will, but the Lord's will be done. Therefore all things done in connection with the church must bear the imprint of the divine Lord. His Spirit and his love must be upon it, and all that make up the compact between true spiritual believers must show a supreme faith and trust in the God of all grace. His faith in our hearts works by love and prepares each one to act in the fear of the Lord, and to fear God and keep his commandments is the whole duty of man. Therefore nothing that we do in the realm of the church, which is the pillar and ground of the truth, can be acceptable to God only as we savor of having been with Jesus, and of having gleaned of him.

He ever teaches as never man taught, and so an abundant entrance into his kingdom always shows forth the praise of him who hath called us out of darkness into his marvelous light, and nothing in all that life which is carnal will avail us either for or against. These things are for those written in the book of life of the Lamb slain, before the foundation of the world.

Your brother,

J. D. HUBBELL.

NASHVILLE, Tenn., Dec. 11, 1901.

ELDER F. A. CHICK—VERY DEAR BROTHER IN CHRIST:—With your permission I will try to speak, if the Lord will, through the SIGNS of some of the Lord's dealings with me. I feel to hope that I have been brought down into a feeling of great humiliation because of the great love which he bestows upon me, and I have been made to rejoice and give him all the praise who is worthy of all praise, both in heaven and upon earth. O, how loving is our Father in heaven, who takes cognizance of even such a worm of the dust as I feel myself to be. I am not able to think even a good thought, for which he should visit me with his messages of love. This has shown to me that it is according to the law of faith and love shed abroad in this poor, stony heart, and not the law of works, as was the case in time past. This I trust, was revealed to me under the sweet singer in Israel, Elder Wm. J. Purington, who has been called hence to his reward, which was laid up in heaven for him before the foundation of the world. Then and there, I heard the truth preached in its purity, that salvation is of the Lord, and not by the law of works. He proclaimed that righteousness was laid up for us in Christ before the foundation of the world, and that in Christ was all the righteousness that we have.

But, dear brother, my faith and hope at times appears so small that I am made to exclaim "Hast thou forsaken me?" But Paul proclaims that he will supply all our needs through his riches in glory by Christ Jesus. What precious promises are given to the poor and needy, who are cast down, and who feel that they can do nothing in their weakness to put themselves into favor with God. "He is a Spirit, and they that worship him must worship him in Spirit and in truth." He is not worshiped

ed by the works of the law for righteousness, as that is the work of man, which will not stand the fire; all our own works shall be burned up as with fire; our God is a consuming fire; our works are nothing but dross in his sight. The psalmist proclaims, "I will sing of thy power, yea I will sing aloud of thy mercy in the morning, for thou hast been my defence and refuge in the day of my trouble. Unto thee, O, my strength, will I sing, for God is my defence, and the God of mercy." Let us thank his matchless name for all the goodness and mercy with which he has visited us. Not one farthing have I to return for all his goodness. We all are as dependent as little children for all things; it is in him, and through him, that we live, both spiritually and temporally.

I am now in my seventieth year, and according to nature will soon be called to try the realities of the eternal world. I feel my unworthiness, and nothingness, and inability to live up to the least of all his commandments. In this sinful flesh of mine it is impossible for me to please God, but with Paul, I thank God that with my mind I serve the law of God, though with my flesh the law of sin. So then the flesh is striving against the Spirit, and so it is impossible to please God through the law of works. Those who present the law of works, present a table and a trap, to deceive the poor of the flock. These who teach such things, are seducing spirits seeking for gain and popularity and to be seen of men for their good works. These are not of faith. And as you have said before, they are just sticklers for a form, yet in heart never obey; they try to please the world, and when they do that they become proud of their own righteousness, and are further away from God than ever. This was the

case under the old dispensation and it is still the same. They profess great zeal for God, but in truth deny him. No man has ever kept the law of God, and none ever will. Some claim to have kept the law, but really have not kept the least of all the commandments. I myself once tried it, but fell short of it, but had the glory of man. It was but a Pharisaical worship. But I trust that at last I was brought to the banqueting-house, where all was love and fellowship. Here were no conditions whatever. Man's works are a total failure from first to last. Adam was a failure, then how can his descendants be anything better? the natural man cannot please God; the will of the natural man is to become wise, to be seen and heard of men, and this is displeasing to God. Man is conceived in sin, and shapen in iniquity, and therefore his deeds are evil, and he goes about speaking lies.

But Christ who is our righteousness redeemed us from the curse of the law by his precious blood, and we were given to him before the foundation of the world, we were dead in trespasses and in sins, and we had done nothing to merit his favor; all was free love from him to the bride; all was a free gift to them; the Father gave them to Jesus in the covenant of redemption to redeem and save them from all their sins, past, present and to come. All our sins were nailed to the Roman cross, that through his sufferings we might live, and now that his little ones might be fed with the sincere milk of the word, he has called and sent forth his servants to go in the strength of the Lord proclaiming salvation of God's grace and mercy alone, and in no other way. Nothing that defileth will ever be able to enter the heavenly kingdom, nor anything that worketh abominations, or maketh a lie, but those who enter there, are written in

the Lamb's book of life. I am glad it is so. The chosen in Christ before the foundation of the world, may enter there. Blessed are they that have his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; without are dogs, and idolators, and they that worship falsely, and they who love and make a lie.

Jesus has chosen his ministering servants to preach the precious promises of his word to the poor in the churches, and these are all summed up in him who is the offspring of David, and the bright and morning star. This is the testimony which is given, "If any man shall take away from the words of the book of this prophesy, 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." O, how wonderful are his judgments, and his ways past finding out. Thank God there are some true followers of the meek and lowly Lamb of God, who put no confidence in the flesh, nor in the will-worship of man, but in God who is the author and finisher of our faith.

Our beloved Elder Bartley has been with us, he came with no strange sound, but in demonstration of the Spirit of God, he brought good news from a far country.

A dear young brother came in our midst, and was invited to speak, and his speaking was so edifying, and to the point, giving all the praise of salvation to God, that we feel to hope that God has called him to go forth and proclaim salvation, crying aloud, and sparing not. Our dear brother had been brought low on account of afflictions, and therefore was enabled to give to God all the praise, whether in adversity or prosperity, and may it please God to build him up in the most holy faith, that he may go forward

and preach Christ and him crucified.

Dear brother Chick, I felt that I wanted to write after reading your editorial in the first issue. I was much built up by it. You showed both sides of the question, natural and spiritual. The subject was so plain and good. My brother, go on, contending for the truth as you have in the past in your editorials. The Lord will bless and strengthen you.

I trust that the good old SIGNS may have a large circulation; it has no uncertain sound; it contends for the truth. I trust that you will cast the mantle of charity over this imperfect letter; I hope that it is in accord with truth; it is from one who desires to know the truth.

Your brother in hope,

O. B. HICKERSON.

DANSVILLE, N. Y., Jan. 7, 1902.

EDITORS SIGNS OF THE TIMES:—While forwarding my subscription for the seventieth volume of the SIGNS, I have a desire to bear testimony to its adherence to the principles first promulgated by its founder, the late Elder Gilbert Beebe.

Some of the earliest numbers of the SIGNS came under my notice when I was young, and I have had access to the paper ever since, having become a subscriber over sixty years ago, and continued it to the present time, and I assure you I have not at any time been a disinterested reader. From the first onslaught or disruption between those who contended for a "Thus saith the Lord," and those who imbibed the Arminian sentiment and practices of modern missionism, to the time when the contending elements resolved themselves into distinct, opposing bodies, there was much discussion in the SIGNS, somewhat obscure to my youthful understanding, but in after years, when I hope the Lord had

given me a heart of spiritual discernment, those questions of vital interest to one searching for truth, were made plain to me, and I have been led, as I hope, into the mysteries of divine truth by the same Spirit that fired the hearts of those old soldiers of the cross who literally "wrought with one of his hands, and with the other hand held a weapon," as the Jews did under Nehemiah, while rebuilding the walls of Jerusalem. Those old soldiers taught the people that, "Except the Lord build the house, they labor in vain that build it," and that salvation from first to last is wholly of the Lord. "Time salvation" is a term not then used, but we were taught by those old worthies that we were saved by grace, and not by works, "lest any man should boast," and that we are just as dependent upon God for our salvation and preservation from sin while groping our way through the darkness of this life, as we are for the crowning blessing of our eternal salvation, for without him we can do nothing, and if we have one good thought, it is by the promptings of his Spirit within us. Are not the editorials and every communication published in the SIGNS now, pregnant with the same doctrine of God's sovereign and unfrustrable grace? Yes, and they feed my hungry soul as it was fed sixty years ago, when I found the doctrine so sweet to my taste as the only hope I had of deliverance from the curse of sin which burdened my soul. One would think that a diet of one kind of food for sixty or seventy years would lose its relish, and become flat and insipid, but the doctrine of salvation by grace never palls upon the stomach of a soul saved by grace, and I venture sometimes to hope I am one of that number, because I find so many sweet morsels while reading the

SIGNS, and the Scriptures with which they so fully correspond. If there has been any change in the SIGNS since its first publication, it has not been in its principles first laid down and valiantly contended for editorially, and by its many eminent correspondents, "salvation by grace through faith," and that not of ourselves, but is the gift of God, who is supreme over all his works, and controls all things according to his own good pleasure, reveals himself to whomsoever he will, putting his law in their inward parts, and writing it in their hearts, assuring them that he will be their God, and they shall be his people, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive," &c.

Now if I have said anything amiss I hope to be pardoned, for I have intended only to speak the truth, and am ready to be cross questioned by any who think me in error.

I love the SIGNS for the comfort it affords me, and now commence another volume that I may still feast on the good things I feel sure it will bring me.

The first article on the first page of the first number of the seventieth volume expresses my "desire" so sweetly and completely that my heart went out in a suffusion of tears after the writer, as I read it. If two drops of water come in contact, how instantly they become one. And so it has ever been for about sixty-five years reading of the soul-comforting editorials and other communications in the SIGNS.

May it ever contend for the same doctrine which only can comfort the saints in their pilgrimage through this life:

Salvation by grace, through faith, of which Christ is the author and finisher; not of works, lest any man should boast, with all the concomitants of that fundamental truth.

Unworthily yours,

P. WEST.

KANSAS, Ill., Jan. 6, 1902.

DEAR BROTHER BEEBE:—I send herewith a letter recently received from Elder John G. Sawin, for your consideration, and publication if you think proper. I regard it as suitable reading matter for all the dear people of God. Owing to barrenness of mind, and trembling nerves, I have written but little of late for publication, but I hope my desire for the prosperity of Zion is not lessened, and I assure your my wife and I enjoy reading the SIGNS OF THE TIMES as much as we ever did. They advocate the same unalterable gospel truth that they ever have, Salvation by grace alone.

JAMES M. TRUE.

MATTOON, Ill., Dec. 29, 1901.

ELDER JAMES M. TRUE—MY DEAR BROTHER:—I have thought of you frequently in the past week or two, and should have written you but have been prevented by many things, one of the principle of which was my weakness and inability to write anything of profit to yourself or any one else. Now, however, I venture a few lines by way of a holiday salutation, and to remind you that you are held in remembrance by one of the least of all if indeed I can truly be classed with the saints of God at all. They are a people, a chosen generation, a royal priesthood, whose God is the Lord, and whom I have always looked upon as being very different from the nations of the earth who boast of their own righteous-

ness, and exalt themselves before men as did the Pharisees of old. They are of the household of faith, the sheep of his (Christ's) pasture, the holy nation, the peculiar people; their God is the Lord; their Redeemer is the holy one of Israel; their garments are garments of praise, and "their righteousness is of me, saith the Lord." Their meat and their drink all comes from his bountiful and liberal hand. If they hunger after righteousness, he will fill them; he gives them the purest and the best of waters when they are thirsty; he maketh them to lie down in green pastures; he restoreth their souls; he leadeth them beside the still waters; he prepares for them a table spread with the very best of his Father's house, even in the presence of their enemies, and though they walk through the valley of the shadow of death, no evil will befall them; his rod and staff is always a solace and comfort to them. All this is taught them in their experience. They have passed from death unto life, and they well know that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." So when all these blessed truths can be comprehended by the heaven born soul, it is quite easy to understand how one can say as did the psalmist David, "I will dwell in the house of the Lord forever."

But the question comes home to me at this very moment, What sayest thou of thyself? What are thy thoughts and thy prospects? What are the signs of promise? These are grave questions. How shall we answer? The subject is too deep for human conception. One thing I do know, however, and that is, without the grace of God I know nothing of the way, truth and the life, and the only name under heaven given among men whereby we must be saved. I trust

sometimes that the grace of God that bringeth salvation hath appeared unto me. If so, it is wholly of the Lord. Of myself I can do nothing. If ever I had any insight to these wonderful and glorious things, it was over forty years ago. Then the doctrine of God's absolute sovereignty, predestinating power and grace, was made beautifully plain to my soul. I was made to rejoice in it. It has been my solace and comfort ever since.

I have passed through many dark seasons, and have been subjected to numberless harrowing disappointments, but in all of these trials my confidence in the power and wisdom of the Lord has never been shaken for a single moment. I am liable to err, and I may not be what my profession indicates, all men may be liars, yet, let God be true. For his doings no apology is called for or needed. Men of our own household may rise up and cast aspersions on his works and doings, but God is of one mind, and none can turn him.

For my life I cannot see how any one, and much less a Baptist, can find fault with the Lord because he "hath mercy on whom he will have mercy, and whom he will he hardeneth." The simple fact is they will not endure sound doctrine; they are lovers of themselves more than of Christ. Is this not the case, my brother? I have no vengeful feeling toward them, and want to say to the Lord, "Forgive them, for they know not what they do." They are in his hands, and justice and judgment are the habitation of his throne.

But, my brother, this Sunday eve I have written a number of pages, but whether to your edification or not you must be the judge.

Wishing you, one and all, a Merry

Christmas, and Happy New Year, and that the choicest blessings may be yours, and with love and regards to all, I remain your unworthy brother,

JOHN G. SAWIN.

STACY, Texas, Dec. 1, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—Can I claim such a dear relationship? I often fear that I have no right to do so. I was very glad to receive your comforting letter of Oct. 5th. I have thought many times since about writing you, but had nothing to tell only my sinfulness, doubts and fears, which still is the case, but I cannot get rid of the impression to write. You know my weakness and my shortcomings so well, too well for me to speak of them. It is truly wonderful that the blessed Lord should take cognizance of such a vile, helpless creature as I am, for I know that in me, that is, in my flesh, dwells no good thing, and that I am prone to evil as the sparks to fly upward. I can only cry for mercy from day to day; yes, from hour to hour. Without him I can do nothing. I have lately been made to wonder at the dealings of God in the taking from us a dear great-grandchild, the only one of her parents, on the fourteenth of November, and an equally dear grandchild on the sixteenth of November, and only a few months difference in their ages, and neither of them five years old, while still sparing my life; when it looks as though my work was done, and I helpless to a great degree. I do not want to murmur, or ask what doest thou? I feel confident that they are better off than we that are left. They are free from the cares and troubles of this life, which we still have to contend with, and will as long as we are in this mortal state.

Although I cannot love, serve and

praise the dear Redeemer as I wish, I am sometimes comforted with the thought that he knows my every desire, and will supply all my need, if indeed I am one of his children. He will never leave nor forsake us in time of trouble. What a blessed promise, but does it apply to me? This is the important question which presents itself often.

Last night I received a letter from one of sister Bettie Williams' nieces, who expressed in it the fear that when I should receive it, her aunt would not be with them. She has been sick for a long time, and getting weaker every day. She has been a dear friend to me for many years. I am still confined to my chair, as the swelling in my limbs decreases very slowly. It will be six months, on the tenth, since I was taken sick; I have not been out of the house in all that time, except when taken out bodily and placed in the buggy; and not once since the swelling appeared. But others have been confined much longer, and I try to bear my afflictions humbly; but fear that I do not bear them as I should.

I remain your sister in a precious hope,  
JULIA N. TROTT.

[A CORRESPONDENCE with sister Trott was enjoyed by us for perhaps ten years. The above was the last before her death, notice of which was given in the SIGNS for Jan. 15th, 1902. It was written just three weeks before her departure. Her letters were always spiritual, and in them all she constantly spoke her own unworthiness, and of the hope which was based alone upon the mercy of God, through the merit of the dear Savior. We doubt not that she is in his presence to abide forever.—O.]



NEWARK, Del., Nov. 29, 1901.

DEAR SISTER TERRY:—When you wrote me that kind letter, some time ago, asking if you had the right address, you told me that you were in midnight darkness, and perhaps you will remember that when I answered I told you that the Lord had forsaken me. Thinking that you might think me in a hard and bitter mood, I feel like writing you just a few lines more, and telling you just how I did feel, and just a little of my experience will do that.

Very soon after I was baptized I had such a great longing to be a partaker of the Lord's sufferings; it seemed as though I must have it so, and that I never could realize any relationship between us unless he granted me this, and I truly believe that I prayed to the Lord regarding it. I asked him to let me know as much as he could, of what he suffered, for my heart was set on knowing, and I felt that I never could be in full fellowship with him unless I understood his sorrows as well as his joys. I was praying for trouble, awful trouble, but I little realized then how much, and if for more than one reason the Lord has granted my request, I cannot blame him for that.

After awhile it seemed as if my prayer was answered almost to the full, and strange as it may seem, there were many times when I could say with Paul, that I gloried in tribulation. But as month after month, and year after year went by, and my love, faith, hope, patience, mercy, truth, justice, grace, forgiveness and all else that was good, which I felt to have at the beginning, left me little by little; I had times of thinking it very hard, and wondered in a dumb way why things were so bad with me. And now at this late day, strange as it may also seem, there have been many times when living

through troubles that I even forget that I had ever made any such prayer to the Lord, and I know that I find fault and criticise and even blame the dear Lord for the very things that I had begged him with my whole mind to send upon me. But when I come to myself again, I can always thank him from my heart that things are as they are, because they are just as I want them. I am very sure that I never had the strength of purpose even in my bravest moment, to pray that the Lord might forsake me, yet if I am to taste a little of all that he suffered, I must needs taste of that also, because he said, "My God, my God, why hast thou forsaken me?" This was at the close of the life he was living in this flesh, and that seems very significant.

I write partly to tell you of a dream that I once had. I awoke from it with such a sense of fear and trouble on my mind that it was some time before it wore off. I dreamed that my body was covered with sores, sores that would not heal, putrefying sores; I did not dare to move, and I was disgusting in all ways. My first thought after the fear had passed off a little, was to get a light and see if it could be so, when it came to me in an overwhelming manner that it was only too true, and I was deathly sick at the time.

Dear sister, how awful, and yet how good it is when we reach the place where we begin to know just how good for nothing, withered and polluted is the life which we live in the flesh. None can know except they have passed through it, how sickening and shocking it is to try to live with one's own self after that; it is a living death. To the discouraged, weary and homesick pilgrim, this might almost seem to be the end of all things, but only stop and think what this same

thing means in the vegetable world: there a new life is creeping up through the dark earth into the daylight. The Lord said, "Except a corn of wheat fall into the ground and die, it abideth alone," but if it die, it bringeth forth much fruit. And right here comes in this language with comfort to us, "Whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it."—Matt. xvi. 25. You may tell your best friend that at a certain time and place a plant will appear above the ground, but he never knows that it is so until he sees it. The Lord opened the eyes of the blind in the olden time, and so he does to-day. The wise shall understand. (Dan. xii. 10.)

The Lord's second coming to his people is in connection with his marriage to them, and it reads thus, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. xix. 7. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb." "And he saith unto me, These are the true sayings of God." The Lord's people seem to be in a sad condition, and I believe that as one person they can all truthfully say, we only wait the time when death shall be swallowed up in victory.

Yours in the love of the truth,  
ELLA M. HAMILTON.

CORYDON, Ind., Dec. 29, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have returned to my dear sister's, which is my home when not at Crawfordsville, but I have no church to

go to here, but I enjoy reading my papers. I wish you to send me the SIGNS, please find one dollar inclosed for the same.

Now, my dear brother, I wish to thank you for your kind christian remarks in answer to my letter to you, published in the SIGNS of August 15th, 1900.

After reading some articles in other papers I feel constrained to say, What a great difference of opinion even among the living children of God, as to what the Bible teaches. I ask myself the question, How can these things be among the all things that work together for good to those who truly love God? and am I one among that number who truly loves the dear Savior supremely above all things else? O, how I desire to follow my dear Savior. If we love Jesus, we love his dear people, but how are we to know the dear Lord's people? Jesus says, "By their fruits." The fruits of the Spirit of Christ will ever draw and unite the living children of God together in love to God and one another. But the fruits of the flesh cause them to bite and devour one another. Satan is a roaring lion, seeking whom he may devour. This evil spirit is ever tempting the Lord's dear people to bite and devour. I do not suppose this evil spirit of Cain cares what they fight over, just so they disobey God, and fight with carnal weapons. O, how the enemies of Jesus rejoice over confusion and strife among the dear Old Baptists, who they say claim to be the only visible church on earth. But the great and the good Shepherd is watching over the objects of his everlasting love; no weapon formed against them shall prosper. Who is able to pluck one of these loved ones out of the Father's hand? All our beloved brethren preach this doctrine, while living in these poor bodies we have a constant warfare with the world, the flesh

and Satan. Truly, who could, if left to himself, gain the final victory? My dear brother, I know you wish to obey the dear Savior, you read the Bible to find out what God requires of you, you love the dear Savior; Jesus bids you, as he did Peter, Go feed my sheep and lambs, you feel very weak and helpless, but the Savior gives you the strength to obey. Perhaps some dear child of God has been led astray, and is beating and devouring God's dear children, instead of feeding them with good things from above. Jesus says, My sheep know my voice and they follow me. The Lord's under-shepherds, when governed by the Spirit of Christ, will ever be faithful, but not abusive.

I love to read my old SIGNS, and still wish to read it.

As ever, your sister in Christ,  
KATE BARTLEY.

DAWSON, N. M., Jan., 1902.

B. L. BEEBE—VERY DEAR FRIEND:—We just received your acknowledgment of the twenty dollars sent you to assist the SIGNS, and I felt as if I must reply at once. I have been reading the SIGNS for forty years, and agree with the doctrine as set forth therein, and often times have inquired, why I was so firmly of the opinion that what I see written there is the scriptural truth? I have no faith in anything else. I was led by the Spirit to believe as I do. I am confident that in all these years the correspondents to the SIGNS, and the editors, have been directed by the wisdom and power of Almighty God. I sometimes think, Why should I doubt that I was being led by the same power? When I review the ground, and see my track so crooked, I am bewildered. I have never joined the church, and do not know that I ever shall. I am getting

to be an old man, am seventy-two years old, and have spent my days on the frontier.

You spoke of the contribution of twenty dollars in your letter. It was but small. It seems a pity that the Old Baptists would not help their paper more liberally. My wife and I believe and understand the teachings of the Scripture to be, that the earth is the Lord's, and the fullness thereof, also the heart of the king is in the hands of the Lord, like the rivers of waters, he turneth them whithersoever he will, and as long as he please the SIGNS will ever live. We do not want any praise, we do not deserve any for anything we do. It is the Lord that worketh in us the will and to do of his own good pleasure. I feel like exclaiming as did David, "What is man that thou art mindful of him?"

Yes, publish the letter and donation if you think best. God will sustain the truth, do not fear, my old friend.

J. B. DAWSON.

MY DEAR BROTHER:—I thought I must write you a few lines, too. Mr. Dawson dictated the above and I wrote it for him. It was because I was fearful I might have said or done something that would deceive some dear child of God, that I requested you not to publish my letter. I am so weak and unprofitable that I hardly dare lift my pen to write to any one. Do as you think best, my dear brother, and when all is well with you remember me and mine.

Your sister in tribulation,  
LAVINIA J. DAWSON.

[THE above letters are in reply to a letter from us, in which we requested permission to publish their liberal donation of twenty dollars to the support of the SIGNS, as they request in the letter containing the contribution, that it be not published.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**LUKE XII. 35.**

"LET your loins be girded about, and your lights burning."

While we would not at all question the view of those brethren who regard these words as applying to the time of the end of the old or Jewish dispensation, and the ushering in of the gospel dispensation, yet we have long believed that they were just as applicable to believers in every age, and in all the world. It is in this way we desire to speak of them in what we may here write.

Beginning at the twenty-second verse, Jesus spoke many precious and important things to his disciples. Let this be noticed especially, "He said unto his disciples." They were spoken to none other than disciples. We do not doubt that many followers of the Lamb, when they have read these words have questioned very solemnly in their hearts, Did the Master speak these things to me? Am I a disciple of the Lord? Unregenerate men may read these words and not a question arise in their mind as to whether they are disciples or not, but true believers do feel such anxiety about the matter that they can but question with earnestness, Do these admonitions and precious assurances belong to me? To

such, first of all we would say, No unregenerate man does thus question. Unbelievers have no doubts or fears concerning this matter. Of the wicked the psalmist testified that even in their death they had no bands. But God's humble children have such views of themselves and of God, of their own sinfulness and his holiness; of their weakness and his mighty power, that they often are deeply troubled; fearing that after all they have but grasped the shadow, and missed the substance. They often say, Could my heart be so hard, and I have so little feeling, could prayer seem so much of the time a task and burden, could every little trial distress me so much, if indeed I did know a Savior's love? This questioning is one infallible mark of a disciple of the Lord. Another is, that disciples though they feel to come so far short of what they ought to be, and of what they read in the word, yet do love that word, and do desire perfection in holiness. Let any doubting one read this very chapter, beginning at the twenty-second verse, and see if their hearts do not burn within them, and if they do not feel that these things are indeed precious. It was those who gladly received the word that were baptized upon the day of Pentecost. Lydia attended to the things which were spoken by the disciples. As we read, are our hearts open to receive the truth here spoken by the Master? Do these things seem more precious than fine gold to us? Then indeed did the blessed Redeemer speak these words to us also, and they will be found to our profit.

In the connection is the parable of the rich man, who would build greater barns and store-houses to hold his goods, but of whom his soul was required that very night. Now to the disciples the Master says, "Take no thought for your life,"

This one sentence includes all that pertains to this life. And in all that follows, down to the thirtieth verse, the Savior presents what ought to be the attitude of his disciples toward the things of this world. Then from the thirtieth verse to the thirty-third he presents the kingdom of God in contrast with the world. Some dear brethren, we know, have thought that all this was limited to those who are called to labor in the ministry alone. No doubt this does apply with especial force to them, but yet we feel persuaded that every believer, as well as those who labor in word and doctrine, will find himself or herself often at the point where two ways meet, and must follow either the gain of this world, or the riches of the kingdom of heaven, and whenever this is the case, are not the words, "Seek first the kingdom of God and his righteousness," just as solemnly applicable to them as to the ministry? The temptations of the gain of this world, whether we are met by its pleasures, or its riches, or its honors, or its friendships which seem so desirable, all of which we are apt to count as gain, are just as alluring, and yet just as much the enemies of our souls, as they were to the disciples to whom Jesus then spoke. And certainly, not only ministers, but all who love the Lord, are to be warned against these things. Are the public servants of God alone to seek to avoid these snares, while all the rest need no such warning? Are not all the people of God his servants, as well as were the prophets and apostles? Are they not all his servants, as well as ministers who are called especially to preach the word, and to care for the churches, as undershepherds? Do not all disciples belong to the "little flock," to whom it is the Father's good pleasure to give the kingdom? (Verse 32.) Then all of them, as well as the apostles,

and all the bishops, and all those who labor in word and doctrine, are admonished to not seek what they shall eat, or what they shall drink, and to sell what they have and give alms. Concerning them all alike it is true that where the treasure is, there will their hearts be also.

In all this there is nothing in contradiction to all those Scriptures which admonish to diligence in business, and to laboring with our hands that we may have to give to him that hath need. In fact, it is the whole tenor of the Scriptures that the grace of God will lead to industry, sobriety, frugality and honesty toward all men, so that it will be the desire and effort to "owe no man anything," but to love one another, as the apostle testifies. A lazy, careless, spendthrift christian would be a contradiction of terms. But the blessed Master, in all his teachings concerning the things of this world, and the place which they are to occupy with his disciples, enjoins upon them that they shall not be unduly anxious concerning them. It is all summed up when he said, "Your heavenly Father knoweth that ye have need of all these things." Believers are to remember in all their labor in the world that God has provided just the things that they need, and that he will not suffer any harm to come nigh their dwelling. Believers are enjoined, upon this ground, to be without carefulness. They are enjoined to cast all their care upon him. If then, this humble trust dwells in the heart, believers can go about their labor with cheerfulness, and can face the difficulties of their life without anxiety. How blessed a thing it is to possess an humble spirit of trust in the Lord. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "The life is more than meat, and the body is

more than raiment." If then, our God has given us life, and has fashioned our body, shall he not much more give the bread and the clothing that is needful?

These things are all needful to be presented, because every believer will find constantly in his way what seems to be conflicting interests; on the one hand the needful things of this life, and on the other his obligations in the kingdom of heaven. What believer is there that does not almost every day of his life find his mind perplexed as to what he shall choose? On the one hand business, pleasure which in itself is lawful, the provision which seems needful for the family which God has given him, and on the other hand his obligation to attend his meeting, to contribute of his substance to the needs of the house of God, in the expenses which will arise in various ways, and which are needful. If we shall rightly apprehend the words of the Redeemer in this connection, and may but have the spirit of them dwelling in our heart, these perplexities will melt away, and the path which seemed so dark as we faced it, will become light, and at the end we shall wonder that we could ever have hesitated in the matter at all. We shall at the end learn that indeed our heavenly Father does provide, and that we need never fear to serve God, and keep his commandments. Our heavenly Father knoweth that we have need of these things.

If the spirit of these things then shall be found dwelling in our hearts, it will not be hard to decide which way we shall go. If the true spirit of a servant dwell in our hearts, we shall find all our treasure in the service of God. The things of the kingdom of God will be more to us than all the world beside. Then we shall say, as did David, "Whom have I in heaven but thee? and there is none upon

earth that I desire beside thee." Thou art the strength of my heart and my portion forever. Our treasure is in the kingdom of heaven, and there will our heart be. And the promise involved in the words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," will be more precious than the promise of any earthly blessing can be. Thus the blessed Master before us was not enticed by the promise of all the kingdoms of the world. What were they compared to the promise of the kingdom of heaven? O that the Spirit of him who endureth temptation, and was not overcome by it, might dwell in and reign in all our hearts.

Now we would say that as the things embraced in the connection of the text are felt and realized in our hearts and lives, the text itself will also be found precious to us. First of all there will be a great desire that it may even be so with us. Our prayer will be, Lord, fulfill thine own word in us; thou hast wrought all our works in us, now help us to make thy work manifest in our bodies, and in all that we do and say. Outward service amounts to but little, but the spirit of that service is much. Without love in the heart as the propelling power, all our works are but as sounding brass and a tinkling cymbal. But if love be in the heart, the chief desire will be to know, What will the Lord have us to do? And then when he says, "Let your loins be girded about, and your lights burning," we shall love the words, and shall believe that they are good words and precious, and shall desire that they be fastened in our hearts, as a nail in a sure place. Then also we shall want to study the commandment to know just what it means, and in thus reading and meditating, we shall want the Spirit of truth

to show us its true meaning. What then do these words mean as the Savior used them?

It is in our mind to present a few thoughts as to their meaning in the way that has seemed true and right to us for a long time. In the parable, servants are presented as waiting in the nighttime for the coming of their absent Lord, who has gone to a wedding. They know not when he will return, but they are to be ready at any moment for his coming, that they may at once open the door to him and serve him as he may require of them. The admonition is to be ready, by having the loins girded about, and the lights burning. In those days and in that land the ordinary garment was a long, loose, flowing robe, and a girdle about the loins was needful, that when the wearer would engage in labor, or in walking, or in warfare, this loose flowing garment might be gathered up out of the way of his feet, and held there in the girdle until the warfare, labor or journey was over. The garment was right in itself, and might be worn ordinarily in the loose flowing manner of ease, but there would arise occasions in the life of all, when it would, if thus worn, be in the way, and become a hindrance to the performance of some duty or of some labor. Servants who desired to be prompt in the service which they should render would feel the need of having the garments already gathered up, and so would not lay aside the girdle.

Now the application in our mind is this, there are many things given us of God which are right in and of themselves, such as family ties, the goods of this world, friendships, social enjoyments, needful business, with its care, and other things as well. These things are to be engaged in and enjoyed, and we can never quite lay them aside, no more than

the servant might lay his garments completely aside, but yet there come times when these things must not hinder us in the service of God, and therefore must be gathered up out of the way, lest we be delayed while upon the King's business. No man that warreth, cumbereth himself with the cares of this world, his one business now is warfare; all other business must now be laid aside. The kingdom of heaven is first. To be ready for the coming of the Master is the all-important thing. There must be no laying aside of the girdle, no putting out of the lights. How many of us must plead guilty to allowing the good things of this life to come in the way of our service in the kingdom of God. Have we not stayed away from our meeting for some little business or pleasure? Have we not taken our ease many times, rather than bestir ourselves to fill our place in God's house? Have we not been guilty of allowing some worldly friendship to interfere with our greater blessings? Have we not rejected and neglected the Friend of friends, for the lesser friendships of this life? Now these things when they get in the way of service which we owe to the great Master, must be gathered up out of the way, that we may run at his bidding.

The girdle which thus gathers up these garments in the needful place, is the girdle of truth. Says the apostle, "Having your loins girt about with truth." Again says the apostle, "Gird up the loins of your mind." Truth is the only thing that puts the things of this world in their proper place, and shows them in their true light. It is falsehood which leads the believer astray, which puts good for evil, and evil for good. The bondage into which we enter so much is from falsehood. If the truth dwell in the

heart it will make free, "If the truth make you free, ye shall be free indeed." It is the false glamour of this world that leads us to seek after it so much, but truth written in the heart and experience of the child of God, reveals the falsehood, and shows where solid foundations are. What a blessing then is truth, and the truth is revealed in the Scriptures; they show how false and fleeting are worldly pleasures, even those which belong to the good gifts of God, and which are to be received with thanksgiving. Truth also shows how little we need fear the cross which must be borne in serving the Lord. The way to our short sight seems dreadful, but truth shows us that the Lord is there, and then it is not dreadful. Disciples on the one hand are called upon to give up the delights of this life, and to face opposition and hardship as good soldiers, and from these things we all naturally shrink and fear, but the truth shows that we need not care for the pleasures of the world, because there are better pleasures at God's right hand, and that the clouds we so much dread are after all big with mercy, and shall break with blessings on our head.

The disciples needed all this to be spoken to them then, and disciples need that these things should be spoken to them now. O, that the girdle of truth might be always in our view, and that we might always hold the things of this life at their true worth, or rather worthlessness, when compared to the riches of the glory of the kingdom of our Lord.

We will add to this already too lengthy editorial, but a few words concerning the last clause, "And your lights burning." With it will no doubt occur to the minds of all who may read this, the other words of the Savior, "Neither do men light a candle, and put it under a bushel, but on

a candlestick; and it giveth light unto all that are in the house." As truth written in the heart is a girdle, so also is it light. Now let this light, kindled of the Spirit of God within, shine forth. It can shine forth in no other way than by what we do and say. If our heart possess this heavenly light, let the conversation also be in heaven. It is summed up by the apostle, it seems to us, in the words "Be instant in season, out of season;" "Always abounding in the work of the Lord." There is no room here for slothfulness, no room to say, My Lord delayeth his coming, no room for rioting, feasting and drunkenness. It seems to us that the words, "Let your lights be burning," mean all manner of careful living before men.

C.

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#### TO OUR CORRESPONDENTS.

AGAIN we feel to beg the pardon and forbearance of our brethren and friends for the seeming neglect on our part to answer their kind and encouraging letters of a personal nature. To many we fear it must seem as though we are lacking in ordinary courtesy, to say nothing of brotherly appreciation of the loving-kindness shown us by their hundreds of letters from all parts of the United States.

It is truly a source of great sorrow to us to not be able to express to each one personally our appreciation of their sweet expressions of love and fellowship, and their approval of the conduct of the SIGNS, but it is a physical impossibility for us to do so, and we ask each one to whom we are thus indebted, to appropriate this note as personal to them, and to continue their forbearance with the infirmities of their poor, weak brother.

B.



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ROMANS VI. 1, 16.

BROTHER BEEBE:—Will you give your views on Romans vi. 1, 16? By so doing you will oblige me.

Yours as ever,

WILLIAM SPRINGSTEEN.

RAMAPO, N. Y., Feb. 17, 1859.

R E P L Y .

The first verse proposed for consideration reads thus, "What shall we say then? Shall we continue in sin, that grace may abound?"

The apostle had been dwelling on the reign of sin and death, and the redemption of the church of God from the dominion of both by the reign of grace through righteousness by Jesus Christ our Lord. The entrance of sin into the world by Adam as the embodiment and representative of all his posterity, long before the law or the Sinia covenant was given to Israel, even as early as the transgression of Adam, and the law is a detector of sin; moreover, the law entered that the offense might abound. That is, as we understand it, that sin might appear as it really is, exceedingly sinful. The law did not make us sinful, but showed that we were so, making our sins to abound, or exposing them to view in their true magnitude, and so far as the church of God is concerned, the manifestation by the application of the law of the total depravity and just condemnation of those whom Christ came to redeem, shows the more vividly the superabounding of the grace of God. Where sin abounded, grace did much more abound. Sin, enthroned in our carnal nature, reigned unto death, but now, through the redemption that is in Christ Jesus, the principality of sin is spoiled; the strength of sin, which is the law, can no longer sustain the empire of sin, for being dead

to the law by the body of Christ, they are no more under the law, but under grace, or under law to Christ. Grace now appears in regal majesty, erects her throne in the heart, and sways her sceptre with greater might, reigns, governs and controls unto the opposite issue: life—eternal life. Sin's reign was unto death, but grace extends her reign unto eternal life, and never can possibly fall short of that result. As certainly as it is that sin is the sting of death, so certainly the gift, or grace of God, is eternal life, through Jesus Christ our Lord. None can fail of eternal life who are subjects of reigning grace, nor can any fail of the wages of sin who are subjects of its reigning power.

This being the prominent doctrine of the inspired apostles and of the primitive disciples of Christ, their workmongrel opposers slanderously reported that they held and avowed as their doctrine that they would sin, that grace might abound. But it was a false charge, and as slanderously said of the primitive saints as it is now reiterated against the old order of disciples, and upon the same ground. But the apostle pronounces it a slanderous report, and he says of those who propagate it that their damnation is just.

Again, the enemies of God and truth have always contended that the doctrine of sovereign, eternal, reigning and saving grace is exceedingly dangerous, leading to licentiousness, for they have no knowledge of that faith which works by love and purifies the heart. Their religion depends on fear, animal excitement, terror, fire and brimstone, &c. But the operative principles of love, as an incentive to holy aspirations, is only found under the reign of grace, hence all will-worshippers are ignorant of it.

Paul could and did confidently appeal

to the subjects of grace in the language of our text, "What shall we say then?" We know what our calumniators, and all Arminians say on the subject, but, "What shall we say?" Can a subject of grace be found in heaven or in earth who will say, Let us sin that grace may abound? The very thought to them is abhorrent and repulsive; God forbid, is their language, for how shall we that are dead to sin, slain to its love, dead to its dominion, and emancipated from its reign, how shall we live any longer therein? Baptized into the death of Jesus Christ, being buried with him by baptism into death, crucified with him, dead to sin by his body, we are dead, and our life is hid with Christ in God, and with him we are risen to newness of life; Christ now liveth in us, and the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us and given himself for us. The body, or that which is born of the flesh, is dead because of sin, circumsised, or cut off, so that we are no longer known in the flesh, or after the flesh, but the Spirit; that which is born of the Spirit, is life, because of righteousness. It is the new man, which after God is created in righteousness and true holiness. "Knowing this, that our old man is crucified with him," that is, with Christ who was delivered for our offenses, and raised again for our justification. "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 him, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Now, therefore, our element is no longer sin, but holiness. "For he that is dead is freed from sin." Now, if we be dead with Christ, we believe that we shall also live with him. "Knowing that Christ

being raised from the dead, dieth no more, death hath no more dominion over him." If we were crucified with him, baptized into his death, buried with him by baptism into death, and the body of sin destroyed; if with him God has raised us up together to a newness of life, then may we reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. And then the admonition of the subject applies to us. "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." The old mortal body is still of the earth earthy. Sin is still there striving to maintain a dominion over our members. But being legally released from his cruel dominion, we have a right to renounce his yoke, and refuse obedience to his wicked mandates. Sin will strive to reign over our members and to control them by stirring up our passions and lusts, and to press our members into its service. But here is the true ground of our confidence, that sin shall not have dominion over us, for we are not under the law, but under grace. "What then? shall we sin, because we are not under the law, but under grace? God forbid."

We are frequently told by the votaries of free-will and human agency in salvation, that if they could be assured that they are not under the law, or exposed to its penal wrath, they would not only sin, but give a loose rein to all their lusts, and take their fill of sin, thus proving that they still love sin as well as ever. They are not yet full, they want more, and are only restrained by a selfish fear of hell. Our case is quite different, if we are under the reign of grace; we have had our fill of sin long ago, we loathe it now, we hate it, we detest it, and love holiness, for it is now our element.

We come now to the sixteenth verse of the chapter on which brother Springsteen desired us to comment, in connection with the first.

“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?”

This the saints ought to know, and to thoroughly understand. Here are two opposite dominions, the one, sin; the other, righteousness; and if we are under the dominion of the first of these, we shall obey it in its lusts, yielding our members instruments of unrighteousness unto sin. But if freed from the dominion of sin, and brought under the reign of grace, we shall obey the governing principles of grace, the law of grace, which teaches us, “That denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.” This law of grace is not written on tables of stone, but written on the tables of our hearts, according to the provisions of the new covenant, or covenant of grace. “I will put my law in their hearts, and I will be their God, and they shall be my people,” &c. While a discrimination is here made between the slaves of sin, and the subjects of reigning grace, we are taught to regard a love of holiness, a spirit of obedience to God, and a relish for the word of truth, the doctrine and ordinances of Christ, as a reliable evidence that we have passed from death unto life, from the dominion of sin, to the reigning power of grace, and in the fullness of our hearts, in the assurance of this evidence, we join the apostle in thanksgiving to God that our service under the dominion of reigning sin, is among the things which were, that being now made free from sin, we become

servants of righteousness.

The question may arise, Why, if I am thus made free from the reigning power of sin, am I so prone to wander, so full of vain and wicked thoughts? Why do I the things which I ought not, and leave undone the things which I ought to do? The answer of this inquiry will be found in the words of our Redeemer, in connection with those of Paul: “That which is born of the Spirit, is Spirit, and that which is born of the flesh, is flesh. And the flesh lusteth against the Spirit, and the Spirit against the flesh; for in our flesh there dwelleth no good thing.” All our disobedience and rebellion against the law of the Spirit of life in Christ Jesus, arises from the flesh, which is and always has been at war with grace. It is no more I that do it, but sin that dwelleth in me. With my mind I serve the law of God, but with my flesh the law of sin.

Here is the ground of the christian warfare; two opposing laws, two opposite principles dwell in us while we sojourn in the militant state. The flesh, or earthly, depraved nature will never harmonize with the aspirations of the new man after holiness. The flesh is still a servant of sin, but the new man is the servant of righteousness, and each zealous for its respective master. While the sin that dwelleth in us disputes and opposes every step of the reign of grace, so that we cannot do the things which we would, grace, on the other hand, or the immortal Spirit of life, which is denominated the new man, cannot sin, because he is born of God, and his seed remaineth, and making war, uncompromising and determined, shall crucify the old man with his affections and lusts, and shall assuredly triumph over all opposition with, “Thanks be unto God, who giveth us the victory

through our Lord Jesus Christ."

The apostle continues to dwell on this subject throughout this and the succeeding chapter, and shows that the saints are debtors not unto the flesh, to live after the flesh; if governed by the flesh, or if we walk after the flesh, we shall die. Death hath passed on the flesh, and the flesh is dead because of sin; sin has defiled it, reigns in it, and his reign is unto death. The carnal or fleshly mind is enmity against God, and to be carnally minded is death. "But as many as are led by the Spirit of God, they are the sons of God." "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Much more might be written on this subject, the importance of which is demonstrated in the experience of all the saints, but we trust that what we have written will afford brother Springsteen some idea of what are our views on the subject.

MIDDLETOWN, N. Y., May 1, 1859.

### EDITORIAL NOTICES.

#### REQUESTS TO REPUBLISH ARTICLES.

WE are in constant receipt of requests to republish articles that have appeared in former volumes of the SIGNS OF THE TIMES, and to each one making the request it may seem that it would not make much difference, just republishing their one article, but if we should make an exception of each one, and grant their request, we would hardly have room in the paper for the copied articles, and all original matter would be crowded out. In each number there is copied one or more editorials from the founder and former editor of the SIGNS, the late Elder Gilbert Beebe, and to occupy much more space with copied matter would not be

satisfactory to our readers in general.

We make this statement as an apology to our brethren and friends whose requests for the republishing of articles we have not been able to comply with, and hope it will be satisfactory, and that none will attribute our failure to comply, to a neglect of, or indifference to their wishes.

### CORRESPONDING LETTERS.

*The Mt. Enon Primitive Baptist Association, now in session with Bethlehem Church, Hillsboro Co., Fla., sends to the sister associations with whom she corresponds, christian love and greeting.*

DEAR BRETHREN:—We feel that it has pleased the Almighty God, who rules and super-rules in heaven and on earth, to have spared the life of our Association to meet again in a peaceable union, where fellowship, love, joy and good will abounds, all of which we feel to hope, through the Spirit, strengthens and emboldens the courage of our brethren and soldiers of the cross, to go forth to battle and face a frowning foe.

Our churches are nearly all represented, and all with one accord bring glad tidings of joy; peace at home.

Our beloved ministers, through God's grace, we believe, have been enabled to go out and in before us in an acceptable way, ever watchful and faithful, in meekness and submission.

Dearly beloved, we would ask a continuation of your correspondence with us. Let us strive to keep the unity of the Spirit in the bonds of love and peace, that a chain of connection may run throughout Zion. We hope it may be the minds of many of you to visit us often, whom we believe would be received with open arms.

Our next session will be held with Corinth Church, Desoto Co., Fla., twelve

miles south-east of Fort Meade station, and on dirt road to Avon Park, on Friday before the second Sunday in November, 1902.

In conclusion, we pray that our heavenly Father may guide us all in duty's paths, bless us with wisdom and faith, that we may ever be found at each other's feet. Amen.

J. W. FUTCH, Moderator.

M. L. GILBERT, Clerk.

## MARRIAGES.

By Elder J. T. Barnes, at the residence of the bride's parents, Jan. 12th, 1902, Marion Colwell and Miss Ellen Alexander.

By Elder T. M. Poulson, at the home of the bride's parents, in Wicomico Co., Md., Dec. 31st, 1901, Henry Givens, and Miss Lee Freeny, both of Cecil Co., Md.

By the same, at his residence in New Church, Va., Jan. 15th, 1902, William E. Fox and Carrie A. Hall, both of Hancock, Va.

## OBITUARY NOTICES.

Mrs. Rachel F. Hart departed this life Thursday morning, Oct. 17th, 1901. She had nearly completed her 79th year. She was baptized in the fellowship of the Southampton Baptist Church about fifty-seven years ago, and was all her life one of the very faithful members of the church. She was clear in her understanding of the doctrine, and was consistent in her walk and conversation. Her love for the church, and her constancy in attendance upon all the meetings, were noticeable by every one. Her place was never vacant when she was able to be present. The twenty-seventh Psalm was often spoken of by her as her own Psalm, being that which came to her mind with such power in her deliverance from the bondage of the law. The first verse of that Psalm was wonderfully exemplified in her life after she received a hope: "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." She named this as one of the portions of Scripture to be read at her funeral. Her health had been feeble for many years, and several times within the past fifteen years she has been apparently at the point of death. Each time she seemed very quiet in her mind, and willing to go when the Lord's time should come. Many a time when it would seem as though she was not able to leave the house, she would be at the meeting, to

the surprise of all, or would be calling on some of the feeble members.

Her mind was very quiet during her last illness. She felt sure it was her last sickness. Her voice was too weak to be heard during the past few days except by most careful attention, but she was able to express her wishes concerning her funeral, which she had told to me before, and to speak of her steadfast hope, and of her willingness to go to her dear Savior. Her two daughters, one of whom is a member of the church, were with her. One of them a trained nurse, had the especial care of her. She also leaves four sons. All of her children were attentive to her wants. She was a devoted and affectionate mother. She also leaves two brothers and two sisters, one of the latter a member in Philadelphia, sister Craven, who, as was sister Hart, is widely known among the household of faith.

Elders F. A. Chick, and G. M. Fetter, now of New Mexico, were with me at the funeral on Monday, Oct. 21st, and all took part in the exercises.

Her death is deeply felt by our church, by all the members of which she was loved dearly. We feel bereaved by the loss of this dear sister, and by the loss of sister Van Cleve, whose obituary notice appeared in the last SIGNS, and that of our dear sister Lydia Jane Fetter, whose obituary notice will undoubtedly soon be prepared by her brother, Elder Fetter.

SILAS H. DURAND,

SOUTHAMPTON, Pa., Jan. 9, 1902.

Ralph D. Christie, son of David D. and Rachel Christie, was born in Bergen county, N. J., July 5th, 1831, and died in Paw Paw, Illinois, Dec. 18, 1901, aged 70 years, 5 months and 15 days. He was the ninth child of a family of thirteen brothers and sisters, only one now survives, viz, Mr. James Christie, of LaPlata, Mo. He came with his parents from New Jersey to this State, in 1852. His father settled on the farm just south of Paw Paw, a portion of which constitutes the cemetery where his body will sleep until the resurrection morn. His father died at this place, in July, 1868. After his father's death he removed with his mother to Mendota, where she died, in 1894, at the advanced age of nearly one hundred and one years. The deceased was never married. He was very devoted to his mother, and for many years took care of her and was very diligent and faithful in ministering to her wants as long as she lived. After the death of his mother, he came to live with his niece, Mrs. D. C. Breese, where he continued to reside until his death. Some eighteen years ago he was received in the Primitive Baptist Church of Hope, at Tonica, Illinois, and baptized by Elder W. A. Thompson. He led a quiet christian life, and was very submissive to the divine will in the midst of suffering. He never enjoyed rugged health, having been an asthmatic from childhood, and of late years

suffered from other complaints. During his last days he longed to depart and be at rest. He has heard the Master's call, and departed we trust, to be with Christ in the Father's house, which is far better than any earthly life. The funeral was preached by J. W. Mann. Interment was at the Frantz cemetery.

It becomes my painful duty to send notice of the death of my dear husband, **William A. Darby**, which took place Dec. 22d, 1901. He was born Jan. 21st, 1833. He was afflicted for over twenty years, and could not walk or go out of the house only as he was helped, until one year since, when he had a severe spell of sickness, and when he got better, found that he could stand erect and walk like other people. He was a firm believer in salvation by grace, and had no use for works in that respect. The day that he was taken ill, Dec. 17th, he arose from his afternoon nap and complained of feeling chilly, and went to his bookcase, got his writing material, and wrote out full instructions for his burial. He never believed in having a funeral service for himself, but wanted a prayer at the grave, and the hymn read, "Show pity, Lord, O Lord forgive." He read the hymn over to me with the tears streaming down his cheeks, and in a few moments was taken with a severe chill, and lost his strength so rapidly that he had to be carried to his bed. He suffered greatly, but was conscious to the end, but could not talk much. I never saw a more patient and resigned sufferer than he was in all his twenty years' affliction, and to the last. He was laid to rest on the twenty-fourth, in the Presbyterian cemetery, where he had selected a lot some time since. I know that my great loss is his eternal gain, and I should not wish him back, but I am too rebellious to be resigned to the will of God.

Your sister in deep sorrow,

ELLA E. DARBY.

[For many years we have known Mr. Darby, and in former years have often been a visitor at his home. No kinder, more hospitable, friendly, honest, upright, God-fearing man ever lived than he. We knew him before the twenty years' affliction to which sister Darby has referred, and saw him often for years afterward, and never heard him complain in all that time. He had a very lowly opinion of himself, and could never dare to claim that the Lord was his Savior for many years. But we have no doubt that he indeed did know the sovereign grace of God. Our dear sister has been sorely afflicted, and she has our deepest sympathy in her manifold trials. May the blessing of God support and comfort her in her loneliness and widowhood.—C.]

OUR dear mother, **Mrs. Irena MacDonald**, widow of the late Elder Lewis A. MacDonald, died at her pioneer home, on Rush Run, Lewis Co., W. Va., Dec. 17th, 1901, aged 75 years, 8 months and 11 days.

She was stricken down with a billious attack on the fourth of the above named month. Her suffering was very great, but she was noted by all who were with her as one of the most patient and submissive sufferers they had ever seen; she was so very thankful for every kind favor rendered in her great illness. Mother was the youngest child of James and Phebe Stout, of Harrison Co., W. Va.. At the age of twenty-three she was united in marriage to Mr. Lewis A. MacDonald, of Warren Co., Va. To this union seven children were born, of which five are left to mourn our great loss, "But sorrow not as one without hope." In early life she became interested in her eternal welfare, and in 1846 was baptized in membership of the New School Baptist Church, at West Millford. Her letter was never removed by her, nor did she join any other church, but like Mary of old, sat at the feet of the Master and learned of him. She read her Bible, and took no interest in the commandments or institutions of men. She said to a neighbor, in her last illness, "The Bible tells us, There remains a rest for the people of God; to them that are called according to his purpose, and I hope to gain that rest." Again on the morning she passed away, she told me she hoped her time was not much longer here, and she prayed the Lord to come and take her home to heaven, there to sing praises for ever and ever. She was a dear, loving mother, a good neighbor, and was ever led by an unobtrusive spirit, until the angel messenger came and said, She has finished the work I gave her to do.

It was in the afternoon of December 18th when we laid her peacefully away in the home cemetery, there to await the resurrection morn, when I trust she will be made like Christ's own glorious body.

In sorrowing faith and hope,

IRENA C. MACDONALD.

WESTON, W. Va., Jan. 17, 1902.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|   |          |
|---|----------|
| Previously acknowledged.....  | \$536 55 |
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| Total .....   | 16 00    |
| Total to date.....  | \$552 55 |

VIEWS WANTED.

WILL Elder Durand please give his views through the SIGNS OF THE TIMES on the resurrection of the bodies of the Lord's people, and especially on 1 Corinthians xv. 38?

PINSONFORK, Ky.

W. J. MAY.

PERSONAL.

DEAR BRETHREN:—I wish to learn if there are any old fashioned Predestinarian Baptists living in Eastland or Calahan Counties, Texas. If there are I would like to hear from them. Is my mind to make a trip to Calahan County, and I would be pleased to meet with those that know and love the truth. Love to all.

Yours in hope, J. A. RUTLEDGE.  
PEASTER, Texas.

MEETINGS.

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## THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., FEBRUARY 15, 1902. NO. 4.

## POETRY.

### CHRIST IN THE GARDEN.

WHILE nature was sinking in stillness to rest,  
And the last beams of daylight shone dim in the west,  
O'er fields by pale moonlight to a lonely retreat,  
In deep meditation I wandered to weep.

While passing a garden I paused to hear  
A voice faint and faltering from one that was there;  
The voice of the mourner affected my heart,  
While pleading in anguish the poor sinner's part.

I listened a moment, then turned me to see  
What man of compassion this stranger might be;  
I saw him low kneeling upon the cold ground,  
The loveliest Being that ever was found.

His mantle was wet with the dew of the night,  
His locks by pale moonlight shone glittering and bright,  
His eyes bright as diamonds to heaven were raised,  
While angels in wonder stood around him amazed.

So deep were his sorrows, so fervent his prayer,  
That down o'er his bosom rolled sweat, blood and tears;  
I wept to behold him, I asked him his name,  
He answered, “'Tis Jesus, from heaven I came.”

I am thy Redeemer, for thee I must die;  
The cup is most bitter, but cannot pass by;  
Thy sins like a mountain are laid upon me,  
And all this deep anguish I suffer for thee.”

I heard with attention the tale of his woe,  
While tears like a fountain of water did flow;  
The cause of his sorrows to hear him repeat,  
Affected my heart, and I fell at his feet.

I trembled with terror, and loudly did cry,  
“Lord, save a poor sinner, O save, or I die!”  
He cast his eyes on me, and whispered, “Live!  
Thy sins, which are many, I freely forgive.”

How sweet was that moment he bade me rejoice,  
His smile, O how pleasant, how cheering his voice!  
I flew from the garden to spread it abroad,  
I shouted salvation and glory to God.

I'm now on my journey to mansions above,  
My soul's full of glory, of light, peace and love;  
I think of the garden, the prayers and the tears,  
Of that loving stranger that banished my fears.

The day of bright glory is rolling around  
When Gabriel descending the trumpet shall sound.  
My soul then in raptures of glory shall rise,  
To gaze on the stranger with unclouded eyes.

## CORRESPONDENCE.

### THE LORD'S PEOPLE.

SOME OF THEIR CHARACTERISTIC  
MARKS, BLESSINGS, &C.

TO THE READERS OF THE SIGNS OF THE  
TIMES—DEAR BRETHREN, SISTERS AND  
FRIENDS:—That there is a people pecu-  
liarly the Lord's people, in distinction  
from a people that are not, is abundantly  
proven by the Scriptures of the Old and  
the New Testaments. That the Lord has  
chosen this people for himself out of all  
kindreds, tongues and nations, and that  
they should by the Holy Spirit be called  
out from the world and separated unto  
himself, and live in this world of sin and  
sorrow in all periods of time, to the

praise of his glorious grace, is also plainly taught. This people is also so plainly described, and the marks which characterize them, together with the forces with which they must ever be at war, are so plainly set forth in the pages of holy writ, that we need not mistake when we read. The holy Spirit has moved men to declare, "The Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "Behold, I have refined thee, but not with silver, I have chosen thee in the furnace of affliction." "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" "Chosen us in him [Christ] that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." "But ye are a chosen generation, a royal priesthood, an 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." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea,

and things which are not, to bring to naught the things that are." "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful." "And after this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. \* \* \* And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." The foregoing quotations from several different inspired writers certainly is sufficient to sustain the remarks preceding them, though only a small portion of what might be quoted. This people God has most wonderfully blessed, and it is of these blessings, as provided by God the Father in his eternal purpose, and given them in his Son before the foundation of the world, and the possession and enjoyment of them in their personal experience of them, I wish more particularly to speak in this letter. Paul the apostle said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him," &c. From this we learn that the source of all spiritual blessings is Christ, and that they are bestowed according to God's choice of the recipient in Christ before the foundation of the world. O, how manifold and wonderful are the blessings of God in Christ. They are all in Christ, not one ever came from any other source. Understanding

this we may truly sing with the poet,

"Come, thou Fount of every blessing,  
Tune my heart to sing thy grace;  
Streams of mercy never ceasing,  
Call for songs of loudest praise."

To their spiritual David and his people identified with him, the covenant promise of the Father is, "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

The visitation of the rod, and the stripes due for the transgressions of his people, was brought to bear upon their blessed covenant head, Jesus Christ, when he hung upon the bloody cross. So the prophet Isaiah could say, "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. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." His people are called members of his body, bone of his bones and flesh of his flesh. Thus identified with him each member of his body must experience in some measure the pain and suffering of the Head, and, "Though he were a Son, yet learned he obedience by the things which he suffered." And to his

people it is said, "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake." Also, "If we suffer we shall also reign with him." So then if we are his, every particle of suffering we endure for Jesus' sake, or on account of him, or because we are his, is a God provided and given blessing in behalf of Christ. Even the measure of chastisements that falls to our lot as a member of his body, is a covenant blessing of God, and "No chastisement for the present seemeth joyous, but grievous, but afterwards it yieldeth the peaceable fruits of righteousness in them that are exercised thereby." All his children must endure chastisement in some measure, for, "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Chastisements truly bring grief and sorrow, but who among all the saints would want to be without the evidence they afford, or without the peaceable fruits they yield? How the children sometimes complain and writhe under the rod, and when some grievous trouble comes upon them, they feel to say like Jacob of old, "All these things are against me." When in the course of time this very thing has turned their mind again to the Lord, and they are brought down at his feet in humble and loving submission. To-day it became necessary for me to chastise a little grandchild for waywardness and disobedience. The desired effect was soon realized. An expression of willingness was given to do as required, and in a short time she came into the room where I was, and putting her arms around my neck said, "Pa, I won't be bad any more." Every affliction, grief and sorrow, that comes upon his children according to God's purpose and promise, are destined to work together with all things

else for their good, and not one among all these things comes to them by chance. If his people are brought low down in grief and sorrow, the Lord in his own way and time lifts them up and comforts them. If they become idolatrous, or in any way too highly exalted, in his own way and time he brings them down, weans them from their idols, and this all according to his covenant promise in Christ. It is written, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Jesus was ever, is now and ever will be the Savior, and the only Savior of his people. "His name shall be called Jesus, for he shall save his people from their sins." "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." What a blessed people! What a wonderful Redeemer and Savior! He by whom and for whom the worlds were created, the possessor of all things, having all power in heaven and on earth, holding in his own hand even the keys of death and of hell. Well and truly was it said by one of old, "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." And again, "Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance." This people have the promise of God that he will never leave them nor forsake them. In every sorrow, trial and temptation, though he seem to tarry long, yet will he manifest himself as their Comforter and Deliverer. "For all the promises of God in him are yea, and in him

amen, unto the glory of God," &c. "He is not slack concerning his promises as some men count slackness, but is long-suffering to usward, not willing that any [of us] should perish, but that all should come to repentance." Then I would say to the poor, tempted, afflicted and sorrowing one, Take courage from the foregoing considerations, no matter what the nature, or what you may consider the cause of your troubles. Your Savior is able to save you out of all your troubles, and from all your sins. All his wisdom and power and riches is engaged in your behalf, and his promise is to you. Is not the very groanings of your spirit, prayer that he will save you from your troubles, from sin, from self? And is it not a fact that languishing on the bed of affliction, or a heavy sorrow resting on your heart, or smarting under the rod, you feel welling up in your heart an earnest desire for a resigned spirit that you may be able to say, "Thy will be done"? I say again, Take courage, for no one but a heaven-born subject ever felt this longing desire towards God. You are admonished to "Look to Jesus, the author and finisher of your faith." He endured the cross, despised the shame, and is set down at the right hand of God. Think on him, "lest ye be wearied and faint in your minds." He was a man of sorrows and acquainted with grief. Think of the anguish of soul he endured in the garden of Gethsemane. As a consequence the sweat rolled off of him as it were great drops of blood. The foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay his head. Although the earth and the fullness thereof was his, it was not his to use as the rich of this world, the kings and nobles did. But both the world, its wealth, and those who for the time had it

in possession, were his. So of his people the apostle encouragingly says, "All things are yours, and ye are Christ's, and Christ is God's."

I have witnessed a few times in life, languishing upon beds of disease and bodily suffering some of the most humble, devoted and spiritual minded of the Lord's people. They seemed to have been brought into close fellowship with their Lord. What a contrast I have been made to see between their condition of mind and my own; quite as much apparently as between our bodily health. I have been made to realize this especially in reading the writings of the late Mary Parker. So often in the furnace of affliction God's children are enjoying the richest of his blessings. In all our doubts, perplexities, afflictions, temptations and trials, we learn by experience that our salvation is not in our own hands; that our Lord alone can save. "By grace are [not were] ye saved." So our salvation even in time is not by works of righteousness which we can do, but by grace, "through faith, and that not of ourselves, but it is the gift of God." Afflictions, sorrows, trials and temptations, go largely to make up the experience of this life, as a necessary (and I believe a purposed) preparation to enable us to sing the final song of all the redeemed, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Such is the condition then of the Lord's poor and afflicted in this life, by reason of foes within and without, that "If in this life only we have hope in Christ Jesus, we are of all men most miserable." But there is a time and place when and where sorrow and sighing shall be felt and known no more forever. The little foretastes of love and joy felt here, earnest of our in-

heritance beyond, shall burst in the full blaze of fruition beyond this vail of sorrows, perplexities, doubts and fears. Although "it doth not yet yet appear what we shall be," yet the strongest desire we have while sojourning here is to be realized, viz: to be like our blessed Lord. Our vile body is to be changed and fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Yes, I do believe that there is a sphere or state of being beyond this life of turmoil, sin and sorrow, where the redeemed of the Lord shall be with and like Jesus, and shall be gathered in one great blood-washed throng, to praise their Redeemer Lord throughout the ceaseless ages of an unbounded eternity, unmolested by sin or any of its consequences.

These things, though feebly expressed, I believe to be true of the Lord and his people, whether I am one of them or not.

In the hope that I am not mistaken in my hope, I am yours in fellowship,

H. B. JONES.

Mt. VERNON, Texas, Jan. 27, 1902.

LANHAM, W. Va., 1901.

DEAR BRETHREN:—By request I will try to write an account of my experience and call to the ministry.

First, I will speak of my nationality: on my father's side I am Irish, and on my mother's side Dutch, but both of my parents were American born, and I was their fourth child. At the age of ten years, it pleased God to take my mother away from me, to her long home, and although it was forty-two years ago, I have never forgotten her kind words and christian like looks. The night she died she called us children to her bedside and bid us farewell. It seemed to me that my best friend on earth was gone; I can

never describe my feelings. I had no mother to speak to, and O, how lonely I felt, yet I thought my mother had gone to rest.

Now while feeling so serious about the death of my mother, I resolved that I would try to live the life of a christian, so I set about it with all my might; I would slip off from the other children and try to pray to God to fit and prepare me for heaven, so that when I died I would meet my mother there, and after a few weeks I thought that I was getting to be a pretty good boy. Then I thought that I would try to save my sisters that were older than I was. I approached them upon the subject of religion, and told them that they must quit their laughing and joking one another so much, and quit all their bad habits, and that I had done so, and that I felt a heap better. What a poor, deceived mortal I was, not knowing that I must have the life of Christ before I could live as a christian. But as young as I was, by my natural notions I was a complete Arminian. As time passed on my sorrow and care wore away. Now mark, it was not a godly sorrow which worketh repentance. Now I concluded that I would just lay my religion aside, and that I was too young to undertake to live such a particular life, and that it would be an easy matter to get religion again. I thought that a few prayers, and some good resolutions would put me in good shape again.

At the age of twenty, I was married to my first wife. During her life we were attending a meeting which was going on in the neighborhood held by the Missionary Baptists, and I was enjoying myself finely, playing pranks with the young fellows, and having a good time, as I called it. But one day, right in the midst of my sport, a fear took hold upon me which

made me tremble, it appeared to me that hell was my doom, I slipped to the side of my wife and told her that I was going home. She said, "Wait till meeting closes." When we got started for home she asked me what was the matter? I told her that I could not tell her, but that I felt that I was going to die, and that hell was my portion; I had sinned away the day of grace. This was the first time in my life that I ever felt to be a sinner in the sight of God. I was here in a sin-cursed world, without God, or any well grounded hope after death. I thought, "O, that I had died when I was young, then this trouble would have never been on me."

Like many others, I fled then to the law, thinking to obtain righteousness by it, and feeling that I must work a work which would initiate me into God's favor. I would slip away into some secret place, where I thought no one would see me, and there would try to pour out my soul in prayer to God for mercy. For four long years I labored to do right in order to be saved. I lived in a neighborhood where they were principally Missionary Baptists, and they invited me to attend their meetings, and I did so; they preached the do and live system. So, with her fair speeches and enticing words, I went the way to her house not knowing the dead was there. I went to their social meetings, and they would tell how well they were getting along, and how determined they were to make heaven their home. O, how I wished that I could feel as they claimed to feel, but instead, I felt that I was a poor sinner, and with every effort I made, I only got worse.

About this time my wife was taken sick and died, and I was left with two little children. She left a bright evidence of her acceptance with the Lord. About

twelve months after, I was married again. I was now laboring hard, clearing up my land, and nights I would read my Bible, searching for comfort to my troubled soul. In my wife's sickness I had gotten in debt, and had sold the only horse that I had, so that season I was compelled to carry everything that we had to eat on my back, a distance of seven miles. One morning I started to go after some provisions; I had to go through the wood some two miles, and as I was walking along it appeared to me that I was the greatest sinner that had ever lived on the earth, and that I was bound for torment, which would only be just. In a moment a feeling took hold upon me so that I could stand upon my feet no longer, and

While prostrate on the ground I lay,  
Not knowing help was near me,  
A heavenly whisper seemed to say,  
"Poor sinner I have saved thee."

I sprang to my feet feeling that God for Christ's sake had forgiven my sins; I praised my blessed Lord aloud; it seemed that out of the mouths of babes and sucklings he had perfected praise. Here I saw the church of Jesus Christ saved and complete in him, and washed with the washing of regeneration. The time had come when I could say, He hath taken my feet out of the miry clay, and hath placed them on a rock, and put a new song in my mouth, even praise to my God. It seemed to me that even the twigs on the trees were wafting their praises to God. After some time I went on my journey to secure my provisions. I hurried home so that I could tell my wife that my burden of sin was gone, and when I got to the door my little children met me, and then my wife came, and I began to tell her what great things the Lord had done for me, whereof I was glad. I went about my work feeling

that I would have no more trouble. The next morning, however, I was in the yard cutting wood, when all at once, darkness seemed to shut me in. O, what oppressed feelings I had; I thought that I had grasped the shadow, and missed the substance. I stood there for a while with my head down studying about the peace which I had felt the day before. Just then a voice seemed to say to me, You must cry. I said, Lord, what shall I cry? The voice said, Cry unto Jerusalem. All at once light took place of the darkness. I began talking and crying. My wife and little children came to where I was. She wanted to know what was the matter with me. I told her the Spirit of the Lord was upon me, and that I could not help talking. She said, "You are going crazy, come and go with me to the house." Here was my first impression with regard to preaching. Now I tried to beg the Lord to put this on some one else, for I could not preach. I was slow of speech, and of a stammering tongue, and had no learning. Then the inward voice would say, I have made your mouth, and I can fill it.

I then thought I would let no one know anything about my impression to preach, but it was forcibly pressed upon my mind, day and night, that I must preach. My Missionary friends soon found out that I had professed a hope, and that I was in opposition to them, that now I believed salvation was wholly of the Lord from first to last. They would gather up by the road, and wait for me, to attack me about my dangerous doctrine of election and predestination. They would say that Christ was the elect, and no one else. I would ask them if they believed that he was the head of the church? and they would confess that he was. "Well," I would say, "if the head is elect, is not the

body equally so, with him? Can they be separated?" The Lord says, "Because I live, ye shall live also." His life is their life, and their life is hid with Christ in God.

Now I wanted to hear the people preach that I had once despised and hated; they were the old order of Baptists, but there were none in my neighborhood; I mean no members of the church. One man who lived about a mile from me was contending for that doctrine, his name was Melton, he was a son of Elder William Melton. I went often to his house to hear him talk, and he was much comfort to me.

The time of the Hopewell church meeting was the First Sunday in each month, and the Saturday before. I had by this time bought me a horse, and on Sunday I started to the meeting, a distance of ten miles. On my way I had to go by Elder Melton's. He with his wife came to the road, just as I came up, and we went together. We had not gone far when Mrs. Melton asked me where I was going? I thought that she mistrusted something, but told her that I was going to the meeting. Elder Melton took for his text that day the words, "Look upon Zion, the city of our solemnities." O, how I was carried away in my feelings, and I went home rejoicing.

The next spring, brother Melton preached for a few members that lived at Melton Creek; I went, and at the close of his sermon he said, "O that it would please God to call some young blue eyed person to the ministry, as I am old, and feel that my time is about out." It appeared to me that he knew about my feelings, and I wondered why this was, as I had never told any one my feelings with regard to preaching. I went to dinner with a cousin who was a member of the church,

and after dinner we were sitting talking of our hope in Christ, when his wife came in and joined in the conversation with us. All at once she turned to me and said, "Well, I think that the old man got close to you to-day." My blood almost run cold, I knew that I had never said anything about my impressions to any one, and wondered why she singled me out. It appeared to me that she and my cousin knew my feelings, so I soon started for home, feeling that I would wear that impression out.

One night I dreamed that I was standing in the presence of a great congregation. All at once a man came to me and handed me a chain and an ax. I thought he was the loveliest person that I ever saw. I thought he said the chain is the gospel chain, and that the ax was to score to the line, no matter where the chips may fly. After this I felt impressed to go to the church and follow my blessed Lord down into the liquid grave, if the church could fellowship me; yet I felt too unworthy to be with them. I believed that the Primitive Baptists were the church of God, yet I stayed away eight years on account of my impression about having to preach. I thought in this way to wear out the impression, but finally I was made willing to go, and to relate a part of what I have here written, and was received, and baptized by Elder Wm. L. Melton. Now, I thought, perhaps this impression would leave me, but it was not so; the impression still remained. With Charley Melton, a son of the minister, I was on my way to the Friendship church to the meeting, when I concluded to tell him my troubles about this matter. I had the utmost confidence that he was as sound in doctrine as any Baptist that I ever knew. We had been together more or less all our lives. I said to him,



"I have something that I want to tell you." He said, "Well, tell it, I want to hear it; they all know it, it is not hidden from the church." As I began to tell him my feelings, he burst into a flood of tears, and said, "You ought to confess it to the church, and not confer with flesh and blood." He asked me if I had ever said anything to his father about it? I replied that I had not. We both went on our way crying. He had a rich experience, though he never went to the church. Shortly after this he was killed.

I went to brother Melton's, and unbosomed myself to him. He said that he would attend to the matter at the next meeting. So he called the church together after preaching, and then told me to relate my call to the church. I did so, and they gave me license to exercise my gift in the bounds of the Pocatolico Association. This was done at the December meeting, and the next January I was ordained, and I have been trying to preach ever since. I travel over six or seven counties every season, and preach with the liberty that God gives me. I am now fifty-three years of age, and my health is not good. I often start away a distance of thirty or forty miles, leaving my wife and daughter by themselves. I have a feeling I cannot express; the call says, Go, while my mind says, Stay. I love to meet the dear children of God, and hear them tell what the blessed Lord has done for their souls. I love the doctrine of salvation by grace, and grace alone. It was grace that taught my heart to fear, and grace my fears relieved.

From your brother,

J. W. McLANAHAN.

#### EXPERIENCE.

WHENCE doth arise that exercise of mind and heart which we call a christian experience, or an experience of grace in the heart? How are we to distinguish it from the daily experiences of people in the world whose course in life is moulded and directed by the circumstances and events which environ them? We hear utterances from many precious brethren of doubt as to whether their hope is based upon a true experience of grace or not. They are unable to distinguish between the exercise of the Spirit of grace, and the work of the flesh in themselves; while in those of like precious faith they can discern very clearly the fruit of the Spirit. These are vital questions with each one of us. I hope I am not foolish enough to think I can explain away these mists and cobwebs which have been a component part of the life of every heaven-born child from Abel down to the present generation, but if I can say a few things to encourage you and strengthen your hope, I shall feel my letter has not been unfruitful. "We are saved by hope." And it is this wondrous mystery of godliness that keeps the spark of hope alive within us, and by it we go on and on until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He (Christ) is the perfect man. We are imperfect, and our hope leads us on to aspire to that perfect standard. Our faith (which is the gift of God) points to the object of all our spiritual desires: the man Christ Jesus, the Mediator of the new covenant which embraceth us. This is a view of holiness, the essence of the perfect man, the garniture of righteousness with which we are clothed. But we turn our eyes within, and what a contrast.

How dark the scene. All we behold is dark and vain and wild; unbelief and sin with all its wretched train. Job said, "But now mine eye seeth thee [Jesus] wherefore I abhor myself and repent in dust and ashes." What is the matter with Job now? Why did he not abhor himself before? He was not a young man, he had attained unto years of discretion long before in a natural way. Did the sight of Jesus change him from a man of uprightness to a something to be abhorred? Yes, it did in his own eyes. To behold Jesus is to attain unto knowledge, and knowledge is experience, through the trials which bring us to the foot of the cross of Christ. To know Jesus is to be crucified with him, by which crucifixion we learn all the depravity of our heart. Therefore as did Job, so do we, abhor ourself and repent in dust and ashes. This same knowledge shows us Jesus the perfect man, and our advocate from the Father, and ourself corrupt from foot to head. In this view of faith we see clearly, for the revelation of Jesus Christ has come to us from above. But like the fleeting cloud pursued and goaded by a stormy wind, it is soon gone from our vision, and doubts arise because of the sleepless activity of our fleshly lusts, and we are tossed to and fro upon the waves of despair, and say within ourselves, Surely I have been deceived. It was but a phantasy of the mind, and now it is gone, and I am stranded. Am I left as I was, before this experience? No indeed. Have the fiery trials and days of darkness and suffering on account of sin left no trace? Yes indeed. And now although doubts and fears assail me, yet hope has planted her banner within my soul, and notwithstanding my fears and doubts I press forward, eagerly catching at every straw

of evidence, running the race set before me with humble boldness, holding in view always that perfect One who pleadeth for me before the throne of my Father's glory. Shall we ask then, whence ariseth this experience which causeth us to moan and groan in uncertainty and unrest? Does not the Spirit take of the things of Jesus and show them unto us? while all other objects pale before their transcendent glory. The revelation of Jesus then is the source of all our christian experience. That revelation also produces the conflict between the flesh and the Spirit. Enmity to God, hatred of righteousness, and opposition to holiness, in the flesh, is the outgrowth of that principle of unbelief in every human heart. The effect of the love of God in the hearts of his creatures, which is light in the Lord, is to drive back the black clouds of unbelief, which has held the palace and the goods in peace until the invasion by the Captain of our salvation and his glorious army. What an experience this is, when we confront Sinai's mountain of blackness and darkness, the uncompromising law which demands the death of him who has transgressed. But in this conflict our Captain leads us no more to the law, but to us he becomes "the end of the law for righteousness." He brings us "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." This is experience, and experience is always real, it is never imaginary. The things we experience we know of a truth, and it is in this way we handle and taste and rejoice in the word of God. If in any of us "there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies," then we may be assured they have been obtained through the school of

experience in the same things which Christ suffered for us in the flesh. It was our sins for which he suffered. He drank the cup to its very dregs, we drink according to the measure of the gift of Christ. These are blessed characters which suffer for Christ's sake. "Blessed are they which do hunger and thirst," &c. Do not you know, dear children of the light, that you never did hunger and thirst after righteousness until you had passed through an experience of suffering because of indwelling sin? When the light of the knowledge which God gives, enters the soul, then suffering begins. Jesus is revealed as righteous and holy. We are directly opposite to that, we are all unrighteousness, and altogether unholy. But now Jesus is revealed, we desire him above our chiefest joy, we long for righteousness, and crave holiness. Is it any wonder then we suffer, when we find ourselves shut out from all purity, with the sword of justice turning every way about us to fulfill the law with our death? And then how blessed we feel to be, when that same knowledge of a revealed Savior shows us the law fulfilled in him, and we, lawful captives set free. Do you remember how the apostle John closes his beautiful gospel? Which gospel deals with what is to be wrought out in the hearts of the children of God. He says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." And John meant what he said to be understood literally. Just think of all the "things which Jesus did" in you and for you since you entered the pilgrim journey, and consider, should you write them all in a book, what a volume it would make. And then try to think of the innumerable

company (as the stars of heaven for multitude) each one, whose life is filled with the many things which Jesus did, and you will wonder (as did John) if the world could contain the books, if all were written out. How wonderful is the christian experience, how mysterious and yet how full of precious fruit.

May we all abide in the garden of the Lord, and eat his precious fruits.

B. F. COULTER.

PHILADELPHIA, Pa., Jan. 18, 1902.

#### ISAIAH XLIII. 1.

"BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine."

Is not this declaration of God, as made by the prophet Isaiah, enough to cheer and comfort the poor pilgrim of God while walking through the valley, and shadow of death? It would seem that this one sentence ought forever to silence the advocates of conditionalism, in their efforts to show that man has a work to perform to make God's blessings of any certainty to his people. Here in this forty-third chapter the prophet of God has repeated several times over, the glorious truth that God did this because he was their Savior, and that he loved them, and declares why they should rely in him, "I, even I, am the Lord; and beside me there is no Savior." The question comes to mind, If there is no other Savior, can there be but one salvation? He says, "I have declared and have saved." This is in the past tense, "have saved," so there can be no salvation left for poor, mortal man, or any other creature to perform. What did Christ say on this point? "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."—John x. 28, 29. This language certainly is in exact accord with Isaiah where he said, "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 5-7.

It is recorded in first chapter of Matthew, where the angel of the Lord appeared unto Joseph in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived 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."

How comforting it is to the child of God who feels his weakness, and has been enabled by grace divine to see the exceeding sinfulness of themselves, to know from such passages as the above Scripture quoted, that they cannot save themselves with any conditionalism, but that high heaven has made a provision, and has declared by the angel that "Salvation is of the Lord," as Jonah was made to know. Isaiah in forty-second chapter says, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee." Did not Peter find this most glorious truth fulfilled when he had thought he could in his own strength walk upon the water to the dear Jesus? but how thoroughly he was converted from time salvation when "Jesus stretched forth his hand and caught him" and kept him from sinking. (Matt. xiv. 30, 31.)

Again, about one hundred and thirty years after these words of Isaiah were

spoken, we see the fulfillment of some of them, when Nebuchadnezzar was full of fury and commanded that Shadrach, Meshach and Abednego should be cast into the burning fiery furnace. What was the result? Simply the fulfillment of Isaiah's words, "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." (See Daniel iii.) The very element that Nebuchadnezzar thought would destroy these three Hebrews was the cause of his promoting them. So it often now is the case with the Lord's people, that which is intended by their enemies for their destruction, turns to their benefit and happiness, showing them that their protection and salvation, even in time, is not in their own hands, but with him who has said, "I am the Lord, and beside me there is no Savior." Daniel found this to be true when he was in the lion's den. Surely there was time salvation, but he did not save himself. The Lord caused the lions' mouths to be closed so they could not hurt him, though he was amongst them.

Dear, trembling child of God, how sweet are the words of Jesus where he said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." This, in connection with his words at Lazarus' grave, ought to comfort the dear, trembling one that has hope in Jesus. Here he said, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always." So, dear brethren and sisters, we know that his words are true, and when by grace we are given to realize that we are "one with him," then does the "eternal vital unity" come sweetly to our soul, and we can lay hold of Paul's language, and say, "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.

JAMES M. TRUE.

KANSAS, Ill., Jan. 23, 1902.

MASSEY, Va., Jan. 28, 1902.

DEAR BRETHREN EDITORS:—Something has seemed to prompt me to pen a few things incidental to my life, in a general way, and forward them to you for your disposal, whether to give them a place in our family paper, the SIGNS OF THE TIMES, or not.

I was born in the year 1831, in the same County (Accomac, Va.,) where I have resided every since. I experienced a hope in God through his abounding grace, in August, 1851; was united in marriage with my present companion, January 21st, 1852; was received, and baptized by Elder Thomas Waters, in the fellowship of the Old School Baptist Church at Messongo, Accomac Co., Va., March, 1852. So you see that I have very few more mile posts to pass to my journey's end, as I have passed the 71st year of my natural life, and the fiftieth of my spiritual life, and also the fiftieth year of my married life.

In the year 1865 I became very much impressed in mind in regard to the things of the kingdom of God, and what constituted that kingdom. The more I thought about it, the more beautiful the subject became, and the stronger my interest grew. In my deep meditations I would find myself talking all alone, not supposing that was preaching, my ignorance would forbid it, but these things still grew more and more oppressive until it

brought me into a state of questioning myself, What this all meant? and soon brought me before others also, who would inquire with reference to my exercise of mind. Thus I was lead along until I was prevailed upon to talk a little in the meetings, and I think some time in the year 1866, I was given a license to speak as I felt led, and in the year 1869 or 70, I was set apart to the full work of the gospel ministry, and immediately afterwards I accepted the care of four of the churches of the Salisbury Association, viz: Messongo, Accomac Co., Va.; Indiantown, Wicomico Co., Md.; Nassaongo, Wicomico Co., Md.; Pitt's Creek, Worcester Co., Md., and a few years later the church was organized in Snowhill, Worcester Co., Md., and they called me to the care of that also, and I have been paying my best attention to those churches ever since, traveling from twenty-two to twenty-three hundred miles each year to fill my appointments, and nearly all by private conveyance. But if you will notice the above dates you will see that my labor is nearly over. I have experienced varied seasons in the churches during this period of thirty-five years. Nearly all have passed away that composed the whole five churches when I first commenced my feeble labors among them. I have witnessed the coming in of all of the five churches at present but eighteen persons. During the thirty-five years there has not been an "ism nor schism" nor any new thing to interrupt the fellowship of those churches. There have been times when the churches were full of life and zeal, and of frequent additions, and also times of drought and coldness. Sometimes when I am looking for some evidence of my hope and call to the work of the ministry, the only evidence that I can rest upon is in the remembrance of

what the apostle Paul said referring to believers: "Ye are our epistles, written in our hearts, known and read by all men." Then my mind surveys the faithful brethren and sisters, and it brings comfort with it. But O, how wretched and miserable I do feel at times, for as much as I have witnessed and experienced during the fifty years passed, I have fallen so far short of living up to the scribe that I pictured in my mind years ago. I have been tempted to mark upon the walls where I can have it to look at, Watch your words and your thoughts, and also every evil lust, but I have failed. Finally a longing desire has been following me, that I wanted to be an angel just for the time being, so I could not be contaminated with sin in any way, but I wanted to die a sinner saved by grace, for I know that will be the theme of the heavenly host, and then I think that an angel cannot magnify the grace of God, and then I am brought to a standstill, and can only say, Keep me, O Lord, and I shall be kept; draw me, and I will run after thee. I feel and know that this tabernacle in which I now groan must soon be taken down, and one of the strongest evidences that I have to rest upon is what Paul said: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternally in the heavens. For in this we groan," "being burdened." This is a strong evidence to me, for I know this is so. How the thought gladdens our hearts that in that building of God there will be no burden, there will be no groaning there, and all tears will be wiped from weeping faces.

I am trying to be as contented as I can, and live as much for others as I can. I sometimes get to think that my useful-

ness is nearly over, and then I have an unrest. I sometimes hear the brethren talk over their spiritual comforts, then I think my life and labor among them is of some profit, and then I am contented to continue on, and fill up the measure of my days. How it is that my poor labors and mingling among the Lord's people has been acceptable, I have never been able to tell, only to hope that the things to which I bear testimony, finds a witness in the hearts and lives of others. I hope that this is so.

It is more than likely this is the last time that I shall trouble you with my scribble. I thought that I wanted the brethren all to know some of my feelings and experiences before I passed away.

This from a poor old sinner whose only hope of salvation is through the blood and righteousness of a crucified and risen Savior. Farewell.

T. M. POULSON.

ALBANY, Oregon, Nov. 6, 1901.

G. BEEBE'S SON—DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I herewith inclose two dollars in renewal of my subscription to your valuable paper, the SIGNS OF THE TIMES. It is all the preaching I have through the winter months, and if I know anything of the love of God to his people, and have ever felt the saving grace of the Lord, your paper publishes the truth. Sometimes I am, or think I am, permitted to read with a true understanding, and am given grace to drink from that water whereof if any man drink he shall never thirst. The last number, that of November 1st, is full of precious things. Those letters from that dear young sister, Ruth Keene, are full of love to God. Blessed are they who do hunger and thirst after righteousness for they shall be filled. Then if one

does hunger and thirst after righteousness, is not this caused by the love of God shed abroad in the heart? Jesus said, "I and my Father are one." "I in him and he in me." Then if we love God, we shall also love his Son.

I would like to tell the dear writer how much her experience is like mine. If I have ever been brought to the knowledge of saving grace, it was at about the age of fourteen, and I would admonish all not to do as I did, wait weary years for a better evidence of his saving grace. It then seemed such a little hope, and like the young writer, my love to Christ seemed so cold, and yet I wished to be like him, and I prayed (if I prayed at all) to be led in that strait and narrow way, and to be as an empty vessel filled with true righteousness, and if I am not greatly deceived, my prayer was answered, and in God's own good time, just when I needed his saving grace, he gave it.

I was attending an association, and at night went to stay with a niece. She put me in a room, to sleep, where a few months before I had seen a dear sister in the flesh pass away. That scene all came up before me, and my thoughts wandered back into the past, and upon the affection which I had for my kindred, and then my mind went out to my kindred in Christ. O, my brethren and sisters in Christ, I think I felt what the true meaning of that Scripture is, "We know that we have passed from death unto life, because we love the brethren." I thought that I had loved them before, but those hours while my memory remains I never can forget. I went home with this love filling my heart, but it was not yet full, my Savior had something yet richer in store for me. I was sitting on my porch meditating upon why this season of rejoicing had been given me, I looked back

in memory and there was nothing I had done to deserve it. Then the thought came to me, Do I love my brethren more than I do my Savior? Words fail me, and pen could not write the love that flowed into my soul for Christ. Like a mother for her child, I felt that I could take him into my arms and embrace him, or like Thomas, could cry out, "My Lord, and my God." O, the love of Christ! how deep, how unfathomable it is!

When darkness, gross darkness, gathers around me, and I almost faint by the way, my mind still goes back to that evening when I was permitted to drink at so full a fountain of love. Then is my hope renewed, and I think, Though unworthy I be, surely it was the blessed God who gave me to feel that wondrous love for his Son, and I will doubt no more. But O, how frail the flesh. Again and again I doubt my election and calling. Thus it will be, I do not doubt, to the end, or until I shall have gained the victory over death; then shall I be like him, pure and free from sin. O, happy thought, O, glorious reality for the people of God.

Brother Beebe, the above lines were written through seeing sister Keene's letter, if you think them fit for publication, you may publish them, but if not, all will be well with me.

Yours in hope,

M. C. LOGSTON.

ELGIN, Oregon, Jan. 9, 1902.

G. BEEBE'S SON—DEAR BROTHER:—  
I am a little slow in sending to you my subscription to the SIGNS OF THE TIMES for another year. I wish to express to you my hearty approval of the doctrine as advocated in the SIGNS: salvation by grace. I say this from my understanding of the Scriptures, and my own per-

sonal experience. I have lived long enough to learn the truth, by my own experience, of a statement made by the apostle Paul, "In me (that is, in my flesh,) dwelleth no good thing." I do not doubt this being a truth, an experience that all God's people know, and have to confess. How true it is, "To will is present with me, but how to perform that which is good I find not." Scripture says, Draw me and I will run after thee, hold thou me up and I shall stand. So to run and stand is of grace, not of the flesh, or works. I know if time salvation was conditional, and the conditions had to be performed by me in order to receive the salvation, then I know it would never be mine to enjoy. But what a consolation it is to turn to the twenty-third Psalm: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Yes, for his name's sake; not for my obedience. I am glad to say, Here in the west there is no contention over the conditional time salvation question, to my knowledge. Let us be content, brethren, with, "By grace are ye saved;" it needs no qualifying terms.

In gospel bonds,

G. E. MAYFIELD.

CHATTANOOGA, Tenn., Jan. 21, 1902.

ELDER G. BEEBE'S SON—DEAR BROTHER:—Please find herewith four dollars, which place to my credit on subscription to the SIGNS OF THE TIMES, and oblige a poor sinner that has often been comforted by the precious, soul-cheering "solid rock" doctrine advocated so long by its editors, and the many correspondents to its columns. The defense of the foundation principles of our hope has been com-

plete, to my understanding of the doctrine of the salvation of poor sinners, through our blessed Lord and Savior, who died for our sins, and rose again for our justification. By the one offering he perfected forever them that are sanctified, and he is alive for evermore, and has power over all flesh, that he should give eternal life to as many as the Father hath given him, and this is eternal life, that they might know the true God, and Jesus Christ whom the Father hath sent. These know the Father, and they see Jesus exalted a Prince and Savior, to give repentance to the Israel of our God; they see him as the one that fills the measure in all the way of salvation; he is the tried Stone, not lacking in any particular; he supplieth all our needs from eternity to eternity; just suited to a poor, helpless sinner. The Lord sustain the SIGNS as in the past.

Yours in hope,

W. P. BURKS.

CRAWFORDSVILLE, Ind., Jan. 1, 1902.

DEAR KINDRED IN CHRIST:—The first number of the SIGNS OF THE TIMES for the new year arrived this morning, bringing the New Year's Greeting from one of the faithful editors. The reading of every article has been sweet to my taste, yea, sweeter than honey and the honeycomb. My heart is filled with gratitude to the great Ruler of all things for this precious medium of correspondence, and I hope each writer may be sustained by grace in the future, as in the past, to speak comfortable words to mourners in Zion. If I had liberty, I would love to speak of some of the comforts gained by the reading, for my heart is very warm towards the writers, and if I am one of the redeemed of the Lord, I want to say so. The poetry by Semma Corder has an answer within my breast:



"I am wretched and poor and weak in thy sight,  
In darkness I stumble and fall;  
Let fall on my ear thy song in the night,  
My Shepherd, my strength and my all."

Dear sister, remember me who am less than the least of all saints.

"Cave Adullam" I remember reading at its first publication, and then thought I was one of those characters that would seek that cave and the company of the poor, distressed, helpless and in debt, led by such a loving, wonderful Captain. And now, in my old age, I am still begging for mercy, and am witness of all the infirmities of the flesh, for I know that in me (that is, in my flesh,) dwelleth no good thing. When I first joined the church and looked on Elder M. M. Vancleave, our faithful, loving pastor, and many other old saints now gathered to a blissful home, I thought, when I am older I will be free from vanity, foolish thoughts, evil speaking and every sin that doth so easily beset me, but I find the flesh still lusting against the Spirit. Dear "Simplicity," now safely housed in the mansions of eternal bliss. How glad I am the Spirit moved him to write those truthful lines, and again the editors of the SIGNS give them to us to refresh our weary souls by the way, and help to make clear the right from the wrong. This way of republishing old editorials and other valuable matter proves where the change of doctrine lies. These old writers gone before seem standing on a solid rock, and all the storms of error could not move them.

"God is a King of powers unknown,  
Firm as the orders of his throne;  
If he resolves, who dare oppose,  
Or ask him why or what he does?"

His train fills the temple, no room for our boasted good works coming in our own strength, for without him we can do nothing. God is our refuge and strength, he is a very present help in all our

troubles. We are said to be less than nothing, or as dust in the balance.

Elder Fred. Keene's letter is like an ointment on an aching sore. I long have been familiar with his name and writings. May the dear Lord help him to write often for the comfort of Zion. "Speak ye comfortably unto Jerusalem," &c.

The sermon from a brother in Texas, from the text, "Take heed therefore to yourselves, and the flock," &c., were words fitly spoken. There are so many beautiful exhortations to the saints. Our old pastor, Elder Vancleave, was very gifted in that way, and was so loving and faithful when he would tell us our duty. I miss him very much.

There is much more I had in mind to say, but my husband has been very sick, so that he has been bedfast one month, and I have written this while he slept. He is better now.

Salute every saint in Christ Jesus. The grace of our Lord Jesus Christ be with you all.

Your unworthy sister,

LINA W. BECK.

NUTLEY, N. J., Jan. 17, 1902.

DEAR BRETHREN AND SISTERS:—I have had a desire for some time to write to you through our dear paper, the SIGNS OF THE TIMES, and state what the Lord has done for me, and if it be his will to guide my hand, I will now try to satisfy my desire, for it is he who I must give all the glory for bringing me from under the law of disobedience, or the law of sin and death, into the law of obedience, or the law of Christ, for it is through him that we are saved by the grace of God through faith. It is now a little over a year since I felt condemned on account of my sins. I had wanted to be an Old School Baptist for years, because they always seemed

so happy and affectionate one to another, but they seemed so far from me and yet so dear to me. I have attended their meetings for about twenty-five years, and never desired to go to any other, and ever since I can remember I have not doubted but what they preached the truth, I really cannot tell when I first received a hope. When I was at my father's home, spending a few days, including New Year's day, 1901, I again had that desire to know the truth, which I believe was a prayer of the heart, for I feel that it has been answered. On the last Sunday of the year 1900, I was at prayer meeting at Southampton, (during this same visit) when one of the brethren gave out the hymn 804 (Beebe's collection) and it seemed to suit my experience exactly, and when we began to sing the following lines,

"Burdened with a load of sin,  
Harrassed with tormenting doubts,  
Hourly conflicts from within,  
Hourly crosses from without,"

I was overcome with grief on account of my sins, and felt so unworthy to even sit in the meeting-house, and thought I would have to go out. The whole meeting seemed to be for me, and I did not feel any relief until the following morning, which was New Year's day, when these words came to me when I first awoke, "Blessed are the poor in Spirit, for theirs is the kingdom of heaven." And immediately afterwards this hymn, "Blest be the tie that bind our hearts in christian love," and the load was lifted. I enjoyed all the sermons I heard preached after that for some time. We attend meeting regularly at New York city, about two or three times a month, and heard Elders McConnell and Beebe. I had some very pleasant meetings then during the intermission, which lasts two or three

hours between sermons, and tried to tell Elder McConnell and Elder Beebe some of the Lord's dealings with me, and they thought I should tell the church, but I did not feel that I could do that. I had a great deal of Scripture given to me, but did not seem to get the assurance that I was looking for. I have always gone to the Old Baptist meetings, and I would begin to doubt as soon as any Scripture came to me, and think that I had read it in the Bible or heard some Old Baptist talk about it, until one Sunday evening after I had come home from meeting, and was outdoors, these words came to me with great comfort, "This is the way, walk ye in it," "for strait is the gate and narrow is the way that leadeth unto life." I did not know that these first words, "This is the way, walk ye in it," were in the Bible, and could hardly get in the house soon enough to see if they were there, and to my delight found them, and then I was satisfied that I must go before the church as soon as I had an opportunity, which was two weeks later, that being the second Saturday in February, while on another visit near Southampton, when I went before the church and stated my experience, after which I was received, although I felt so unworthy, and was baptized the following day. Since that time I have been in darkness most of the time, and am always waiting for some message from the Lord. Since my condemnation before a just and holy God, I have very little desire for the things of the world, and hope the desire for the world will not get any greater. Some time ago this passage of Scripture came to me with great comfort, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I believe that when a portion of Scripture is given to any one

of us, it is meant for that particular person, for it is through the Spirit of Christ which is given us at the new birth that we receive it, and enjoy the sweetness of it. The only way to seek things of a heavenly nature in this world, is to seek the things that are his; to associate with his children, brethren and sisters of the visible church; to hear them talk of his goodness and mercy; their joys and sorrows; to hear his servants unfold his glorious truth as it is in Jesus; to read the Bible, and such papers as the SIGNS OF THE TIMES. I cannot read the daily paper without feeling it a waste of time, that I had better be doing something of more profit. He says to seek the kingdom of God and all these things shall be added unto us, meaning things of a worldly nature. He knows that we have need of these things for our daily use to sustain our natural life, and not to seek for them, or set our heart upon them. Now I do not want you to understand me to mean that we should sit down and wait for our daily necessities to come to us, but we can work and earn them without having our mind only on things of this world, for the things of this world are frail and perish with the using, the same as this natural body. We die daily, and although under the law of obedience, our natural body is subject to the law of disobedience, until our last enemy shall be destroyed, which is death. Although there is no longer any condemnation on account of sin, after we are given the law of obedience, and walk not after the flesh, but after the Spirit, for the Spirit of Christ Jesus has made us free from the law of sin and death.

Now, dear brethren, do as you see fit with this, and may the grace of God be with all Israel.

HENRY T. LEFFERTS.

HIGHLAND STATION, Kan., Jan. 20, 1902.

BROTHER BEEBE:—Inclosed find money order for three dollars to apply on my subscription to the SIGNS. I am sorry I cannot send the full amount for the present year, but cannot do so now. We are in the district visited by the great drouth the past summer, when the temperature was 110° in the shade, for twenty-two days in succession. How any living thing existed through such intense heat is wonderful indeed, and yet through the goodness of God, which endureth forever, we raised money enough to do us until the next crop season, by living economical. How thankful we ought to be to the Father of mercies that it is as well with us as it is.

I have been a reader of the SIGNS OF THE TIMES for almost fifty years, and can bear cheerful testimony to the fact that they advocate the same doctrine now that they did a half century ago.

I send you a newspaper clipping which states what one of the Generals of our army said in a speech in New York recently, that he verily believed the man who fell in defense of his country, his sins were forgiven. Those who are familiar with the only history of Mohammedanism will at once recognize the similarity between this sentiment and that held by the Mohammedian generals fifteen centuries ago, who urged their followers on to battle with the assurance that the gates of paradise stood wide open to receive all who fell in defense of Islam. So we see that the delusions which led thousands to the slaughter in remote ages, still exists on the threshold of the twentieth century, and yet we boast that this is an enlightened age of the world, when the truth of the matter is, so far as true christianity is concerned, we are living in a dark age of the world indeed. In proof

of this we now see all the so-called christian nations of the earth making such stupendous preparations for war that we stand appalled, and all this in face of the fact that no heathen nation is threatening to invade any of them, or dispoil them of an acre of territory. The only inference then is that these christian nations fear each other, which at once pulls the mask from their pretended christianity, and shows that they are still under the power and dominion of sin.

Yours in the bonds of affliction,  
**PRYOR PLANK.**

SUNSET, Texas, Oct. 30, 1901.

**B. L. BEEBE—DEAR BROTHER IN HOPE:**  
 —As it is time for us to send our remittance for the SIGNS another year, we inclose the same. We do not feel willing to do without it, as we receive much comfort and consolation reading the editorials and communications from the household of faith. We also always enjoy your father's editorials very much. Surely he was a man of God, ordained of the Lord to defend the doctrine of our Lord Jesus Christ. May the present editors of the SIGNS be long spared to proclaim and defend the same precious truth. The Predestinarian Baptists are not all gone yet. I hope that they will stand shoulder to shoulder through all the terrible conflict that now seems to be raging in the Baptist ranks. May they earnestly contend for the faith once delivered to the saints. How distressing it is to see divisions and subdivisions of the church of the living God. Surely these are perilous times, many do not hesitate to speak evil of dignities, but our God will overrule all things for the good of his people, and to his own glory. I send love to the household of faith.

I am as ever the least of the little ones,  
**LIZZIE CAMPBELL.**

GREENWOOD, Colorado, Jan. 6, 1902.

**DEAR BROTHER BEEBE:—**I do love to read the SIGNS OF THE TIMES, and I think it is just about the firmest Primitive Baptist paper now printed. I love the doctrine it advocates, if I know anything about such things at all. I sometimes hope I have some knowledge of the true doctrine of Christ, but then sometimes that little hope seems so very small I almost lose sight of it for a season. But if the night is dark and dreary, we remember that joy cometh in the morning. Sometimes it seems as though I am down in the shadows of darkness, hunting for a ray of light, so that I may see where to go, and then again for a season it seems that all is joy and peace when the dear Savior shows his smiling face.

But I see I am writing too much. Please excuse me for taking up so much of your time.

May the Lord be with you and protect and bear you up in your labors through this year, as in the past. Do with this as you think best.

From your little sister,

**SARAH E. HIGBIE.**

ALTOONA, Pa., Jan. 19, 1902.

**DEAR BROTHER BEEBE:—**Inclosed you will find money order for two dollars to renew my subscription to the dear old SIGNS for another year, for I feel that I could not get along without the SIGNS. I never get to hear a sermon, only what I read in them. We have no churches here, and I feel like a lost sheep on the mountain, but I suppose it is the Lord's will. But O, how I love the Lord's people. I feel sometimes like I cannot stay away, but it is impossible for me to go, and so I console myself, for I know if it is the Lord's will I will have the opportunity some time to hear the truth and be

with his people. I know if I am one of his children he will keep me, and care for me, for it says in his blessed word, Where he begins a good work, he will carry it on to the day of Jesus Christ.

Remember me at a throne of grace.

From an unworthy sister, if one at all,  
(MRS.) BELLE RUPERT.

PHILADELPHIA, Pa., Dec. 1, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—If indeed I am worthy to so call you. Inclosed you will find two dollars for my subscription to the SIGNS. I feel to rejoice that the dear Lord has given to me the knowledge to read them. I feel as if I could not live without them, for I derive great comfort from them; I learn that the Lord's people are poor and afflicted, and chosen in the furnace of affliction, and come up out of great tribulation. When I was sixty years of age, I could not read nor write. How glad I am now to be able to write a little. I have never been able to tell or to write easily of the deep sorrow for sin which often fills my poor soul. In all my doubts and fears, troubles and darkness, my cry is unto the Lord. He makes darkness light, yea, brings hidden things to light. I am always judging. I awoke myself repeating the words in 1 Cor. iv. 5.

During all these long thirty-nine years, I have been feeling as a stranger here below, and that what I am it is hard to know; I am so vile and full of sin, I fear that I'm not born again. My walk is dark and gloomy, but I hope that I have a hidden treasure. Yes, it is a blessed hope that we shall awake in his likeness. How great a treasure is hidden in Christ Jesus our Lord, but how ignorant I am, I am a poor sinner, unworthy to write you, but I desire to praise the Lord for his blessings. Let his be all the glory, and

all the power, and all the praise. If I could only tell how I have been led of the Lord, but I am so poor and ignorant that I cannot. I cannot make my path nor direct my goings. I hope that you will make allowance for me. May the Lord grant you all sweet peace and love. Pray for me. I am saved by grace, if saved at all.

Yours in hope,

MARTHA BAILEY.

DAYTON, Wash., Jan. 30, 1902.

ELDER G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—As they are expecting much emigration in this part of the country, from the east and central States, I would like to say through the SIGNS OF THE TIMES, if there are any of our brethren contemplating coming to the west, we would be glad to have them visit us here at Dayton. I can say that the country about Dayton, for all purposes, is as good as there is in the north-west. We have a small church here that is in peace, and sound in the faith, holding to the same faith and doctrine contended for by the SIGNS OF THE TIMES. Any brethren wishing information in regard to this country, if he will write to me, I will gladly give him all I can.

Yours to serve in gospel bonds,

B. S. PATE.

RIVERVIEW, Ala., Jan. 9, 1902.

DEAR BROTHER BEEBE:—I wish every Old Baptist preacher who reads this notice to mail me a postal, stating whether or not they indorse the introduction of instrumental music in Old Baptist churches, and if in their judgment such a thing is in harmony with the Scriptures, and if not, should it be made a test of fellowship?

Your brother for the welfare of Zion,

H. J. REDD.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**SOLOMON'S SONG V. 1, 2.**

"I AM come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. 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."

Sister Mary Brewster, of Oxford, N. Y., has requested that we present some thoughts through the SIGNS upon the above Scripture. She also mentions the first four verses of the sixth chapter, but for the present we desire to confine what we shall say to the first named text. This song which is called Solomon's, records a conversation between one who is called the bridegroom, and another who is called the bride. It contains an expression of the love, confidence and union which exists between them. No doubt it is all intended to set forth the relation which exists between Christ and every believing soul, and the communion which every believing heart has with the dear Redeemer. In the Song, all who believe are considered as being one body, which is called the bride, and who is addressed repeatedly by the husband as My sister, my spouse. The experience of the church

as a whole is but the experience of each individual member of it. We have felt in all our ministry more like speaking of individual members of the body of Christ, than of that body as a whole. The church of God, the bride of Christ, is not some intangible something which our mind cannot conceive of, but it is composed of men and women redeemed, and born of the Spirit of God, and made partakers of the divine nature. The communion of saints is the communion of these living, loving souls, with the Redeemer and Husband of their souls. Jesus speaks to each of his disciples personally, and calls each one my sister, my spouse, my love, my dove, my undefiled. In return each believing heart responds and says, Come, Lord Jesus, come quickly, and in the coming and presence of the Beloved, each heart rejoices and is glad.

In the closing expression of the preceding chapter it will be seen that the dear Lord is absent, and that the soul wedded to him, longs for his presence. Where true love is, there can be no gladness like the gladness produced by the presence of the one beloved. On the other hand, there can be no sadness and loneliness like that produced by the absence of the loved one. All human figures and all human language seem to be called upon to express the desolation of the child of God in the felt absence of its Redeemer. The language of the spouse, recorded at the end of the fourth chapter is, "Let my beloved come into his garden, and eat his pleasant fruits." Our God speaks of rejoicing over his people with singing, and here the bride desires that her husband may rejoice in his garden, and that he may eat the pleasant fruits thereof. As a faithful and affectionate wife rejoices in all that rejoices her husband, so the sons of God shout

for joy in the joy of the beloved of their souls. How passing wonderful it is that he who is infinitely happy and blessed, in and of himself, should yet condescend to be glad and rejoice in all that pertains to the redemption of his people. He needs nothing that we or any creature can bestow upon him, and yet he wondrously condescends to our weakness, and represents himself as being glad in all that gladdens our hearts. He also represents himself as responding to the desires and the prayers of his humble followers; and so when the bride says, "Let my beloved come into his garden, and eat his pleasant fruits," at once there is a response, "I am come into my garden, my sister, my spouse." There is a deep doctrinal and experimental truth, as it seems to us, involved in all this language. The cry is, "Let my beloved come," and the answer is not, I will come, but "I am come." Before the sweet spice of such a cry could flow out of the garden at all, the beloved must come there. Where a soul is crying out for God, the living God, and saying when shall I come and appear before God, there our God already dwells. Such longings can come from no other source than the Spirit of God. All prayer is a fruit of the Spirit. In every heart where Jesus dwells there is a longing for him; in no other heart are such longings found. "Behold he prayeth," is full warrant for the assurance that such an one is born of God. So the disciples felt when word was brought to them concerning Saul of Tarsus, "Behold he prayeth."

In the text the Lord says, "I am come into my garden." It is the Lord's garden, in the sense that he planted it, watered it, fenced it in, and causes it to flourish with the sunshine and the dews and rains of heaven. This garden is the planting of the Lord, and all the pleasant

fruits are his, and all must redound to his glory. It is the garden of grace, and all the fruits of the Spirit grow there. In this garden our blessed Lord walks, and into it he brings his bride, and together they eat the pleasant fruits. With their Beloved, saints walk there, and as he plucks the fruits and gives to them, they eat and are refreshed. What believing, humble heart is there that cannot remember seasons when some sense of the presence of the Redeemer has been with them, and when they have had applied to their souls, with his own hand, some sweet promise, some salutary admonition, or reproof, or warning, some principle of doctrine just suited to their need, some word of consolation and strengthening, and they have not envied the happiest man on earth, or any angel in heaven. Even as the heart cries out for the Lord, he is there, and is walking in his garden with the soul, and plucks the fruits and refreshes us with them. Every such precious word is accompanied with the assurance of relationship, a relationship that cannot be severed, and the soul comes to feel, "My beloved is mine, and I am his."

There are mentioned three combinations of good things in this first verse: myrrh and spice, honeycomb and honey, wine and milk. All are pleasant things, and all are good things when mingled and presented to the believer at the hand of the dear Redeemer. We can only suggest a few thoughts with regard to the different pleasant things named here.

He had gathered his myrrh; this work was already complete. All these things were emblems of the indwelling and anointing Spirit, and were already gathered by him for the bride. He said, "I have eaten." Does not this correspond with the prayer of the bride, Let him eat

his pleasant fruits? The honey and the honeycomb seems to set forth that the doctrine and the experience must go together, and that we are strengthened and comforted with both, both are sweet, but we do not rejoice in one without the other. Does not his eating honey, both before and after his crucifixion, indicate his pure, spotless, true human nature from infancy, and also after his resurrection? The wine was a cup of wrath to him, but of mercy to us, and thus God's promises become to us as milk. And if we may speak of these things with reference to believers, would not the bitterness of the myrrh set forth repentance or godly sorrow for sin, milk the beginnings of faith and hope in Jesus, and the wine the fullness of joy in believing, which sometimes is vouchsafed to him who believes? We have just suggested these thoughts, as space forbids any extended remarks.

Now, whether we speak of the sufferings and final glory of the Redeemer, of all the precious words, whether of promise, reproof, admonition or instruction in the Scriptures, which are written there just because the blessed Lord did suffer, or whether we speak of the graces of the Spirit formed and growing in the hearts and lives of those who believe, the closing words of this first verse are most wonderful. The blessed Lord has spread the feast and it is free, free to every hungry soul, free to every one who desires to partake, and the gracious words are spoken, "Eat O friends; drink, yea, drink abundantly, O beloved." This is not to be regarded simply as an invitation, neither is it simply a command, in the ordinary sense of either word, but it is a most gracious privilege conferred upon those who already desire such things, and whose hearts are glad when

they are bidden to eat. How often does the soul desire to eat of this heavenly bread, but yet cannot. Indeed, we never can eat and drink until the blessed Savior sweetly bids us eat. Then we do indeed partake of his precious body which is broken for us, and can rejoice in his great salvation.

Now we will suggest a few words concerning the second verse. Notwithstanding all the fullness of desire expressed in the last verse of the preceding chapter, and the gracious answer of the succeeding verse, yet the bride complains of heaviness or sleep. How is it possible that one who has ever known the Lord in the pardon of sin, can become listless and dull? The bride complains of cold affections, of lukewarmness of desire, of too great inclination toward carnal ease; the heart truly wakes, but yet she sleeps. How similar to the disciples who slept during the hour of the Redeemer's agony in the garden. How gentle, and yet heart-searching the reproof, "Could not ye watch with me one hour?" The Spirit truly is ready, but the flesh is weak. What great promises and what small fulfillment. In the hour of the soul's first love, what animation is felt, and what zeal for the glory and service of God. The joyful believer cannot believe that he ever shall grieve, that he ever shall doubt again. And after a visit from the Beloved, when the heart has been all alive and filled with gladness, we can scarcely believe that we ever shall sink down to such a low level again. We cannot credit the thought that we shall again grow worldly minded, and seek the things of this world more than the things of the kingdom. Yet how soon has it been, many times, that we have fallen asleep, and have sought our ease, and have forgotten to render our thanks to



God for all that he has done for us.

"I sleep, but my heart waketh." Truly this condition is a sad one, but yet it is not hopeless; sleep has overpowered our senses, but yet the heart after all is not asleep, there does arise some desire after better things, after more life and joy, after more animation in the service of the Lord; the soul is not all torpid, a lethargy has come over us, but yet we are not altogether unconscious. But sleep so holds us that we cannot break our slumber and arise; we faintly hear the voice of the beloved knocking and saying, "Open to me," and we catch some faint sweetness in the gracious words with which he still addresses us, "My sister, my love, my dove, my undefiled." Alas that we should be so slow to respond. Jesus speaks thus in the order and ordinances of his house, in the fellowship and companionship of saints, in the precious words written in the Scripture. This slowness to respond, with the reasons of it, are found in the reasonings recorded in the next verse: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" I have lain down to take my ease, how shall I bestir myself again? Is not this all realized when we are sluggish in attending upon the ordinance of the sanctuary, in visiting the sick, and in ministering to them, and to all the needy? Is this not the case with us when we think more of carnal pleasures than we do of the house of God, or when we easily allow some matter of worldly business to keep us from the sanctuary. How often we grow so careless and sluggish that the things of the kingdom of God make but little impression upon us, and we seek almost everything else before the things of the kingdom, and yet we are dimly aware that all is not as it ought to be,

and we are conscious that some faint desire does dwell within our heart for the better way.

Yet we cannot seem to awaken ourselves out of our sleep, we are held captive so completely that even the desire for better things seems to hardly exist. What can break these shackles? Our own wills cannot; exhortation from the pulpit, from brethren in conversation, with all manner of reproof and warning, cannot arouse us and cause us to arise from the dead, where we, in our sleepiness, are lying. Yet there is something that can do the deed. And so bye and bye the Beloved puts his hand in by the door; at last the heart is reached; Jesus so speaks to the heart that the soul awakens, and there is a rising up and an opening to the Beloved.

Now when he speaks and puts his hand in by the hole of the door, what power there is to move the cold affections; faith, love, hope and every heavenly emotion is aroused, and we can rejoice and run once more, and not be weary, and walk and not faint.

We sometimes have felt that we have known something of these things; they are better felt than expressed. We leave these poorly expressed thoughts with sister Brewster, and all who may read them, and will close by saying, The whole book of this song of songs is full of rich, spiritual experience, far beyond all that any have power to express. We have but glanced even at the two verses named, and must confess that we always feel that we are unable to speak of these things as we desire to do.

## PSALMS CXVI. 12.

"WHAT shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord."

The above expression of David has rested upon our mind of late, and although we have no gift to expound Scripture, yet if the Lord will enable us to express the reflection we have had upon this text, so as to convey to our brethren some of the comfort it has afforded us, we shall feel that our writing has not wearied them.

The psalmist doubtless is here personating the Savior, and the primary meaning of his writing is prophetic of the suffering of Jesus in his advent to the earth, but as all his saints are to follow him in all things pertaining to their salvation, the language applies equally to the experience of every individual saint, and it is in this light we propose to treat the subject.

The question is asked, "What shall I render unto the Lord for all his benefits?" The inbred nature of man is to feel that he must either render some service to God to obtain his benefits, or to compensate him for favors past. This is perhaps one of the hardest delusions the saints have to struggle with. They seem to forget that every sin that an elect vessel of mercy has ever committed, or may ever be permitted to commit, was atoned for by Jesus upon the cross, and that in the sight of God they stand in Christ as holy as God is holy, and their heavenly Father has given them every blessing in Christ, and these blessings were all stored in Christ before the world began, so that they are not contingent, nor do they depend upon some *service* we are to render. If we are not to render service, "What shall we render?" We are not left in doubt how to answer this question, for

David himself answers it. He says, "I will take the cup of salvation and call upon the name of the Lord."

What is this cup of salvation?

It appears to us that the Savior had reference to this cup, in his answer to James and John, when they came to him with a request to be especially favored: "Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of?" And they said, We can. "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of." As said, this cup that Jesus speaks of is, to our mind, the cup of salvation that we are to take.

What is in this cup?

Let us go to the garden of Gethsemane, and we will see what was in this "cup of salvation" when our blessed Savior took it, and called upon the name of the Lord, saying, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." Never have any of the children of God been called to drink so bitter a cup, but they all must drink of this same cup. "The cup which our Father gives us shall we not drink it?"

Every child of God that has been long on their heavenward journey knows from their own experience what this cup contains, better than it can be expressed in words.

In our pilgrimage in this world we are daily called to pass through trials, and meet with losses and crosses of a temporal nature, and sometimes it seems that our troubles are more than we can endure, and it seems to us that these things surely can have nothing to do with our salvation in Christ. But, dear child of God, they are all in this cup. You never had one pang of physical pain, nor met with a single loss of earthly goods, nor

been bereft of a loved one, but what it was by the purpose of God placed in this cup to wean you from the world, and to bring you to "call upon the name of the Lord." These are the temporal trials and afflictions that are in this cup, but every subject of grace knows of deeper trials, which they have to endure in the warfare between the flesh and the Spirit, spoken of by Paul when he says, "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." When cast down and mourning an absent God, have you not often felt to say, All these things are against me? and has it not appeared that with his own hand he seemed intent to aggravate your woes, so that you felt hope was well nigh gone, and your faith could not lay hold upon the promises. Then what did you do? Did you not resolve to do better, be more obedient, and by this means strain some of the bitter dregs out of this cup, so that it might be more agreeable to your natural taste? This is the course carnal reason would suggest, but David said, "I will call upon the name of the Lord."

The psalmist was permitted to go as deep in sin as it is possible for man to go, and therefore knew the depravity of the human heart, and was prepared to say with the prophet, "Cursed be the man that trusteth in man, and maketh flesh his arm." There does not appear to be any thought in David's mind of what he should do to court the favor of the Lord in the future, but he was wholly actuated by a spirit of gratitude, and desire to render acceptable praise to God for his benefits toward him in the past, and at the present time. This is just the difference between carnal service, and the fruit of the Spirit; the first is actuated by a

selfish desire, to obtain favor, and the other by a desire to render unto the Lord the tribute of a thankful heart for the benefits already received, and when we are influenced by the Spirit, this gratitude and praise is rendered to God without any effort on our part; it flows from the heart, as the odor is emitted from the flower, and like the flower, the more bruised and crushed it is, the more fragrance it yields; so is the child of God, when the love of God is shed abroad in his heart, the more bitter and crushing trials there is in his cup, the more he "will call upon the name of the Lord."

May it be the pleasure of the Lord to pour out of his Holy Spirit upon us, that we may each take the cup he has prepared for us, "and call upon his name" for strengthening grace to enable us to say with our dear Redeemer, "Not as I will, but as thou wilt." B.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### GALATIANS V. 4.

"CHRIST is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace."

The churches of Galatia had been assailed by Judaizing teachers, preaching to them that they could not be saved unless they were circumcised and kept the law; and some of those converts who had begun in the Spirit, were so far bewitched as to entertain the idea that they were to be made perfect by the works of the law, and thus they became involved and entangled with the yoke of bondage; a yoke which neither they nor the fathers, not even the patriarchs of Israel, were able to bear. The apostle proved very conclusively in this epistle, that no man could be justified in the sight of God, by the works of the law, and because they could

not, therefore Christ had redeemed them from under the law, was delivered for their offenses, and raised from the dead for their justification, that he had set them free from the law, as a yoke of bondage, by himself becoming the end of the law for righteousness to every one that believeth, and hence they were saved by grace, and not by works of their own. Having fully, clearly and irrefutably, established his position of justification alone, and freely, or graciously, through the redemption that is in Christ Jesus, he admonishes them in the beginning of this chapter, to stand fast in the liberty wherewith Christ has made them free, and be not again entangled with the yoke of bondage, and in urging this admonition he testified that if they resorted to the law for life, that was a rejection of Christ. If they were circumcised, after the manner of Moses, they thereby pledged themselves to perform the whole law themselves, and thus leaving Christ entirely out of their justification, he shall profit them nothing. Of what avail that he died for them, if their justification was established on their own works, and not in his redemption? Again, in the text under consideration, by inspiration of the Holy Ghost he testifies that whosoever of them were justified by the law, to them Christ had become of no effect: they were not saved by grace, but by works, as he had elsewhere testified, that if it were by works, then it was no more of grace. Salvation could not possibly be jointly of grace and of works, for if it were of the one then it was not of the other. We, if saved at all, must be saved either wholly of grace, or wholly of our own works, and if it were of the latter, Christ was made of no effect, and they were fallen from grace. That is, as grace is infinitely higher than legal works, so salvation by

grace transcends salvation by works. Not that Paul either allowed that any could in reality be justified by the works of the law, which he plainly declared was impossible, nor that those who were saved by grace, could ever possibly lose their interest in that grace, which is equally impossible, but on the supposition that any were saved and justified by the law, then they were not subjects of grace, nor were they interested in Christ. Descending from grace to the theory of legal works, is truly a fall, and the depth of the fall is as great as is the distance of grace above works. The great design of the inspired writer is to show that we cannot consistently hold that salvation is conditional, and by the works of the law, without rejecting Christ as the Savior, and grace as the principle on which that salvation is extended to any of the fallen sons of men.

MIDDLETOWN, N. Y., May 1, 1859.

#### BACK NUMBERS.

ALTHOUGH we printed an unusual number of extra copies of the first numbers of this volume, an unexpected rush of new subscribers has nearly exhausted our supply, so that after this number we shall have to discontinue sending back numbers unless especially requested to do so, and we cannot even then after a short time, as we have only about twenty copies left of number one at this writing, and we are mailing them daily.

#### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have

no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likley to occur.

**CORRESPONDING LETTERS.**

*We, the Primitive, or Old School Baptists, of the San Marcos Association, at our seventeenth annual session, convened with the church at Bethlehem, Caldwell Co., Texas, October 18th, 19th and 20th, 1901, to her sister Associations (the Fellowship and Sulphur Fork) with whom we correspond, send christian salutation.*

DEAR BRETHREN IN THE LORD:—  
Through the goodness and mercy of our covenant-keeping God, we have been permitted to hold another session of our body in peace and harmony. We feel thankful to our God for the presence of your messengers and ministers, and do praise the Lord that we have been permitted, as we hope, to enjoy the peaceful presence of the Lord.

Our next session will be held with the church at Providence, Blanco, Texas, thirty-five miles north-west of San Marcos, to convene on Friday before the third Sunday in October, 1902, at which time and place we hope to receive your friendly correspondence again.

R. M. PATE, Moderator.

J. L. JENNINGS, Clerk.

**CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."**

|   |          |
|---|----------|
| Previously acknowledged.....  | \$552 55 |
| Amy Shaddick, Pa., \$1.00; Tansel F. Hahn, Kan., \$2.00.—Total..... | 3 00     |
| Total to date.....  | \$555 55 |

**MARRIAGES.**

By Elder G. N. Tusing, at the parsonage, Jan. 30th, 1902, Robert Maxwell and Miss Maggie N. Harmon, both of Licking Co., Ohio.

By Elder W. W. Meredith, in the Nassaongo Old School Baptist meeting-house, Dec. 11th, 1901, John D. M. Collins and Miss Bertha E. J. Fooks, daughter of Sheriff George Fooks, both of Wicomico Co., Md.

By the same, in the Mt. Olive Methodist Protestant meeting-house, Jan. 8th, 1902, Henry E. Frasher and Miss M. Estella Cabbage, both of Kent Co., Del.

By the same, at the home of John W. Redgrave, in Middle Neck, Md., Jan. 21st, 1902, Roe S. Redgrave, of Bohemia Manor, Md., and Miss Elva Frazer, of Wilmington, Del.

**OBITUARY NOTICES.**

My brother, Donald Blue, died at his late residence, near Duart, Ont., July 19th, 1901, in the 74th year of his age. He was twice married. By his first wife they raised a respectable family of five sons and one daughter. By his second wife no family. She had a great charge during his last sickness, lasting over two years. He had a stroke of paralysis some time in May, 1899, followed by a severe attack of la grippe, from which he never recovered any degree of health; gradually wearing away. During last May he got to be as helpless as a child, and had to be carried back and forth from bed to couch. He lost his voice entirely, but was conscious to the last. His wife said he was the most patient person she ever saw in his affliction. He was a strong adherent of the Covenant-ed Baptist. He experienced a hope in April, 1878, though he never united with the church; no doubt feeling his own unworthiness. His house was a home for the Baptists, especially for the man of God. (See 2 Kings iv. 10.) His second wife being a member of the Baptists before their marriage, he was a regular attendant of most of their meetings in Duart, and elsewhere, and was very much affected by the death of Elder Pollard, especially if he heard anyone speak of him. His funeral took place on Sunday, 21st. He was followed by a large procession of friends and neighbors, to Duart cemetery, where his remains were laid to rest, after which the procession repaired to the Baptist meeting-house, where the pastor, Elder Carnell, preached a masterly and comforting discourse to an attentive audience.

NEIL BLUE.

MUIRKIRK, Ont., Jan. 12th, 1902.

DIED—At his home near Wyandot, Ohio, August 25th, 1901, Simon Hite, aged 50 years, 8 months and 3 days. He was born in Perry Co., Dec. 22d, 1850. Moved with his mother's family near his late home, in

October, 1864. Feb. 18th, 1875, he was married to Mariah Rosa, of Marion Co. To this union were born six children, three sons and three daughters; the three sons died in infancy, his wife died Feb. 9th, 1888. He was again married April 13th, 1890, to Rebecca T. Dove, of Seneca Co. He united with the Regular Old School Baptist Church at Rocky Fork, in June, 1888, and was baptized by Elder Lewis Seitz, and was a faithful and devoted member until death. He was a firm believer in the doctrine of predestination of all things, and salvation by grace alone, both time and eternal, ever contending for the old landmarks by which the Old School Baptists have always been distinguished. He was a kind and affectionate husband and father, an honest and obliging neighbor, strictly honorable and upright in all his dealings with his fellow men. He leaves a wife, three daughters, three brothers, two sisters and a host of relatives and friends, to mourn their loss, but we feel that our loss is his eternal gain.

His funeral was held at the Old School Baptist church at Rocky Fork, after which the remains were laid to rest in Grand Prairie Cemetery, to await the resurrection of the redeemed.

W. P. DOVE.

BLOOMVILLE, Ohio, Jan. 13, 1901.

MY dear mother, Mrs. Elizabeth Caroline Walker, was released from her suffering on June 30th, 1896. She was born Jan. 18th, 1827, in Autauga Co., Ala., moved to Onachita Co., Ark., with her parents, Robert and Lucretia Warnock, when some fourteen years of age, and was married to Elder R. H. Walker, Sept. 11th, 1844. When twenty-two years old she experienced a hope in Christ. She was a Bible student all her life, but never united with any church until the second Sunday in August, 1882, when she was baptized into the membership of Fellowship church, Coleman Co., Texas, by her husband. Mother was a faithful christian, a devoted wife and an affectionate mother. Every one who knew her loved her. My sister, my father and I are left, my only brother, Wm. S. Walker, having died just one month before mother. My uncle, F. W. Grigg, conducted the funeral services, reading 1 Cor. xv. 20-22, and used the hymn, "Why should we start or fear to die?" when we laid my darling mother away to await a glorious resurrection.

MARY E. McMAHAN.

I SEND you a short account of the death of my dear wife. Her maiden name was Lucy Ann Watkins. She was born Nov. 6th, 1833, in Warren Co., Tenn., was married to R. S. Banks, July 14th, 1862. She was the mother of six children, one girl who died at eighteen years years of age; only three sons living. She joined the Primitive Baptist Church in the year 1864, and was baptized by David Workman, in Iowa.

She belonged to the Baptists thirty-seven years, and was always strong and firm in the apostolic faith.

"Precious in the sight of the Lord is the death of his saints." "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." "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness."

Your afflicted brother,

R. S. BANKS.

BISMARCK, Mo., Jan., 1902.

DIED—Dec. 26th, 1901, our babe, **Christine**, aged 13 months. She was a bright, lovely child, and the idol of our home. She had no sickness during her life except that which took her from us, which was thought to be brain fever, and lasted less than two days. This was so short that before we hardly realized that she was seriously ill, she was taken. It has now been more than a month since she left our home, still her little, patient, bright and cheerful face is missed as though it was yesterday that we saw it in the many cunning ways that delighted us. In our natural affections we grieve, but in the Spirit we are comforted by the hope of the blessed resurrection, and when by the light of the Spirit we consider the poverty of this world, and the riches of the world to come, we reverently say, "Thy will be done;" "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May it please our merciful God to comfort us in our bereavement, and reveal to us that her condition is far better than ours, and prepare us to again meet in the joys of an endless life, where sorrow and parting never come, is the prayer of her father and mother.

C. W. & MARTHA BOND.

DIED—Nov. 30th, 1901, of typhoid fever, at his place of residence, near Edinburg, Ind., **Walter P. Snapp**, aged 33 years. Walter had never made a public profession of his faith in Christ, but gave abundant evidence of a good hope through grace. I suppose he, like many others, through a deep sense of his own vileness and unworthiness, was kept from asking a home in the church. Walter was left a motherless child of six weeks, in the care of his aged grandmother, Caroline Sawin, (now in her ninety-fourth year) by whom he was raised to manhood, and was loved and respected by all who knew him. He died an honored and respected citizen, as the largely attended funeral evidenced. He leaves a young wife, three children, four brothers, one sister, many relatives and friends, together with an aged grandma, to mourn his absence. But we are assured our loss is his eternal gain. He longed to depart and be at rest. May the Lord bless and comfort the surviving widow, and be manifestly a Father to the fatherless.

Sincerely his

UNCLE PETER.

ERRATA.

I DISCOVER an error (it may be mine) in my communication in SIGNS for Feb. 1st, 1902. I am made to say in the last full line, "Before the foundation of the world." It should read, "From the foundation of the world." J. D. HUBBELL.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., MARCH 1, 1902. NO. 5.

## CORRESPONDENCE.

### SORROW UNTO DEATH.

✓ THE loneliest thing that can be imagined in all the world was the ark as it went upon the face of the waters. Not another object to be seen on all that wide and dismal waste of water that covered the earth, not even a mountain top. “The waters prevailed and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.” Alone upon that dark and dreary expanse, tossed upon that heaving, shoreless flood, with the terrible rain still falling from the black and angry heavens, what scene of greater and more awful desolation can be pictured to the mind; what lonelier object can be imagined?

But there is a scene of greater desolation, of more utter and hopeless loneliness in sorrow and suffering, as the reality is greater than the type. It is Jesus in the wilderness, in the garden, on the cross. When the great deep of God's judgments

was broken up, and the windows of heaven were opened to pour out the just wrath of God against sin, only One felt the full power of that terrible flood. It fell upon Jesus the Son of God, and he was alone in bearing it. He was appointed unto this suffering and prepared for it. The infinite wisdom and power of God in this mystery are “unsearchable and past finding out.”

All flesh upon the earth died while the rain was falling, but the ark was prepared to feel the full force and terror of the storm to the end. In that was the salvation of those within the ark. So while death has passed upon all men because of sin, Jesus was prepared to feel all the terrors and pains of that death, and to bear all the curse of that law which condemns all flesh to death, until every jot and tittle of it should be fulfilled, until the last drop of the rain of God's wrath had fallen. It must all fall upon him while in our flesh. His sorrow was unto death while he was yet in this mortal life. He must taste all the bitterness of death before he died. Unconsciousness could not come to relieve him of one pang.

And he was as absolutely alone in that

suffering as the ark was alone in the flood. In a wonderful and mysterious sense the life of all his people was in him, and they were "preserved in" him, as all those who were to people the earth after the flood were preserved in the ark. But in his suffering and sorrow while under the curse of the law, he was alone. His disciples could go with him to the garden, but not to the place where extremity of sorrow brought him down to the ground. Three of them, who seemed more closely his companions on special occasions than the rest, could be with him a little farther, but could not yet follow him in his great sorrow. "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me." But they could not watch at that time. They slept for sorrow. The sorrow that prevents sleep was not yet upon them. That sorrow was his. He had looked forward to this hour, for he had come into the world for the suffering of this hour; yet now that it had come, "he began to be sore amazed, and to be very heavy." No matter how certain our expectation of any affliction may be, yet we cannot feel it before the time, and then it will appear almost as though we had not foreseen it. This sorrow of Jesus was the greatest and most bitter sorrow and grief that ever was felt by man. It was by his Spirit, and concerning his suffering, that Jeremiah said, "Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." And again, "I am the man that hath seen affliction by the rod of his wrath." (Lam. i. 12; iii. 1.) Now that the hour had come, his own will as a man, weak before the law because of others' sins, full of terror of soul on account of death

under the curse of the law, caused him to cry unto his Father to save him from that hour, and to cause the cup to pass from him if it were possible. So great was his suffering that "an angel appeared unto him from heaven, strengthening him." And even then, "being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." But the strength that the angel brought prevailed. He came down from heaven to do his Father's will, not his own, and his prayer was, "Not as I will, but as thou wilt." He must bear the suffering alone. His people cannot share the burden of sorrow, pain and death, with him. It is their salvation that he, the pure and holy Son of God, a spotless sacrifice, bears the awful suffering alone. If that death that fell on him had touched one of them, that one must have suffered an everlasting death. If any of the water of the flood could have broken through the ark to touch one of those within, then the ark, with all it held, must have sunk forever. But it "was pitched within and without," so that it alone should bear the beating of the storm from which the eight souls within are securely shielded.

So Jesus was prepared to suffer to the full alone, and to die alone, in this sense, as a sacrifice. The part his people have in that suffering and death is not *with* him, but *in* him.

In the ark the eight souls were saved by water. (1 Peter iii. 20.) The water that drowned all flesh upon the earth lifted the ark and those within it above its own destroying power. So the death that Jesus died raised him and all who were in him above the power of death forever. Death was all that was due for their sin. When he died the wages were fully paid, and when he arose by the

power of God, the dominion of death is at an end. Death is abolished, and life and immortality brought to light.

Those who saw the rainbow on Mount Ararat had all been in the ark, and had felt the terror and buffetings of the storm which fell upon the ark, though they had not at the time known what it all was. So those who are able to see the everlasting covenant of grace are manifest as having been saved in Christ.

This wonderful story of the sufferings of the dear Savior can never be told to the understanding of any one who had not been already made to feel it in his own experience. It is not by the application of our mental powers that we come to know what Jesus suffered, but by experience. It is a revelation. The disciples, who loved him, and were near him in the garden, could not then know what he was suffering. How much less is our ability to enter into that awful and solemn mystery by our own efforts. It is one thing to have our natural sympathies stirred by reading the inspired recital of his pains and sorrows, and meditating upon them, and quite another thing to feel a measure of those same pains and sorrows within our own souls. In the latter case the poor soul that is experiencing the fellowship of Jesus' sufferings never knows at the time that it is the fellowship of his sufferings that is felt. Those who were in the ark must have been in great terror and perplexity much of the time while they felt the tossing and shaking of the ark, not knowing what was going to become of them. They could not look out around them, for there was only one window, and that was above. But after the covering was removed from the ark, and they came out on the new earth, then they understood what had been done, and knew the

meaning of their strange experiences.

In coming into the knowledge of Jesus' sufferings each one is alone. It is so in the beginning of this necessary knowledge, and at every farther advance into this awful mystery the learner is alone. They are led by a solitary way. "They shall mourn apart; every family apart, and their wives apart." Each one says to himself, "No one can be as vile in heart as I." Each one feels his own to be an especial case of depravity. If he has been kept from outbreking sins, and has not forfeited the respect of men, yet he sees that evil in his heart and in his thoughts which appears to him to set him apart as especially vile. He has to say with Job, "Behold, I am vile. I abhor myself." Yet he cannot feel that he stands where Job was when he said those words.

It is wonderful how this sense of being alone in all our troubles on account of our special sinfulness attends all of the Lord's people, and follows them in a measure all the way through. And yet how seldom it is that during the time of the especial tribulation they ever think that in this they are following the dear Savior. Just what his sufferings were they must know, though only in measure, for it was for them he suffered, and they suffer in him. As soon as the thought come to them that the great tribulation on account of sin that is pressing them down into the depths is because Jesus suffered for that very sin, and that they are mourning "for him whom they have pierced," then the trouble is lifted and they rejoice, though still mourning on account of sin, and being in bitterness because their sins caused him such awful sorrow and anguish.

What cries for mercy go up from the poor soul while being tossed as it were

on the waves of that desolate, shoreless sea. The cries may be unspoken, silent to the ear of any but the Lord, but O, how bitter, how full of anguish they are. Truly they are "groanings that cannot be uttered." What a tender, quieted feeling takes possession of our souls when we first feel a hope that peradventure the Lord hears us. And who can tell the deep joy when we first get a glimpse of the beautiful bow of promise in the cloud, the everlasting covenant of grace, and feel in our souls the blessed promise of the Lord that "the waters shall no more go over the earth," and "that the Lord will no more be wroth with us nor rebuke us." How many a time since that blessed experience we have feared his wrath and felt the rebukes of the gospel, yet that promise has held good, and will be good unto the end, for it is "Yea and amen in Christ Jesus to the glory of God by us."

"As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—2 Cor. i. 5. So we learn that suffering is the experience of the Lord's people all through their pilgrimage. They have consolation, but it is only according to the suffering of Christ in them, and as the result of those sufferings. When they stand before the throne, beholding the power of God with praise, it is as having come out of great tribulation. When the life of Jesus is made manifest in their mortal flesh, it is because they bear about in their body the dying of the Lord Jesus. (2 Cor. iv. 10.) When they are favored to lean upon their Beloved, it is as they are "coming up out of the wilderness."

Now this suffering is not some exalted, holy feeling, such as you, my brother or sister, have imagined belongs only to those who are far above you in purity

and goodness, but it is just what you feel of sorrow, shame and self-loathing while you see the evils of your corrupt nature, and the sins and sinfulness of your heart and life. This is sometimes proved to you while in humble contrition and self-abasement before God you are enabled humbly to confess them, and are given the soul-surprising assurance that these very evils and transgressions in thought and word and deed that have made you hate yourself, are the ones that were laid upon the dear Son of God, the very sins for which he died. While in the darkness, with only your sinful flesh in sight, how very much alone you felt, and how your soul was tossed about, and buffeted, and almost overwhelmed, like a ship on the stormy sea; but now as your soul gets a sweet view of Jesus, and rises to a blessed hope that you are feeling the fellowship of his sufferings, you feel like singing praises to his name, and telling to all that fear God what he has done for your soul.

At such times his service is very sweet and comforting. We count it a blessing to feel the Spirit of obedience, and to be enabled to act out that obedience. But how often we are tempted to doubt our motives in our religious works, and fear that we are prompted by the vanity of the flesh. From first to last the experience of the exercised soul leads him to doubt the movements of the flesh, and to earnestly seek unto the Lord to be led by his holy Spirit.

"As many as are led by the Spirit of God, they are the sons of God." When the Spirit of the Lord is searching and probing our hearts, what anxiety, what jealousy we feel lest it be the flesh instead of the Spirit which is leading us, even when we are doing what we know it is the privilege of the Lord's people to do.

We question sharply our motives, fearing they are selfish, and that we are not doing all to the glory of God." We are sometimes told that we ought to obey in order that we may feel better, but the word of God and his Spirit do not teach us that, but that "whatsoever we do we should do all to the glory of God." The Spirit alone can lead us in that holy way. Every fleshly motive is selfish, and hence our fear and anxiety.

It does not help and encourage a poor soul who is tried in this way to say to him, "You ought to obey in order that you may feel better." The Savior's obedience did not make him feel better, but brought him into darkness and into the depths, and filled his soul with bitterness. But what he did was for the glory of God. We may say to one in whom we have seen an experience of grace, "You ought to be baptized; it is your duty. If you obey you will feel better." But his reply may be, "I fear that such a holy privilege is not for such as I. I fear it would not be obedience, but presumption in me to receive that ordinance which belongs to the Lord's people." Now it is for us not to urge such an one forward while his conscience, which is very tender in the fear of the Lord, is filled with such solemn questionings. We can show to him, as we may be enabled, the scriptural marks of those to whom that ordinance belongs, but we must all remember that the assurance in his soul that the sweet command rests upon him must come from the Lord.

Brethren in the ministry, if your obedience to the call which you have felt in your souls to preach the gospel was in order that you might feel better, how many of you would or could go on in that solemn work? Think over your experience in that business which you did not

seek, but into which you were thrust. What shrinkings and sinkings of soul you have felt as you have approached the time when you must stand before the people of God, and have tried to begin to try to preach in the name of Jesus, the gospel of his grace. Sometimes your trembling sense of unworthiness, inability and unfitness for that great work have continued through the sermon, and sometimes you have been lifted above yourself, and have been filled with the sweetest, holiest joy a poor mortal can feel as you declared, in the power of the Spirit, the glad tidings of salvation. Sometimes it has been quiet work, and you have felt thankful that you were in any degree enabled to speak a word in season to him that is weary.

But O, the trials, the misgivings, the wretched, wearying doubts after your work for the time is done, and you are alone again. What heart-searchings, what questionings whether you have not been preaching yourself more than Christ, whether your glorying was not more in yourself than in the Lord. How many a time you have said to yourself, "Surely I must never undertake to preach again." Well, the Lord knows how to deal with his servants. You have not quit the work yet, nor will you until you have fulfilled the work unto which he has called you. You are not preaching in order that you may feel better, but for the glory of God. You cannot stop, though you feel as though you could not go on. There is a blessedness in the work, even in the sufferings and sinkings down, for in it all Christ is exalted.

And you, poor soul, who look with love and longing upon the ordinances and privileges of the church, and wish that they might be yours, in the Lord's own time the sweet persuasion will be yours

that they belong to all who want them. In the Lord's good time the power of his word of sweet command as written in the Scriptures will be felt in your heart: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."

—Isa. lxvi. 10. We must all wait for the Lord, and, blessed be his name, he always comes "right early." All our times are in his hand, and they can neither be hastened or delayed.

We all see in ourselves enough of disobedience, and enough of sin in the best obedience of our hands, to give us daily errands at the throne of grace, and to bring out of our souls the publican's cry for mercy.

How many of the Lord's dear people go far in disobedience, living after the flesh until they die away from spiritual things. How often we feel that in faithfulness we ought to exhort, reprove or rebuke them, but are held back for fear we are not spiritual, and therefore are not qualified to restore such ones, or thinking that we ourselves need the reproof as much as they, if not more. But we must try to do our duty; yet if it is only as a duty we do anything it is of but little account before God; and if it is only to relieve ourselves of responsibility, and "to feel better," that we do anything, the motive is only a fleshly one.

When the love of Christ constrains us, then love to the erring or needy one will prompt what we do or say, and while we do our work faithfully, and in the fear of the Lord, we shall remember that the Lord only can give repentance. Scolding never restored a wanderer, nor ever honored the Lord. The fire which the Lord kindles on the altar of the heart will never quite go out. The Lord will brighten it in his own time. He, and not

man, gives the stripes which bring back the children who forsake his law. However far they wander, he knows where they are, and is visiting their transgressions with the rod, as he said he would, and they are often feeling that rod most when to us they appear most defiant and stubborn.

The salvation of God which grace brought to us in our first experience of a hope, is the same salvation which that grace bringeth through all our earthly pilgrimage in every time of need. That grace which bringeth this salvation teaches all the various subjects of it all things in their walk and life which become sound doctrine, and in which that salvation is manifested unto them from day to day, in all the various circumstances of their life, and that grace will keep them through faith unto the full and glorious revelation of that salvation in the last time. (1 Peter i. 5.) It is that salvation which the psalmist prays may set him up on high. It is that salvation that appears in all the beautiful order of the church, and which the saints minister to each other while walking in the commands of Jesus. It is the salvation of God of which the apostle speaks when he says to Timothy, "In so doing thou shalt both save thyself and them that hear thee," and which appears in the faithful ministration of him who converteth a sinning brother from the error of his ways, when he thus "saves a soul from death and hides a multitude of sins." The saints have no salvation of their own to handle, and deal in, and minister, separate from the salvation of God. Jesus is our salvation, and to him the poor soul cries in times of darkness and distress, "Say unto my soul, I am thy salvation." Without Jesus, our salvation, we can do nothing. He is our Sun, and his salvation, like the

sunlight, reaches "to the ends of the heaven, and there is nothing hid from the heat thereof." That salvation will not fail any of the saints. Who speaks of another salvation which is not of grace, but of works? That salvation, and the grace that brings it, are sufficient for us in all our times of need. They appear in the obedient walk of the faithful people of God, who walking in his fear and in the comfort of the Holy Ghost are edified and multiplied, (Acts ix. 3,) and also in the rod and the stripes with which our faithful and loving Savior visits his erring children, and restores them to the joys of his salvation. All our times are in his hand, and provisions of grace and salvation are made for each of them. The child of God who has gone farthest in rebellion and sin, when, restored to his right mind, feeble and sore broken, humble and contrite, crying bitterly, he feels the sweet and compassionate and loving beams of salvation falling softly into his sorrowing soul, has to say, "Behold, what wondrous grace and mercy that could save such a sinner as I." And the most obedient child of God, as he looks over his life, and contemplates his labors in the Lord, and the love and fellowship which the brethren have manifested to him, and then sees in his own heart and life such evidences of a depraved nature as sink him into the dust, wonders at the mercy which, like Paul, he has obtained of the Lord to be faithful, is astonished that he has been kept in the comfort of obedience while others have been suffered to wander far away, and suffer much for disobedience, and instead of feeling that any praise or reward is due to him, he says, "What have I that I did not receive? If God had dealt with me according to my deserts, I should not have stood. To him be all the praise. It was

not I that did these works of obedience, 'but the grace of God which was with me.'" So the most faithful saint on earth, joins with the worst backslider when restored to the manifest favor of God, and says, "By the grace of God I am what I am," and there is no one left out of that heavenly choir when they sing in perfect accord, "Not unto us, not unto us, but unto thy name be the glory, for thy mercy and for thy truth's sake."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 2, 1902.

NEW YORK, Nov. 18, 1901.

DEAR BROTHER SCATES:—Your letter of the 8th inst. was forwarded promptly by Elder Chick and I was glad indeed to hear from you once more. The remembrance of your visit has never faded from my mind. I think I can recall every incident and topic of conversation during your visit at our house, more clearly than any other one who was present. That was the time of my first love; the time when the company of the brethren was all the heaven I desired. Recollection of the joy and peace I then experienced are accompanied now with sad realization of a woe-ful change in me:

"What happy hours I then enjoyed;  
How sweet their memory still!  
But now there is an aching void,  
The world can never fill."

I have felt like writing to you many times; especially so after your articles appeared in the SIGNS. Your last letter in the SIGNS came where I live, and I knew I ought to let you know you had saved a soul from death; that words fitly spoken was in the testimony you bore witness to, for they expressed my experience better than I could, and I was comforted in the fellowship of those words. But I never do the things I ought, and you never heard from me. I have keen

fellowship for you in all you write concerning your unprofitableness. The only spirituality I know anything about is, I fear, spiritual wickedness in high places; the Spirit of life in Christ Jesus I fear I know little if anything about. But I desire to know the power of his resurrection; and the fellowship of his sufferings. I have nothing to show but the desire; if that itself is not the Spirit of life in Christ Jesus, then I am not spiritual. If I have been kept at all since we last met, this desire has saved me: I have never yet dared to say I know I am a christian, and much of the time I am afraid to say I hope I am a christian.

Some years ago I thought rather hardly of Peter for denying his Master, after having received so many evidences of his love. But I have found out that Peter is not to be compared with me. Every day of my life, yes I will say, every moment of my life, in some way I am saying, "I never knew him." In nothing of my life can I show that I love him; I can only say, Lord, thou knowest. Of all men under heaven I am the last one that should ever have been set apart to the work I am engaged in. That sounds like questioning the judgment of the church, does it not? And I suppose I ought not to do that, but I do just the same. I never saw the righteousness, of it and can only account for it on the ground of my deceiving them. When a man knows he is not qualified to preach the gospel he cannot very well say he hopes he is, can he? Just why I go on trying to make the brethren believe I am called to the work, I do not know. It is a mystery to me, and not in keeping with my conduct as a man; for I believe I want to be honest and in worldly affairs I would not stand a moment in such a doubtful place. But I cannot leave this people. There is no life,

no heaven for me, outside their love. They minister to me the things of the kingdom of Jesus Christ, things I need so much: love, gentleness, goodness, forgiveness, tender heartedness, kindness, forbearance. How needy I am, how unworthy to be called the least one of them! And so I follow after: I want to eat and drink of their land, and I hope it is the spirit of Ruth in me crying, "Entreat me not to leave thee, nor to return from following after thee," &c.

I am grateful for your kind invitation to visit you in Canada. Canada is my native home, and I would like once more to see the land of my birth; and I would love to meet the brethren of whom I have heard so much. But it is not likely I shall ever get there: at all events, not until great changes take place in my circumstances. And it is as well for you that I cannot come, for I would be of no profit, but rather a disappointment to you all. I have met your pastor, Elder Carnell, several times. He is, as you say, an able preacher and a lovely brother, and I wish I could meet him often. Remember me in love to him.

[The rest was on business affairs, R. Scates.]

NOVEMBER 29, 1901.

DEAR BROTHER ROBERT SCATES:—  
Your letter was received in due time, but I have had no opportunity to reply until now. Further than the business part of my letter I do not now recollect what it contained. If it has drawn you closer to me in bonds of love, I am glad, but there is no credit due me as a minister of comfort. The comfort and satisfaction afforded you in reading it was not due to any power in me to convert your heaviness to praise: it was the God of all comfort who made the darkness light, and the



crooked places straight. It was the Spirit of truth which comforted you in showing you the things of Jesus as your experience. Your feeling sense of destitution and lack of any good thing in you was the prayer of faith which is always effectual. And our God, who is in secret, and heareth in secret, hath rewarded you openly in the answer of your secret prayer for the joys of his salvation.

In fellowship with that afflicted and poor people, who confess to being of unclean lips like yourself, you find an habitation, a city to dwell in, whose builder and maker is God; and the name of this city is, "The Lord is there." Your letter comforted me with the same comfort wherewith you yourself were comforted of God. "This was the Lord's doing, and it is marvelous in our eyes."

How necessary it is that brethren dwell together in unity, that they may be helpers of each other's joy. And how clearly is set forth in our own experience that our joys and comforts are dependent upon the fellowship of the saints; for we are members one of another, and unity of the Spirit is the only bond of peace.

In saying, how necessary it is that brethren dwell together in unity, I do not mean to imply they have any ability in themselves so to do. The Lord has appointed their travel in the wilderness, in a solitary way; and for each one is prepared a mansion which he alone occupies; no one else, he feels, dwells with him there, he is a solitary one. Your experience will never be mine in exactly the same line; and mine will never be yours, but the same Jesus which prepared your mansion has, I trust, prepared mine, and our salvation is the same. Our God setteth the solitary in families; their mansions are in the Father's house; they are of the household of God, "and are built

upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom we also are builded together for an habitation of God through the Spirit."

You cannot know how sweet to me was your song of the goodness and mercy of God. Your experience was the preaching of his sovereign power to save. The salvation of God is only made known to the ends of the earth; just where you were, and the Lord is the Creator of that condition, the ends of the earth. And we do obey his command, "Be ye glad and rejoice in that which I create."

In some sections of the country, I am glad it is not here, there is considerable confusion among the churches concerning a system called "conditional time salvation." I may not understand correctly just what its advocates contend for, but thus far I have failed to discover the doctrine of grace set forth in it. There is a mixing of things which to my mind savors strongly of the mystery of Babylon.

I find no record in Scripture of obedience, duties, obligations, &c., as being the foundation upon which we are to build. The only foundation, upon which the prophets, apostles, and saints of all ages have built, is Christ Jesus our Lord, the express image or manifestation of grace, mercy and forgiveness. Other foundation can no man lay than is laid, grace for grace; and all who build upon other foundation can reap nothing but fruitless labor all their days. Grace alone is the foundation upon which we build, and grace alone bringeth salvation. Grace and conditions, grace and works, will not mix. If of grace, it is not at all of works, otherwise grace is no more grace.

The wisdom of man says that the doc-

trine we rest upon relieves us of all responsibility and tends to the indulgence of lust, &c., but the wisdom of man is foolishness with God, and Jesus speaks as never man spake when he says, "My grace is sufficient for you, for my strength is made perfect in weakness." Faith is the gift of God, and that which he gives he proves to be incorruptible by trial, and the trial of our faith is always found unto praise and honor and glory at the appearing of Jesus Christ. God is glorified in his saints, and in and to them is made known his commandments for the *obedience of faith*.

They are justified by faith, therefore are they holy; and it is by grace we are saved, *through faith*. In the light of such doctrine no man can be just in the sight of God in any obedience which the mind can conceive of. Sight is not faith, and the *just shall live by his faith*. This faith once delivered to the saints is what we contend for as the power of God unto salvation. It is the fruit of that Spirit which wrought in Christ when he raised him from the dead, and he who walks by faith does really and truly know the power of his resurrection.

In such an one there is newness of life: he does worship God in *Spirit*, and serves him *day and night* in his holy temple. In our flesh we do see God, for immortality is brought to light through this wonderful power of God. Our people do believe in good works, and in walking soberly, righteously and godly in this present world. But they believe that they were before ordained to thus walk, and that it is God which worketh in them both to will to do of his good pleasure, and that he has left no loophole for the defeating of his purpose by committing the fulfilling of his righteous will to man who cannot direct his own steps. They

do not talk about conditions, or ability in themselves. Their song is, "Thine is the kingdom, and the power, and the glory forever." They believe it is God which worketh in us, and that he who hath wrought all our works for us and in us, also works them by us, and, therefore, that which he gives, he persuades us to receive, so that his commands and our obedience are manifested in the same thing.

But why should I write thus to you? You know all this better than I do. But some way your letter has stirred up my mind in recognition of the great difference between a people whose obedience is *love*, and those whose inspiration to obedience is fear of consequences. All the exhortation, admonitions, and threatenings, in the Bible are Scriptures of truth written in the hearts of God's people. They need not that any man teach them the way of life and holiness, and lay burdens upon them which they cannot of themselves bear. Their yoke is easy and their burden is light, in the obedience of faith. I love this doctrine, for there is no other salvation for me. If the whole theme is not a delusion and a myth I have proved there is no hope for me in anything I can do. I have searched diligently, and alas, I am still searching for something to render unto God for all his benefits; but the search is fruitless of even one good thought, or holy aspiration in myself. Further, I do not know how to pray. Sometimes I thought I did, and that I was in the spirit of prayer; but the fact that I thought so was afterwards evidence to me that no mixture of faith was there, and that I was asking amiss to consume it on my lusts, the gratification of my own desires. No, I cannot lay claim to any obedience such as the system of conditional time salvation preaches. If my

obedience is not entirely of faith I am lost.

It is kind of you to say what you did about my call to preach, but instead of assuring me in the matter it burdens my heart in the conviction that I have deceived another of God's little ones. I am not discontented with the work, ah no, no greater joy could be mine than to know that in deed and in truth I could preach the unsearchable riches of Christ, but no such assurance has been vouchsafed me, and the only reason I can account for continuing before the people is that I like to remind them that all their weakness and sufferings are heavenly places in Christ Jesus our Lord. I love to talk of the goodness and mercy of God, and to say to the mournful and fearful ones, Be of good courage: ye need not to fight in this battle: the Lord hath triumphed gloriously: your warfare is accomplished; your iniquity is pardoned, and you *have* received double for all your sins. Salvation is in the appearing of Jesus, and when he is revealed there is time no longer; it is an everlasting salvation brought to light, without beginning or ending of days.

I need not to tell you that in all your doubts and fears you are sitting in the heavenly places, for Jesus is come again and received you unto himself, that where he is you may be also. You are confessing that Christ is come in your flesh, and in the fellowship of his sufferings you are led by the Spirit into the wilderness to be tempted of the devil. And herein is your title to an inheritance with the saints in light, for as many as are led by the Spirit of God, they are the sons of God. Most gladly therefore do we glory in our infirmities, that the power of Christ may rest upon us.

How thankful you ought to be that you

do not get many letters from me; I am ashamed of myself for trying your patience thus long.

As to publishing the letter I wrote you, you may do as you please, it is yours. But frankly, I will tell you, I am never gratified in seeing my name in the SIGNS. The least able of all its writers speak my mind better than I can express it. I am affliction enough to those who have to bear with me here, and I am not anxious to try the forbearance of others with my unprofitableness.

Concerning your invitation to visit Canada, I will promise that if a way is ever opened to accept it, I will certainly come. But the prospect of such a possibility I cannot see. I am serving and supplying four churches in this State, and am also engaged in a mercantile business, which allows me no leisure further than the filling of these appointments. When the churches here more fully realize my unprofitableness, then I may have more leisure when they do not want me; but then you won't want me. I wish you would come on here and visit us.

We have not many preachers in this neighborhood, but with the exception of one they are able men, and beyond question called of the Lord to speak comfortably to Jerusalem. Remember me in love to your family, and especially to sister Brawley, when you meet her.

Affectionately your brother in the best of bonds,

JOHN MCCONNELL.

[THE above excellent letters were forwarded to us by brother Scates. They describe our own travel of mind much of the time, and we feel assured will come closely home to the hearts of others also, and will doubtless be read with deep interest and comfort by the brethren generally.—ED.]

BLUM, Texas, Jan. 28, 1902.

EDITORS OF THE SIGNS OF THE TIMES  
—ESTEEMED BRETHREN IN A PRECIOUS  
HOPE:—As I have been requested by a  
brother and a sister in Christ to write for  
the SIGNS, I now with much hesitation  
make the attempt. I will endeavor to  
write my experience as best I can.

I was born on the 13th of May, in  
Jackson Co., Ala., in 1838. My father  
and mother were Old Baptists in belief,  
and I had the pleasure of seeing my father  
baptized in the fellowship of an Old  
Baptist church, in Young Co., Texas, in  
1883. My mother never made a public  
profession, though she was strong in the  
belief of the doctrine of salvation by  
grace. Father died in his seventy-seventh  
year; mother died in her eighty-first year.  
They had many sore trials and tribulations,  
the greatest was the loss of my  
two youngest brothers, James K., on the  
battlefield of Chickamauga, and John  
Wilson, who was killed outright, in Young  
Co., Texas, February, 1883.

In the month of August, 1858, there  
was a great religious excitement in our  
part of the country, and I became deeply  
troubled over my sinful condition, and  
mourned many days. Much of the time  
I mourned because I could not mourn,  
and even after I had felt that my sins  
were all forgiven, and that old things  
had passed away, and behold all things  
had become new, and though it seemed  
that for a short time I was in a new  
world, I fell into doubts and fears, and  
greatly desired to realize my change  
again, so I might understand it better,  
and know that it was a true change.  
But with all my weeping and lamentation  
I was as I verily thought, without hope  
and without God in the world. I certainly  
realized that in me (that is, in my  
flesh,) dwelt no good thing, and how to

perform that which is good I found not.  
I lost all hope in the help of man. I was  
in this hopeless condition for weeks, but  
at the Lord's appointed time I was re-  
lieved of all my trouble, and found that  
the Lord was better than all my fears. I  
was made to rejoice in God my Savior  
with joy inexpressible, and full of glory.

The following October I, with two  
other brethren, went to Salem Church of  
Old School Baptists, and were received  
into the fellowship of a precious band of  
brethren and sisters, (nearly all of whom  
have long since passed away) and were  
baptized the following day, by Elder  
James Austill, who was a gifted preacher  
of salvation by grace. The God he loved  
so dearly, and served so faithfully, gave  
him a long, eventful life, and no doubt he  
died in the faith that works by love, and  
purifies the heart. I received the answer  
of a good conscience in following  
our dear Lord and Master down into the  
water, and being buried beneath its yielding  
waves, and being raised up to walk  
in newness of life. I shall never forget  
the sweet comfort and peace I enjoyed on  
that beautiful fourth Sunday evening of  
October, 1858. It seemed that when I  
had passed from death unto life, I would  
never see any more trouble, so it seemed  
the day I was baptized. I was delighted  
with my home in the church of the living  
and true God, the ground and pillar of  
the truth, a glorious habitation for the  
saints of the Most High, to dwell together  
in peace, union and dear esteem. I felt  
that I never should grieve or suffer  
again.

A short time after I was received into  
the church, I was liberated to speak in  
public, and my first appointment was at  
the house of brother Joe Gentry. A  
large congregation came out to hear me.  
I had good attention, and perhaps the

sympathy of all present, but that is about all I ever did know about my first meeting. Brother and sister Gentry have long since passed away, but their house was for many years a pleasant home for Old Baptists.

On the 26th of November, 1860, I was married to Mrs. Sarah A. Gover, whose maiden name was Matthews. She had been raised up by Methodist parents, but never professed a hope in Christ until some time in August, 1858, soon after which time she joined the Cumberland Presbyterians, and received pouring for baptism. While I was on a visit at her home, we talked on the subject of baptism, and I asked her if she felt happy when the minister poured water on her head? Her reply was with light remarks about immersion, but from that time on the subject of baptism became a serious question in her mind.

When she was a little girl, her father bought a Bible that had a picture in it representing the Savior kneeling in the water, and John the Baptist pouring water on his head out of a horn. Her grandfather Williams was an Old Baptist, and when he saw the picture he cut out the horn. By asking questions she learned that her grandfather did not like such a perversion of the ordinance of baptism. That circumstance also bore on her mind when she came to investigate the subject of baptism. But she after awhile learned obedience by the things she suffered. While the war was going on between the States, religious meetings in our part of the country were very much interrupted. Some of the meeting houses were torn down by the Federal army to build winter quarters. I was in the war some time, and even when at home I was so worldly minded that I cared but little about church meetings.

In fact I might say that for several years I was almost a castaway. In the fall of 1865 we moved from Alabama to Franklin Co., Tenn., to live among my wife's people, who by this time were nearly all Presbyterians. I became acquainted with Elder James Wagner, then of Deckerd, Tenn., and after a short time I had him come and preach at our house. His preaching pleased my wife so well that she learned to love brother Wagner better than her own preacher. The doctrine of grace was a feast to her soul, but she still desired to live in a church with her people. But the Lord showed her in a little while what great things she must suffer for his sake. About this time we had several cases of serious sickness, and my wife was given up to die; she was so low that she could not speak above a whisper. She called her sister, as she wanted to talk about her hope and trust in the Lord, and said, if she should get well she wanted to be baptized in the fellowship of the Old Baptists, but if not, she wanted Elder Austill to preach at her funeral. Her sister said she was not rational; the doctor said it was the effects of opium. She talked the same to me, and I knew she was quite rational. It was a travail of mind about her duty as a child of God. She had been persuaded that sprinkling, or pouring, if not baptism, would answer the purpose all the same. She could not from that time on regard it anything but a gross perversion of the sacred ordinance of baptism. In 1867 I took a letter from Old Salem Church, and joined Wagners Creek Church, Elder Wagner pastor. My wife went with me up to the church to hear Elder David Jacks, who was one of the greatest preachers of that country, and she was so pleased with the preaching, she thought surely on that day she had an ear to hear

the glorious sound of the gospel.

In 1879 we moved up near Wagners Creek Church. I had been licensed by this church to speak in public. On Saturday before the fourth Sunday in May, my wife went before the church, and gave a reason of her hope in Christ: "With weeping, and with supplications, will I bring them, saith the Lord." The dear brethren and sisters received her with joy and gladness. The following day she and sister West were baptized by Elder Wagner.

At the June meeting I was ordained to the full work of the ministry, by a presbytery comprising Elder James Wagner, James H. Holman, of Lincoln Co., and Elijah Rogers, of Warren Co., all of middle Tennessee. And the following September we bid the brethren, sisters and friends of that country farewell, and started on our long journey in wagons to Hood Co., Texas. Samuel P. Rogers, my oldest brother, and brethren Sol. Wagner and Joe Night, and their families, came with us, but brother Night stopped in Arkansas. Our trials and tribulations in Texas for several years were many. In 1873 I joined old County Line Church, of the Trinity River Association, thirty miles east of my home, and continued a member of that church until 1879, when I took a letter to go into the constitution of Friendship Church, near my home, Hood Co., Texas. I was called to the care of this church, and have continued pastor ever since. I have had the care of from two to four churches for the last twenty years, but I must confess that my service as pastor of churches has come so far short of what it should have been, that I have been in despair much of the time.

On the 17th of August, 1892, my faithful wife, partner of all my joys and sor-

rows for thirty-two years, was taken from us by death, but thanks be to God's holy name, she died in the true faith. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." In October, 1894, I was married again to Mrs. Mary S. Donaldson, of near Blum, Hill Co., Texas, whose experience was published in the SIGNS OF THE TIMES several years ago. She was baptized in the fellowship of Friendship Church, the first Sunday in November, 1894, and her daughter, Mrs. Lizzie Raines, was baptized by the writer in the fellowship of Sardis Church, in April, 1900, which is near Arlington, Texas.

The God of our salvation, both for time and eternity, has certainly blessed the unworthy writer with two faithful and devoted companions, through many sore conflicts in this world of sin and sorrow.

Dear brother Beebe, I submit this to your better judgment; I cannot tell whether it should go into our family paper, the SIGNS, or not.

Yours in hope,

W. L. ROGERS.

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I JOHN IV. 1.

"TRY the spirits whether they are of God."

In all ages of the world, from the dawn of creation until now, living witnesses to God's immortal truth have tenanted their houses of clay, travailing in pain and sorrow, it is true, but none the less unceasingly breathing forth praise and adoration to Jehovah, and testifying often in the midst of most awful ordeals, to the salvation found only in the arm of the mighty God, the fortress of his people in all ages in time and forever in eternity.

In all ages of the world, from the dawn of creation until now, have been those ever ready to curse the saints, to inflict all manner of persecutions upon them, striving to beguile them in the name of the Lord (?) and with a mask of seeming saintliness to fall down and worship Baal, and to leave the Shepherd of Israel. But he whose goings forth have been established upon the Rock Christ Jesus, is there to stay, and though often menaced by worldly adversaries and persecuted in most hideous fashion, has invariably come forth from the fiery furnace bearing not a single scent of smoke, with his gold not tarnished nor lustre dimmed.

Against these enemies of the doctrine of God our Savior, the apostle sounds the warning note, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Even at that time, so soon after the manifestation of God in the flesh, false prophets have arisen, so cunning as to almost deceive the very elect.

Many come to the saints filled with the holy Spirit of God, animated by a desire to speak to them concerning his goodness and glory, trusting that God will bless their labors to the edification of the saints and to the upbuilding of Zion. Others come to the saints filled with the spirit of their father, the devil, animated by a desire to gain a good name for themselves, and to win a high place among men, stopping not from hanging salvation upon conditions, and clothing poor, puny man with a fancied glory of his own. Having their eye not single to the glory of God, they deem it an unimportant thing to leave him in the background.

But all who would teach in Zion, no matter by what spirit they are animated, are ushered before God's most awful tri-

bunal, the highest court before which a man can possibly be brought, and from which there is no appeal; the church of the Most High. Here, in the hearts of all God's children, is a judgment-seat erected, and here, too, are unfurled the banner and standard of the truth. By this, the saints "try" the spirits whether they are of God." Upon the spirits before them, they set their seal entitling them to serve the Lord in his most holy temple, or banishing them from their presence forever. Among all these spirits, the "man diligent in business, shall stand before kings." Every saint is a king and a priest to God, and before this most regal company only he whose business lies at wisdom's gate, whose whole desire is to praise the Lord for his salvation and mercy to usward, and whose testimony upon the walls of Zion declares him as the Rock and his work as perfect; only he, I say, can stand before this royal priesthood, the assemblage of the saints.

Such is the primary interpretation of the language of John quoted in the beginning. Now, briefly, let us glance at the secondary or experimental side of it.

None but those who have traveled it, can know how rough is the road from earth to heaven. Now it rises over the summit of a lofty mountain, then dropping a little, it pursues its course along a level plain, farther on, it suddenly drops and is lost to view among the dark recesses of some narrow valley only to rise again to climb the mountain where, lo, the golden sunlight gilds its highest point. How many different moods of mind possess the christian wayfarer all in a single day. Now doubting, now fearing, now mounting a pinnacle of hope, now plunging into the depths of despair, now calmly resting in sweet deliverance from the pit. Whether held in

the bonds of the spirit of prayer, whether imprisoned in meshes of the spirit of hope, whether held by the spirit of grief, we constantly cry out, "Is this God or the devil?" "Is this the kind of affliction the Lord's people have, or are the whole human race partakers of it?" Thus daily does the child of God try the spirits which possess him, to discover whether they are of God or of Satan, whether they are the evidences of the indwelling of grace, or the croppings out of the propensities of the flesh. His constant inquiry is: "Am I, or am I not, one of the heaven-born sons of grace?" and only as the Spirit of God bears witness with our spirit, do we realize that we are the children of God. Today you may not know that the spirit which holds you is of God, but to-morrow, God will interpret your experiences, and by his Spirit, which is always your indwelling guide, bearing witness with and testifying to your spirit or experience, you will know what the past means. It is by the future that we understand the present, and by the present that we interpret the past. Next year you will realize how much God has been with you this year, but now, as he walks with you daily, you are not aware that it is he, so confident do you feel sometimes that he has left you. This is because you are in the cleft of the rock, and his hand is over you so that you see only his back parts, places where he has been, and not where he is now.

HORACE H. LEFFERTS.

1322 VINE ST., PHILADELPHIA, Pa., Feb. 4, 1902.

ROELLEN, Tenn., Jan. 23, 1902.

G. BEEBE'S SON—DEAR BROTHER:—Inclosed find post-office order for two dollars, as payment for subscription for the SIGNS OF THE TIMES for one year. I have been reading it from a boy, I think

from 1837 or 1838, and I have some very old numbers, and if it has changed in doctrine or practice, I have failed to see it. I have read it carefully since 1866, and I am sure there has been no change in it, for it then taught what I was taught experimentally, and if it had changed I should have stopped my subscription, as I cannot endure any other doctrine. The Bible teaches that God is the only sovereign Ruler of all things, he doeth his pleasure, and there is none to hinder, and Jesus is the only Savior of lost and ruined sinners; he saved them with an everlasting salvation, he purchased them with his own blood, hence we are not our own, but belong to Jesus. He trod the wine-press alone for there was none to help; he saw of the travail of his soul and was satisfied; he finished the work the Father gave him to do, and of all the Father gave him he had lost nothing, but raised it up the last day. That is my hope, and I am satisfied that is the truth, and the truth is all that will do a poor old sinner, saved by grace any good. I scribbled this in justice to the editor from first to last, not for publication, as I am seventy-seven years old and cannot hold my hand steady.

May the Lord bless you.

M. A. WELBORN.

WORTHINGTON, Minn., Dec. 3, 1901.

DEAR BROTHER BEEBE:—You will find inclosed two dollars to pay my subscription to the SIGNS for another year. I do not know what I would do without the dear old SIGNS OF THE TIMES, it brings love, joy and fellowship to us when we read the truth published in its columns, and our hearts go out to the writers. When they speak of their feelings, we have felt the same. O, how sweet it is to a poor old sinner to hear that there are others traveling the same



road; how sweet it is to talk with them, it is not so with natural men, the Lord has not taught them in the school of grace, and they have not learned the language of Canaan, and cannot understand it. If predestination of all things was to be taken from the Bible, and also election, my foundations would be gone. There is no limit to the power of God, he works all things after the counsel of his own will, I feel glad that it is so. I can say his loving-kindness has been about me all the days of my life. I pay no attention to the do and live system; all that I have in this world is a hope in Jesus, that he will save me at last; I know that I cannot save myself, I cannot do anything to merit his favor.

We desire your prayers for us. Your brother in hope of eternal life,

HENRY JAMES.

WAVERLY, Pa., Jan. 8, 1902.

EDITORS AND READERS OF OUR FAMILY PAPER:—All who love the doctrine of God our Savior, allow me to talk just a little. Elder Tharp visited a few of the churches this fall that I am serving, and gave a little account of the condition of things, and gave a true statement, too. I am trying to serve nine churches, and they are from four to nearly five hundred miles away from my home. I know that they are poorly served, and I feel sad for them. I am obliged to have many appointments on week days, and often it is not possible for the male members to leave their business. I do wish the dear Lord would raise up and qualify more men to preach the pure, unadulterated gospel of the kingdom, and send nine or ten this way. I am weary of trying to preach, and O, how I would delight to hear some one else every Sunday. God may grant my desire some time; I am

living in hope. I have never been anxious to preach or to try, and why I have been placed in the position that I am, God only knows. I have always had this feeling about it, ready to give up, but do not know how. It seems to me to be one of the most unexplainable mysteries of my whole life; it may never be explained to me. The churches that I visit regularly are getting on as well as could be expected, all things being considered. Some have had a few additions the past year. Seven of them had a two days meeting, making seven two days meetings which were fairly well attended. Elders Chick, Ker, Durand, Hubbell, McConnell, Slauson and Keene attended them, and preached Jesus Christ and him crucified. No conditional business about it, or in it, and that is rich food for the poor, needy, helpless sinner who cannot do one good thing if that one thing would save them from eternal destruction. We hope the ministering brethren will feel it in their hearts to come among us, and preach for us, as often as they can. Also any of the brethren and sisters and friends of the cause, would be gladly welcomed by us all. It does us good, and we hope it would you. I did think that I would write a little about the long spell of sickness we had in our family this last summer, and the manifest goodness of God through it all. The five children that had the typhoid fever, are all gaining nicely, in fact they appear real well. May God be praised for his goodness and mercy to us all.

I will now stop; I feel so much like a base intruder whenever I write anything for publication, and think I will never do so again.

This may be my last, and it may not. If you have space you may publish the inclosed letter of sister Ely, it is full of

that love which is of God, and that is a good subject to talk about. I wish I continuously felt more of it.

A poor, weak, erring sinner,

D. M. VAIL.

WELLSBORO, Pa., Dec. 29, 1901.

ELDER VAIL—DEAR BROTHER:—I remember that you said to me when I last saw you that it had been quite a while since I had written to you. I know it has been, but it is only because I feel myself too weak, ignorant and sinful to write to any benefit to any one. But my heart is filled with love to all the dear ones of the church, and how I long to be with them, and I know it is not as I love other friends, for naturally there is nothing why I should have a deeper feeling for them than for others around me. It is with me as brother Rounds says in his letter in the SIGNS, which I just read: The more I am with the brethren, the more I love them, and the more I want to be with them. By this love which we have for the brethren, our hope is strengthened, for in 1 John iv. we read, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. 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. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

The more we see the Spirit of God manifest in a brother or sister, the more

we love that one.

There was also another thing in brother Round's letter of which I will speak; it was about hearing preaching; that if we were edified and strengthened, and felt the presence of the Lord, we should be satisfied if we could not store it away to carry home with us. That has been one source of trouble to me, when I have enjoyed a sermon very much at the time, I could not remember as much of it afterwards as it seems I might. If we could store it away to feed on, we would not find it as sweet to the taste as when we received it, for then it was just what we needed.

Please excuse me for intruding on your time with such a long letter, for I know your time is fully occupied. I did not think of writing as I have, but have felt very happy to-night while writing. My earnest desire is, to know and do the will of God, and be submissive to him in all things, and that I might give all praise and honor unto God and his dear Son Jesus Christ.

Your sister in a precious hope,

FLORENCE ELY.

PEASTER, Texas.

DEAR BROTHER BEEBE:—Inclosed you will find an order for four dollars, to be applied as directed below.

I will write a few lines and submit them to your judgment to do with as you think best. Paul has said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The Lord he is God, the Creator, upholder and righteous disposer of all things, and he has commanded the gates opened that the righteous nation which keepeth the truth may enter in. There is a nation that keep the

truth, yea, they are a very small remnant; they cry out with Gideon and his three hundred, "The sword of the Lord and of Gideon." There are some that are called Primitive Baptists that are crying, The sword of Gideon and of the Lord, saying eternal salvation is of grace, and time salvation is by our works. It is not the truth, for I hope I learned by experience years ago that the more I worked, the deeper in debt I got, and I hope though I worketh not, (acceptable) but believeth on him that justifieth the ungodly, my faith, which is the gift of God, is accounted to me for righteousness. I am so glad the church is not under the law, but under grace, that grace of God that brings salvation, and to the last keeps and sustains the saints, yea, saves them in time, and brings them off more than conquerors through Jesus who is our life, salvation, our all and in all, the beginning and the end. Some men in the Baptist ranks remind me of Ahab's questioning Elijah, "Art thou he that troubleth Israel?" They say it is the "can't help its" who are making the trouble, when they are the ones making it, because they cannot stand sound doctrine. Some of the giants that are in the land say, "It is necessary for some of our preachers to be debaters, able to meet the giants of other orders, and show to the world that the Primitive Baptists are the church of Jesus Christ." Trying in vain to show the world something they cannot see, for God has hid these things from the wise. That is what is the matter with the church in many places, she is reaching out after the world. Too much theology. O brethren, let the potsherds of the earth strive with the potsherds of the earth, but let us all cry with one voice, "The sword of the Lord and of Gideon." I have found out by bitter experience,

here in Texas, that Leah's sons are like their mother, tender eyed, and are always ready to sell or kill Rachel's sons, and if they cannot do it any other way, they will start the report that they are in disorder, and are old two-seeders, although we are contending for the old Black Rock faith. My answer to these charges are that I am satisfied the doctrine is God's, and he will keep it, and them that believe it, and that my order is as good as the order of those that talk about myself and my brethren.

It is my desire in my little ministry to gather the children together, and not scatter, and if I find one casting out devils, preaching salvation in Jesus' name, whether he follows me or is with me or not, I want to do like the Master said, just let him alone; not go and spread an evil report about him, and put up bars of fellowship against him. We are told to judge not another man's servant, for to his own master he stands or falls. There are some preachers who remind me of Jehu, who said, "Come with me, and see my zeal for the Lord." O, they are so fearful that the brethren will not see their zeal.

Dear brother, do as you please with this, if you think it had better go in the waste-basket, let it go.

Love to all. Farewell.

J. A. RUTLEDGE.

ITASCA, Texas, Dec. 7, 1901.

DEAR BROTHER BEEBE:—I have had a desire to write a few lines for the SIGNS OF THE TIMES, but have had such a feeling of unfitness that I have put it off from time to time, but this morning I will try to write. I am feeling sad and lonely, and if I write anything that will prove to the comfort of any one of God's little children, it must be because the dear Lord

has so directed. I well know that in and of myself I can do nothing, but our God has all power in heaven and in earth, he can work and none can hinder, and so if it be his will to comfort any of his flock through my writing, they will be comforted, as truly as though the most able servant was writing. How wonderful are his works, and his ways past finding out. When I consider the majesty, honor and glory of the Most High, and my own sinfulness and nothingness, being no more than a grasshopper, or as the small dust of the balance, and less than nothing, and vanity, I am humbled down in the dust, and am made to wonder why he should ever be mindful of me. Why was I not left behind, among the thousands of mankind who run the dangerous road, and die and never know his grace. What a wonder of wonders, that a poor, sinful wretch such as I, should be so wonderfully blessed as to have a name among them who are saved, though they are in this world a poor, despised people. How wonderful to be enabled to look to God as my all and in all, for I know that he is my all, and glory be to his holy name. Sometimes I feel that I want to shout forth his praises to the four winds of the heaven, and tell his children that salvation is of the Lord, and is sure, and that they should earnestly contend for the faith once delivered to the saints. We need not fear any of the fiery darts of the world, our God will never leave nor forsake us; his people are kept as the apple of his eye, and all things do work together for good to them who love God, to them who are the called according to his purpose. These words are of great comfort to me. Let come what will, all will work for good to them that love God. I have a little hope, that the world could not buy, that I do love God, and his people. If I do

not love them, there is no love in my heart for anything. If my name is written in the Lamb's book of life, and if I am one who was chosen before the foundation of the world, then when the time comes for me to bid farewell to time and time things, all will be well with me, I shall meet the Lord in peace and hear him say, "Come ye blessed of my Father, enter into joys prepared for you." But if I am not one of that number, just is my condemnation. Sometimes, I feel that even if banishment is my doom, I shall still praise him, if I am so blessed as to be among that innumerable company who come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, it will not be for anything that I have done. In me, that is, in my flesh, dwells no good thing. Not one of his will be left out: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." All his then shall at the last, be forever with the Lord.

How blessed the season when believers all shall get home. Poor, weary pilgrims, who are scattered abroad in the world, may well put their trust in the Lord. He will give them strength to bear all their sufferings, trials and troubles. We need not think it strange that all these fiery trials come upon us, for when the blessed Lord was here on earth he went a mourner all his days, and he said, "Blessed are they that mourn, for they shall be comforted."

In closing I will say, I know that I am nothing but a poor sinner, saved by grace and grace alone. Surely those who contend for a conditional time salvation, have not been made to feel their helplessness and nothingness as I have, or they would know that all their salvation is of the Lord, both in time and eternity. I ask

an interest in your prayers, that I may walk in that strait and narrow way, and ever be found looking to Christ, the author and finisher of my faith.

From an unworthy sister,  
MARTELLE N. GRIFFIN.

LEOTA, Ind., Oct. 23, 1901.

DEAR BROTHER BEEBE:—I will cite a few passages of the Scripture which unquestionably teach the certain salvation of every believer. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. This is a most glorious truth, and it ought to be believed by every lover of God. It means that one cannot get into a place so dark and low that these words cannot reach them and comfort them. "All things work together for good to them that love God, to them who are the called according to his purpose." The very ground upon which this is said by the apostle is that of the purpose of God. In verse thirty-one he says, "What shall we then say to these things? If God be for us, who can be against us?" Who can overturn those whom the Lord is for? This whole chapter makes our salvation as certain as the power of God can make it. One thing is added to another, until it seems that none could deny the final perseverance of the saints.

In verses thirty-five and thirty-seven he says, "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." Notice, the list again; tribulation, distress, persecution, famine, nakedness, peril, sword; study what a vast field each one of these words includes, and then put them all to-

gether. How much room is there for apostacy? Then notice verses thirty-eight and thirty-nine: "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." Now put these two verses together and we have, "tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height and depth." Now if there be anything not enumerated in all this, I cannot think what it may be. The words, "Things present, and things to come," as it appears to me, embrace all that is, and all that is to be, and if none or all these things can separate us from the love of God, I should think the case was made out.

But lest these things should not cover the whole ground, the apostle adds the words, "Nor any other creature." This covers all things, even the believer himself; for man is certainly a creature. But "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

Paul said, Rom. xiii. 1, 2, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

This doctrine, predestination or foreordination, is wonderfully abused by

the Arminian world. I will ask what is foreordination? It simply means to ordain, or prefix, or place before. There is nothing in the animal or vegetable kingdom that is not under the control of a fixed law, and everything produces or acts according to the requirements of that law. Therefore we are sure that the apple tree will always produce apples, and so with all things else after their several kinds. The chestnut tree always produces chestnuts, and never grapes. To predestinate, is to decide beforehand or before the action; I decided to send my subscription to the SIGNS OF THE TIMES before I did so, or acted it out. Now brethren editors of the SIGNS, I feel that I owe you an acknowledgment for my delay. I thought that you would stop sending it, but as you have not, and the year is drawing near to a close, I inclose the amount due.

Do with this as you think best. Remember me at the throne of grace.

THOMAS J. MOUNT.

AUGHRIM, Ontario, Jan. 24, 1902.

DEAR BRETHREN IN CHRIST:—I have felt a desire to bear testimony to the worth of the SIGNS, but I have felt somewhat discouraged in doing so on account of the great multitude of witnesses that are bearing witness, and that are giving honor to whom honor is due, and I humbly hope that I have felt constrained to bless and praise God at every manifestation of love and heavenly wisdom, as declared in the SIGNS, and we are encouraged to believe that the publication of the SIGNS is well pleasing in the sight of God, and it brings those who are very far away from us in body, to be very near and dear to us in spirit; not because they are Old School Baptists, not because they contend for the doctrine of God, but be-

cause they are manifestly children of God, having been with Jesus, and learned of him. The above, if I am not greatly mistaken, is why I love the writers in the SIGNS, and desire its success and continuation, and that the dear editors may be blessed in their souls, and continue to drink deep of the cup of salvation, and bring forth things new and old, for the comfort and edification of their readers.

Another year has rolled into that eternal past, and with it how many dear ones have passed away, and it makes us feel sad and lonely. Elder W. L. Beebe was greatly beloved by many in this country, and they feel their loss to be great indeed. Also, we in Canada have had to mourn the loss of our late dear pastor, Elder William Pollard; he was an able minister of the New Testament, rightly dividing the word of truth. I have heard him preach very ably. While so many are passing away, I would ask those dear ones that remain, I will only mention a few of their names, to write often: Elders Bartley, Durand, Vail, Curry, and the dear editors of the SIGNS. I greatly enjoyed the experience of dear sister Ruth Keene, also of Elder Sawin's daughter.

I remain your brother in hope,

R. CASE.

LIGONIER, Ind., Jan. 21, 1902.

BROTHER BEEBE:—Inclosed find money order for two dollars to pay for year's subscription to the oldest and best Baptist periodical printed, the SIGNS OF THE TIMES. Address it to Lewis Smalley, Ligonier, Ind. I believe in the near future I can get you a few more subscribers; at least I shall make quite an effort to do so.

With unfeigned love, I am as ever,  
yours in hope,

ABRAM H. SMITH.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be ad-  
dressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**MATTHEW XX. 16.**

SISTER Elmer Pierson, of Bethayres, Pa., desires our views upon the Scripture found in Matthew, which reads as follows: "So the last shall be first, and the first last: for many be called, but few chosen." Some years since we gave through the SIGNS some thoughts concerning the same Scripture, and therefore we do not desire now to write at length upon the matter, but as sister Pierson may not have access to what was then written, we will present now a few thoughts.

The key to the meaning of the Savior in these words, it seems to us, is found in the preceding chapter, and in the parable with which these words are connected. In the preceding chapter it is recorded that the young man who came to Jesus, and whom he loved, had gone away sorrowful, for he had great possessions. Jesus had then said, "How hardly shall they who have riches enter the kingdom of heaven?" Peter had then come and said, "Lord, we have left all and followed thee, what shall we have therefore?" In this he was contrasting himself with this young man: he has gone away, but we have stood the test, and followed thee; he was promised treasure in the kingdom

of heaven, now what shall we have? Thus spoke the legal, fleshly mind of the disciple. To this the Lord replied that to those who had really left all and followed him, should be given an hundred-fold more in this life, and they also should inherit everlasting life. But he adds to this, "Many that are first shall be last; and the last shall be first." These words at the close of the preceding chapter contain a warning to Peter, and to all the disciples to beware of the spirit of legality and self, in what they do as his followers. Legal service, that is, service rendered in a legal spirit, cannot be accepted in his kingdom. A little done in the eyes of men, and according to their judgment, weighs much, if the spirit be that of free willing gospel service, while much done with the thought of reward, or upon selfish, legal grounds, counts as nothing in the judgment of the kingdom of God. Many who have been prominent in the church, are least and last in the eyes of the King who judges righteously, and in the hearts of the truly humble and spiritual, while many who have had no opportunity to labor or follow in any prominent manner, or for any length of time, are, because of the spirit of true gospel love and willingness which dwells within them, counted very high in the judgment of God, and in the heart's affections of his people who are truly spiritual. The first is last and the last first, in the above sense.

The parable of the laborers in the vineyard, which follows, is but a setting forth of the same truth of the difference between gospel service and legal service. It all applies to and is a word of warning to God's own children. It was addressed to Peter and the disciples first, and then to all his servants in every age. There were but two kinds of service then, and

there are but the same two kinds now. The disciples of Jesus then were actuated much by the old leaven of legality, and the same is true to-day. Peter wanted a reward for his service then, and many of the disciples of the Master want the same to-day. This is not to really serve God at all, but self instead. He who seeks his own glory and a reward for himself, is not seeking the glory of God. Carnal religionists openly teach that all is for self, that men ought not to be expected to serve God for naught. But the people of God, the subjects of his rich and reigning grace, have a higher motive, and when they seek their own advantage as the motive of their service, they have descended to the weak and beggarly elements of this world, and are in bondage again. Jesus in this warning to Peter, and in this parable, warns his disciples against this spirit of Judaizing service. Paul, in Galatians, does the same thing.

In the parable, they who went into the vineyard at the first hour said, as did Peter, What shall we have therefore? Those who went into the vineyard afterwards, made no such bargain, asked no such question; their reward was the reward of grace, while the others had the reward of legal service. All were alike the servants or employees of the master of the vineyard, but how different the spirit of the service, and at the end this difference is seen still more plainly. To the last he gave a penny. They had more than they could have expected, more than they had deserved or earned; they knew that this was so, they could but praise the grace of the master of the vineyard. The first received no more than the penny. They expected to receive more, as the last had received the penny also. But they had made a bargain, they had said at the beginning,

What shall we have? This was all that they would receive. Legal service does receive its reward, but there is no grace or love in it, there is no sense of the goodness of God in it, but the last are more wonderfully blessed, and they must say, How good and merciful is our God; what we have done does not deserve what is now given us. What they receive is a token of the love and good will of the blessed Lord, and to their souls the love of God and his mercy to them is more than all things else.

Now at the close of the parable the same words are again used, "Many that are first shall be last; and the last first." To our mind this proves beyond question that the parable is, in the thought of the Savior, connected with the narrative of the young man, and the question of Peter, What shall we have therefore? The Lord would say, (to paraphrase his language) Peter, you have indeed been first in point of time, and in point of burden-bearing and labor in my service, but nevertheless this spirit of legality in your service spoils it, and puts you last and least really in my kingdom. On the other hand, he who may come in at the very last, and have no opportunity to labor more than one hour of the time, and that in the cool of the day, who yet comes in with the spirit of loving and willing service, by reason of this spirit in him, is counted first in my kingdom.

The words, "For many are called, but few are chosen," do not relate to what we call effectual calling, or to the doctrine of the eternal election of the people of God, at all. As regards these things, all who are called are also chosen, and all who are chosen are also called; one is as broad as the other. We have long thought that the words relate to the very things of which the parable treats, and



which were presented in the close of the preceding chapter. The disciples were called to the free, willing, non-legal service of the gospel, all of them. This is in the call itself, but how many manifest the spirit of legality in their service, how few come to fully realize their liberty in Christ. The Galatian brethren failed in this respect, and Paul to the Galatians said, "My little children, of whom I travail in birth again until Christ be formed in you." That is, until you come into a full understanding of your liberty in Christ, and until your service be not slavish, but that of sons of God. Among our own selves, how much of our time are we asking, What shall we have for what we do! How hard it is to get away from legalism. In this sense how few stand among the chosen ones. Many went into the vineyard, but how few labored there upon terms of grace. How many labored there upon the ground of hire or reward of debt, in which there was no grace. God's people are all called to the liberty of the gospel, but how much the flesh hinders. Is not this the sin which doth so easily beset us? We leave these thoughts with our sister, and all our readers.

2 CORINTHIANS XI. 7-9.

BROTHER C. M. Bruce, of Pawnee Rock, Kan., desires our views on the following Scripture: "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto

you, and so will I keep myself."

First. We will say, Paul had preached the gospel at Corinth first of any, and the church there was established under his ministry, afterward, when he had departed from them, preaching the gospel in other regions, he heard of many things amiss among them. Among other things, he learned that some men who professed also to be teachers of the gospel, had come among them, and had perverted the minds of the church, or some of them, away from him. Paul was not jealous for himself, but for the truth, and for them, that they might not be led away from it, and so he wrote to them two epistles, in which he rebuked, exhorted, and warned them against that which was contrary to the gospel, and against those who had perverted their minds.

Second. In this chapter he contrasts himself with these false teachers, and calls to the minds of his brethren, his sufferings in the service of the Master. He also speaks of his self denials among them. So jealous had he been for the good of the cause, that he desired to take away all room for even the appearance of selfishness in his ministry, and so had not made himself chargeable to them for a temporal support, as he had a perfect right to do, according to the law of God, and according to that which even men judge to be equitable. Therefore he had labored among them freely, receiving the things which he lacked, from the brethren in Macedonia. Now, in verse seven, he asks, Have I committed an offence against you in so doing? It might well be thought so, by some of them. If any among them had the truth in their hearts, and love to God and to his servants reigned there, they would feel as though he had deprived them of a great privilege, in that he had received what he lacked

from others. They might well be offended that he had not shown more confidence in them. But he explains that he had done what he had because of his desire that none among them should have room to say that he desired to make merchandise of them. Paul plainly teaches that he had a right to a support from them, but that in this case he had waived this right, and had become chargeable to the brethren in Macedonia.

According to the judgment of men, he had abased himself through preaching the gospel to them freely, but it was that they might be exalted. That is, that they might receive the word at his hands, and come to an understanding of it, which they might not do if they suspected that he was preaching for gain, and not simply for the glory of God. Was this an offence to them? In the thirteenth verse of the next chapter, Paul tells them that they were inferior to no other churches, except in this, that he had not made himself chargeable to them, and then he says, Forgive me this wrong. Thus he counted it a wrong that he had not given to them the privilege of caring for him in temporal things, while he had ministered to them in spiritual things. Yet he excuses this apparent want of confidence in them, by showing that he desired to take away all occasion from enemies of the gospel, by so doing. It was his right to be supported, and it was his right to expect that they would willingly do this, but Paul in verse eight says that he had robbed other churches, taking wages of them to do the church at Corinth service. That is, other churches had done what they were not under any obligation to do, in order to enable Paul to labor among the church at Corinth, and yet not be chargeable to them. They freely bestowed this help upon Paul, but yet after all, it was but relieving the

church at Corinth, from their duty, and from what ought to have been a privilege to them. Then he says that [no man should stop him from this boasting in all Achaia. He does not use the word boasting here in any offensive sense. He did what he did, not for his own exaltation, but for the glory of God, and the good of the churches, yet if any were spiritual among that church, they would feel very keenly the statement that he had been supported by others, while devoting himself to them. It seems to us that the brethren at Corinth, as they read these words, must have felt a great spirit of admiration for the unselfishness of Paul in preaching the gospel freely among them, and must have felt to praise that grace which thus appeared in him, while at the same time they must have had a feeling of deep sorrow that they had not themselves ministered to him as his needs required, while he was laboring among them.

Paul expressly teaches in all this connection, and in other places also, that those who labor in word and doctrine among the churches, have a right to support from those among whom they labor, but that they may waive that right also, for the good of the cause, and the glory of God. Yet he regarded it as being in some sense a wrong against that church, and felt to beseech them to forgive the wrong.

C.

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#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MARK XVI. 17, 18.

BROTHER BEEBE:—Will you give your views on the last words which our Savior spake before his ascension, namely: "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

F. BRENDILL.

HAMILTON Co., Iowa, March 10, 1859.

R E P L Y .

In the early ministry of the apostles of the Lamb, and of the primitive disciples of our risen Lord, all these signs did literally follow them that believed, for it is added in the closing verse of the same chapter, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." Many instances are recorded of miracles performed by them in the name of the Lord Jesus, such as healing the sick, casting out devils; and we have an instance of the deadly viper which lit on Paul's hand, and which he shook off into the fire, to the utter astonishment of the heathen with whom his lot was providentially cast, and all these signs were performed in confirmation of the word of the Lord. To prove by ocular demonstration the reality of the exaltation of the Son of God, and his divine omnipotence, external evidence was thus given, and such as confounded and stopped the mouths of infidel philosophers, but having thus by the most supernatural testimonies established the certainty of the resurrection and exaltation of our Divine Redeemer, ocular demonstrations were to cease, and the saints in all subsequent ages were to live by faith upon the Son of God, and not to walk by sight. If these ocular demon-

strations were to be continued, the natural judgments of men might be convinced without any radical change of heart, as many were in those days of miracles. But our knowledge of God, of spiritual and divine things, is not by informing or convincing our natural or carnal minds through the natural senses of seeing, hearing, feeling, &c., but by special revelation of the Spirit to the faith of the children of God. The carnal Jews, whose religion was the service of a worldly sanctuary, and whose ordinances were carnal, relied on signs, desired signs, required signs, and the learned Greeks who sought after wisdom, were in their carnal state, incapable of appreciating any other evidence, for except a man be born again he cannot see the kingdom of God. The natural man receiveth not the things of the Spirit. But the children of God shall all be taught by the Lord. The Spirit, the Holy Comforter, even the Spirit of Truth, is the teacher of the saints. He, said Jesus, shall take of the things of mine, and shall shew them unto you. They shall not teach every man his neighbor; and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them even unto the greatest, saith the Lord.

Miraculous displays of the divine power are not now made to the natural understanding of natural men, as in the apostles' day; but we do not hold that the day of miracles is passed. The work of salvation by grace is as miraculous now as it ever was. The work is superhuman, supernatural, and in it the naked arm of God is as visible to the faith of God's children at one time as another. The ministry of the gospel, in a spiritual sense, is as healing to the sick, and quickening to the dead now, as formerly. Not that preaching in itself ever quickened or

healed any one, but these signs follow all those whom God has quickened by his Spirit. It is the power and wisdom of God. In his name devils are now displaced, cast out, and believers in Christ are secured from the rage of wicked men and devils. The old serpent, and all his brood of vipers, are in this day, in a spiritual sense, trodden upon by the saints, and all their venom is rendered harmless to God's people by and through the matchless name of our ascended Lord.

MIDDLETOWN, N. Y., May 15, 1859.

PERSONAL.

CHILDS, Md., Feb. 20, 1902.

ELDER G. BEEBE'S SON—DEAR BROTHER:—Will you please insert the following in your valued paper?

To the many friends of Elder E. Rittenhouse:—Our father does not improve in health or strength, and we do not expect him to last long. It can hardly be a question of more than months at best. His chief enjoyment now that he is bedfast and helpless lies in the letters he receives from those he holds dear in memory, and we especially request that those to whom his ministrations have been a precious memory would keep him in mind during the time of his affliction, and write to him from time to time. He is unable to read or write for himself, but the reading of his correspondence to him affords him much comfort.

E. B. RITTENHOUSE.

VIEWS WANTED.

WILL Elder Durand or any brother who may have light on the subject, give their views on what is commonly called the millennium and judgment? (Rev. xx.) and oblige this unworthy brother,

GARRETT MURPHY.

GARDEN CITY, Minn., Feb. 15, 1902.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|   |          |
|---|----------|
| Previously acknowledged.....  | \$555 55 |
| John E. Heartt, N. Y., \$2.00; Mrs. Edward Griffin, N. Y., \$3.00.—Total..... | 5 00     |
| Total to date.....  | \$560 55 |

MARRIAGES.

By Elder M. L. Jackson, at the home of the brother of the bride, near Rudd, Iowa, Nov. 18th, 1901, L. B. Grundy and Miss Myrtie Allen, both of Floyd Co., Iowa.

OBITUARY NOTICES.

SISTER Harriet Thorn Green departed this life on Jan. 1st, 1902, at the residence of her son-in-law, Albert Manning, near Guymard, Orange Co., N. Y., aged 72 years and 8 months. She was one of ten children of Thomas and Hannah Bennett Thorn, who lived near Slate Hill, where she was born, reared and married, in April, 1848, to Osmer B. Green, of Otisville, N. Y., who died April 29th, 1890. On July 6th, 1901, she, in company with the writer of this notice, had attended the church meeting at New Vernon, and in stepping from the carriage her gown caught on the step. The horse starting suddenly threw her violently to the ground, badly fracturing her hip. She never recovered her strength, but was able to walk about the house with the aid of crutches. About three weeks previous to her death she was attacked with jaundice. She was considered critically ill only twenty-four hours, and though everything that skill and loving hands could do was done, she passed peacefully away at 1:30 a. m. New Year's day. There was scarcely a day during all those months of suffering that I did not converse with her, and I never heard her utter a murmuring word. She was always cheerful, patient and resigned. She was one of the most unselfish, self-sacrificing person I ever knew. Being blessed with an amiable and quiet disposition, none knew her but to love her. She was a devoted wife, a kind and loving mother, and a true friend. Her memory must ever be precious to her children, her friends, and to the church. She was a faithful member of the New Vernon Church, and was baptized by Elder Benton Jenkins, June 14th, 1885. She was indeed a meek and lowly follower of Christ. We shall all miss her, but none can miss her as her daughter, with whom she lived during the last few years of her life. She was her constant companion, and cared for her with untiring devotion as long as she lived. Three children preceded her to the grave, two sons and one daughter. She is survived by two daughters: Augusta, wife of Theodore Writer, of

Otisville, and Hattie, wife of Albert Manning; five grandchildren, three great-grandchildren, one sister and two brothers.

The funeral services were conducted at her home, by her pastor, Elder H. C. Ker, who used for a text Romans viii. 38, 39. After which her mortal remains were laid away in the cemetery at New Vernon, by the side of her husband.

ALSO,

DIED—At his residence in Middletown, N. Y., my brother-in-law, Stephen W. Robertson, aged 46 years and 2 months. He was a son of William and Martha Mulford Robertson, both deceased. His only brother died two years ago. He was born near South Centreville, N. Y., and married to Abbie E. Rundle, Jan. 23d, 1883, and moved to Middletown the following April, where he has since resided. He had been in poor health for some years, never having fully recovered from a severe attack of typhoid fever in 1890. July 26th, 1901, he was prostrated with remittent fever, which left his condition crippled both mentally and physically. He was a tender and devoted husband, a faithful friend. Not only was he a friend to the poor, but was ever ready to lend a helping hand to any one in trouble. He was blessed with a remarkably even temperament. In an intimate acquaintance of twenty years, I never saw the least change in him, having always a pleasant word for everybody. He never made a profession of religion, but he was a firm advocate of the doctrine of predestination, and salvation by grace. His house was a home for the Old Baptists, and he was never happier than when he was entertaining his friends. No better, kinder, more hospitable man ever lived. He leaves a heart-broken wife and a host of friends to mourn their loss, but I feel we have abundant evidence that our loss is his gain.

His funeral services were conducted at his residence, by Elder H. C. Ker, who spoke greatly to our comfort, using as a text, Job vii. 1: "Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?" After which his remains were laid away in the cemetery at New Vernon.

CAROLINE MANNING.

DIED—At our home near Forsyth, Monroe Co., Ga., our youngest son, Ernest Lee McCowen, Jan. 27th, 1902. He was born Sept. 10th, 1877, being 24 years, 4 months and 17 days of age at the time of his death. He was married to Miss Woody Bell Rumble, December 26th, brought her home the next morning, and was taken suddenly and very severe with that dreadful disease, appendicitis, from which he had to take his bed, and was never able to be up any more. All that the physicians and kind friends could do for him seemed to do him but little good, only when under the influence of opiates. He bore his sickness with great fortitude until Monday morning, Jan. 27th,

about 8 o'clock, he breathed his last. It was sad indeed to see his dear wife, who was so kind and attentive to him during his sickness, left so soon after marriage in this bereaved condition, having to give him up. Our poor hearts are bleeding, as it were, with sorrow and grief at the loss of one so dear and so much loved by us; we feel that his place will never be filled. Ernest was a good boy, and our mainstay and protector in our declining years. He was our youngest son, and youngest child of eight. He was not a member of any church, but was a good moral boy, and respected the worship of God at all times. He was energetic, sociable and pleasant, and made many friends. Hence his future prospects were bright, all of which go to make our grief and sorrow more heavy. But the Lord gives, and he takes away, and though it seems almost more than we can bear, yet we try to be reconciled to his holy will, believing that he always does right, and never makes a mistake. The Scriptures teach us that these light afflictions work out for us a far more exceeding and eternal weight of glory. It was through suffering that the blessed Savior learned obedience, therefore we have hope that our dear son is taken from a world of trials and afflictions, to one of rest and happiness, where there will be no sorrow, and parting will be no more.

After a short service the body was laid to rest in the family cemetery, in the presence of a large congregation of relatives and sympathizing friends, there to await the resurrection morn. May the Lord give us supporting grace, that we may bear our trials with patience and hope, and prepare each of us to meet the loved ones that have gone before, in his upper and better kingdom, there to unite with them in singing praises to his great name for ever and ever.

D. G. McCOWEN.

FORSYTH, Ga.

Mrs. Tabith Caroline Casey was born in Kentucky, March 22d, 1833, and died Feb. 3d, 1902, aged 68 years, 10 months and 12 days. She was the daughter of Sebear and Catharine Beard. I became acquainted with her in 1868, and we were married on the 9th day of September, 1869, and we lived a happy life together for more than thirty-two years. A more patient, loving and faithful companion no man ever had. We only had one child, she died at the age of twenty-one years, leaving her husband and two little girls, one not quite one year old. I now have the two girls as the only family left me in my lonely condition. On the one hand it is so dark, so lonely, so gloomy, to be bereft of so loving a companion, and on the other so glorious, so consoling, so comforting to know that my great loss is her glorious and eternal gain. She was not a member of the church, never feeling worthy to so much as claim a hope in a precious Savior, until on Sunday night, before she died Monday eve at twelve

minutes after 2 o'clock: at about 9 o'clock she began to talk, and then broke out in sweet heavenly strains. She spoke of my mother and said, "Mamma will be so glad to hear of my being so happy in death; she wanted me to tell her of my hope a long time ago, but I could not then, but if I could see her now I could." She kept saying, "Bless his holy name," called our two little granddaughters to her and told them to be good children; be good to your grandpa, and said to us, "Do not grieve for me, for I am prepared to die. O, I am so happy." She took me by the hand and said, "Farewell, farewell," I said, "We have the grace of God to fare well upon." She said, "Yes, we have." She was the happiest person in death I ever saw. We took her to the meeting-house at Enon, two miles south of Lead Hill, where brother Elder W. E. Brumbelow made a short but comforting talk, and sung a song she sung in death; we then laid her beside her father, mother, sister and daughter, there to await the sound of the trumpet, when she with all the blood-washed throng of saints will come forth in the likeness of our precious Savior. I desire the prayers of all who read the SIGNS, in my lonely condition, and trust that the God of all comfort will be with me, and enable me to still go forth to proclaim the gospel of Christ, to preach Jesus the way, the truth, the life and the resurrection.

Your brother in gospel bonds,

WM. J. CASEY.

It becomes my painful duty to record again the death of one of our New Valley members. Brother C. A. Cannon was born April 24th, 1839, died Jan. 14th, 1902. He leaves a wife and eight children to mourn his death, together with a large number of friends. Brother Cannon was eminently a man of affairs, and left quite a large estate to testify to his business ability and habits. He was a noble husband and father, a kind, loving, open-hearted brother. He was much respected by all who knew him, and beloved by the church. Out of the deep of the wells of his own trials and afflictions, he drank of the waters of mercy, charity and forbearance. We shall greatly miss brother Cannon from our meetings, but hope he is at home with the Head of the family. The writer baptized him, and also officiated at his funeral. We extend our heartfelt sympathy to his bereaved family.

Your brother I hope,

E. V. WHITE.

My dear husband, **Elias H. Allen**, departed this life Feb. 6th, 1902, aged 74 years; was buried on the following Monday. Elder Durand preached the funeral sermon, and spoke very comforting words. My husband did not belong to any church, but we believe he is at rest. He told me in his last sickness, he was resigned to the will of God.

Your unworthy sister,

SARAH A. ALLEN.

**Mrs. Harriet Heartt** departed this life Jan. 25th, 1902, in the 76th year of her age. She was born in Warwick, N. Y., but for many years has been a resident of New York city, where her decease occurred suddenly and unexpectedly. Both in Warwick and in this city she leaves a large circle of relatives and friends to mourn their loss. She was a lovely character, and was beloved by all who knew her. Gentleness, meekness, humility and love for the Old School Baptists was conspicuous in her life and deportment. Though she never united with the church, a feeling sense of unfitness seeming to restrain her, she possessed the fellowship of all the church, and was an example to us of every virtue we covet. She was a firm believer in salvation by grace, and deemed it her highest privilege to meet with lovers of this doctrine upon all occasions. For over forty years her seat was seldom vacant in the Ebenezer Church, and then only through unavoidable hindrance. She will be sadly missed by us all.

Funeral services were held at her late residence, this city, on Monday evening, Jan. 27th, and on Tuesday at the residence of Mrs. A. H. Drew, her niece, in Warwick. The writer and Elder H. C. Ker spoke at these services respectively.

JOHN McCONNELL.

**W. T. Blunt** departed this life Feb. 5th, 1902. The subject of this notice was born August 28th, 1829, in Muskingdom Co., Ohio, and lacked a few days of being 73 years old. He was married to Sarah Cordray, Feb. 13th, 1851. To this union were born seven children, five sons and two daughters. In 1852 he moved with his family to this State, located near West Union, lived there about twenty years, then moved to Floyd County, and settled two miles south of Rudd, Iowa, where he had his home until death. He leaves a wife, four sons and two daughters to mourn their loss, besides a host of neighbors and friends.

The funeral services were conducted by the writer.

M. L. JACKSON.

## POETRY.

### GOD SENT HIS SON.

GOD sent his Son, and has redeemed  
His holy bride, for good it seemed;  
To purge her and to make her free,  
He shed his blood on Calvary.

So out of bondage he did take  
His holy wife for his name's sake;  
Presents her life before the throne,  
As pure and spotless as his own.

While mortal, she in sin remains,  
But his pure blood has cleansed her stains;  
Though tempted, tried and ever tossed,  
His precious blood has paid the cost.

O why does she in sin remain?  
 All for the glory of his name.  
 It was to show the heavenly throng  
 That they are weak, but he is strong.

Also to show the rebel race  
 That they cannot his power efface;  
 For he who doeth all things well  
 Hath power o'er heaven, and earth, and hell.

Then who can stay his mighty hand,  
 Who holdeth all at his command?  
 The frail and puny arm of man  
 Shall never overthrow his plan.

His plan is sure, his work complete,  
 To bring the children to his feet;  
 To sing high praises to his name,  
 To all eternity the same.

MRS. PETER ALLISON.

MUIRKIRK, Ontario.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., MARCH 15, 1902. NO. 6.

## CORRESPONDENCE.

### GREAT IS THE MYSTERY OF GODLINESS.

My mind has been considerably exercised upon these words of late, and some little time since I wrote a few pages upon this subject, when suddenly all impression to write left me, and I threw it aside feeling that my impressions had been of the flesh, else they would have remained with me. Now again they have come to me, and again I seem much impressed to write some thoughts upon the same subject, which after all, may go the same way as have many other things which I have written to relieve my mind.

The apostle in writing to Timothy says, “Without controversy great is the mystery of godliness.” Now there is but one character to whom this will apply. To the professedly religious world there is no mystery of godliness, for they can have just as much religion as they work for, and to them, it is like any other science of which a knowledge can be attained to by a course of study, or by strict application to a course of good works, or by pursuing a moral and charitable life, and by giving up their hearts to God. Now there

is no mystery connected with such a system of godliness as this, for the subject of it knows all about his religion, and knows why he is religious, and why, as he thinks, he serves God; but after all, such are only serving self. So these are not the characters to whom godliness is a mystery, and are not those to whom the apostle referred in the text.

I want to try to give some of the characteristics of this mysterious people who are not only a mystery to themselves, but also to the professedly religious world. I will try to tell these characteristics from an experience in them, and will begin at the first evidence of this mysterious work being begun in the heart of the individual.

The first evidence is that such an one feels that he is a sinner. How do they find out that they are sinners? Here commences the mystery. Some unseen power has been at work in a mysterious manner, and the soul begins to feel that there is something wrong with him, and he begins to tremble and fear before God. This poor soul has no idea as to what has caused the trouble, but he knows that sin dwells in him, and he is made to feel the truth of the words, “The soul that sin-

neth, it shall die." The first thing then that he thinks of is, I must try to mend my ways, and live better, and act better. He may or he may not succeed outwardly, but in neither case does he find help in this way. There is an eating sore at his heart, and he is made to realize that no outward application of good works can cure him, and thus the mystery deepens, and the poor soul knows not what to do, or where to go, for relief. But this mysterious power drives him at last to God for mercy, and though it may be that he cannot see how God can have mercy upon such a vile sinner as he, yet cry to him he must, and though shut up into blackness and darkness, and what seems to him like a state of despair, still he feels the cry in his heart, though it may not be uttered in words, "God be merciful to me a sinner," and all the powers of hell combined could not stop that cry; God is being manifest in his flesh, though the poor soul cannot see anything but sin manifest in him. Here is a deepening of the mystery, for he has tried to do better, walk more carefully, and perhaps has left off some outward sins, and yet instead of becoming better, he is growing worse, and worse, without any hope of ever being any better.

I wish that some of our conditional time salvation brethren would turn and look back to their own experience, and ask why it was that after God had convicted them of sin, and had manifested in them eternal life, they should have been led for months, and in some cases even years, in darkness and in sorrow, and were not able to see salvation in Christ, while yet crying all the time to God for mercy. Brethren think of these things carefully. But I will proceed with the history of the mystery in the soul of the condemned sinner. After a time there is

a mysterious entrance into the soul of that sinner of some promise, or it may be a light and sweetness, without any words, came, and the mystery is, where did it come from? It may have been in the secret grove, or on the couch wrapped in slumber, or at the daily labor, no matter where, it is still a mystery, wherever or whenever it comes, and that soul to whom it comes immediately sings praises to God for his mercy. How does the recipient know that it is from God? Because God mysteriously communicates this knowledge to the soul. This is the secret of the Lord which is with them that fear him.

It may be that the poor soul will now go on his way rejoicing for some time, yet this was not the case with the unworthy writer, for with him it was just a flash of light for a moment, and then again the blackness of darkness, and this went on for months and months, as if the contending forces of light and darkness were contending for the mastery in my tempest-tossed soul. But to follow up the mystery in the experience of the soul: such an one now rejoices, and hopes that his trials and conflicts are passed, and that all will now be peace. Perhaps in the first love God leads them to seek companionship and fellowship in the church of God. Well, what mysterious power has led them there, for they feel all unworthy of a place among God's people, or in his house; they feel that the people of God are far better than they, and above them, but this mysterious power drives them, no not drives, but compels them, to ask a home among the people of God, whom they have been compelled to love. None but God can compel one to love what he did not love before. No other power in earth or hell can compel one to love another, although their power might compel one to *say* that he loved, what after

all, he did not love. What a wonderful mystery, known only to God.

But let us return to the humble one who has been brought to the church of God. It is now a mystery to such an one why he was received with such love and fellowship, for he feels totally unworthy of it, and this brings up another phase of the mystery, which is, if one thus coming to the church expresses the least feeling of worthiness in himself, at once fellowship flees away, and doubts and fears will arise in those who hear, as to whether this soul has after all, known what a work of grace is. For grace, and the love of God, never puffs one up, but always humbles the individual under a sense of unfitness, and the more grace and mercy is shown, the more humility and meekness is manifested, and the more one is led into a knowledge of the mysteries of the kingdom of God, the smaller and less they grow in their own estimation and esteem, and also the less they will feel to know of the mysteries of grace, and of the boundless ocean of the love of God, which is everlasting and reaches from eternity to eternity, and to that one the most wonderful mystery is that grace should ever have reached to such a vile and worthless one as himself. For myself, I often feel that it will never cease to be a great mystery, even in the ages to come, that I, a poor, worthless one, should ever have a place in the love of God, who is holy, and in the love of a spotless Jesus; this truly is to me a most wonderful mystery. Right on this line, it is a wonderful mystery that it should be given to me to love so holy a God, or his people. How can a vile sinner love those that seem so much better and lovelier than himself, and how can sin love holiness? It does not, it cannot, but in the secret chambers of the soul there has been implanted a germ of

life which may be like a mustard seed, as far as observation goes, but which still is a principle which sends out its tender, yet firm strong branches, and it becomes a tree of life, which is manifested as the result of the small germ of life. So in the soul of one who has any love to God, or his people, there is that germ of life, which will also become a tree of life, and if not openly manifested in time, yet it will blossom and bloom while eternal ages roll.

What a mystery a child of God is to himself, all his life long, and how deep and mysterious are God's dealings with him; he prays to be kept humble, and perhaps God humbles him in an unexpected manner, and then he begs for deliverance; he prays that God may grant him trust and confidence in God, and in reply the Lord takes away all his fleshly religion, and fleshly confidence, and he is in despair, unless the Lord holds him up; he prays that God will not allow him to set his affections upon the vanities of time, and in reply his substance is taken from him, and then like Job, he may be tempted to curse God and die, or feel that God is dealing hardly with him. But at such times, if the Lord says peace, all is calm within, though the tempest may be still raging without, as before. This is a mystery we cannot understand, although we feel its sweet influence. We do not see where this peace came from. Is it because we have been obedient, or have done good works? This will not fit my case, I know. If our true peace and happiness are the result of our obedience, or our good works, then godliness in this respect ceases to be a mystery, for then we could understand just how to produce it, and just what produces it, and it can all be figured out as a scientific problem, and in the future we need not any more to be

troubled with darkness, doubts and fears, for we have the remedy in our own hands and hearts. Is not this just what is claimed for "Conditional Time Salvation?" My conditional brethren, is this truly your experience? If so, then I am entirely different from you, for to me it is a mystery every day of my life, how I am kept from falling into the power of the enemies of my soul, and so often I am so hemmed in on every side, that escape seems impossible. God only knows the terrible foes which I have to encounter, their name is legion, and if I were to begin to repeat them, it seems to me I would never more face a respectable person, to say nothing of the dear children of God. But then in some unexpected moment, every foe disappears, and it is truly a deep mystery whither they have fled. Then peace that the world knows nothing of, comes to my poor soul, and my tried heart, and there is a mysterious calm. Now, brethren, how do I feel, or what do I say at such a time? Do I say, Lord I have been obedient, and have done good works, and now thou hast rewarded me for them, and I am glad? Dear brethren, how would such language sound in the ears of a poor, humble child of God? O, it would most certainly be a stench in their nostrils, and also in the presence of a holy God, and yet it must certainly be the right language to use if the sentiment of Conditional Time Salvation be true. Now let us hear what the poor sinner really does feel and say at such times. "O God, I thank and praise thy holy and blessed name that thou hast been merciful to me, and hast not dealt with me, or rewarded me according as I have deserved, for though I have walked contrary to thy precepts, and have been a wicked and disobedient and rebellious child, yet thou hast extended thy mercy

even unto me; O, praise the Lord for his mercy to poor, guilty, hell-deserving me. O, it is a most wonderful mercy that I am permitted to call upon and praise thy great and holy name," and mystery of mysteries, how I am kept from day to day from sinning to my own destruction, when it seems at times as if every fibre of my being was permeated with all manner of sin, and weakness, and wickedness, and that it would require but a spark from hell to set me in the flames of destruction; then again to think that in a moment of time there is not a sinful thought or propensity to be found. What a wonderful mystery it all is.

It is not the outward sins (though I have them to my sorrow also) that cause me the most worry and annoyance, as well as humiliation, but it is that mysterious inward fountain of evil which is continually casting up mire and dirt, that causes me the most trouble, and until my conditional time salvation friends can dam up the source of that fountain, and shut up the flood gates of evil that flows through my heart, their remedy is, to me, of no avail. I hope that I know and have felt the power of that mysterious principle which can in a moment still the wildest tempest that ever raged in my soul, and can calm the swelling waves of that great deep of iniquity which some, and I believe many of the people of God have never been so fully led into, for not all the people of God are led in the same way, or into the same experience, at least so deeply of trial and sorrow, nor into the depths of Satan so far as are others of them.

But I must stop, though volumes could be written upon this wonderful mystery, and the subject then be but begun. But O, we hope for that bright beyond, where sin and sorrow are banished for ever, and

then the great mystery of godliness will be unfolded and displayed in all the glory of its infinite author.

Dear brethren, I tell you that then there will not one word about rewards that we have deserved, or that we have earned any blessing in that glorious abode, fall from our lips, but the song will be, "Thou art worthy," and "Not unto us, not unto us, but unto thy great name be all the glory, and not to me." And so I will cease from writing upon this great mystery, although it seems as though I have hardly hinted at the theme. I have scarcely touched upon the shore of the boundless ocean of love and grace that encompasses the mystery of godliness. The more I contemplate the subject, the greater the mystery seems, and the more wonderful the love of God in connection with it. If any read this, I hope they may be blessed with that mysterious blessing of eternal life which no finite mind can fathom, but which mystery shall endure through eternal ages.

From A POOR SINNER.

[BECAUSE the above letter has been full of marrow and fatness to us, we desire to commend it to the poor of the flock, and to those who cannot do the good that they would. The whole burden of the song of the redeemed, both here and to all eternity, must ever be, "Not unto us, not unto us, but to thy great name be all the glory." How clearly the writer of the above has in the words of his letter joined in this refrain.—ED.]

LIBERTY, Ind., Feb. 16, 1902.

DEAR BROTHER BEEBE:—I have had an impression for some time to write some thoughts for the readers of the SIGNS concerning the word "condition," as used in Baptist papers of late. A few

days ago my inclination was increased by receiving a letter requesting my views on the subject, therefore I have determined to write subject to your approval. I desire to write in a spirit of love, for I am sure that good and well meaning brethren differ on this subject.

We will first notice the meaning of the word "condition" as it relates to the controversy. Webster defines it thus: "That which must exist as the occasion or concomitant of something else; that which is requisite in order that something else shall take effect; stipulation; terms specified. Example: Many are apt to believe remission of sins, but they believe it without the condition of repentance."

The above definition is so vague that it requires Webster to define it that we may know what he means. His example is clear in meaning, but it is well to notice here that but few, if any, scholars of reputation any longer recognize Webster as authority. I will therefore quote from the Standard Dictionary, which is rapidly taking the place of Webster's.

"Condition (4): "An event, object, fact or being that is necessary to the occurrence or existence of some other, though not the cause. (5) Something stipulated as prerequisite to a promise, or to its fulfillment."

From the above definitions we conclude that the word "condition" implies first, a promise or contract; second, a person who has power and authority to contract and make promises; third, a person on whom the favor or reward is to be bestowed for the performance of certain stipulations called *conditions*.

In the example given by Webster, God is supposed to be the person having power to forgive sins; the sinner is the one on whom the favor of pardon is to be

bestowed, and repentance is the condition of pardon.

If the above is not the true meaning of the word, then the Arminians will have to coin a new word as an exponent of their belief.

There is another self-evident truth concerning conditionalism, that is, the one performing a condition finds no reward in the condition. He is looking beyond the condition to the thing promised for his reward. For example, the man who plows the field for wages does not find his reward *in* his labor, but for it. Plowing is not pleasant to him, for if he found his reward in plowing, there would be no need to reward him afterward for it. His dislike to labor makes it necessary to hire him. We do not hire men to do that which they are willing to do for the love of the doing.

I once asked an Arminian, "How many people would worship God if they could be made to believe that they would not be brought into judgment with him?" He said, "No one, I reckon." The question and answer is in point here: men in nature take no pleasure in worship except as they expect to be paid for it. It seems to me that this is a serious objection to the use of the word "conditional" as an exponent of Baptist doctrine. How is it in your experience; is your obedience to God performed with the same motive that prompts the hired laborer? or can you sing with the Spirit,

"How charming is the place  
Where my Redeemer God,  
Unveils the beauties of his face,  
And sheds his love abroad.

Not the fair palaces  
To which the great resort,  
Are once to be compared with this,  
Where Jesus holds his court."

If this hymn expresses your mind your service is not a condition, but a cause.

Your reward is *in* the service, not *for* it.

Conditions abound in the old covenant or legal dispensation. Then some may say, "Has God changed that he does not require the performance of conditions now? Certainly not. That covenant served the purpose God designed it should. It was a "show," "our school-master." It was God's way of teaching the insufficiency of conditionalism. It never was God's plan of blessing humanity, or it would have continued and succeeded. God has never depended on the will of man for the execution of his purposes.

But let us examine some Scripture on this subject. "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees and field shall yield their fruits."—Lev. xxvi. 3, 4. In this text we have all the elements of a condition. First, a promise of rain; second, God who promises has right and power to execute; third, the Israelites are the people who are to be rewarded, or rather to escape punishment by obedience; fourth, keeping the commandments is the condition.

There are hundreds of such texts in Moses' law, and the analysis of one will answer for all, and if there are a similar class of texts concerning the government of the saints in Christ's militant kingdom, then conditional time salvation will be proven. But the old covenant was "found faulty," in that it could not "make the comers thereunto perfect." "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel,

and with the house of Juda: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. viii. 7-10.

The above Scripture clearly presents the fact that the failure of the Israelites to perform certain conditions, was the reason for all their misery, therefore a covenant is made with God's people, from which those conditions are omitted. In the old covenant it was, "I will if you will," but in the new covenant it is, "I will and you shall." "For all the promises in him [Christ] are yea, and in him amen, unto the glory of God by us."—2 Cor. i. 20. No other nation ever suffered such terrible punishment for sin as did the one nation whose time salvation was made to depend on conditions to be performed by them; and their punishment still continues, for they are still a hiss and a byword among the nations, and this great lesson should teach us that our case would be like theirs, if we were under a conditional government.

Let us now examine some texts that are thought by some to teach conditional time salvation. I suppose there is not a text in the New Testament that comes nearer imposing a condition on men by or for which they may have salvation, than Acts ii. 38, yet this text has been a bone of contention between Baptist and Campbellite debaters, ever since I have taken any notice of their contentions. Some of those who are now advocating

conditional time salvation have, to my certain knowledge, disputed with Campbellites, claiming that this text does not teach conditionalism. Repentance is a gift of God, and cannot be a condition required of us. But notice that they are exhorted to repent and be baptized in the name of Jesus Christ for the remission of sins: What we do in the name of another, is not put down to our account. The remission of sins is not for repentance and baptism, but the name of Jesus Christ stands for remission of sins. See Acts v. 31: "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. It is contended that "if," in this text, implies a condition, but as "if" does not always imply a condition, and as certain essential elements of a condition is wanting, it is certain that no condition is intended. It is a plain statement of truth, based on cause and effect. Paul tells them what effect is certain to follow certain causes. Living after the flesh produces death, while mortifying the deeds of the body through the Spirit, maintains life. (The sense in which the words "life" and "death" are used in this text is immaterial for my present purpose.) There is a vast difference between the man who eats food that he may live, and the one who refrains from murder that he may live. The one is a cause which he enjoys and finds his reward in his food. The other (based on state law) is a condition which produces no effect upon him. If the first disobeys he shall surely die; there is no waiting for some one to kill him; if the second disobeys he may yet live, for the power

that imposed the condition must take his life. The one finds his reward *in* doing, the other gets his reward *for* doing.

"Whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 13. If you think that in this text salvation is restricted to time, read on to the sixth verse of the next chapter, and learn that it is not of works; for there is no change of subject, it is the same paragraph. "But what sayeth the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so then at this present time [do not forget that this includes time salvation] also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." If the first "shall" in Romans x. 13, had been written "will," and then the remainder of that chapter and all the eleventh chapter omitted, then conditional Baptists would have a strong text, but I am glad the Scriptures explain themselves.

"Take heed to thyself and to the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16. This text is resorted to as a bulwark by conditional Baptists, but the essential elements of a condition are wanting. It is doing violence to the language to suppose that salvation is in this text offered on conditions. Is it not absurd to talk about Timothy's hearers being saved *for* what he does? Let me illustrate again. If Timothy had been a sea captain, and his ship had sprang a leak, he would have repaired the breach if possible, for in so doing he would save himself and them that were with him. His salvation

and those with him in this supposed case is not conditional but causative; the taking heed saves them. Now let us suppose that the ship is broken beyond repair. He then raises the danger signal, and it is sited by one having ability to save the crew, but he imposes a condition which Timothy may or may not accept. If he accepts then he does not save himself, but he and his crew are saved by another, on conditions performed by him. There are no overtures of mercy in the text. Paul does not offer to save Timothy and his hearers, nor does he authorize Timothy to offer salvation to them, but tells him what effect will follow a certain cause, the reward is in the work and not for it.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28. Will any one dare say that in this text Jesus offers rest to the weary on the condition that they come to him? Read John vi. 44, "No man can come to me, except the Father which hath sent me draw him."

"All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. Here we have the same construction of language that is construed to teach conditional salvation, but is not the reward a strange one? Who would engage for it?

"And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth for ever."—1 John ii. 17. If 1 Tim. iv. 16, teaches conditional salvation, this teaches it more, for it has more of the elements of a condition in it. But we are not left in doubt about this being eternal salvation, so if conditional time salvation is taught by the one, conditional eternal salvation is taught by the other. But the obedience in this last text is the evidence of eternal life, not



the cause of it, nor the condition by which it is obtained.

Paul said of Jesus, "Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation to all them that obey him."—Heb. v. 8, 9. If our Master, the lovely Son of God, learned obedience by the things which he suffered, think you that poor mortals have found a shorter and easier route to obedience? All true obedience is learned through suffering. It is God's way, any other obedience is in the letter, formal and not acceptable to God. Jesus was made "perfect through suffering," "And being made perfect, he became the author of eternal salvation to all them that obey him." If the word "eternal" in this text had been written "time," it would have been the golden text for those who believe time salvation is conditional. But if it would be conditional with the word "time," it is as much so with the word "eternal."

To those who think that the word "if" introduces a condition which we may or may not perform, I would say, point out those conditions in the following texts, and you will be experts in solving puzzles: Romans vi. 8; viii. 9, 10, 11, 25; Acts viii. 37; John vi. 62. There are hundreds of texts like the above, but a solution of one is a solution of them all. Some texts with "if" in them present a condition, but the condition does not depend on "if."

I will now quote part of an editorial written for a Baptist paper, by one who believes that our temporal salvation is conditional:

"If salvation is partly by grace and partly by works, what part does the sinner do? If the sinner fails to do that part, would he not be lost? Certainly.

Then if he does that part he is saved? Yes. Then on what does the salvation of the sinner depend? On the sinner doing his part. If Christ does his part, and the sinner fails to do his, will the sinner be lost? So says the conditionalist. What part then must the sinner perform? 'He must keep the law,' says the legalist. Paul says, By the deeds of the law no flesh is justified. \* \* \* Again it is said, We must love God in order to be saved. The Bible teaches that love is of God, and not of the sinner, and every one that loveth is born of God. Hence he is in a saved state before he loves. Love is a fruit or evidence of salvation. Hence our love to God is not the cause of salvation, for we cannot love God until he first loves us. Love being a fruit of the Spirit, we must have the Spirit before we can love."

In the above quotation we have the true principle of salvation set forth both for time and eternity, but the author of it would say, "No, stop, that won't apply to our time salvation, for that is conditional." But it is a well established truth that principles are the same under all circumstances. If conditionalism makes Christ a "mere cipher" in eternal salvation, it will do the same in time salvation. If conditionalism gives the sinner "all the merit" in the one case, it will do so in the other. If love is of God in one case, it is of God in the other. If works will give a man a right to boast in one case, it will give him a right to boast in the other. We do not possess a divine life independent of God (our life is in him).

I read some time ago where one said of Phil. ii. 13, that "God works in us to will and to do, but does not work the do." This was certainly playing on words, but let us turn to Heb. xiii. 20, 21, and read,

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." And I say, Amen.

Your brother in gospel bonds,  
W. N. THARP.

#### UNTO JOHN'S BAPTISM.

I WISH to present more fully than heretofore my reasons for believing that the twelve disciples whom Paul found on his second visit to Ephesus had not been baptized in gospel order, and that when the apostle explained the matter to them they were, by his direction, baptized in the name of the Lord Jesus. (Acts xix. 1-7.)

1. My first reason is the plain and only reading of the text. There must be a radical change in the construction of two sentences, verses five and six, in order to make them express any other meaning than that when these disciples heard what Paul told them about John teaching those whom he baptized the necessity of a belief on the Lord Jesus, then they were baptized in the name of the Lord Jesus.

2. Paul did not ask the men who baptized them, but unto what they were baptized; that is, what pattern or authority they had in view in receiving that ordinance. If John personally had baptized them it could not be said that they were baptized unto his baptism.

3. About twenty-five years had passed away since the death of John. If it were at all likely that these men had been baptized by him, how could they have failed to hear of the baptism of Jesus

and of the Holy Ghost during all those years? John's baptism was his own personal work. No one ever had the right to baptize in his name, or unto his baptism. Of the one hundred and twenty who were together after the ascension of Jesus, some may have been baptized by John. On the day of Pentecost, and from that day I do not see anything to warrant the thought that any were added to the church without being baptized. We do not read of any coming and being received in any church upon any former baptism. How strange it would seem to find, twenty-three years after the notable day of Pentecost, twelve men who had been baptized two or three years before that day, and yet in all that time had not even heard that there was any Holy Ghost, nor known the baptism of Jesus.

4. Paul had been at Ephesus some time before, bringing Aquila and Priscilla from Antioch, and leaving them there. At that probably his first visit to Ephesus, he did some preaching and reasoning in the synagogue, and soon left them. Some time after (Acts xviii. 24,) Apollos came there. He had been instructed in the way of the Lord, but not perfectly, knowing only the baptism of John. He spoke for some time eloquently and diligently, teaching the things of the Lord so far as he knew them. Whether he or his imperfect instructors baptized these twelve men we cannot tell. He had not been teaching long before he was heard by those who were fully instructed in the gospel, and they faithfully expounded to him the way of God more perfectly.

These twelve disciples were found at Ephesus on Paul's second visit. They seem to have been recently baptized, and likely they had not heard Apollos after he had been more perfectly instructed

and began to preach the gospel of Jesus clearly.

5. The apprehension that the validity of John's baptism is involved in this question, has undoubtedly led some to try to re-arrange the sentence so as to make it express the idea that these men had been baptized in the name of the Lord Jesus, but had never known it till Paul told them. Our object and effort should be to find out what the inspired Scriptures do really say, without reference to what we might think they ought to say. The validity of John's baptism, as his personal act, is not at all involved in this subject, but only his baptism as the example and authority to be had in view in administering the ordinance under the gospel. John's baptism ceased when he ceased to administer it personally.

However satisfied one may have felt when receiving baptism, if it was not administered in gospel order then it is not gospel baptism. The ordinance must be in the name of Jesus, and the faith of him who is baptized must be in that name. It must be in the fellowship of the gospel church, in accordance with the command given by Jesus to his apostles, and set in order by them in their acts and teaching.

How carefully and jealously should the order of the gospel church be observed and guarded. To the eye of faith that church is "the perfection of beauty," out of which "God hath shined." It is the order as established by the Lord, not the numbers, by which any organization is known as the church of God.

Many are around almost any gospel church who have not been baptized, yet who are loved and held in esteem by the brethren as dear children of grace. They love the church, and attend with deep interest upon the preaching of the word,

and yet they do not come in. We often try to show them that it is their privilege and duty to be baptized, but without avail. We often feel that we ought to be able to say the loving and powerful word that shall remove the hindrances from their minds, but it is not given us to say it. We have to learn that it is in the day of God's power, not in the day of our power, that his people shall be willing. When any do come, and O, how easily and sweetly they come when the Lord opens the way, both they and we know that it was God's power, not ours, that brought them. If they never come, as is the case with so many dear believers in the Lord, we know that it was not God's purpose that they should be thus united with the visible church of God, as his witnesses here in the world. We still are bound up with them in the bundle of life, holding them in christian love and fellowship, though not being able to extend to them the hand of church fellowship. When they leave this world we believe they have gone to dwell with their dear Savior in glory.

Baptism is an ordinance of our dear Savior for this time state, but has nothing to do with the preparation of his people for heaven and its eternal glory. To that eternal glory and blessedness "many are called," even a great company that no man can number, "but few are chosen" to be of "the little flock," to whom the kingdom is given here in time, who shall stand as witnesses of Jesus in the world, as the church of God, "the pillar and ground of the truth." For this church, and those individually who are members of it, there are appointed reproaches, and burdens, and afflictions, and a yoke, and labors, and crosses, and daily dyings, and honors unseen by the world, and joys unknown to men, and conflicts; all of which

are in some measure seen by the dear children of God without, but not shared in by them except in small measure.

But these things end with time. Our eternal state is not affected by them, nor is there any difference there between those who were in the visible church here, and those of God's dear people who were not. We cannot say to one, "If you will join the church here you will be the happier hereafter." The Lord gives his servants here a higher, holier motive to labor in his service than that, even his own glory. Love is in the heart of every redeemed soul when called by grace here below, the love of God, whether in the church or out, and that love remains when we go from earth to glory. In that blessed world of light all the redeemed shall join in the endless song of praise unto God and the Lamb.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 4, 1902.

### JESUS COMPARED TO EARTHLY PHYSICIANS.

WE appreciate those through whose labor we obtain an education, we love those through whose advice we accumulate a fortune, but our fondest and most tender affections run out to the one through whose skill our health has been restored. While languishing upon beds of affliction we say, go houses, lands, money, all of our earthly possessions, if in return, health may be given.

Jesus is presented to us in the Scriptures as the Son of man, the Son of God, our High Priest, our Intercessor, the Lamb, the Savior, but the name that charms the ear of the sinsick sinner most, is the one that reveals Jesus as the physician. I desire by the help of the Lord to compare Jesus to earthly physicians.

First. Jesus treats the dead. When

an earthly physician is met with the statement, He is dead, with lost hopes he turns aside. Not so with Jesus. When he was told that Lazarus had been dead four days, his hope was as bright as ever. He knew that he could raise the dead to life as easily as he could command the living to move. When Adam fell, all his posterity died in him, and were dead in sin. None of his posterity have any inclination to seek after God until he quickens them, that is, gives them life, enabling them to see the need of Jesus as their physician. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25. "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1.

Second. Jesus always effects a cure. I see thousands of God's little ones on their way to the haven of rest, and I ask, Where have you been? and the answer is, To Jesus. What for? I ask again. To be cleansed from sin. Were you healed? Yes. For Jesus has said, "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out."—John vi. 37. False teachers, and original sin, may deceive men, but Jesus has assured his people that every one embraced in God's gift to him, shall come to him, and for encouragement of the coming soul he has said, I will not cast you out under any circumstances. When the woman who had had an issue of blood for twelve years, and could not be healed by any physician, touched the hem of his garment, her issue of blood was stanch'd immediately.

Third. Jesus does not charge for his services. The woman just mentioned had spent all her living upon physicians, but Jesus did not charge her or any one else

one cent for the benefit. Neither did he ever charge his patients for treating their souls. Paul says, Rom. xi. 6, that salvation is of either grace, or of works. It is wholly of grace, or wholly of works. The first worshipers had the same idea: Cain, believing it was wholly of works, offered a sacrifice accordingly, but Abel, believing it was of grace, offered his sacrifice accordingly. Satan seeing that Cain's offering was rejected, has never made any one else believe that salvation is wholly of works, but has made millions of people believe that it is partly of grace, and partly of works. Paul says emphatically that it is wholly of grace or of work. He states with as much assurance that it is not of works. He declares, by the Spirit of God, hundreds of times, and in as many different ways, that it is by grace. Jesus is no cheap John, seated at his Father's right hand, peddling out salvation to the highest bidder. He is a benevolent giver. "The gift of God is eternal life, through Jesus Christ our Lord." The Arminian world has never been able to see the difference between a gift, and an offer. A tells B that he has a nice tract of land that he will give him, if he will accept and improve it. B agrees to do so. A then makes him a deed of it, and the land becomes B's. That is an offer. But A sees B in need of a tract of land, and without consulting him, goes to the county clerk, has a deed to a certain body of land recorded, takes a copy of the same with him to B, and says, You have a tract of valuable land, and here is the deed to the same. This is a gift. And that is just what Jesus has done for his people; Christ by his own blood entered into the holy place, having obtained eternal redemption for us, and at God's own appointed time, the Holy Ghost makes this known to the heirs of promise.

Fourth. Jesus has no partner in effecting a cure. Jesus knew when he made man, that men would differ not only with him, but with one another, with regard to what was best for the disease of sin. He knew that it would be detrimental to his patients for him to have an assistant, and consequently he has ever refused all partnership in the work of redemption. "Thou shalt call his name Jesus, for he shall save his people from their sins." There is none other name under heaven given amongst men, whereby we must be saved. It is not Jesus and company, not Jesus and the church, not Jesus and any priest, king or potentate, not Jesus and anybody or anything else, that saves sinners, it is Jesus, and Jesus alone.

Fifth. Jesus uses but one kind of medicine. He, being the all-wise Creator of all things, knew more about diseases, medicines, &c., than all earthly physicians shall have learned when he comes as a thief in the night, without sin unto salvation, to gather his jewels from the four quarters of the earth. With his knowledge he selected the medicine which will heal the sick, rich or poor, black or white, bond or free, male or female, of his people in all ages of the world, and announces in his own word that this medicine is his own precious blood. When I see the blood, I will pass over you; the blood of Jesus Christ his Son cleanseth from all sin; redeemed by the blood of Christ; justified by his blood; by faith in his blood. The direction does not say his blood taken with works, or diluted with water, but the blood of Jesus Christ his Son, cleanseth from all sin.

Sixth. Jesus always effects a permanent cure. I have a sister who is lingering upon the brink of the grave with a disease which she once thought perma-

nently cured. Earthly physicians are not always able to remove the cause of disease, and as a result the same symptoms show themselves again, but not so with Jesus, it did not matter how long nor how badly a person had been sick, when he dismissed the case, the disease never returned. If it be contradicted, that the history of the unclean spirit does not agree with this, I reply that the record says, when the unclean spirit is *gone*, not *cast* out of a man. This unclean spirit went out and returned to his house, of his own accord. He was not hindered or compelled by any other power. It simply means that one may resolve to do better, and finding it such a hard task to keep the law, he becomes discouraged, and returns to his old sins, and is more desperate than ever before. But when Jesus cleanses the house, casts out the unclean spirits; he removes the cause of condemnation, which is unbelief, and says he that believeth hath everlasting life, and shall not come into condemnation. Jesus has said, He that drinketh of the water that I shall give him, shall never thirst, but it shall be in him a well of water springing up into everlasting life. A man digs through the ground until he strikes a body of water that sends a stream to the surface of the earth, and we call it an artesian well. A local drought does not at all affect the flow of that stream. This is because that somewhere there is an inexhaustible body of water from which this stream flows, and as long as that body of water remains, that stream will flow. When the soul comes into contact with that fountain which was opened for the cleansing of the houses of Israel from their uncleanness, they find the fountain always flowing. He has said, All thy springs are in me. As long as this fountain remains inexhaustible, the stream will continue to flow.

When the shepherd found the lost sheep, he placed it upon his shoulder, and carried it home.

The first six verses of the sixth chapter of Hebrews is supposed by some to teach the possibility of apostacy. Paul said it is impossible to renew one to repentance, if he shall fall away, seeing that such ones crucify the Son of God afresh, and put him to an open shame. Why would this put him, Jesus, to an open shame? Is it because he will not furnish his children with work to do? No, for Jesus has said, Son, go work in my vineyard. Is it because he does not tell us what kind of work to do? No, for he has said, He that will do the will of the Father shall know the doctrine. The most ignorant child of God on earth can find enough of the right kind of work to do, to keep him from apostatizing. Then why does it put Jesus, rather than the one who shall fall, to an open shame? It is because Jesus has promised to save his people from their sins, and has declared that he has done so, without any conditions whatever to be performed by them, and if he does not do so, like all others who fail, he has not kept his word, and is put to an open shame.

Yours in hope through an all-sufficient Savior.

E. F. STANTON.

DUKE, Oklahoma Ter., Nov. 15, 1901.

[THE general sentiment of the above able letter is commendable as being clear and sound, and in harmony with both the Scriptures, and all true christian experience. With regard to the last text spoken of by our brother, we have long thought that what Paul intended, was not the possibility of falling away, but the impossibility of renewing one, if he could fall away, and this very impossibility rests upon the fact that Jesus Christ would be

compelled to be crucified afresh, in order to his renewal; a thing impossible, according to the word of the Lord. He was put to death once in these last times, and if the benefit of that one sacrifice could be lost, then to enter into life again, Jesus must die again, and thus would be put to an open shame again, as he was once upon Calvary. Seeing that all this is true, we understand the apostle to argue from it, that it is impossible that any can fall away, so as to be in a lost condition again. Paul strikes a death blow to the Arminian notion of getting religion, and losing it again, a half dozen times in as many seasons.—ED.]

BUFFALO, Kan., Feb. 7, 1902.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—If I may so address you. I have long had a desire to write to you to try to tell you what a great blessing the SIGNS OF THE TIMES has been to me, but I am so very unworthy, so very apt to follow my evil impulses, that I have feared it was the tempter telling me to write, and so have quenched that desire time after time; sometimes going so far as to write, and then upon re-reading what I had written, cast it into the fire, as like myself, utterly unworthy of notice by or knowledge of any one who could claim a home among the people of the church; the church, not one of the churches, for though there are many organizations, yet there is only one church. There was once a time in my life when I had such a home, a blessed, happy home in the Primitive Baptist church, but by reason of my own sin and weakness, I forfeited all right to that claim. In order that you may know something of how vile a creature I am, or was, as the case may be, I will endeavor to tell you what I did, but in order to do so I must

go back to November, 1891, at which time I was to my great surprise, and I believe to the sorrow of the church since, accepted by the Turkey Creek Church of Primitive Baptists, at Bronson, Kansas, Bourbon Co., and the following December was baptized by their pastor, Thos. Job. But living quite a long distance from the place of meeting I was only permitted to attend their meeting three times during the next two years, at the end of which time I, with my husband and one-year-old baby, moved to this place, where we have since lived, which is about sixty miles from the Turkey Creek church's meeting place. Now I come to the part that is hard to relate, though I do not wish to shield myself, for I well know from long and bitter struggles with my own will, and exceedingly sinful being, that the least of God's creatures is far better than I; that,

"I am so vile, so prone to sin,  
I fear that I'm not born again."

The truth is, I offered myself to the Campbellite or Christian church, and they very willingly accepted me. I lived with them for three years, attended their meetings, communed with them, and tried with all my strength to be a Campbellite, but something was lacking, I was longing for bread, I received stones. How I suffered only those who have sinned and must suffer the consequences can know. I felt that I was dying for the fellowship of my old saintly brethren and sisters, yet I well knew that I had forever lost them, and must forever after live with the people whom I in my blind blunderings had chosen in preference to the ones I loved so dearly, but I never realized just how much I did love them until I found I had lost them forever. But I at last determined that though I had no other claim to a church home, I would

not live with them. So I withdrew from them, and now I have no church home. But the Campbellites have no claim on me, for I very plainly told them that I was not one of them, and was determined to try no longer.

But I have wandered far from what I started to write; I had no intention of writing as I have done, and to take up so much of your valuable time to read my poor letter, which is of course like myself very unworthy, but I trust you will pardon me. I only wished to say that though I am not a subscriber myself, (yet only poverty prevents it) my dear father, Stephen Holeman, of Bronson, Kan., is a regular subscriber, and has been ever since I can remember, and sometimes when he has read them he sends the papers to me, and they are the only preaching I get now, and they are dear to me indeed. Perhaps you will think strange that one so vile as I should love the truth, but such is the case. Sometimes I am very doubtful, and live away down in the vale of doubts and fears for days at a time, and then again I am made to feel that all is well, and I do know, and knowing do greatly rejoice, that whether I am saved or eternally lost, it is all as God has willed, and all is well. God's will is much wiser than man's wishes, and I humbly yield to his will, and only pray for grace to bear with christian fortitude whatever may be his will to place upon me. My burden is indeed great, but I try so hard to bear it without a murmur, well knowing that all things work together for good to those who love the Lord, to those who are the called according to his purpose.

I am not sure but I may yet consign this to the flames. If I send it, it shall be with the assurance that your excellent judgment will place it where it deserves

to be, if in the flames, I shall be satisfied.

May God guide you to do with this as will be best for his glory and his children's good.

Very unworthy, if a child at all,

MARY HOLEMAN WHEELER.

[OF course we know nothing of the circumstances concerning the writer of the above, and the Turkey Creek Church, only what are given in her letter, and if there are no other barriers than those mentioned, we do not doubt that if she will write the Turkey Creek Church, to the effect of the letter here published, they will be rejoiced to restore her again to full fellowship with them.—ED.]

TOLBERT, Texas, Feb. 4, 1902.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I have just read, and re-read, your editorial in the SIGNS of Nov. 15th, 1901, and O, how my heart goes out to you in fellowship. How good and how true your words are. I feel that they are both good and timely, they have been as a feast of fat things, and I hope that they may sink down deep into the hearts of the Lord's children, for surely there has never been a time when such writing and preaching was more needful than the present, for there are many heresies and evil practices creeping in among many of our churches unawares of late, which heretofore were not tolerated among Old School Baptists. It seems to me that all we who realize that in us (that is, in our flesh,) dwells no good thing, and that at our best estate we are altogether vanity, and who have no confidence in the flesh, and who realize that when left to ourselves we shall go astray, and that continually, should look well to our ways, that we bring no reproach upon the Zion of our God. Surely we should be careful not to be a stumbling-block to



others, always praying our heavenly Father to withhold us from, and to deliver us from all evil, and all appearance of evil also. This should be our prayer, for salvation is from the Lord both in time and eternity. It is God that worketh in us both to will and to do of his good pleasure, of ourself we never either will or do anything that is good or acceptable to God. The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. Therefore we should be the more careful to keep our bodies in subjection. Surely if we do indeed love the Lord, his Spirit that dwells in us will teach us to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world. It will teach us to avoid all things which will serve to bring reproach upon the glorious cause of Christ, or that will give offense.

I have had a name among the Baptists for more than thirty years, but have often felt that I was not worthy to be numbered among them; I have always felt so weak, sinful and blundering; I had hoped that as I grew older I would become better, but alas, each day seems to reveal more and more of the inbred corruption of my sinful heart. I am fully persuaded that if I am saved at all, it is by the grace of God, and not for good works that I have done, for I have none to boast of. The older I grow the more I feel constrained to lay my hand upon my mouth, and cry, Guilty and unclean, before God. I have so many shortcomings, and misgivings, and foolish thoughts, and we are told in the Scripture that the thoughts of foolishness is sin, and O, my foolish, wretched thoughts; I would not have any one know them, and yet our God knows them; O, how I try to get away from them, or put them away from

me, but cannot, and as I cannot save myself from my thoughts, I know of a truth that salvation is of the Lord.

But because salvation is of unmerited grace, the grace of God, which is his gift to us, there is no excuse for us to give way to carnal desires. If so be the love of God dwell in the heart, the flesh will war against the Spirit, and the Spirit against the flesh, so long as we dwell in the flesh, but thanks be to our God who giveth us the victory through our Lord Jesus Christ. Then, dear brother, does it not behoove all who believe, to press forward to the mark of the prize of our high calling, which is in Christ Jesus our Lord? Our eye should be single to the glory of God, and to the end of our desire, which is in heaven and immortal glory. Pray for me when it is well with you.

With love and good wishes to all the household who are scattered abroad, I am, as I hope, your little sister,

(MRS.) LIZZIE CAMPBELL.

[It is clear from the above letter that a belief in the predestination of God, and that salvation is all of him, both in time and eternity, does not by any means lead to licentiousness of conduct, but rather to carefulness in all that we do and say. We have often felt to wonder, when we have seen such denunciations against predestination, and unconditional salvation in time, as well as for eternity, upon the ground that all incentive to right living was thus taken away, whether those who uttered these denunciations lived any more carefully than those who believed such "dangerous" things. Do those who deny unlimited predestination live any better than those who believe it? Do those who contend that our present salvation is conditional, live any better than those who believe that our present

salvation is of sovereign grace, without conditions of our performance? How is it? If it is so indeed we would like to know.—ED.]

#### A LAST REQUEST.

“LET me die the death of the righteous, and let my last end be like his.”—Numbers xxiii. 10.

The above Scripture has been on my mind for some time. I am in my eightieth year, and my desire is that my last days be like the righteous, then shall I die like them. The righteous are a very peculiar people, they are ever looking how they may secure the crown that is laid up for them who love his appearing. And why? Because they know that he will be the end of all their troubles, doubts and fears, and that when the Savior appears, they will not only see him as he is, but they will be like him. Glorious thought; blessed hope; if the children of God could for one moment realize fully what their Redeemer now is, and then know that the time is coming when they shall be like him, I think they would endure the trials of this life with more patience than they often do. The children of the Redeemer's kingdom know at times that their salvation is sure as the throne of God, but at other times they have their doubts and fears. I have been an Old School Baptist for fifty-three years, the second day of March, 1894. I well remember the time and place that God for Christ's sake pardoned my sins. Then I was almost sure I would have no more trouble, for I was happy in my Savior.

“Tongue cannot express the sweet comfort and peace Of a soul in its earliest love.”

When I look back more than fifty years I am made to wonder. I shall not undertake to tell my trials, doubts and fears, but suffice to say, I have had my share,

but now my desire is that I may die the death of the righteous, and that my last end shall be like his, then I know that poor, unworthy me shall before long see my Savior, and be like him. It will not be long till I shall bid this vain world adieu, and enter that rest that remains to the people of God, where the wicked will cease from troubling, and the weary be at rest. I know I have a portion worth more than the Indies of gold, that cannot be wasted nor mortgaged nor sold. I know that my discharge is made out, and it only takes the signature of my Captain, then I will go home.

URIAH E. LINN.

CROOKED CREEK, Indiana.

(See obituary notice on page 190.)

KELLER, Texas, Jan. 8, 1902.

DEAR BROTHER BEEBE:—I remember that my remittance is due for 1902, and I do not feel that I want to do without the SIGNS, that has been coming to me for so long a time. I for one, feel to indorse the sentiment set forth in the SIGNS. I have been a subscriber for about thirty years, and I find it contends for the same principles now as when I first began to peruse its pages. I find solid comfort in seeing the steadfastness of the editors of the SIGNS. There has been much opposition in this part of Texas to the old SIGNS, but I feel sure that to some extent it has abated. There have been some non-fellowship resolutions passed in some churches on account of the doctrine of predestination, but there are five or six associations in this part of Texas that stand firm, and will not countenance those resolutions. I feel glad that when I find the SIGNS in a brother's house, I find a brother in peace, not contending for a “conditional time salvation,” but one that believes that salvation is of the

Lord, both for time and eternity. We have some faithful and able brethren in the ministry in Texas. Elder J. C. Sykes was with us last fall, and visited all the churches in our association; he was with Elder Curry while he was in Texas, and spoke very highly of him. Brother H. B. Jones is another that is sound and fearless in defense of the truth. I never had the pleasure of meeting him; I only know him by reputation. Elders J. A. Campbell, W. L. Rogers, Ira Lankston, and a number of others in this section, have suffered persecution for their steadfastness to the truth.

Dear brother Beebe, I feel to be one that loves the doctrine that your father so ably contended for in his life, and I see that you are standing firm on the foundation of God's eternal sovereignty over all things, and may you be kept by Israel's God to wield "The sword of the Lord and of Gideon," to the comfort of the saints.

I have not scribbled this for publication, but to let you know that I appreciate the labors of you and brother Chick in forwarding the old SIGNS OF THE TIMES to many hungry saints. I feel often that one article that I read is worth more than the subscription price.

I wish you a happy new year. I will forward post-office order in this, that you may place to my account.

I will close my scribble. As ever your brother in hope of life eternal,

A. D. BOURLAND.

RILL, Pa., Jan. 31, 1902.

DEAR BROTHERS EDITORS:—Inclosed you will find two dollars to pay for the SIGNS OF THE TIMES, our dear old family paper. I should have remitted ere this, but have been hindered. The SIGNS seems like a dear old friend, for my

mother took it over fifty years ago, and I have taken it ever since her death. To me it brings nearly all the preaching that I have, for it is a long way to a church of the Old School order, and I do not often get to one. O, how I often wish it was as when I were a child, for my people lived less than three miles from a church of our order, and always went if they possibly could, and the preachers were often at our house. I can remember old Elders Mitchell, Moyer, St. John, Bundy and Gilbert Beebe. If I could meet any of our Elders of these days as often now, I think I should appreciate it very highly, but the Lord knows best, and I wish to be conformed to his holy will.

(MRS.) MARTIN CLEMENS.

ELMWOOD, Ill., Feb. 25, 1902.

ELDER G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—I inclose a draft for four dollars to be applied on my subscription to the SIGNS, and I will ask you to change the address of my paper from Elmwood, Ill., to 510 Johns St., Champaign, Ill., where we expect to make our home, at least for a time. This change has been brought about through the necessity of making a change of climate for a part of the family. I will also ask you to say to my friends and correspondents to address me at the latter place.

SMITH KETCHUM.

FARMINGTON, Ill., Jan. 14, 1902.

DEAR BROTHER BEEBE:—Inclosed find a postal note for two dollars for the SIGNS OF THE TIMES for 1902. I have taken them for over forty years, and have been a constant reader of them for over fifty years. I always look for it as a welcome messenger to comfort the poor and needy in Zion; may peace and love abound within her borders.

E. D. VARNES.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**REVELATION XX. 11-15.**

SISTER Lucinda Riley, of Camp Point, Ill., desires some thoughts from us concerning the last five verses of the twentieth chapter of Revelation.

We do not feel that we can make any extended reply to this request, but will call attention to some things which for a long time have seemed clear to our mind. First, we have no idea that very much, if any of the things contained in this book which is called the Revelation of Jesus Christ, has any reference to the future world of glory. The heaven so often referred to in this book cannot manifestly be the final state of peace and perfection which awaits the righteous, who have been redeemed from sin and death, because in that heaven war cannot be supposed to exist, while in the heaven of revelation, war is said to exist. Beside, in the beginning of this book it is said, I will show thee things which must shortly come to pass. We have long felt no question that nearly all, if not all contained in this book, relates to the gospel state of the church, and contains the same spiritual truths that are set forth elsewhere in the Bible.

The eleventh verse of this chapter seems to set forth the same thing as is

presented by the Savior in the parable recorded in the twenty-fifth chapter of Matthew, concerning the sheep and the goats. In both Scriptures a division among men is presented. This division is going on now, and has been ever since the gospel was first preached, and the kingdom of heaven set up. The gospel message itself divides, and puts one man on one side, and another man on the other side. Men's desires, affections and thoughts are not changed by the preaching and the coming of the Lord Jesus Christ, but these things in them are discerned and brought to light, and so separation takes place. Men who have been quickened into life by the power of the Spirit of God (not by the gospel, but immediately by direct operation of the Spirit) receive gladly the gospel news, and love the Savior presented in it, while unquickened men, yet dead in trespasses and sins, do not receive nor love the gospel. So the gospel does not in any way change men, but it discerns what is in men, and brings it to light. It is thus the savor of life unto life to the one, and of death unto death to the other class. How important then the question, What is the gospel to me? Does it find a place in my heart or not? On which side do I stand? I must stand on one side or the other.

In verse twelve we are called to contemplate a judgment which includes all men, and which is before God. In this judgment the dead, both small and great, stand before God and are judged. The books are opened. These books we do not doubt are the things contained in the law of God, and it is said that all were judged according to the things written in the books, according to their works. Now the result is declared to be that all are condemned, and cast into the lake

that burns with fire. This must always be so. So sure as any man is judged by the law, and according to his works, so surely must he be condemned. No man can enter into life when judged by the law, and according to his works. So it is said, Every one whose name was not found written in the book of life, was condemned and cast into the lake of fire.

God brings his people into judgment with him, and in their own conscience, in their first experience of his saving grace. The result is that they are all condemned in conscience, and confess that their condemnation is just. This condemnation only increases as they look more and more at themselves, and at what they have done. They come to know that by the deeds of the law no man can be justified before God.

So at the end of all time things, when the secrets of all men are made known, and the law of God discerns all that is in men, every one must be condemned. There is none righteous, no, not one, either now or then, and in the future world, whosoever is judged according to his works must be for ever condemned.

The only hope of salvation for any one then is that his name is found written in the Lamb's book of life, and the writing of that name in the book of life is not because that one is any better than others who are not written there, but solely and alone of sovereign grace and electing love; it is just because the Lord will have mercy upon whom he will have mercy, and whom he will he hardeneth.

One thing beside seems to us clear, viz: The people of God are already judged, and already by that judgment condemned, but for them salvation has been found from that condemnation, through the blood of the Lamb alone. This is an accomplished fact, this is the

teaching of the word of God, and it is the truth which has been revealed to them in their soul's experience. Children of God can well remember when the law revealed to them all the secrets of their hearts and lives, and when its thunders spoke terror and condemnation to their souls. They can also remember when under the fear and trembling of that awful hour, at last a sweet voice said to them, "Thy name is written in the book of life, and thy sins are all forgiven." The judgment and condemnation which was upon them, Jesus their surety has borne, and they are saved. Every one whose name was not found written in that book of life was cast into the lake of fire.

God's people need have no fear of any future judgment. Why should there be a future judgment for them? They have already been judged, and already have they been condemned in their own consciences, but we have the testimony of the blessed Redeemer himself that they shall never be judged. Jesus said, "Verily, verily, I say unto you, 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. The word translated condemnation, in this verse, is really judgment. So that the Savior really said, that such as believe on him shall not come into judgment. Therefore there is no future judgment for the redeemed. If the redeemed were to be judged by their works, they also would surely be condemned. We need no further proof of this than our own daily experience. Is it not true that whenever we come to see our works, even the best of them, in the light of the holy law of God, we are still always condemned? By experiences of this kind

we learn the sweetness of the finished salvation which is in Jesus.

But the finally impenitent, who are all those whose names are not written in the book of life, shall surely perish for ever. Their judgment is their condemnation. God's dear people need not dread then any future judgment. Whatever may be true of all the rest of mankind, they shall not be judged. We repeat the testimony of the dear Savior, (for the everlasting comfort of his disciples it was spoken) "They shall not come into judgment."

C.

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### EXODUS III. 2.

BROTHER W. J. Bramlett, of Bishopville, S. C., desires some thoughts upon the words found in Exodus iii. 2.

This relates the miracle of the bush that burned, and was not consumed, which Moses saw in the mountain of God, which was called Horeb. First, it is sure that here was a real miracle; Moses saw really a bush burning, and yet not consumed; the reason was that the Lord was in the midst of the bush, as he was with the three Hebrew children, as recorded in Daniel, when they were cast into the furnace, heated one seven times hotter than it was wont to be heated. Moses drew near to see this great sight, and the voice of God spoke to him commanding him to put off his shoes from off his feet, for the place where he stood was holy ground. It was holy ground, not because the quality of the ground was different in any wise from all the ground around it, but simply because the Lord was there. It was thus the presence of the Lord that made the temple, or before that, the tabernacle, holy. It is the presence of God that now makes his people holy, and not any innate goodness of their own. Paul could say as a believer and apostle, "I

know that in me (that is, in my flesh,) dwelleth no good thing," and yet he was one of those of whom it is said that they are holy. They, as well as Paul, are holy, simply because the dear Lord dwells with them. What a wonder that such a glorious guest should dwell in such a poor, mean, perishable tabernacle. Still, poor and unworthy as the vessel of mercy feels to be, he is yet a vessel of mercy, and an habitation of the Spirit, and thus becomes holiness to the Lord.

It was in this sense that literal Israel with all their stubbornness and rebellion could be called a holy people; the Lord was with them; his presence was all that separated them from the ungodly nations round about them. God said of them that they were the most stiff-necked and rebellious of all people, and yet they were a holy nation to the Lord. How sacred is that place where the Lord dwells, and it is sacred simply because he dwells there. As we write of this, there comes over us a sense of awe in the thought and the hope that this holy Lord has made even ourself holy by his indwelling. How the soul is humbled within that man who gets a glimpse of that solemn and awe-inspiring truth, that our bodies are the temples of the Holy Ghost, and are therefore holy to the Lord.

The bush was an emblem of Israel in Egypt. The fire was an emblem of the hard and fiery bondage to which they were subjected. That the bush was not consumed was an emblem of the fact that the burning rage of their masters had not been able to destroy them, and that they should never be destroyed. The presence of the Lord in the bush saved it from being destroyed, and nothing else. So it was the presence of God with Israel that saved them in Egypt.

Now all this is a type of the spiritual

people of God, who in every age have been subjected to a great fight of afflictions, and persecutions, and temptations, from the world, and the flesh, and the devil, and yet continue to live and to bear testimony to the power and goodness of God. It also presents the truth that each individual believer is chosen in the furnace of affliction, and yet lives, and is not consumed, simply because the Lord is with him at all times. He walks in the fire, with all his people, even when they themselves do not realize his presence. He never leaves nor forsakes them, and when they pass through the fire it shall not kindle upon them. When God gave Moses to see this great sight, the time had come when he would deliver Israel out of their trials in bondage, and we know he did deliver them with an high hand and outstretched arm, and to him was all the glory due for this deliverance. Neither their wisdom, power, courage or merit, could have had any part in this deliverance, either as against their enemies, or as towards God, in securing his blessing to themselves. So our God sends deliverance at last to all his people, and that of his sovereign mercy alone, and not because they are in any wise better than they were before. It is all along the line, and all the time, a sinner saved by grace. O.

#### FATALISM AND PREDESTINATION.

A BROTHER inquires, What is the difference between fatalism and predestination?

There is a difference it is sure, but before replying directly to this question, we will call attention to one thought especially, and that is, If there be no difference between these two words, then if any one act is predestinated, that act comes under the head of fatalism, as it is

called. It is claimed by some that the predestination of all things which come to pass would be fatalism. If this be so of all things, it would follow that it would be true of any one thing which was predestinated as well. So if men fear the reproach of fatalism, they must not contend for the predestination of anything.

But they are not the same, they are as opposite in meaning as light and darkness. In this one thing their difference is at once to be seen, fatalism puts God out of the universe altogether; it does not allow that there is any God, or at least any God who concerns himself with the affairs of men. On the other hand, predestination brings God in everywhere. It declares that a self-living, self-conscious Creator has made all things that are made, and that he has declared the end from the beginning; it declares that nothing happens by chance, but that an all-wise and beneficent being has appointed all things that come to pass. This was the faith of Job in his trials, a faith which gave him hope and comfort. He said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He said, "Shall a man receive good at the hand of the Lord, and shall he not receive evil" (at his hand). He said, "He performeth the thing which he hath appointed for me, and many such things are with him." And we know that Job spake truth, for the Lord so testified of him at the end of the book of Job. He said, The friends of Job had not spoken the thing that was right concerning him, as had his servant Job.

Was it fatalism when Jesus was betrayed according to the predestination of God and crucified? Was it fatalism when Joseph was sold into Egypt to save much people alive? Was it fatalism when God hardened the heart of Pharaoh,

that the purpose for which God had raised him up might be fulfilled? Was it fatalism when the people of God were predestinated to eternal life? If there be no difference in the words, then it was fatalism, and then fatalism would be the sweetest word in the English language. In short, predestination acknowledges God in all things; fatalism acknowledges him in nothing; predestination tells us of a God who sees all things, knows all things, and who controls and appoints all in wisdom; fatalism sees nothing, knows nothing, and manifests no wisdom in its control, if indeed it may be said to control anything: fatalism is own brother to chance; predestination has nothing to do with chance, and is its most bitter enemy. Let no one again say that they are the same. C.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBÉ.

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MATTHEW XIII. 44-46.

SISTER Peck, of Catskill, N. Y., requests our views of the parables of the treasure hid in a field, and of the merchantman seeking goodly pearls, &c., presented in this portion of the divine testimony. Unwilling as we are to withhold from any of God's dear children such views of the Scriptures as we have, we feel more hesitation in writing on the parables generally, than on those positive and emphatic declarations of the word which declare the truth, which parables are intended to illustrate. Parables or figures may bear some analogy to other subjects than those which were primarily set forth by them; and it is sometimes difficult for us, with our limited understanding, to tell with certainty the precise design, or application intended by our Lord in the use of them. The two parables now under considera-

tion, both have reference to the kingdom of heaven; thus far we are certain, for it is so written; and therefore, cannot without violence to the truth be applied to the world, or to the children of men indiscriminately. For the same Jesus, who spake them, has said, "My kingdom is not of the world, but [it is stated in both these parables,] of heaven." It is neither of the world nor visible to the world; for, "Except a man be born again, he cannot see it." This kingdom of heaven, Jesus says, was prepared for those who are, and shall be, found at the King's right hand, from the foundation of the world, and was revealed by the angel of the Lord Jesus to John, as coming down from God out of heaven, adorned as a bride for her husband. And Jesus testifies that it is a kingdom which he has received of his Father, and which he has appointed to his disciples and farther, that it is their Father's good pleasure that the *little flock* of Jesus, shall inherit it. In the word of God it is declared to be an everlasting kingdom, and a dominion that shall not end. And all saints are taught by the word and by the spirit to confess unto God, "For thine is the kingdom, and the power, and the glory, forever and ever. Amen." In its gospel organization, or manifestation, in this world, it is a kingdom which the God of heaven has set up, a tabernacle which God hath pitched, and not men; and can in this respect be easily distinguished from all the religious organizations on earth which are set up by the wisdom or works of men; its maker and builder is God. If we would be instructed by the parable, we must not forget that it is the kingdom of heaven, and not the kingdom of Satan, or anti-Christ, *that it is like treasure hid in a field, &c.*, and that there must be a sense in which this kingdom is *like* treasure which is so hid-



den. Our object is now to inquire after that likeness, or resemblance. If the earthly nature of the saints constituted this kingdom, we could not see how it could be hidden; but we are expressly informed that flesh and blood doth not inherit it, neither doth corruption inherit incorruption, it must therefore be a spiritual kingdom, which none but they who are born again, of an incorruptible seed, not of blood, nor of the will of the flesh, nor of the will of man, but of God, can enter, or inherit. That which is born of the Spirit is spirit, and this kingdom embraces the spirit of just men made perfect, by their vital union with the King, and their interest in his atoning blood and justifying righteousness, and so far as they walk not after the flesh, but after the Spirit, there is no condemnation to them; they are holy and without blame before God in love; made acceptable in the Beloved.

Three questions are now presented:

1. What field is this treasure hidden in?
2. How is it hidden, and for what purpose?
3. From whom is it hidden?

First. In a field. A field, in the common acceptation of the word, is a certain quantity, a specific portion of the surface of the earth that is set apart, and inclosed by the proprietor for the purpose of sowing seed, and from that seed producing by development a harvest. The specific quantity of this field, is indicated in the parable in the same chapter of the leaven, as *three measures*; a measured quantity, so much, and no more. The field being a portion of the earth, may well signify the chosen, redeemed and purchased members of the human family, chosen from among men, redeemed out of every kindred and tribe of mankind, bought

with a price, sanctified, set apart, or inclosed, by the Spirit's sealing operation. Or, in other words, embracing the mortal bodies of all the saints, which are sealed with the Holy Spirit of promise; and predestinated to be conformed to the image of the Son of God, that he may be the first-born among many brethren, which bodies shall accordingly be changed at their resurrection, and fashioned and made like the glorious, risen body of our Lord Jesus, who is the first begotten from the dead, and the first fruits of them that slept, and in whose resurrection all the saints are begotten to a lively hope, to an inheritance that is incorruptible, undefiled, and that cannot fade away, being reserved in heaven for you who are kept by the power of God, &c.

Second. How, and for what purpose is this immortal treasure hidden in the people of God whom he hath chosen from among men? To hide, is to conceal, according to the illustration in the parable of the leaven, which was hidden in three measures of meal, and which is to work secretly but effectually in the measured quantity of meal, until the measured mass shall become perfectly assimilated to the nature and quality of the leaven which was hidden in it. The leaven hidden in the meal, thus signifying the same as the treasure hidden in the field. The three measures, having reference to the people of God, under the three dispensations, patriarchal, legal and gospel. The holy seed from heaven, being the germ, or the entire kingdom of heaven in the germ, is the treasure, hidden in the elect of God, out of Adam's race, as the leaven was hid in the measures of meal, or as the mustard seed, which had in it the tree which should be developed, expanded, and made manifest. But first, the seed must be cast in the earth, Christ, who in his Mediator-

ial character as the Son of God and Head of the Church, is the embodiment of this seed, (and that seed is Christ,) said, "Except a corn of wheat fall into the earth and die, it abideth alone," and thus applied the figure to himself, as dying for our offences, and rising for our justification, and securing the full harvest of what the seed should develop. The life of the church is hid with Christ in God, and God was in Christ, reconciling, or subduing all things to himself, and the angel, or Spirit of Christ, was in and with his people, from the days of Abel, and he carried them and bare them all the days of old, and still in this third measure of the meal, we have the same treasure in earthen vessels, which is Christ in you the hope of glory, and it is so that the excellency of the power may be of God, and not of us.

Third. From whom is it hidden? From the wise and prudent, from the learned and great of the world, and from all natural men? God hath hidden it effectually from them, because so it seemed good in his sight. And the same God, and for the same reason or purpose has revealed it to babes, that no man should glory in the flesh, but that he that glorieth shall glory in the Lord. Except a man be born again, whatever may be the amount of his wisdom, learning, or of his work of willing or of doing, he cannot see the kingdom of God, for it cometh not by observation; it is hidden in the field, and shall be there concealed from human scrutiny until God shall make it manifest.

*The which, when a man hath found, he hideth.* Who is the man that hath found this treasure in the field? It cannot be those men from whom God hath hidden these things, unless men have power to thwart, or make void the purpose of God, and that they cannot do, unless they are

wiser and stronger than he. Men in nature who cannot see the kingdom, would make a sorry work of searching for what they cannot see. And we are told in the Scriptures, that neither the kingdom, nor any of the things of the Spirit of God can be seen by any man who is not a subject of the new birth. The natural man, or unregenerated man, however wise, and prudent, 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. This then, settles that matter, that it cannot possibly be a natural man, that findeth the hidden treasure in the field, and if he could find it, all his possessions will not sell in any market, for a price sufficient to purchase the field in which the treasure is concealed. This field cannot be bought with corruptible things, as silver and gold; nothing short of the precious blood of Christ, is an equivalent for this field. It was the Man Christ Jesus who came down from heaven to seek and to save that which was lost. The Man which is my fellow, or equal, saith the Lord of hosts. He is not only the Mighty God of heaven and of earth, but he sustains equally the character of the Man of God's right hand. The Man whom God has made strong for himself. The Man that shall be and is a hiding place from the wind, and covert from the tempest, &c., and the Man by whom God will judge the world in righteousness at the last day. This Man of God's right hand, was made flesh and dwelt among us; was manifested in the flesh, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory; he took the responsible work upon himself, saying, I will both seek my flock, and find them out; he possessed in his own right an interest, a treasure, in the field which

he came to look after, to seek, to find and to redeem, and he found Jacob in a waste howling wilderness, and he is successful in his researches, he knows where to look, and with his omniscient eye he has the power to see. All things are naked and open to the eye of him with whom we have to do, and the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

But, sister Peck will inquire, Did the Man Christ Jesus sell all that he had and buy the field in which this treasure was hidden?

We reply, So it appears to us. We must remember the language is figurative, it is a parable. Jesus was rich, but for our sake became poor. The glory which he had with the Father before the world began was exceedingly rich and valuable, but all was laid aside, and the form of a servant put on. A babe is born in Bethlehem, he reclines in a manger, there is no room for him in the inn; the foxes have holes to burrow in, the birds have nests adapted to their comfort and convenience, but the Son of man hath not where to lay his head. But is all this humiliation and poverty enough to buy the field? Eternal Justice demands an infinitely greater price. His life, his blood, the Shepherd pays. Himself he gives, for nothing less could buy the field; and the field must be bought, that is, redeemed. Now, we ask, Has this field ever been bought by any other man than the Man which is the fellow of the Lord of hosts, whose name is The God of the whole Earth? And did it not cost him all that he was and all he had? "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people," &c. If we are right in understanding the field to be the chosen vessels of God's election from the tribes

of the earth, and the kingdom of heaven, as that which was hidden in them, then we must regard the final resurrection of the bodies of all the saints, changed to the fashion, purity and immortality of Christ's glorious body, inevitable and certain, as the redemption of the purchased possession. The Lord Jesus did not sell all that he had to buy life for the church, for that life he himself is, but he gave his life for them. Hence Paul says to the saints, Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are his. And to the Elders the charge is given, Feed the flock of God, which he hath purchased with his own blood. He findeth the treasure in the field, he hideth it, and for joy thereof goeth and buyeth the field. The treasure was hidden before, it still is hidden, it is in the secret place of the Most High under the shadow of the Almighty; hidden with Christ in God, in the safe hiding place, the pavilion of God.

*And for joy thereof* goeth and buyeth the field. "Who for the joy which was set before him, endured the cross, and despised the shame." Ought not Christ to suffer these things, and then enter into his glory? His life which he gave, he was able to take again, as his resurrection has proved, and although he came forth to this work, *weeping*, he returns to his Father in glory, rejoicing, bearing his sheaves with him. That spiritual, immortal and divine life which he gives, he had no occasion to buy, it was in him secure, but the vessels in which this treasure should be developed, were members of the fallen family of the earthly Adam, and the demands of the law which they in that earthly nature had transgressed, had to be met and canceled, and the amount required was all that he had. Not one

jot or tittle less than Jesus Christ could pay the price, or be received as an equivalent for the purchased possession.

We have dwelt so lengthy on this parable, that we have very little space in which to express our views on the parable of the merchantman, and the goodly pearl, but we will briefly remark that we understand this parable to be substantially the same as the one which we have considered, with some change in the figures used. As Christ is the King, and all that constitutes the kingdom of heaven is in him, and called by his name, so we suppose that he as embodying the whole Church, and especially in his connection with her, is called the Kingdom of Heaven, and is, in the sense intended, like a merchantman, seeking goodly pearls. But very unlike a merchantman offering to dispose of pearls, or to sell merchandise for a profit. All that he has advertised for sale is, Milk and Wine, garments, eye salve, &c. And all these are bestowed without money and without price; freely, graciously and unconditionally, not to the rich, but to the poor, the needy, and to those who have no money. But as the preceding parable shows, he was seeking goodly pearls, or a treasure which was hidden. The subjects of his grace which were invaluable in his estimation, like the hidden treasure in the field, or the precious pearl in the unfathomed deeps, was to be sought by him and found. Therefore, from his radiant courts on high, he bowed his heavens and came down to seek and save that which was lost. Nor did he miss his object; the treasure he found, the field he purchased, the pearl, and the casket in which it was concealed he secured. This was a pearl of great price. All the gold of Ophir could not buy it. All the treasures of this world, all the works and merits,

could not make up the amount. To estimate the price demanded by Eternal Justice for this pearl, think of the cross, the spear, the nails; think of the agony, the sweat, think of the scourging, buffeting, the pain, the grief, the dying groans, the rending rocks, the opening graves, the darkened skies, the rending veil, and quaking earth, and such was the price; justice could not take one farthing less. His holy soul was poured out unto death; his marred, pierced, but unblemished body sinks in death upon the cruel cross, and his Spirit is committed to his Father in heaven; justice sums up what is the exact amount; this, but nothing less, could buy the pearl which Jesus came to seek and save. Now resounds the loud anthem!

“His work forever is complete;  
Forever undisturb'd his seat;  
Myriads of angels round him fly,  
And sing his well gain'd victory.”

These, sister Peck, are such views as we have on the subject submitted, if our views are not satisfactory, they are at least, as good as we can give. The writer of this article finds it much easier to see the defects, in the views of others, than to give an explanation with which he is perfectly satisfied himself. If we have failed to present the true design and doctrine of the subject, let those who are blessed with clearer views present them.

MIDDLETOWN, N. Y., June 1, 1859.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## OBITUARY NOTICES.

**Deacon William C. Tyndall** departed this life on the morning of Dec. 31st, 1901, at his residence near Trenton Junction, N. J., at the age of 80 years. His death occurred upon his birthday. He had been growing feeble for several years, but his last sickness was paralysis, and endured but a few hours, when the end quietly and peacefully came. Our brother leaves a widowed companion, to whom he had been united in marriage nearly sixty years, and five children to mourn their great loss, yet they sorrow not as those who have no hope. He was baptized about the year 1845, in the fellowship of the New School Baptist denomination, but after a few years he moved into another vicinity, where he began to attend the ministry of the late Elder Philander Hartwell, at Hopewell, N. J., and soon felt himself at home with the people of that church. About the year 1854, he was baptized in the fellowship of the church at Hopewell, and remained a most faithful and steadfast member to the end. Dec. 24th, 1864, he was chosen as one of the deacons of this church, and none have filled that office better than he. So long as he was able, his seat in the meetings of the church was seldom vacant, although he had to drive some ten or twelve miles to attend each Sunday. During the last few years age and increasing infirmities have hindered his constant attendance with us, but we have all known that when not with us, it was because his strength was not sufficient. What a blessed record this is for any one to have. He was not satisfied with simply attending the meetings of the church, but looked after its interests in temporal things, being liberal financially, and giving care and anxiety to all the interests of the cause among us. The last time that we saw him living, he spoke much of the necessity of careful and strict, though gentle and kindly discipline in the church. Among other things, he said that when one was left to go astray, and nothing was said to that one, or about it, another could, when approached, say to the church, I have done no more than the other, and nothing has been said to him. He said that not only the interests of the church as a whole was involved in careful discipline, but especially the interests of the one who had departed were involved, and that we ought to be anxious to save such a soul from death, and to hide the multitude of sins. We will never forget his solemn words at that time. He loved to converse much upon the things that he loved best of all. His speech was seasoned with grace, as with salt, at all times, when we were privileged to be in his company. The things of God and of revealed religion were solemn realities to him, he thought of them and spoke of them with a solemn gladness. He was grounded in the faith of God's word, and believed in bringing all things to the test of the word. He had a wide acquaintance with the Scriptures, and in

exhortation and prayer made much use of their language. We have heard some of his children say that in their earlier years, when he would engage in worship at the fireside, they felt that his every word was impressive and solemn indeed; it seemed to them that he felt to be in the presence of that God whom he loved and served. A good and gracious man has fallen asleep in Jesus.

His funeral service was held at his residence, on Friday, Jan. 3d, and was largely attended by friends and relatives. By request of the bereaved companion the text in John xi. 25, 26, was used, and afterwards the remains were taken to Hamilton Square, near his early residence, for interment. The sympathy of all goes out to the bereaved companion in her old age, left lonely and desolate. May the God of hope be her comfort and strength, and may his blessing rest upon all who are bereaved, and upon the church of which he has been for so long a time a member. C.

**DIED**—At his home near Winterton, N. Y., **Daniel Carmichael Clark**, Jan. 29th, 1902, of heart disease. Mr. Clark had been complaining for several days, but was able to be up and help about the farm work. He had helped his brother Samuel to load the milk to be taken to the station, walked in the kitchen and said he felt tired. He was given a chair, and expired in a moment. He never made a public profession of religion, but for years was a regular attendant at New Vernon Old School Baptist Church, and loved the truth. His home was open to Old Baptists and their friends. He was a kind and good man, and will be greatly missed. Mr. Clark was a son of Samuel and Maria Clark, born Sept. 31st, 1827, was married Nov. 23d, 1859, to Mary E. daughter of Thomas Palmer, of Otisville, N. Y. Mrs. Clark died Nov. 9th, 1864, leaving two children, Willis G. and Ida. Willis is married and living in Port Jervis, N. Y., Ida at home; one brother, Samuel, and two sisters, Elmira L., at home, and Mrs. E. W. Cook, of South Dakota, also survive him. Mrs. Albert J. Howell, deceased, was also a sister.

The writer attended the funeral, which was largely attended by his many friends. May the Lord bless the sorrowing ones.

ALSO,

**Mrs. Hila McEwen**, at her home in Middletown, N. Y., Feb. 18th, 1902, aged 72 years, 8 months and 15 days. On the 14th she suffered a stroke of paralysis, and gradually failed until she passed away. Sister McEwen was the widow of Nelson McEwen, and a daughter of Walter and Elizabeth Rockafellow. She is survived by two daughters and one son: Florence L., wife of G. W. Cowley, of Middletown; Alice E., wife of L. Hudson Everett, of near Goshen, N. Y., and George W., who lives on the homestead near Mechanicstown, N. Y., one daughter, Frances E., wife of Charles W. Tryon, died July 10th, 1885. She is also

survived by three brothers and two sisters. Sister McEwen was a faithful member of the Middletown & Wallkill Church nearly thirty-three years. She was baptized by the late Elder Gilbert Beqbe. She was a kind and devoted mother and a true friend; we shall miss her much.

The writer was present at the funeral, and tried to speak to the glory of God, and to the comfort of his people. May we all be sustained.

H. C. KER.

Louvenia, daughter of John and Ruth Peters, fell asleep in Jesus Feb. 19th, 1902, aged 53 years, 1 month and 16 days. She was united in marriage to John P. Light, Jan. 24th, 1867. To this union was born five children, three daughters and two sons, who, with the husband, survive her. She united with the Primitive Baptist church twenty-four years ago, and lived an active, exemplary christian life until called to her reward. She had very delicate health for several years prior to her demise. She lived to administer to the wants of her parents until they were called home. She being the only daughter living, it was her great desire to comfort them in every possible way she could. She lived to see her children grown, and she desired that her life and strength might be given to comforting and guiding and directing them in the way of morality and uprightness, and to instill in them noble characters, and done all in her power to make them perfect in walk and conversation, and to make a cheerful home for her husband, and has left all along her married life many monuments of love, faithfulness and usefulness, accompanied with christian fortitude, and her family will always arise and call her blessed. Ability fails us to extol her virtues high enough. She had been a patient sufferer for a long time with a weakened body and very weak nerves. Her last sickness which continued for about four months, aggravated by the ravages of an eating cancer that greatly affected her spine, which caused her mind to be considerably clouded, causing her to be a great sufferer of both mind and body, but she bore all with great christian fortitude, and seemed to be much grieved that others went to so much pains to administer to her. We feel her life was a model for all. Her one great comfort was in the blessed truth of the doctrine of God our Savior, having been given a living faith, she anchored all her hope in the blessed doctrine of salvation by grace, and was given a higher and nobler view of salvation than that which men claim is secured by works; a salvation that is purely of grace without works. She fully understood what the depravity of humanity was, and was given also a view of him who alone is righteous.

The funeral services were conducted by Elders H. M. Curry and Frank McGlade, after which her remains were deposited in the cemetery at Rose Hill, Darke Co., Ohio.

NEWTON PETERS.

My dear husband, Uriah E. Linn, was born July 24th, 1814, and departed this life Dec. 2d, 1900. He was united in marriage to Mary Starr, March 24th, 1836. This union was blessed with five children, four of whom, with the wife of his youth, preceded him to the world beyond. His second marriage was to Martha A. Earl, May 3d, 1857. This union was blessed with seven children, one of whom has gone before. He leaves a wife, seven children and many friends to mourn their loss, but we feel our loss is his eternal gain. He lived the life of a christian, and was a consistent member of the Primitive Baptist Church fifty-nine years, or from early manhood unto the time of his death. The family have lost a kind, indulgent husband and father. He said to me during his sickness he was going happy as sure as there was a God in heaven. At times we feel we know this, at other times we have doubts, but O, how I miss him.

Elder A. F. Dove preached at the funeral a very comforting discourse. May God lead us all to cherish his virtues and emulate his example.

In sorrow,

MARTHA A. LINN.

SOUTH CAMDEN, Mich., Feb. 23, 1902.

(See communication on page 178.)

OUR dear mother, Mrs. Eliza J. Fox, in her 62d year, fell asleep in Jesus, Feb. 16th, 1902, after four days illness from a paralytic stroke. She was born Oct. 11th, 1840, at Towsontown, Md. She was married to Jesse T. Fox, Oct. 29th, 1857, he having preceded her to the better land, August 1st, 1898, at the age of sixty-eight. He was born Dec. 10th, 1830, at Leesburg, Va. Ten children were born to this union, five of whom are living. She experienced a hope in Christ, and was baptized in the membership of the Primitive Baptist church at Rock Springs, Md., by Elder Wm. Grafton.

Her funeral services were held at the home of her son-in-law, Llanerch, Pa., after which her remains were laid to rest at Elk Ridge Landing, Md., to await the resurrection of the redeemed.

HER CHILDREN.

Alma Hazael Fisher was born near Lightsville, Darke Co., Ohio, Nov. 23d, 1883, died near Sidney, Shelby Co., Ohio, at the home of her grandfather, Wm. Hance, April 26th, 1901, aged 17 years, 5 months and 3 days. Her life was full of sunshine; she always had a kind word for every one with whom she came in contact; she was endeared to many loving friends outside of her immediate family. Her last illness was accompanied with intense suffering, which she bore without a murmur. All that medical skill and the best of nursing could do, was done. She leaves her mother, Mrs. A. M. Peters, and one sister, Cecil M. Fisher, to mourn their loss, besides many near relatives and loving friends.

The funeral services were held at the U. B. meeting-

house, at Cedar Point, three and one-half miles east of Sidney. Interred in Graceland Cemetery, at Sidney, Elder David M. Bartley, of Crawfordsville, Ind., speaking very comforting on the occasion.

WM. HANCE.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70.

MIDDLETOWN, N. Y., APRIL 1, 1902.

NO. 7.

## CORRESPONDENCE.

### THE FULLNESS OF THE DIVINE BLESSING.

“BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”—Eph. i. 3-7.

**BELoved IN CHRIST:**—The words of Scripture are right and true and wonderful, and none more wonderful in their all-comprehensive fullness than this text, addressed to the saints at Ephesus, and the faithful in Christ. In this one sentence almost every part of the doctrine of Christ and the fullness of salvation is included. Blessed with this wonderful revelation to his faith, Paul blessed God for what he is in himself, and for his unspeakable gift and blessing to his chosen people, and mentions the chief of the infinite blessings. Let us follow the inspired apostle. Our blessed God is the God and Father of our Lord Jesus Christ. He is as well our God and Father, in the

sacred relationship that the Lord Jesus is ours, and ours in all that he is to God and in all that he does. At the conquered grave he said to Mary: “Go unto my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” The night before the holy Son of God died on the cross, he prayed to God for his people, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” In the text Paul testifies how all this shall be accomplished. It is a blessed and sacred truth, then, that the God of his covenant people is as well their everlasting Father. Both these ever-enduring relations exist in our Lord Jesus Christ; for in him only are we the blessed people of God, and his beloved children. Every sacred and holy tie that binds and endears us to God is in his well beloved Son. We cannot too well understand this fact, nor too humbly and gratefully cherish it, lest we forget and think of ourselves more highly than we ought. The holy child Jesus is the only begotten Son of God; therefore our sonship to God and his Fatherhood to us is in our Lord Jesus Christ. It is in his life manifested in us that we are the chil-

dren of God, and in his obedience only shall we be made righteous.

Let us observe that a right spirit and a true conception of God ever leads us to bless, adore and extol his holy name, and banishes the thought that would say, "Why doth he yet find fault? For who hath resisted his will?" The child-like, meek and true spirit will ever say, "Our Father, which art in heaven, Hallowed be thy name." "Even so, Father; for so it seemed good in thy sight." The spirit of sonship is to thank the Father, the Lord of heaven and earth, for all that he is, and for all that he does, though he is sovereignly discriminating in hiding himself and the things of his kingdom from the wise and prudent, and revealing them unto babes. But the spirit of the flesh and of worldly wisdom is to cavil, object to and find fault with God, because he is the Lord God Almighty, and does not conform to the will and ways and works of men.

"Who hath blessed us with all spiritual blessings in heavenly places in Christ." What God doeth is forever. He changes not; but from eternity to eternity he is the same. "For the gifts and callings of God are without repentance." That is, he does not turn from them or recall them. "For all the promises of God in Christ Jesus are yea, and amen, to the glory of God by us." The blessing of God is done, is eternal and unchangeable. "Hath blessed us." This is in the perfect tense. The people whom he hath thus blessed did nothing to move him thereunto, nothing to obtain his blessing; neither can they do anything to turn this blessing of God into a curse, or to cause him to change and revoke the blessing. It is positively unconditional on their part, and it is forever. The full measure of the divine blessing of our blessed God

is, "all spiritual blessings." This is infinite fullness and riches of blessing. Nothing can be taken from it, nor anything added to it. It is unsearchable, incomprehensible, and as enduring as eternity. It is impossible to conceive of the smallest heavenly blessing outside of or more than "all spiritual blessing." No enlightened mind will presume to say that our God has conditionally blessed us with any of the all spiritual blessings. For all the boundless fullness of this everlasting blessing of the Almighty Father is "in heavenly places in Christ." Therefore, they are as sovereignly unailing and free as is our Lord Jesus Christ himself. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect?" Paul thus shows, for the assurance of our faith and hope in God, that as we had done nothing to move him to deliver up his holy Son for us all, as his unspeakable gift to his people, so with him he will likewise freely give us all other blessings of his love and grace. It is written of Jesus, "And of his fullness have all we received, and grace for grace." And he says, "I will give unto him that is athirst of the fountain of the water of life freely. And whosoever will, let him take the water of life freely."

Words could not more clearly and fully express the entire freeness of all spiritual blessings, the inexhaustible treasury of heavenly grace. All, all as freely and surely given to us as the blessed Son of the holy Father's love. The infinite gift of his Son secured to us all things else, "all spiritual blessings." They are all in Christ. The Father is in Christ. "For in him dwelleth all the fullness of the Godhead bodily." So the blessed Christ

is the fullness of heaven. We are in Christ. The innumerable brotherhood of saints is in Christ. In Christ his God and Father hath blessed us. Christ is our wisdom and righteousness, our sanctification and redemption, our resurrection and our life. We have salvation only in Christ. "He shall save his people from their sins." They have received of the Lord's hand double for all their sins. The double is eternal redemption, and "all spiritual blessings in Christ." The redeemed of the Lord shall go up into immortality and eternal glory, and find their Father and God, their heaven and blessed all in Christ. Blessed Christ! "Do not I love thee, O my Lord? Behold my heart and see, and turn each cursed idol out, that dares to rival thee." If I make my salvation, either for time or eternity, depend upon myself, my obedience or works of righteousness which I have done, and expect any of the spiritual blessings of God for what I have done in his service, is not this an idol and a rival of Christ? For it is attributing some of the blessings and gifts of salvation to myself and my works, instead of to Christ and for his sake. Even when we have served the best we are enabled to do, our Lord teaches his disciples to say, "We are unprofitable servants."

"According as he hath chosen us in him before the foundation of the world." Paul said this of all the faithful in Christ, with the saints at Ephesus. They are all in Christ, and in him they are faithful, or have full faith in him, not in themselves; for in themselves they are not faithful. By the choice of God they are in Christ. God looked upon them or viewed them in Christ even then, when he chose them in him, and vouchsafed to them all spiritual blessings, both for time and eternity. To the brotherhood in Christ Paul therefore

says, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." For we and all our blessings of salvation are in the Lord. We are blessed with them all, not only in Christ, but also according as God hath chosen us in him. So then, all the blessed of God and saved in Christ were in him by the choice of God before the foundation of the world. Not in him in their persons, but in him in their life, with all their spiritual blessings. "And this is the record, that God hath given to us eternal life, and this life is in his Son." "Your life is hid with Christ in God." This life God gave us when he gave us his Son. Therefore, Christ is our life. "He that hath the Son hath life; and he that hath not the Son of God hath not life." And he hath not any spiritual blessing. Our identity and being is in our life. This is true of all animal and human beings, as the creatures of the Creator; it is also true of us as the brethren of Christ and the children of God. The life and head of the church is Christ, and the life and head of Christ is God. Paul says, "All are yours; and ye are Christ's; and Christ is God's." "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

All who live and believe in Christ, as their righteousness and salvation, have faith to understand that they are now the children of God in Christ Jesus, and only because Christ lives in them, their hope of glory, and they live in him. Without Christ, they would yet be dead in their sins, and without God in the world. Thus it is true that our sonship unto

God was not in the life of Adam, nor is it now in our fleshly being as born of the flesh, but it was in the life of Christ, and is manifested in us as born of the Spirit of God. So as truly as Adam was and is our natural head and life, as the creatures of God, our Lord Jesus Christ was and is our spiritual head and life as the children of God. So it is only because we are Christ's, his people and brethren, and Christ is ours, that we receive eternal life and all spiritual blessings, now in time and unto blissful eternity. God hath now revealed these blessed things unto us by his Spirit, and they are true in us who are full of faith in Christ Jesus, our head, our life, our salvation, our all in all. But all this that is true in us and blessed to us now in time, causing us to rejoice in Christ, was just as true with God before time was born, when he chose us and blessed us in Christ. Every believer in Christ in all time was both chosen in Christ and given all spiritual blessings in him before the foundation of the world. Christ and all spiritual blessings, to help them on earth and to crown them in heaven, are the gifts of God's eternal love to them. And every one of the countless millions of redeemed and saved sinners are the people and children of God's love. So all spiritual blessings are the gifts of his love. They were unconditionally given us in Christ Jesus. Faith and hope and love in Christ, in whom we believe and rejoice, are to us now the Spirit's witness with our spirit that we are the children of God. These three now abide in us to whom they are given, and they are a precious foretaste of "all spiritual blessings," a three-fold chord that cannot be broken, and a sure promise of the full possession of the heavenly inheritance unto God in Christ, when time shall be no longer.

"That we should be holy and without blame before him in love." This is the blessed and holy purpose and end of God in his chosen people. They are a peculiar people, both to themselves and the world, a spectacle to men and to angels; for every one of them is a Shulamite, in whom is seen the company of two armies. For the children of God are partakers of flesh and blood, as well as partakers of the divine nature, and are those who are twice born or born again. The first birth is of the flesh, the last is of the Spirit. In the flesh they were unholy and condemned under the just and holy law of God, so that their salvation is according to the rich mercy and abounding grace of God in Christ Jesus alone. But as born again, born of God, they are freely justified through the redemption that is in Christ Jesus, and are the beloved children of God, his heirs and the joint-heirs with Christ to the heavenly inheritance and all spiritual blessings. The eternal purpose of God regarded them as sinners, unholy, guilty and righteously condemned under the law of God; for he chose and blessed them in Jesus Christ the righteous unto the end that they should be cleansed from all unrighteousness, washed from all their sins, made spotless and holy, and perfected in the love of God and conformed to the image of his beloved and altogether lovely Son. The omnipotent power of the Father's everlasting love, graciously and sovereignly bestowed upon his chosen people in Christ, their Mediator and immortal Head, and shed abroad in their hearts by the Holy Ghost which is given unto us, will thus purify all the sons of God and wholly sanctify them, until their whole spirit and soul and body shall be preserved blameless unto the coming of our Lord Jesus Christ, when he shall

bring all his saints with him in glory and present them faultless before the presence of his glory with exceeding joy.

Chosen of God before time that they should be blessedly and divinely lovely as perfected in holiness, a choice supremely worthy of and glorifying to God in the highest, in due time he calls them with a holy calling, and they run after him, love him, because he first loved them, show forth his praise and find their supreme bliss in his loving service and praise. As new born babes, they desire the sincere milk of the word, that they may grow thereby, having 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." Behold, all the fullness of blessings in Christ Jesus are spiritual, all the chosen people of the Father's love are "a spiritual house," and all their offerings and devotions to the God of their salvation and worship, as "a holy priesthood," are "spiritual sacrifices," and all this spiritual house, and all their spiritual sacrifices offered up to God, are acceptable to him by our Lord Jesus Christ, our ever-living and glorious High Priest. All this glorious power of God in the salvation of his chosen people "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."

How infinitely wonderful, glorious and blessed is all this! "My soul stands trembling, while she sings the honors of her God." O the precious name of Jesus! Aged, afflicted, reproached, persecuted, poor, weak and helpless, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Yea, I rejoice that I am counted worthy to suffer shame for his name. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."

And now, my dearly beloved kindred in Christ, my earnest desire to God the loving and holy Father for you all is, "that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

In the faith and hope and love of Christ I am your brother companion in tribulation, and in the kingdom and patience of Jesus Christ,

D. BARTLEY.

MONTGOMERY, Ala., Feb. 3, 1902.

(Concluded next number.)

## GENESIS XXXII. 24.

"AND Jacob was left alone; and there wrestled a man with him until the breaking of the day."

The life of Jacob is most interesting and instructive. His pathway, amidst the providences of his God, was a succession of changing scenes, wherein he proved the faithfulness and compassion of the Lord. The future scenes of our lives are hidden from our view. "We know not if the dark or bright shall be our lot; if that wherein our souls delight be best or not." To-day our portion may be in paths of pleasantness, to-morrow the storm may overwhelm us. Says Job, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came."—Job iii. 26. This was God sent trouble, else it never could have touched Job. All the vicissitudes of our lives are in the hands of our God, who apportions to each one according to the good pleasure of his will. This chapter from which our subject is taken gives us a glimpse of some of the varied scenes which God's providence accomplished in the life of Jacob. Having parted with Laban, his father-in-law, "Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanain." This day had a gladsome beginning for Jacob, God's host escorting him on his way. "Are not the angels all ministering spirits sent forth to minister to them who shall be heirs of salvation?"—Heb. i. 14. "The angel of the Lord encampeth round about them that fear him and delivereth them." Jacob forthwith sends messengers before him unto Esau his brother to acquaint him of his coming. "And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with

him. Then Jacob was greatly afraid and distressed." The day dawned with every encouraging prospect, and now dense clouds are gathering, and before the night enfolds the earth in its dark mantle Jacob is in trouble indeed. He exhausts all his wits contriving for the safety of his family, but in all his trouble he is graciously helped to pour forth his distresses unto the Lord. "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come, and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

"Jacob was left alone." His family and all that he has have passed over the brook Jabbok, and now in the darkness of the night there remains the solitary one. I suppose he felt he could not pass over with the rest of the company, he could not lodge with them that night. In the deep distresses of his soul he chose to be separate from all earthly intercourse. It is not uncommon to those who fear the Lord to-day to feel that their peculiar case has separated them from their former companions, and beneath the chastenings of the Almighty the child of God "sitteth alone, and keepeth silence."—Lam. iii. 28. He feels unfit to associate with the family of God. Isolated by temptations, distresses or

guilt from all the kindred, he spends the night seasons in pensive inquietude. "I am like a pelican of the wilderness, I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop." "Jacob was left alone." There was no friendly one to whom he could appeal for help, and like David when in the cave Adullam he could say, "I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." Jacob was greatly afraid and distressed, his cogitations troubled him. How tossed to and fro was his soul! What will the morning bring forth? Truly we know not what shall be on the morrow. Will it be dark or bright? All now looks dark; Esau and four hundred men are coming to meet him. He remembers his brother's threats to kill him. (Gen. xxvii. 41.) He remembers how because of Esau's anger he fled from him to Padan Aram. His conscience accuses him of his guiltiness in supplanting his brother, and the deception he practiced upon his father Isaac, and now he cries out, "Deliver me I pray thee from the hand of my brother Esau: for I fear him."

It was night.

"'Twas in the night when troubles came,  
I sought my God for thee,  
But found no refuge in that name  
That once supported me."

There was darkness without, of that Jacob was not afraid, for oftentimes in the darkness of the night he had kept watch over his flocks, and sleep departed from his eyes. (Gen. xxxi. 40.) But there was a night felt within. His soul was laid in darkness in the deeps. His fears and unbelief, the remembrance of his sins, the accusations of Satan all combined to make this night the hour of darkness to Jacob left alone. "Alas! for that day is great, so that none is like it:

it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. xxx. 7. Was Jacob also for a little while left alone by the Lord? Did God hide his face from him? "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Jacob was left alone, but not for long. In the shades of the night there cometh one that layeth his hands on the distressed solitary one, and or ever he is aware, Jacob is in his grasp, and this one begins to wrestle with him.

"There wrestled a man with him until the breaking of the day." Is it Esau that has stealthily approached in the darkness that now has Jacob in his grasp? Once he struggled with his brother, (Gen. xxv. 22, 23,) and Jacob was the stronger. No, it is not Esau, it is the angel of the Lord in human appearance. (Hosea xii. 4.) This was not as some have erroneously taught the pre-existing manhood of the Son of God. For the manhood of Christ was of the seed of the woman, of the seed of Abraham, which when the fullness of the time was come (Gal. iv. 4,) was conceived in the womb of the virgin Mary, and she by the power of the Highest overshadowing her was the mother of the manhood of our Lord Jesus Christ. It is far better to abide by the clear testimony of the Bible concerning the manhood of Christ than by a perversion of the Scriptures to build up a fanciful theory of an everlasting, pre-existing manhood. The angel said unto Mary, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." The Virgin Mary was Christ's mother according to the flesh. "He sucked the breasts of his

mother." (Psalm xxii. 9, 10.) When the fullness of the time was come God sent forth his Son, made of a woman, made under the law, and this time was, "In those days that there went out a decree from Cesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria."—Luke ii. 1, 2. How explicitly stated!

But let us return to the wrestlers. The man took hold of Jacob, then Jacob took hold of him. We never take hold of God, we never wrestle with the Lord until he takes hold of and wrestles with us. We never come to the Lord except he draws us. (John vi. 44.) We love him, but it is because he first loved us. (1 John iv. 19.) We are apprehended of Christ Jesus. (Phil. iii. 12.) Then we reach forth to apprehend the things which are eternal. We are arrested by the reigning grace of God, and the result of this grace working in us is that we lay hold on God, on Christ, on eternal life, and by a divine power we wrestle by faith and love, with prayers and tears until the blessedness of Christ is imparted to us. The Lord wrestles with his people to bring them down in the dust. He overthrows Jacob, and raises him up Israel. He is humbled in the dust, a poor, sinful, unworthy worm, but is so marvelously strengthened by the blessing of God who wrestled with him, that he arises strong in the Lord and in the power of his might as "a new sharp threshing instrument having teeth, to thresh the mountains and beat them small, and to make the hills as chaff." "I was brought low, and he helped me." There are times when the Lord has a controversy with his people. (Hosea xii. 2.) There are seasons for the trial of our faith; he pleads with his people. (Micah vi. 1, 2.) Yes, in various ways

the Lord wrestles with his people; by his providence they find themselves in straits, in afflictions and temptations. The Scriptures afford us records of such wrestlings. Paul had such a wrestling. (2 Cor. xii. 1-10.) Moses also. What a wrestler he was for the tribes of Israel. (Exodus xxxii.) The Lord wrestled with Job, and as he approached him said, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." And when Job was abased and cast to the earth he answered the Lord, "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth." Again the Lord challenged him, and took hold of him. (Job xl. 3-7.) And again Job is prostrated, and he answered the Lord and said, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." As the Lord wrestles with his people, bringing them low, they are enabled to lay hold upon his promises, to plead with the Lord his own immutability, and the honor of his name. This is a divine miracle, that a sinful creature should wrestle with the Lord. A miracle of God's own invincible grace in the heart of a poor sinner. Draw near and look with sacred eyes at Jeremiah wrestling in prayer with God. "Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we



look for peace, and there is no good; and for a time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us."—Jer. xiv. 19-21. When the Syro-phenician woman came unto Christ in behalf of her daughter, he wrestled with her, and she wrestled with him. First, he answered not a word, then again he answered, "I am not sent, but unto the lost sheep of the house of Israel." But she clings yet more to him, and worshiped him, saying, "Lord help me." But Jesus replied, "It is not meet to take the children's bread and to cast it to dogs." Is she not now cast from him, overthrown, a dog in the dust? But like Jacob she wrestles still, she clings to Jesus still, and her faith is saying, I will not let thee go except thou bless me, and she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from the Master's table." She prevailed, and Jesus blessed her there, and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt, and her daughter was made whole from that very hour."—Matt. xv. 22.

"Wrestling prayer can wonders do,  
Bring relief in deepest straits;  
Prayer can force a passage through  
Iron bars and brazen gates."

(Concluded in next number.)

IONA STATION, Ontario, Feb. 7, 1902.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—It is, I think, with a sense of my unworthiness that I address you as above, or seek to trespass upon your time by asking you to peruse anything that I may write; it seems like venturing too far, but since coming home from the Duart meeting, I have had you very

much in my mind. In conversation, for the most part, I seem as it were within prison walls, so that it is seldom that I have liberty in talking, and the thought is often suggested that if I know anything of a work of grace in the heart, I could sometimes talk. I have to conclude sometimes that this is true, and that the evidences are all against me, but I think that I can say such is not always the case. I think that I can say of a truth that I do have seasons of rejoicing in my heart, as I had, if not sorely mistaken, at the Duart meeting, by which it would seem I was lifted up high on the mountain, and from which, if needs be, I must take another tumble. Pardon this expression. As a result it seems to me that I have had some of the sweetest meditations of my life, have been enabled to look back over all the way in which, as I hope, the Lord has led me, and have viewed with extreme pleasure many of the times in which by the embrace of his loving arms I was prevented from going in the broad path wherein my willing feet were only too ready to lead me. O, how often on my bed at night, or about my daily employment, am I made, as I am now while I am penning these lines, to shed tears of joy at the goodness of the Lord towards me. My joyful times however seem few and far between; I travel most of the time in much darkness and great sorrow of soul, so that at times I am brought very low in mind.

On one occasion, about two years ago, the conviction that I was a deceiver, and was deceiving the church, fastened itself upon me, and the array of evidences in proof of the same, seemed to accumulate so thick and fast one night as I lay upon my bed, that I was brought to the very verge of despair; I thought that perhaps in a few moments more I would be a

raving maniac. But my desire was, as I hope, unto the Lord; I felt sure that he had all power in heaven and in earth, and in all deep places, and I felt to hope that whatever might befall me, he would still watch over me and care for me. In my extremity the dear Lord, as I hope, turned his ear again to me, and heard my cry, and indited for me a prayer which he would hear, viz: "Restore unto me the joy of my salvation." My mourning was at once turned to joy, so that I rejoiced, as I sincerely hope, with joy unspeakable and full of glory, and one hour by the clock seemed but ten minutes only. I mention this as one of the several things in which, since I became a member of the church, I have been brought very low in spirit through the feeling of unbelief which seems to be the bane of my life.

Since the Duart meeting I have had some pleasant reflections and meditations upon what I saw and heard there. I think I was more edified than ever before in my life; it seems so to me. Your remarks in Dunwich, with reference to your feelings when speaking before the Lord's chosen ones, were very touching to me. In my feeble attempts to say a few words at my table, as I sit to partake of the necessaries of life, those very thoughts are I think I may say always uppermost in my mind; and your remarks along that line seemed to me the richest part of your discourse that evening. Your remarks on Sunday, at Duart, upon the marriage supper of the Lamb, were precious to me, as they seemed to agree exactly with my experience. I have this very winter had that text considerably in my mind, and it seemed somewhat perplexing to me. I could not think that it was proper to go out and take one by the arm, and tell that one to come in and unite with us, and say, "Yes, you must

come," and "Now is the time." No, I could not approve of that view of the matter, but as you spoke of the compelling power of the gospel of the blessed Lord, it found sweet acceptance in my poor heart, for I felt that when I went to the church, it was because I was compelled to it, and many have been the trials which I have had since then through the fear of having run before I was sent. No one then asked me to come. It simply seemed as if there was no going past the time, which I firmly believe was the time appointed of the Lord, if so be that I am one of the little ones chosen in Christ in eternity, or before ever the earth was.

My blindness, ignorance and unfruitfulness in the things of the spiritual kingdom of our God, has been a source of much grief and trouble of soul to me. It has been only within a couple of hours of this time that my mind has been set at rest somewhat at least with regard to these things. In my trouble and anxiety about my inability to talk freely upon spiritual things, it occurred to me that if I could talk with the liberty I so often desire, I would have to preach. O, how glad I was made to feel that if I am what I hope I am, a subject of saving grace, it was enough, and a feeling of contentment came over me which made me, for a little time at least, desirous of submitting to the will of God in all things, with a seeming desire to say that I thank God that I am what I am.

I enjoy the SIGNS OF THE TIMES very much, many of the articles are precious reading to me, and although I cannot say so of all, I do not feel like charging the fault upon the writers. No, not by any means, for I confess that I myself am blind. I have as yet, especially since I became a member of the church, never

heard the doctrine of election and predestination either written or spoken too strongly for me, and what is more, I conclude it cannot be done. I believe that we who constitute the Covenanted Baptist Church of Canada, are truly a people highly favored of the Lord, inasmuch as he has sent and continues to send to us those who are truly called of God to preach the riches that are in Christ Jesus, and this is the only name under heaven, given amongst men, whereby we must be saved.

Now, my brother, I have extended my letter to a much greater length than I intended when I began to write, but I have felt like expressing to you some of the sentiments of my heart, from the quiet seclusion of my own home, which seems to me impossible under any other circumstances to do. Now the suggestion has come that you will think by my writing that I am doing so for publication. I will confess right here that the thought has often come to my mind in times gone by, that I would like to figure, so to speak, among the great of the earth, but a consciousness of my weakness of mind, my proneness to evil, the vanity of my nature, and above all, as I hope, a realizing sense of my sinfulness in the sight of a just and holy God, are such as I feel does eliminate from my mind, to a great extent at least, the desire to appear prominent among men.

I am glad of many things revealed in the Scriptures; I am glad it was written of Moses that he was slow of speech, and that "Blessed are the poor in spirit," and that "Not many wise men after the flesh are called, and not many noble," and that the blessed Savior gave thanks to his Father that "He had hid these things from the wise and prudent, and had revealed them unto babes," and "Blessed

are they that hunger and thirst after righteousness, for they shall be filled." Such Scriptures seem to reach my case, and therefore afford me comfort and consolation. These, together with the pleasant meditations with which I have been favored since the Duart meeting, seem to have renewed in me joyous anticipations of that inheritance which is incorruptible, undefiled, and which fadeth not away, and which is reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

But I must not continue longer, time forbids it, and your patience must be nearly exhausted. I would like a letter from you, but I know that your time is much occupied, so will forbear making the request. In what I have written, self seems to have been the most prominent feature. My greatest concern is about this; I have no anxiety about the Lord's people ever failing of their inheritance; they shall all come to glory at last, I am sure, but whether I am one of that number who find shelter under the robe of Christ's righteousness, is the great question with me.

May the Lord watch over you for good, and keep you faithful to the end of your pilgrimage. Will you sometimes remember me in your petitions at a throne of grace? My family join with me in extending to you our kind regards.

I remain, I hope, your brother,

J. T. KERR.

[UPON the receipt of the above letter we wrote to brother Kerr, asking that we might be allowed to publish it, or so much of it as was not of a personal nature, and have received his consent to do so. Many things in it have come very closely home to ourself. How full of interest must narrations of daily travel in

the pilgrimage of believers always be to all their fellow travelers. Christian experience does not cease to go on when believers are added visibly to the church; the after travel of the Lord's people is as full of revelations of his grace as their experience before that time. Our dear brother writes of his daily travel, and we are sure that it will describe the travel of many others, and be of encouragement to them.—Ed.]

SOUTHAMPTON, Pa., Feb. 24, 1902.

DEAR BROTHER BEEBE:—I send the inclosed letter for publication in the SIGNS. The spiritual reader will not need to ask why I send it? Sister Attie does not write letters to me and others with a view to their publication, but she has given me liberty to publish any one when I wish to do so, as she knows I find sometimes in a private letter a freedom of soul and of expression, a spiritual frankness and power that does not always appear in one written for publication. I have many from her and others which I feel like sharing with the household of faith as soon as I read them, and which, if I were an editor, I should at once "hang on the hook" to be printed as soon as space could be found for them. But now and then there is one which appears to my mind so especially timely, appropriate and comforting, that I feel constrained to "send it around" to the rest of the family.

Your brother in hope,

SILAS H. DURAND.

LAWRENCE, Mass., Feb. 23, 1902.

ELDER S. H. DURAND—MY DEAR BROTHER:—I expect you are declaring the unsearchable riches of Christ, unless you are sick. You know very well I would be glad if I could hear the sound

of your voice while you are setting forth the things of the kingdom of our God. There is nothing so cheering and full of comfort as Jesus Christ the Savior of sinners. I am never weary of listening, speaking or writing, for it comes into my mind often with such power and sweetness it all seems new. There are times when it seems far beyond my reach, and I do not feel the power of it, but I know it has not changed. I am being led in another place and taught some useful lesson, and by and by the power of divine things is felt again, and again it all seems new. Do you not think Paul had reference to the different exercises of his mind, when he said he had learned in whatsoever state he was to be content? We are taught, and we do learn that the various exercises we have, are all for our good. When we are in darkness it is not because the Lord has left us, or we have committed more sin than usual, but simply the way he is leading us, and teaching us how dependent upon him we are. When we are sweetly rejoicing in him, it is not because we have done some good thing, or become better in any way than our brother or sister, but because it has pleased the Lord to make the power of these divine things felt in our hearts, and it brings a joy which the word "unspeakable" fully expresses. The natural man and carnal mind cannot find out and understand these things. They are hid, and come only by revelation. I think very likely I have written it several times in letters to you, but I feel it will bear repeating, and then I shall not have told all the fullness. I seem to realize more and more as the days pass away how much I need just such a Savior as Jesus, one mighty to save, no sin so vile that his blood cannot cleanse; no sinner so great that his power

cannot save. This is the name which we love to exalt and hear exalted. We have been taught that without Jesus we can do nothing. The wisdom of this world did not teach us that we were sinners justly condemned, nor reveal Jesus as our Savior. It was the Lord's work. While I have been busy each day the last few weeks the Lord has been mindful of me, and given me many precious thoughts; sometimes a verse of Scripture, and sometimes the verse of a hymn has sung itself over and over in my mind. One verse in particular the last two weeks has seemed more like a text and a sermon, and I wish I could write you as it has flowed through my mind:

"Thy ways are little known  
To my weak, erring sight;  
Yet shall my soul, believing, own,  
That all thy ways are right."

I have felt how little I did know the ways of the Almighty, and how weak and erring my sight was. How little I understood of the way I had been led, and yet there was something within assuring me that I did believe and know that all his ways were right, and my soul, believing, owned it. It is the work of God when we believe on the Lord Jesus Christ. How every passage of Scripture and our experience cuts off all boasting.

The thought came early this morning of how the Father, the Son and the Holy Ghost were one, and that the Spirit, the water and the blood agree in one. The Spirit of truth always testifies of Jesus, and brings to our remembrance what Jesus has said unto us. He can never take the likeness of sinful flesh again, and die to redeem his people, for he satisfied every jot and tittle of the law, he finished the work the Father gave him to do, and there can be no more shedding of blood, for he was a perfect sacrifice. He redeemed his people, and they are saved

with an everlasting salvation. I know these are the very truths you are declaring to-day, even if I cannot hear you. Your theme must be of a God who changes not, whose mercy endureth for ever. The flesh and blood of Jesus must be presented as the meat and drink of his people. He is the Savior of sinners, and has been wrought in our soul the hope of glory, and it is a good hope through grace, for the Lord has done it. No works of our own to be found here. It is glad tidings to the sinner who knows he is vile and helpless, to have an all-sufficient Savior presented to his view. One who comes right where he is, and pours the oil on his wounds, and brings him out of the horrible pit and miry clay, and sets his feet upon a rock, and establishes his goings, and puts a new song into his mouth.

"No voice can sing, no heart can frame,  
Nor can the memory find,  
A sweeter sound than Jesus' name,  
To those of heavenly mind."

The Lord's people want to hear of a God who has all power, wisdom and knowledge; who speaks, and it is done; as David testifies, "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek;" as the leper experienced, "Lord, if thou wilt, thou canst make me clean, and he said, I will, be thou clean, and immediately he was healed." The witness within testifies that I, too, have been taught by this same powerful God.

I have been trying to tell you of how my mind has been led into the comfort of these precious truths as I have been busy, but I feel I have come far short, and I have not answered your letter at all. It may be in my mind to write again soon, for I do not intend to let a long time pass without speaking to you, although sometimes many things do hinder me

and keep me from that pleasant task. It may be all the better for you. I was very glad of your letter, and will try next time to answer it. I hope you are all in usual health, and you are able to attend your appointments, and that the Lord will bless your labors among the people. May he bless us with the ornament of a meek and quiet spirit.

Your loving sister in hope,

ATTIE A. CURTIS.

RIPLEY, Oklahoma, Dec. 30, 1901.

DEAR BROTHER BEEBE:—I send a letter for publication from our esteemed brother, Elder E. A. Norton. He is a sound minister, and a very exemplary man. I received much comfort in reading his letter, and think it too good to cast aside. If you deem it worthy, I would like to see it in the SIGNS. It was not written for publication, but I do not think that he will object.

Your sister,

(MRS.) V. MCCOLLUM.

HAMPTON, Iowa, Nov. 15, 1901.

MUCH ESTEEMED SISTER:—Your welcome letter of the 10th inst., was received and was read with the greatest pleasure, and it was like wine upon the lees, well refined. It caused your unworthy brother, if one at all, to rejoice. It caused the tears to flow down my cheeks, as you spoke to the praise of Zion's King, who is Lord of lords, and in whom we live, move and have our being. Now surely had I not been taught in the same school of Christ, it certainly would have been a dead letter to me, and like sounding brass or a tinkling cymbal. It caused my mind to run back over forty-five years, as you remarked, when I passed through the same trial which you experienced when all hope was gone, and I was made to cry, "Lord

have mercy, if it can be consistent with thy holy will, for thou art just; and if my soul were sent to hell, thy righteous law approves it well." I felt to be such a sinner. But in a twinkling my burden was gone, and I was made to rejoice in a Savior's love, all nature seemed to be praising his holy name, even the birds of the air in their songs were praising him; everything was changed. I thought that I would never see trouble again, but alas, it was only a few days ere I got into doubting castle again, and I tried to get my burden back again, and if ever a poor sinner prayed, I prayed that it might return again. But it never did return again.

Now my dear old sister, I will digress here and make an application, and try to tell to what and where this will apply: Moses was a full type of the law; the law was given by Moses, but grace and truth came by Jesus Christ. The law was a schoolmaster to bring us to Christ; the law was added for transgression; there is no life in the law; if there were, Paul says, Then righteousness should have been by the law. The law is the ministration of death. When the commandment comes, sin revives, and we die; it kills; there is no life in it. Now Moses, for the transgression of the law, was never permitted to enter the promised land, but was led up on Mt. Nebo, and was given but a view of the land, and his body was buried, and his sepulcher has never been found to this day. Now, my sister, that sepulcher was our burden, and you and I, and all who have been born again have tried to find it, but never have been able to do so to this day. Thus Moses' tomb is a type of the burden of sin, but Jesus the mediator of the new covenant of grace has taken away the burden. It was not by works, but of grace, for there was not

a particle of spiritual promise in the old covenant, there were only promises of a temporal nature for obedience to the law, the transgressor must suffer and pay the penalty demanded by that law.

Notice right here, that no one but an Israelite could transgress that law, for it was given only to Israel, and no other nation was ever under it, save Israel, so none could transgress that law as an Israelite could, and he well knew that the transgression of it was death. All looked to Moses to intercede for them, which he often did, and many times the Lord granted his intercession. Now we who have tasted that the Lord is gracious, when all our prayers and supplications were to the Lord that we might be relieved of that burden of sin which was so heavy, in the beginning fled to this law for justification through our own righteousness, and learned that the law was but a schoolmaster, we worked out all that we could do, and the end of all our works was that we gave up all hope, and felt that we must perish, and that if we were sent to hell it was but just. But right here we found Jesus, the end of the law for righteousness to all who believe. He paid all our debt, therefore we are no more under the law, but under grace. There is now to us no more condemnation, for the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death, and now we walk not after the flesh but after the Spirit.

My dear aged sister, I could write more upon this subject. I hope that you can understand me, and I hope it will edify you. If so, give to the Lord all the praise. I am but a poor old sinner, saved by grace, if saved at all. I did not think to write this way, when I began, please throw the mantle of charity over it. Now

I will close, hoping that this will find you well. May God's blessing rest on you in your declining years, is the prayer of a poor old sinner.

Yours in hope of eternal life,

E. A. NORTON.

MATTOON, Ill., Feb. 17, 1902.

B. L. BEEBE—DEAR BROTHER:—I am heartily ashamed to think I have gotten so much behind with my subscription account, but circumstances have been such that it seemed almost impossible for me to do any better. Please credit my account with amount of inclosed draft. I thought I should have to discontinue my subscription to the SIGNS, but when I remembered that I had been a patron for a little over forty years, and a reader several years longer, I did not have the heart to order a discontinuance, so I will try to pay for it while I live, for at best I will not be here many years longer. If the doctrine that has been so ably advocated in the columns of the SIGNS since the issuing of the first number, up to the present time, is not true, and in full accord with the teachings of Christ and the apostles, then surely I am ignorant as to what gospel truth really is. It is the sole and only basis of any hope or comfort I ever have. This life affords nothing in the way of substantial happiness and joy. The social, commercial, political, or even the religious world, so called, have no charms that will compare with the beauty, excellency and infinite sweetness of a moment in the court of our God. In the presence of our Lord there are pleasures for evermore, a blessedness that can never be moved in time or eternity. The world with all its wisdom, its boundless resources, cunning craftiness, scientific research, and extravagant claims in the way of bringing the ungodly to

Christ, has never yet been able to impart spiritual life and knowledge to a single one of all the countless millions of Adam's race. And what is more, they never will. All, all that have ever been brought to know Christ, and love his righteous kingdom, were taught of God and raised up by his everlasting arm of grace and power, and then were and are led by his holy Spirit, beside the still waters where they sit together in heavenly places in Christ. Grace crowns the entire work. The help of man is vain. The true followers of Christ have found this out in their experience. Their impotency is apparent at every point in their perilous journey. They need the helpful hand of the blessed Savior every moment. They would sink were it not for the everlasting arms of the Lord being underneath to support their trembling frames. Thus they all sing in precious unison and matchless harmony of the triumphs of grace, sovereign and unchangeable, "that first began the scheme to rescue fallen man." And more and better still:

"Grace first inscribed my name  
In God's eternal book;  
'Twas grace that gave me to the Lamb,  
Who all my sorrows took.  
Grace taught my soul to pray,  
And pardoning love to know;  
'Twas grace that kept me to this day,  
And will not let me go.  
Grace all the work shall crown  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

How wonderful the omnipotent and unchanging love of God! It is stronger than death or hell. Its riches are as unsearchable as the ways of God which are past finding out. The love of God by which we are constrained is from everlasting to everlasting. He is not for his children to-day and against them to-

tomorrow. He is the same yesterday, to-day and for ever. Who shall dare to fix limitations for his wisdom, and set bounds to his high and exalted habitation? None of his finite creatures can do it. Life, death, things present or things to come, principalities, powers, heights, depths, nor any creature in heaven, on earth, or under the earth, can frustrate the purposes of God, nor distract or turn away the love he has for his people. Their salvation is amply secure, because they are kept by the power of God. Their righteousness is as faultless as spotless linen, for it is "of me, saith the Lord." This is good enough and sure enough for both time and eternity.

But I have rambled along to a greater length than I intended, yet I must say to the editors and the many able contributors to the SIGNS that I rejoice in the masterly and fearless manner in which the truth is presented so that it cannot be gainsayed, or even suffer at the hands of uncharitable critics. The spirit of meekness has generally prevailed, and does prevail among the brethren in their labors of love. May it continue thus, however exasperating the harsh words and uncharitable actions of their assailants may be. Let their threats be answered in the language of Nehemiah: "The Lord will prosper us; therefore we, his servants, will arise and build, for thou (Sanballat) hast no portion nor right nor memorial in Jerusalem."

As you will see from the date of this, it was written some time since and thrown aside, but I have now concluded to send it, trusting the free exercise of your judgment in its use.

Your brother in hope,

J. G. SAWIN.



ACTON, Texas.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I now will remit two dollars to pay for our family paper for this present year, and in all probability it is the last time I will ever be able to address you in this way of communication, as I will soon be in my sixty-second year, and am very feeble in health, but the good Lord has brought me along thus far through many dangers, seen and unseen, for some purpose. I have been a member in the Primitive Baptist Church for over thirty years, and I can say I cannot claim that I am any better in all this time than I was when I was first received in the church, but I hope God has enabled me to grow in grace, and in the knowledge of the truth, but my fleshly nature remains the same; when I would do good, evil is present with me, and how to perform that which is good I find not; then it is no more I that do it, but sin that dwelleth in me. O, wretched man that I am! who shall deliver me from the body of this death? Jesus is our deliverer and our Savior, there is no other name given in heaven or among men whereby we must be saved, only the name of Jesus; that was his mission from his glorious habitation to this sinful earth: to save his people from their sins, and I believe he accomplished just what he came to do. He was their sin-bearer; all sins, past, present and to come; he fulfilled the law in that which we could not do, and satisfied the demands of justice, paid the debt for all his people, and now they are no more under the law, but under grace, and every one that hath heard and learned of the Father cometh unto him, for he says, No man can come unto the Father but by me; I am the way, the truth and the life; I came down from heaven not to do mine own will,

but the will of him that sent me, and this is the will of him that sent me, that all the Father giveth me, shall come unto me, and him that cometh unto me I will in no wise cast out. Yes, I believe all that were given him in that grace covenant will by his own mighty power be brought in that everlasting habitation, where there will be no more sickness, no more weeping, no more warfare with the poor and afflicted children of God, but it will be an everlasting habitation of joy and love; to sing the anthems of praise to our blessed Master, who has obtained our eternal and temporal salvation by the shedding of his precious blood. Not one moment of joy or comfort can we poor, helpless, finite creatures here enjoy without his aid, for every blessing we poor worms of the dust receive, whether temporal or spiritual, must come from him who created all things, both in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist. He is an independent sovereign over all the works of his hands, and has a perfect right to dispose of all things just as is according to his divine will. If he wills to withhold blessings from his people, or sending rain upon the earth to bring seed to the sower, or bread to the eater, where is the power that can thwart him in his will? I am glad he has all power, both in heaven and in the earth, and none can stay his hand, or say unto him, What doest thou?

In conclusion, I pray God that he will lead us all in the path of humility, and may we ever be found walking in the footsteps of Jesus. May the editors of our family paper; the SIGNS OF THE TIMES, be blessed with the holy Spirit,

that they may be enabled to still contend for the truth, as it has from its first edition to the present time. Now, do with this imperfect scribble as you think best. If published, correct mistakes. Farewell to all, perhaps for the last time.

Your brother I hope in the Lord,

W. L. McPHERSON.

FEBRUARY 24, 1902.

DEAR BROTHER BEEBE:—Elder Pate's letter in the Feb. 15th issue of the SIGNS was a word fitly spoken, and made me think it might be a blessing to any Old School Baptists, or our friends, as well as to the churches out west, to give through the SIGNS OF THE TIMES the location of some of the Baptist churches of this State, for of the contemplated immigration to the northwest, estimated by the transportation companies at 200,000, during the coming season, there surely will be a few of our kindred in Christ who would prefer to locate near a church, and I know all sound Baptists will receive a hearty welcome from their western brethren. The following churches belong to the Siloam Association of Oregon and Washington, and no doubt any one wishing information about the country could obtain it by writing to the addresses given below, viz:

Sulphur Creek Church, in Lewis Co., Wash., west of the Cascade Mountains: Elders W. R. Belcher, Mossy Rock, and L. F. Riffe, Riffe, Lewis Co., and brother I. F. Coleman, Riffe, Church Clerk.

Harmony Church, eastern Washington: Elders B. S. Pate and I. N. Newkirk, brother C. C. Hubbard, Church Clerk, Dayton, Wash.

Pleasant Grove Church, middle south Washington: Elder J. P. Allison, Grass Valley, Oregon, (Mrs.) Minnie Hess,

Church Clerk, Goldendale, Wash., where the church meets.

Arm of Pleasant Grove Church, middle Washington: Elders W. H. Gilmore and W. J. Hess, (Mrs.) Sonora A. Hess, Church Clerk, all of R. D. No. 3, North Yakima, Wash.

There is a church not belonging to Siloam Association, with Elder G. E. Mayfield, Elgin, Union Co., Oregon, pastor, also other churches, but not knowing full address of pastors or clerks, will only add there are eleven churches in Oregon belonging to the Siloam Association. The association meets with the church near North Yakima, Wash., beginning on Friday before the third Sunday in June, 1902, continuing three days. Any of our brethren or sisters of the east or middle west who may be here looking for a location, could get a lay over ticket to North Yakima, for the meeting, where they could expect to find messengers from nearly if not all the churches of the Siloam Association, and a cordial welcome among us.

Hoping you will give this a place in the SIGNS, I am yours in hope of eternal life,

(MRS.) SONORA A. HESS.

ST. THOMAS, Ont., Feb. 9, 1902.

DEAR EDITORS:—Inclosed please find two dollars to pay for the dear old SIGNS. I hope, if it is God's will and pleasure, to take it as long as I live, for I get so much encouragement and comfort from its pages, that I am sometimes amazed and astonished that it does not find its way into every Old School Baptist family in the land. Dear Elder Durand's last "Fragments" were particularly good and instructive. O, how I enjoyed these articles, as I do most of his. I hope God may spare his life yet many years to

proclaim his truth, and that he may visit us in the near future, as he has done for a great number of years, coming once each year, and always acceptably.

Dear brethren everywhere, I do firmly and truly believe the SIGNS is getting better each and every year; if it is God's will, to whom we must submit in all things, I hope it may continue. God bless the editors and writers.

Your brother in hope,

A. J. BLACK.

P. S.—I thought I was through, but after reading dear Elder May's letter, my poor heart went out in love to him, he writing so plainly what I felt in regard to our inability to do anything good of ourselves; I thought, Well, if Elder May is so weak and poor, what of me? I am the poorest of the poor, and fear most of the time that I am deceived, and have no part or lot in the matter.

Looking over the paper, which is all good, still further on I fully agree in every particular, editorial or otherwise. Although not a reader so long as our dear unknown brother West, it did me good to see his firmness and love for the truth, and I hope I took courage from some strong and good points made by him.

A. J. B.

MAYFAIR, Ontario, March 5, 1902.

G. BEEBE'S SON—VERY DEAR FRIEND:—Inclosed find twenty-four dollars, for which give credit on subscription to the SIGNS OF THE TIMES as directed below. The list is the same as last year with one new subscriber added. I am sorry I could not add any more names to the list. It does seem strange to me that more do not take it. We would not know how to get along without it.

Elder Chick was at the February meeting, but he did not fill his appointment at

Ekfrid; on account of sickness in the locality the meeting was canceled, and those that could not get to the February meeting were very much disappointed. I do not get to any meeting outside of Ekfrid, as my aunt is up in years and quite feeble, will be seventy-nine if she lives to the 15th of this month. So you can imagine that I was disappointed not hearing Elder Chick preach, but I understand they had a real good meeting, and I hear there are five to be baptized at the May meeting.

Your friend,

THOMAS A. ARDIES.

FREMONT, Neb., March 1, 1902.

DEAR BROTHER BEEBE:—Inclosed please find money order for two dollars for my SIGNS, which I find is again due. I feel that I want to be prompt in my payments for our family paper, and am sorry I am not able to contribute more than this, that others who are not blessed as abundantly as myself in this respect, could be able to share the benefits and privileges of so valuable a paper as the SIGNS. I wish I could have had something cheering and pleasant to communicate to our kindred in the Spirit, that might at least cause one weary pilgrim to have a feeling of fellowship for me, and I should feel repaid, but alas for me, I know I am unworthy the least favor from one of God's humble poor, and ought not to expect or ask it. But then if the spirit is willing and the flesh weak, was not this what we find Paul bemoaning in his daily walk? And we sometimes like him feel to thank God and take courage that it is as well with us as it is. I will not say any more this time.

Your most unworthy sister, if one at all,  
ABBIE CODDINGTON.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**OUR VISIT IN CANADA.**

It was our privilege to attend the quarterly meeting of the Covenanted Baptist Church of Canada, held the first Sunday in February and Saturday before, and Monday afterwards, at Duart, and it is in accordance with our own desire, and also with the expressed wish of the pastor, Elder Carnell, and others of the members of that church, that we will try to write some brief account of it. It is not our purpose to speak of the details of our trip there and back, or of the special places where our time was spent while there, but rather of the spiritual comfort of the meeting, and of the fellowship which was so apparent in the truth, and of the specially good preaching and conversation to which we were permitted to listen and enjoy. We have seldom heard as well as it was given us to hear at that meeting. With all the gladness of the meeting, we could but feel an element of sadness as well; two years ago it was our privilege to be at the same place, at the quarterly meeting; that was the first time we had ever visited the brethren in Canada, and that meeting was full of precious things, the memory of which has not faded yet. But then we met their long time faithful pastor, Elder Pollard,

and came to feel very near to him in the truth. Our feeling of sadness at this meeting was because of the remembrance that we should see his face no more on earth. We met his dear companion, and his children, and received a most cordial welcome from them.

The meeting really began on Friday evening, the church coming together for the transaction of business, and for the settling up, as we understood, of the accounts of the church. There was preaching on Saturday forenoon, and at four o'clock in the afternoon. At the close of the morning service a brother came forward and related a clear witness to a work of grace, and was solemnly and gladly received for baptism. On Sunday a. m. there were two sermons again, and afterwards a sister came forward and tremblingly gave a reason of her hope, and was with tears of gladness and joy received. Afterwards the supper was administered, and to us it proved to be a season of special solemnity and gladness. That afternoon again at four o'clock there was preaching. On Monday there was a short sermon in the morning, and then all the rest of the brethren in the ministry spoke briefly. Then another sister came forward, and gave a clear testimony to the work of the Lord with her, and was welcomed most gladly. Two others, as we understood, are awaiting baptism. It appeared to us that many others were on the verge of taking up the cross, and becoming followers of the blessed Redeemer in his ordinances, in that section. We feel glad for that church, and for their pastor, Elder Carnell.

We cannot speak of all the preaching, but desire to say that Elders Eubanks and Curry were present, and both preached with much power, as it seemed to us. Especially on the last day Elder

Curry spoke briefly regarding the fact that some when they came to the church could say but little, and that afterwards they might be troubled, fearing that they had been received upon insufficient evidence. His remarks upon that theme were touching, and cheering, as we were assured, to many. Elder Eubanks came very near to many as he spoke briefly on Monday concerning the upper and nether springs. And Elder Carnell in some remarks upon christian fellowship came near to the hearts of all. We know that it was so with us.

We were glad indeed to see the love and fellowship which has sprung up between that people and their pastor. Elder Carnell has not been with them many months, but deep attachment and full confidence was apparent among them. This is of the Lord, and it is good that it is so. May pastor and people be made more and more a blessing to each other as the years pass away. Elder Carnell spoke often in our hearing of the gladness and freedom which he felt among all that church, and of the pleasure it was to him to find them so ready to converse in their homes about the things of the kingdom of God. The little that we have been among the brethren in Canada has convinced us that they love the theme of the love and grace of God to poor sinners. May it ever continue to be so with them.

We did not wish to write lengthily, and so will close these remarks. As we cannot write personal letters to all whom we met, and from whom we received special kindness, we trust that we may be permitted to express our thanks to one and all in this general way. From the time when we entered the pleasant home of brother Robert Scates, in London, Ontario, and met a hearty welcome

from both himself and his companion, until we parted from them all at the close of the meeting, we received nothing but kindness from all. May God bless and keep his people there, from all the evil that is in the world, is our prayer.

C.

## PSALMS LXXVI. 10.

"SURELY the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain."

How incomprehensible to the carnal mind is the above Scripture. Natural reason cannot understand how the wrath or wickedness of man can be to the praise of God. Yet the psalmist says, *Surely* it shall redound to the praise of God. Not only the wrath displayed at certain times, but *all* wrath that is not restrained, for all that is not to his praise he will restrain; therefore all that he does not restrain must be to his praise. There are many circumstances in the Scripture where this wrath of man has been manifested to the praise of God. If any of the persecuted saints had met Saul on his start for Damascus, when he was "exceeding mad," and breathing slaughter against them, how utterly impossible it would have been for them to discern how his rage and hatred to the christian faith, and the disciples, could be to the praise of God. But Paul's wrath could only continue to the extent the Lord purposed it should, and the remainder God restrained. At midday this boasting pharisee is stricken to the earth, while surrounded with his guard, and armed with all the authority of the Roman law. Where now is this mighty Saul? Groveling in the dust, and though a pharisee of the pharisees, he for the first time in his life inquires, "Who art thou, Lord?" acknowledging that he had never known him. Can any subject of grace read

Paul's experience and not see wherein Paul's wrath was to the praise of God? O, says one, it was not Paul's wrath, but God overruling that wrath, that was to the praise of God. But the psalmist does not say so, he says, "The wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." It seems to us that it was necessary for the wrath, in order that it might be so miraculously restrained. The Scriptures of both the Old and the New Testament, abound with incidents showing the mighty power of God in permitting just a certain amount of the wrath of man to flow from the corrupt fountain of his heart, and at the appointed second, or place, restraining that wrath. We might speak of Joseph's brethren; Pharaoh; Nebuchadnezzar, full of fury, and in fact the wrath of the whole world, concentrated and consummated at Mt. Calvary, all of which wrought the praise of God. Had not the wrath of the carnal Jews been vented on the blessed Savior, the whole covenant of salvation by grace would have been thwarted, but at the appointed time and place it was unrestrained, and their murderous spirit wrought just what God designed it should, and thus declared his praise, and proved his almighty sovereignty in causing their very wrath to do the very things that were prophesied of them centuries before, "that the Scriptures might be fulfilled."

Not only does the child of God have the truth of the psalmist's declaration proven to him by the incidents recorded in the Scriptures, but in a deeper and more sacred way is it revealed to him in his personal experience. The incidents in the Scriptures are, as it were, a type of what he finds in his christian warfare. By nature every child of God was a child of wrath, even as others, and was enmity

itself to God, and not only had no pleasure in spiritual things, but they were hateful to him. And even after he has been quickened by the Spirit, they still remain hateful to his carnal nature, which is continually crying out, "We will not have this man to rule over us." Have you not, my dear brother or sister, experienced seasons when it seemed that your whole nature rose up in enmity and wrath against everything of a spiritual nature, and it seemed to you that you were the greatest infidel on earth, and if you were not such a hypocritical coward you would confess it to the brethren? If you have not, you have had a happier experience than the unworthy writer. When in this state of enmity to God, it is impossible for us to comprehend how such a condition can be to the praise of God, but when by divine grace we are restrained from continuing in this state of wrath, and the love of God is shed abroad in our hearts, how our souls break forth in praise to God, and then we can join with Paul and say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me," knowing that in our very weakness is our strength made manifest, "for when I am weak, then am I strong."

Then let us not say, There is not a needs be for these things, lest we come under the same condemnation as the two disciples that were on their way to Emmaus, whom the Savior pronounced "fools and slow of heart to believe all that the prophets had spoken," for not knowing from their prophecies that Christ "ought to suffer these things and enter into his glory." But let us join with the psalmist and say, "Surely the wrath of man shall praise thee," whether vain reason is reconciled or not.

B.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

REMARKS ON JOHN V. 40, AND REV.  
XXII. 17-19.

G. W. POOL, of Mississippi, has requested our views on John v. 40, and Rev. xxii. 17, and brother Israel J. Miller, of Indiana, has asked for our views on Rev. xxii. 17-19.

Such views as we have, or may be enabled to give on these passages of Scripture, we will give in one reply. On all of these passages our views have frequently been called for and given on former occasions, but as many of our present readers have not access to our files, and as we hold no secret views on the subject of divine revelation, we will cheerfully comply with the desires of our brethren as frequently as they may have occasion to call on us, to the extent of such ability as God may be pleased to afford us, and at that point we desire always to stop, without thinking our own thoughts, or speaking our own words.

The text in John, which is often brought by those who oppose the doctrine of special, discriminating and sovereign grace, to perplex the minds of those who love the truth, reads thus: "And ye will not come to me that ye might have life." Without considering the connection of the subject, or the occasion on which, or the people unto whom these words were addressed, the advocates of free will and human power rudely detach them from the place where they belong in the Scriptures, and endeavor to make them appear to sustain the idea that the salvation of souls rests upon the will and work of men. And although we are expressly told that the new birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God,

who sheweth mercy; that it is not of works lest any should boast, still they show a settled determination to make the Bible appear to be a book of contradiction, and to turn even the truth of God into a lie, by making it seem to say what it does not say, and to teach doctrines opposite and antagonistic to each other. But all those who fear the Lord will revere and tremble at the word.

In this text our Lord was addressing the work-mongrel, self-righteous Jews, whose religious proclivity, and self-confidence, were in the most perfect unison with the doctrine, and delusion which is held and cherished by all the Arminian tribes of the earth, who oppose the truth of God at this present day. Jesus had, as we are told in this chapter, healed the impotent man, and bade him take his bed and walk, and these ancient free-willers sought to put him to death for breaking the Sabbath. He had announced himself to be the Son of God, and they were still more intent to slay him for blasphemy, in making himself equal with God. He had also declared his sovereign power to give life to whomsoever he would, without even asking their consent or co-operation in the work, just as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will; and that the dead did at that time, and should continue throughout all time, to hear the voice of the Son of God, and live. The dead shall hear, and they that hear shall live. And furthermore, this same Son, with the same power and judgment which he then possessed, shall ultimately raise the dead and judge the world at the last day. And that the resurrection of all the human family from their graves should be by him effected by the same sovereign and irresistible power and majesty of his

voice, as in their being called by grace from death to life, when they are born again. But these declarations of his power and Godhead did not pacify them, nor did the unanswerable arguments incline them to yield their cherished doctrines of free-will and human power, nor divert them from looking away from the law, and their own willing and doing power for justification, to him as the only Savior, and the only way in which they can come unto the Father. Still, although confounded by his arguments, which they could neither resist nor gainsay, they cherished the prevailing delusion that the law, or the Old Testament Scriptures, possessed eternal life for them, on condition of their obedience to its requisitions. In them (the Scriptures of the Old Testament, the law of works, &c.,) they thought, as all their kindred of all ages think, they have eternal life, and therefore they see no need of Christ to save them. These Jews were as unconscious then, as the Arminians are now, of the truth of the declarations, By the deeds of the law shall no flesh be justified in the sight of God, and as many as are of the works of the law are under the curse. Hence they clung to the works of the law, to their own willing and doing, for justification and eternal life, and would not, had not the slightest inclination to turn away from themselves, from the law, and look or come to Christ for salvation. They had the same aversion to salvation through Jesus Christ, by sovereign, reigning and almighty grace, as have those who are of the same brood in our day.

Hence the words of our Lord to them, "Search the Scriptures." The New Testament was not at that time published; the law and the prophets were intended, and in them the carnal Jews thought they had eternal life; but they were mistaken,

and so are all who hope for acceptance before God now on the ground of their own wills or works, mistaken. "They are they that testify of me." The law and the prophets testified of Christ as the Shiloh, the Messiah, the Lord God that should come with a strong hand, and his arm should rule for him, and that he would gather his sheep with his arm, &c. But these carnal Jews were not his sheep, as he had said unto them; and therefore they were the more deluded in thinking that in the law and the prophets they had eternal life. Again, the Old Testament testified of Christ that "A seed shall serve him; it shall be counted to the Lord for a generation." That they should all be taught of God, and that every one that heard and learned of the Father should come to Christ; that they should be willing in the day of his power. But these legal work-mongers did not possess these characteristics, these marks; they had not the will nor the power. Instead of a will to be saved by him, their will was to put him to death as a Sabbath-breaker, an impostor, and blasphemer. Jesus not only declared their utter destitution of a will to come to him for life, but he declared to them the reason why they were thus destitute of the will: First, because they had not been taught of God; for said he to them, "Ye have neither heard his voice at any time nor seen his shape," therefore they were not taught of him. All his saints have heard his voice, for says he, My sheep heard my voice, and I know them, and they follow (or come unto) me, and I give them eternal life. (John x. 27, 28.) And they see his shape, for they see Jesus, who is the image of the invisible God, the brightness of his Father's glory, and the express image of his person. All who have seen him have seen the Father also, for they are one.



He is in the Father, and the Father is in him. These carnal Jews were not manifestly the subjects of saving grace, therefore they could see no attractions in him, for they had nothing in them to be attracted by him. They saw neither form nor comeliness that they should desire him or a knowledge of his ways.

“And ye have not his word abiding in you.” In the absence of his word, they were dead in sin; for his word is Spirit, and it is life, but they had it not, and were therefore dead, and destitute of the power to will to come to him. The word was made flesh, or incarnate, and in him was life, but they had not the Word. The Word was with God, and the Word was God, and it is God that worketh in all in whom he dwells, both to will and to do of his good pleasure, in working out their salvation with fear and trembling. But as the Word was not in them, they did not and could not will to come to him for life. The Word of God is the Son of God, and life was given to all his members in him, so that he that hath the Son of God, or the Word of God, hath life, and he that hath not the Son of God hath not life. And he that hath not life, certainly cannot possess the legitimate effects or functions of life. As evidence that they had not heard the voice, seen the shape, nor received the witness which the Father has given of the Son, they had not believed on him, nor in the testimony which he bore to the truth. All who are born of the Spirit, possess the Spirit, which is life, and the fruit of that Spirit is faith, and faith is indispensable to qualify any to believe in Christ, as all revelation of the Son of God is made to the faith, and not to the sense of man; consequently their rejection and unbelief was conclusive evidence that they were yet in their sins, and destitute of either desire or

ability to come to him for life.

Another reason which Christ gave, was the impossibility that they should come to him for life unless they were drawn to him by the same power of the Father, which sent the Savior into the world. “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.”—vi. 44. All who are thus drawn, are taught of God, and Jesus says that all who are taught of God come to him, and that of all who thus come to him, none shall be cast out. This embraces all his children, for “All thy children shall be taught of God.” And it embraces all that the Father has given to the Son, for “All that the Father giveth me, shall come to me, and him that cometh I will in no wise cast out.” It embraces all the sons and daughters of the Lord Almighty, and all who are called by his name, and whom he has created for his glory, for 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.” But bring how many of them? “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. liii. 6, 7. All these, therefore, not only must, but by the immutable promise, and decree of Almighty God, shall come to Jesus, and be saved in him with an everlasting salvation. As he has said, “In the Lord shall all the seed of Israel be justified and shall glory.”—Isa. lv. 25. But, “They are not all Israel which are of Israel.” Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are

counted for the seed."—Rom. ix. 6-7. These shall all come to Christ for salvation, and none but these can come: for no man can come unto the Father but by Christ. None can come to God unless they believe that he is; and that belief is the action of faith, and that faith is the gift of God; not of works, but of him that calleth; it is the fruit of the Spirit, and of the operation of God; it is the faith of the Son of God, and Jesus Christ is the Author and finisher of it. None but those who are under its power, have the will, the inclination, or desire, to come to him for life.

REV. XXII. 17.

"And the Spirit and the bride say, Come." What Spirit? Whose bride saith Come, and to whom do they say Come? These questions are involved in the correct elucidation of the text. The Spirit of the gospel, the Spirit of God, the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. The Spirit which is life and immortality. The Spirit which moved on the face of the great deep when all was without form and void. The Spirit that breathed upon the slain, in Ezekiel's vision, and quickened the dry bones. God, by his Holy Spirit, in the holy calling of all the heirs of salvation, says "Come." Does not invite them to come, but says, Come, with the same power and effect as when God said, "Let there be light." He speaks the word and it stands fast: he commands and it is done. An invitation leaves the person or people invited to accept or decline, as they may choose; but in the calling of God by the Spirit, he saith not unto the seed of Israel, Seek ye my face, in vain:

"He speaks, and that almighty voice,  
Fulfills his great decrees."

The dead shall hear his voice, and they that hear shall live. At his voice the south gives up, the north resigns; from the rising of the sun to the extreme west, all who are called by his name, come with singing to Zion, and with everlasting joy upon their head. "And the bride says Come;" and as the bride is the Lamb's wife, and she is one with him, "They twain shall be one;" she has the Spirit of Christ. "As many as are led by the Spirit of God, they are the sons of God." But, "If any man have not the Spirit of Christ, he is none of his." Therefore, to what the Spirit of Christ says, the bride, the church of God, responds, therefore the Spirit says, come, and the Spirit in the bride says come, and this is said to every one that is called by Christ's name, as we have seen. Come where? To the River of Life, to the Holy City, New Jerusalem, to the Tree of Life, to the Fountains of living waters. Not to the mountain that might be touched, but to heavenly Jerusalem described in this and the preceding chapter; to the spirits of just men made perfect; to the blood of sprinkling which speaketh better things than the blood of Abel; to Jesus, the Mediator; to God, the Judge of all. This calling of the Spirit and bride is not to the law, to Moses, to human aid, not to some wooden-bench, said to be anxious, not to a system of works, for they were all there before they were called experimentally by the quickening operation of the Holy Spirit. But, come from death to life; from darkness to light; from bondage to liberty; from sin to holiness; from Moses to Christ. "And let him that heareth say, Come." For they that hear shall live; they live by the spirit of life and immortality which distinguishes the Spirit and the bride. All who hear are brought manifestly into the unity of the

faith, and God teaches them a pure language, and in perfect harmony with the language of the Spirit and the bride, he that heareth will reiterate the language of the Spirit. "And let him that is athirst come." The river of life flows from the throne of God and the Lamb to supply the thirsty in the New Jerusalem, with its streams which make glad the city of God. The dead do not thirst, none but the living can desire or appreciate the living waters of the New Jerusalem, to the fountains of which the Lamb that is in midst of the throne shall lead his flock, and beside the which he maketh them to lie down in green pastures. And all as who have an ear to hear what the Spirit saith unto the churches, are welcome to hear, are of those who are addressed, so the gospel, with all its promises, provisions and privileges, is addressed to those who have a desire for them; for none desire or thirst for them until quickened and made alive by the life giving Spirit of our God. To hunger and thirst after righteousness is a blessed state for a sinner to be in. Poor as they may feel, they are called to Come to the waters, and buy wine and milk, without money and without price. "And whosoever will, let him take the water of life freely." As none but the living can thirst; so neither can any in an unquickened state have a will, a desire for the salvation which is of God. We have seen in our investigation of the first text, that God only can work in us to will and to do, or to make us a willing people, in the day of the Redeemer's power, therefore whoever will, is a subject of quickening power and saving grace, and let him take the water of life. How, conditionally? O, no; there are no conditions resting on the creature. If he has a hearing ear, God has furnished it. If he is thirsty,

God has made him so. No man has power to make himself thirsty, and especially no dead man has that power, as all unquickened sinners are like the carnal Jews, without a will to drink of the waters which flow from Christ the Rock of our salvation, it is sufficiently discriminating to say, and whosoever will, let him take of the water of life freely, it flows freely, and it is without money and without price, and therefore the poor, the helpless, the wretched, and those who have nothing to purchase it with, are welcome to take it freely, and they must have it freely, unconditionally, and without fee or reward, or not at all.

"For I testify unto every one 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." This is a fearful testimony which Jesus has sent his angel to testify in the churches. Should we add a single condition, to be performed by the creature to entitle him to the water of life, we add to what is written, and whatever we may teach or practice without a clear "Thus saith the Lord," is an adding to the words of the prophecy of this book, and all who do it shall receive at God's hand the plagues which are written. Of the nature of these plagues we cannot speak particularly in this already extended article. But it is spoken to those in the churches who should be rebuked and chastised when they presumptuously add to what God has said, or teach for doctrine the commandments of men.

"And if a 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." The Book of Life in this case, as

we understand, means the record of the living in Jerusalem, not the record of eternity, in which all the members of Christ are written, and from which they can never be blotted out, but the living in Jerusalem, or those in fellowship, and who have the privilege of his house. Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the city. None even of the children of God are entitled to the fellowship of the church of God, and the privileges of his house, who walk not in obedience to the authority of Christ, as laid down in the New Testament. If they walk not according to this rule, they become the subjects of discipline, and if they persist in their unruly course, they are cut off from fellowship, and their part is taken out of the church, and as long as they continue thus they are to the church of God as heathen men and publicans. They being out of the bounds of the church, find for their companions, dogs, sorcerers, whoremongers, and whatsoever loveth and maketh a lie. This is not what is called falling from grace, for if they are subjects of the grace of God, they shall be brought back with weeping, but they fall from works, for want of grace to preserve them in the order and fellowship of the church of God. Many who have had a name to live, and who have been recognized as orderly members of the church, by disorder have forfeited their part in having a name to live, and as being entitled to the privileges of the church in her gospel order. Therefore take heed, and let him that standeth beware lest he fall; not from grace, but from his steadfastness in the truth.

MIDDLETOWN, N. Y., June 15, 1859.

## PERSONALS.

CHILDS, Md., March 12, 1902.

ELDER G. BEEBE'S SON—DEAR BROTHER:—I send herewith two dollars for renewal of my subscription which has just expired. Will you kindly insert following in your valued paper:

To the many friends of Elder E. Rittenhouse:—Our recent request that our father's many friends would keep him in mind, now that he is under affliction and helpless, and write to him, has met with many kind responses, which he deeply appreciates. As we may be unable to reply to each one in turn as should be the case, we take this means of expressing our appreciation and thanks, trusting that the good work may continue. Kindly address him at his home, State Road, Delaware.

Brother Beebe, I was with father a portion of the day last Sunday, and my sisters told me that your own letter was the first received in response to the appeal made. He does not change any, to the eye, but his mind is not quite straight, and he travels in his sleeping hours, among his beloved people as before. These dream visits are real to him, and much of the time he thinks he is away from home somewhere.

Much of his correspondence had fallen off since he was unable to keep up his part of it, and this caused him much distress. It was for this reason that I sent you the notice, which you kindly inserted with best results.

Your brother, I hope,

E. B. RITTENHOUSE.

NORTH PLEASUREVILLE, Ky., March 7, 1902.

BROTHER CHICK:—Please say to Elder Durand, Please give us some more "Fragments," I like them very much.

C. F. DUDLEY.

## OBITUARY NOTICES.

**DIED**—March 1st, 1902, our dear daughter, **Mrs. Pearl Merrick**. She was born April 6th, 1871, and was married to Dr. D. O. Merrick, of Blossburg, Pa., July 11th, 1894. She was sick only four days, with what is called peritonitis. Her husband had left home on business a few days before, and was some distance away from his home when she was taken. A telegram was sent to him, but as it was the time of the high water, the railroads were bad, and he did not get home until she had passed away, although making every effort, even riding by wagon from Elmira to Blossburg Saturday night, a distance of nearly fifty miles. No one knows the anxiety and burden upon his mind all of that long, wearisome journey, but God and himself. He loved Pearl, and feels his loss greatly. He is a broken-hearted, lonely man. God alone can give him strength to bear him up under the weight of his severe affliction. She leaves of her immediate relatives, her husband, a little son six years old, Walter T. Merrick, father, mother, two brothers and five sisters, to mourn the loss of one dearly loved. Also many other relatives on the side of her husband, and her own people, and friends, deeply mourn their loss. She was well schooled in the line of music, vocal and instrumental, through the kindness of her uncle, brother James C. Beard. Having a good voice, and a love for music, she was often called upon to sing and play in public, which she did, but not for wages. She has told me several times that the hymns and pieces that she enjoyed most, but few seemed to be interested in, and when she sang what was not in her heart, it was only mechanical, which she had often done to please the friends. She generally appeared cheerful, and loved to see others cheerful and happy, but in her heart she had been sad much of the time since a child of ten or twelve years of age. I will quote a verse of poetry that she has repeated to me a number of times, as expressive of her feelings:

"You think I have a merry heart, because my songs  
are gay,  
But O, they were all taught to me by friends now far  
away.  
The bird that sings the sweetest note, some echo doth  
impart,  
But underneath the sunniest smile, may lurk the sad-  
dest heart."

Her Bible shows what was in her heart and mind. Many, many marks are left to show her exercises of heart. She was received in the fellowship of the Old School Baptist Church at Justus, Pa., about twelve or thirteen years ago, and was baptized by me, and has always had her membership with us, being fully satisfied with the doctrine and order of the church, and said she could not feel at home religiously anywhere else, or among any other people, though all

were very kind and friendly to her. All that friends, neighbors and three doctors could do, was done, but God's time had come to take her to her eternal home, and we fully believe that our loss is her eternal gain. God alone can give grace and strength to all of the sorrowing ones, and help us to say, "Thy will be done."

Funeral services were held in the Methodist meeting-house, in Blossburg, Wednesday, March 5th, at 3 p. m. Burial in Wellsboro, Pa., Thursday, 1 p. m.

D. M. VAIL.

Please publish this poetry, as it was one among many of her choice selections.

"I know not when on the heaven blue sea,  
The boat of death shall be launched for me;  
When the heart shall falter, the brain shall reel,  
And the active fingers cease to feel:  
But I know some time on the other shore,  
The bark shall be anchored for evermore.

I know not how the change shall be,  
Through what black waves of misery;  
What clouds may gather or storms may beat,  
Ere the outward voyage shall be complete,  
But I know when the pain of the voyage is o'er,  
I shall pass through the tempest nevermore.

I know not why I am waiting here,  
And what I shall be doth not yet appear,  
But I know some time the Lord shall call,  
Without whose notice no birdlings fall,  
And in pain or pleasure, toil or rest,  
I shall be as his wisdom seeth best."

**Dr. Albert Schumacker Atkinson** departed this life in Baltimore city, on Monday, Feb. 24th, 1902, at the age of 31 years. His death was from heart disease, and was instantaneous. He was at the side of a patient who was in his charge, witnessing a surgical operation, when he said, "I feel faint," and before help could reach him was gone. His friends had known that he was a sufferer from an affection of the heart, but had no thought of immediate danger, and the blow fell upon them with crushing force. About four years since, he was married to Miss Nellie M. Chick, daughter of one of the editors of the SIGNS. Of him we desire to say that a more kindly and thoughtful son, a more devoted husband and father, a more affectionate brother, and a more kindly man never lived. This is much to say, but it is true. Life was opening with many pleasant and bright prospects before him; he was succeeding in his chosen profession, to which he was enthusiastically devoted, and a wide field of usefulness seemed to be opening before him. He was a most generous hearted and noble minded young man. These were traits prominent in him from his youth. None knew him but to admire him and love him. It is the first bereavement

that has ever entered his parents' household, and they are sorely afflicted. But who shall measure the loss to his young and devoted wife, and to the little boy, to whom he was so devoted a father? God's ways are not our ways, and his thoughts are not our thoughts. Let us remember that one thing is sure: "He does all things well." May it be given by grace to all the sorely bereaved ones to say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

The funeral service took place from his home on Wednesday p. m., Feb. 26th, and was attended with every demonstration of respect, and every evidence of the deep sorrow of many friends who had known him in life. The interment was in Greenmount Cemetery. May God comfort all that mourn, as he has promised to do.

C.

**John Rizer** was born in Perry Co., Ohio, April 6th, 1841, and died March 1st, 1902, aged 60 years, 10 months and 25 days. He was united in marriage to Martha Notestone, July 14th, 1867. To this union were born two children, one of the children dying in infancy, leaving to mourn his death a sorrowing companion, one daughter, two brothers, one sister, and a host of relatives and friends. In early life he united with the M. E. Church, from which he took a letter, in 1862, and never rejoined, but became a regular attendant of the Primitive Baptist Church called Laurel. In his last sickness he expressed a wish not to get well again, as he would be so much better off. His companion asked him, "Are you willing to die?" He replied, "Yes, I am ready and willing." As a business man in the world he was useful, honest and trustworthy, always ready to assist the distressed and needy; the hungry were never turned from his door unsupplied and fed. He began life with nothing but an earnest mind and industrious hands, and accumulated quite a fortune.

His funeral was held at the Methodist house, in South Perry, on the 4th, where a multitude of people assembled to manifest the high esteem with which he was held by them, where a discourse was delivered by the writer, to the comfort of the sorrowing. After which the remains were laid to rest in the South Perry burying ground, to await the resurrection of the just.

G. N. TUSING.

My uncle, **David Hickerson**, was born in Harrison Co., Va., Dec. 28th, 1826, and died in Stubbs, Ohio, May 1st, 1901. When three years of age his father moved to a section of land in the western part of Freen township, a portion of which he afterwards owned, and continued to reside there until his death. His parents were of French and English descent; his grandfather was a Major-General in the Revolutionary war; his father and five of his brothers were Baptist

preachers. Uncle was the main support and stay in the Baptist church at Mt. Olive, the meeting-house being located on his land. He was united in marriage to Mary Carmen, in 1853. To this union were born seven children, three of whom preceded him to the spirit world. He loved to meet with his brethren, and never lost an opportunity to be at the house of worship. While not free from imperfection, he adorned the christian profession. He was a great student of the Bible, and a man of sterling integrity. The aim of his life was to be in peace with all men, as far as was possible. He had been a sufferer with a complication of diseases for a number of years. Three years ago he suffered a stroke of paralysis, from which he never fully recovered, causing him to nearly lose his speech. During all his affliction he was never heard to murmur or complain, and frequently spoke of his desire to go home, once writing,

My soul is weary of the chain that binds me here;  
Let my spirit leave its prison for a brighter sphere.

Though dead, his influence lives still. He was laid to rest in the Wolf Creek Cemetery, to await the great resurrection morn, when Christ will come to gather his people home, where they will know no tears or parting.

(MRS.) ANNA M. CLARK.

SAINT EDWARD, Neb., Dec. 29, 1901.

## MEETINGS.

THE yearly meeting of the Wilmington Old School Baptist Church, is appointed to commence at 2:30 p. m., on Saturday before the second Sunday in April, (12th and 13th) and continue over Sunday. Brethren and friends are cordially invited to meet with us.

WM. B. TAWRESEY.

BALTIMORE Association is appointed to be held with Harford Church, Harford Co., Md., beginning Wednesday before the third Sunday in May, (14th) 1902, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

DELAWARE Association is appointed to meet with Salem Church, in the city of Philadelphia, beginning Wednesday before the fourth Sunday in May, (21st) 1902, and continue three days.

DELAWARE River Association is appointed to be held with the Kingwood Church, at Locktown, N. J., beginning on Wednesday before the first Sunday in June, (May 28th) 1902, and continue three days.

THE Warwick Association is appointed to be held with the Middletown & Wallkill Church, Middletown, N. Y., beginning Wednesday before the second Sunday in June, (4th) 1902, and continue three days.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., APRIL 15, 1902. NO. 8.

## POETRY.

### A P O E M

THAT suits my case better than I can tell it.

“ His voice methinks I sometimes hear ;  
I tremble then with love and fear.  
His footsteps, with a muffled tread,  
I seem to catch with solemn dread.

’Tis then I raise my sleeping soul,  
Like runner striving for the goal,  
And forth I rush to seek his face,  
Or grasp his form in love’s embrace.

With bated breath I forward bound,  
With hurried steps I spurn the ground,  
But dark and darker still the clouds  
Enwrap my soul in sable shrouds.

I listen for his footfall’s sound,  
But only silence, deep, profound.  
Then back with careful pace I go  
To search through all the realms below.

Upon the right I seek him far,  
But gloomy doubts my vision bar ;  
Upon the left, my search is vain,  
My heart grows sick with longing pain.

His work I see above, below,  
On every side, where’er I go ;  
His love revealed in nature’s laws,  
His wisdom, in effect and cause.

I cannot see his smiling face,  
His holy form I cannot trace,  
I cannot grasp his hand divine,  
Or lean upon his breast benign.

And yet I know I’m in his care ;  
I feel his presence everywhere ;  
His love shall wipe each tear away,  
And fill my heart with endless day.”

(MRS.) H. TUTTLE.

## CORRESPONDENCE.

THE FULLNESS OF GOD’S BLESSING.

*(Concluded from page 197.)*

“ HAVING predestinated us unto the adoption of children by Jesus Christ to himself.” Paul here proclaims what our God does for his beloved people. Having made known their standing in Christ Jesus, their spiritual Head, as chosen of God and blessed in his beloved Son, the apostle now considers them in their fleshly standing in Adam, their natural head. He says, “ The first man is of the earth, earthly : the second man is the Lord from heaven. As is the earthly, such are they also that are earthly : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.” This is very plain. It shows most clearly that the people and children of God the Father are vitally related to his creature Adam, in the flesh, and to his Son Jesus in the Spirit. This is a life relationship, both to the creature Adam and to the Son Jesus. The two lives are manifested in the two births, and both are manifested in the children of men, as born of the flesh, and born of the

Spirit. Thus they are really both the *people* and the *children* of the Most High. In Jesus they are the children of our Father in heaven, and in Adam they are his foreknown people, whom "he also did predestinate to be conformed to the image of his Son, that he might be the First-born among many brethren." Thus it is most clear that it is as conformed to the image of the holy Son of God that we are our Lord's brethren and his Father's children. "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Paul said this of the Israelites who were only the fleshly children of Abraham, showing that a man, though a son of Abraham, must be born of the Spirit of promise, before he can see and enter into the kingdom of God.

Therefore, predestination is "unto the adoption of children by Jesus Christ to himself." Adopted unto sonship and heirship to the blessed and holy God himself. How wonderful! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" We who "were by nature the children of wrath, even as others." Now that the love of God is thus bestowed upon us, the beloved John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This will be the full adoption unto sonship to God the Father in perfect love, the fulfillment of predestination. This is by our Lord 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." "He which hath begun a good work in you will perform it until the day of Jesus Christ."

This is the work of salvation from all the sins of the chosen, blessed and predestinated people of our God, in conforming them to the holy image of his dear Son, and it is wrought in them by the life-giving, renewing and sanctifying power of the Spirit of promise, "the Spirit of adoption, whereby we cry, Abba, Father." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." You will observe, beloved brethren, that all is in Christ and through him and by him. And so Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "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." This is also true of all in whom Christ lives in the flesh. "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. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Predestination itself, therefore, does not cause or perform this merciful and gracious work of adoption, or of conforming the redeemed people of the Lord to the image of Christ; for predestination is only the holy determination of God to save his people from their sins, and make

them "The holy people, the redeemed of the Lord." This he purposed in himself before the world was, and so it is "according to the eternal purpose which he purposed in Christ Jesus our Lord," says Paul. So the purpose and choice and blessing of the God and Father all are in Christ, and the predestination of the chosen people unto heavenly sonship and heirship is by him, and it is through his death in the flesh, and by the power of his resurrection from the dead, the power of an endless life. Paul therefore speaks of "the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." All this is fulfilled in and to us, whom God hath predestinated unto the adoption of children by our precious Redeemer and Savior. Our redemption was by the precious blood of Christ, who reconciled us to God by his death unto sin in the flesh, and our salvation from our sins is by his life. He "verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." While this is most blessedly true, it is just as true that the foreordination of God did not *cause* his holy and well beloved Son to be "brought as a lamb to the slaughter;" for the inspired apostle said, "Him, being delivered by the determinate coun-

sel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The determinate counsel and foreknowledge of God were "according to his eternal purpose," and as sure as his eternal throne, for the agonizing and betrayed Son said, "The cup which my Father hath given me, shall I not drink it?" but the counsel and purpose of God that his obedient Son should be stricken for the transgressions of his people did not move or incite or cause the wicked men to put him to death. It was also determined that Judas should betray Jesus, and this prophetic event must come to pass in the fulfillment of God's determined counsel and purpose, but the black crime of Judas was not the effect of God's predestination, because Satan put it into the heart of Judas to betray Christ. The same is true of the death of Ahab, a wicked king of Israel, who was slain in battle by the enemies of Israel, as the Lord had determined; but it was a lying spirit in Ahab's prophets that caused him to go into the battle, in which was fulfilled the Lord's purpose and word. We should thus be instructed and convinced that God's determined purpose of events is not the agency or power that causes those events. Almost a thousand years before the destruction of Jerusalem and the kingdom of the Jews, the God of Israel declared (Isa. v. 5-7) that he would bring this fearful destruction upon them. And long before the fearful judgments of God were poured out upon that people and nation, the Son of God foretold the fearful calamities which should be visited upon them, and said to them, "The kingdom of God shall be taken from you." But it was the ungodly Roman armies by whom the determined purpose of God was fulfilled, and they did it for conquest and selfish gain. The before-determined

decree of the holy God did not cause wicked men to fulfill the things determined. Predestination is one thing, and it is as true and unfailling as the foreknowledge of God; but the bringing to pass and doing the things determined beforehand in God's eternal purpose, is another and entirely different thing, both in respect to wickedness and holiness. God said, "Out of Egypt have I called my Son." In the type, the envy of Joseph's brethren and the famine combined to send his son Israel into Egypt. So the wise men of the east and the envy and wrath of Herod were instrumental in sending his Son Jesus, the antitype of the lovely Joseph, down into Egypt; and it was by the hands of Joseph that God called his Son out of Egypt. So it is in the fulfillment of every purpose of the Most High; for between the purpose and its fulfillment almost numberless causes and effects successively arise as links in the chain of causation, until at last the decreed event is done. The omniscient eye of God saw the *end* from the beginning and just as he saw it and his counsel purposed it, so is it.

"According to the good pleasure of his will." And so the Redeemer said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." To his disciples Jesus said, it is not the will of their Father that one of his little ones should perish. To our Savior-King our God said, "Thy people shall be willing in the day of thy power, in the beauties of holiness." The inspired prayer for them is, that the God of peace would "make you perfect in every good work to do his will, working in you that which is well

pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

"To the praise of the glory of his grace." This is the crowning purpose of the blessed God in it all. All the chosen people of his covenant, whom he blessed in Christ their immortal Head with all his heavenly fullness, and predestinated them to be his beloved and holy children for ever—all the redemption and purification of his people unto true holiness, in the spotless nature and immortal life of his well beloved Son—all is, that the grace of God should be magnified and glorified in his glorified children world without end. And that this shall be blessedly fulfilled, "where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Such is the victorious power of triumphant grace. The grace of God bringeth salvation. It possesses all the merit and success and power of the obedient Son of God, the righteous Redeemer, who liveth by the power of God, and is exalted upon the throne of glory and reigns in righteousness. Yea, the Father and Son and Spirit support grace in its triumphant reign in and unto all the people saved by the Lord. Paul on earth and Paul in heaven says, "By the grace of God I am what I am." Salvation is the praise and glory of grace. Grace saves from all sin and death, and saves unto perfect holiness and life eternal. All rewards of salvation and righteousness are the free rewards of grace. Grace abounds, it much more abounds; grace reigns, it reigns righteously; grace is triumphant, it destroys sin, conquers death, vanquishes the grave, and ministers life. The song of praise and glory on earth and in heaven

is the song of grace.

"Wherein he hath made us accepted in the Beloved." Not in our works, but in his grace God hath made us accepted in the righteousness of his beloved Son. So all our acceptance unto God is in his grace, and every divine blessing we receive is a blessing of his grace, but not a reward for our works. "To him that worketh is the reward not reckoned of grace, but of debt," is the divine judgment, and it is according to truth. There is no mixing or confusion here. The bestowments of grace are free and unbought. The gospel of the grace of God is the gospel of salvation, and it is "without money and without price." In the gospel of Christ, by whom grace reigns, grace reigns without a rival, and without a helper, reigns alone as the royal princess of heaven. Her righteous throne is in the holy Mount Sion, and in the hearts of all her blessed subjects. So grace uplifts in her people a supreme love of holiness and to the God of grace, a hungering and thirsting after righteousness, a soul-yearning after the pure water of life, and a panting after the living God, with the longing desire to come and appear before God, "to the praise of the glory of his grace." And in all the sons and daughters of grace this heavenly yearning shall be filled, and the holy Father shall be glorified for ever.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." The God of salvation "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." Thus are we led up to the eternal Source of grace and salvation in Christ Jesus, in whom the church is blessed with all the

fullness of God. Salvation from the God and Father of our Lord Jesus Christ flows out from his eternal white throne, "a pure river of water of life," down to all his chosen and predestinated sons and daughters, "according to the riches of his grace," purifies and sanctifies them, and raises them up to the holy and divine and blessed estate of children of the Most High in immortal heaven. This is the grace of predestination unto the adoption of children to the Almighty Father in eternal glory. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." "Waiting for the adoption, to wit, the redemption of our body." O blessed God! O glorious grace!

Your brother in the good hope through grace,

D. BARTLEY.

MONTGOMERY, Ala., Feb. 7, 1902.

GENESIS XXXII. 24.

"AND Jacob was left alone; and there wrestled a man with him until the breaking of the day."

(Concluded from page 201.)

The night is far spent, and the angel and Jacob continue their wrestling. But the Lord will not contend for ever, he will bring his dealings with his people to a gracious conclusion. Our heavenly Father ever has our welfare in view, no matter how severe his discipline. Though he casts us down, and we are laid in the deeps, he will bring us up again from the depths of the sea, and exalt us in due time at his own right hand in heavenly places. Thus, when the angel of the Lord saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him. Thus as the ascension of the morning was ap-

proaching, by a mysterious, divine touch Jacob's thigh is put out of joint. This was a master stroke. Jacob can no longer stand upon his feet, he sinks, he falls in his anguish to the ground. Did Jacob loosen his hold of the man as he sank prostrate to the earth? No; the man who wrestled all night with him is down with him too, held fast in his embrace. When we in our troubles could hold up no longer did we yield to despair? Did not our hearts the rather cry out, "Other refuge have I none, hangs my helpless soul on thee." When Jacob was lowest, then he was uppermost; when he was weakest then he was strongest. Out of weakness he was made strong. This is a divine paradox so often verified in the experience of the saints. There can be no mistake in affirming that a divine power was imparted to Jacob, a poor, sinful creature, to wrestle with the man. But surely Jacob is done for, vanquished, he will slacken his hold, for he can rise no more. Will he not now cry out, Enough, I yield, thou hast gained the mastery? Not so. Shall I say that amidst his agonies the poor, prostrate cripple tightened his grip? What a scene is this just before the break of day; wrestling still, though no longer able to stand upon his feet. What tossings to and fro have also been going on in the heart of Jacob. Before the man began to wrestle with him he was greatly agitated, and his conflicts then taxed all his energies. So Jacob now is engaged in, a twofold conflict. This inquiry also exercises his soul, "Who is this that wrestles with me? The darkness of the night is upon me, and I cannot see his face." So the child of God often inquires, "These sharp temptations, adversities and trials that I wrestle with, are they friends or foes?"

The day breaketh. Draw nearer with me, fellow witnesses of this scene. See one of the wrestlers weepeth. There course the tears down his cheeks. Listen, he maketh supplications. Which one is it that weepeth and is the suppliant? The weeping wrestler is the one the hollow of whose thigh is out of joint. (Hosea xii. 4.) Jacob wept and made supplication. The day breaketh. It was then Jacob obtained the first glimpses of the face of this mighty wrestler, and such glimpses did he have of the one bending over him, that his heart was wholly persuaded it was not a foe, but one whose look was tender mercy toward the fallen one. When the Lord has brought you low, has it been revealed to thee, as the day breaketh, that he who has afflicted thee, whose providences have prostrated you, is thy gracious Friend, full of tender pity?

"Jacob wept and made supplication unto him." All the dear family of God have their times of weeping. Indeed, to many much of life's pilgrimage is in the vale of tears. A tearless religion is not the religion of Christ, for the Spirit of God so teaches the elect that in a heart-feeling way they are made to feel their estrangement from the holy One of Israel, and they mourn every one for his iniquity. (Ezek. vii. 16.) The causes of the tears of the saints are manifold. They weep when in captivity to the enemy, (Psalm cxxxvii.) and when they tread the homeward pathway they come with weeping and supplications. (Jer. xxxi. 9.) Contrite souls even in our day water their couch with their tears. (Psalm vi. 6.) Peter wept bitterly; Hezekiah wept sore. There are seasons when the daughter of Zion weepeth sore in the night, and her tears are on her cheeks. (Lam. i. 2.) Weeping may endure for a

night, but joy cometh in the morning. Then she sings, and her face is radiant with smiles, for the Lord has forgiven all her sins, he hath scattered her foes, he has lifted up the light of his countenance upon her.

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." Jacob might say, Shall I let thee go, and wilt thou leave me, a poor, disabled cripple, in the dust?

"Lord, I cannot let thee go,  
Till a blessing thou bestow;  
Do not turn away thy face,  
Mine's an urgent, pressing case.

No, I must maintain my hold,  
'Tis thy goodness makes me bold;  
I can no denial take,  
When I plead for Jesus' sake."

"Except thou bless me." Thy blessing shall dry my tears, heal my woes and strengthen me. With thy blessing I will fear no evil, I can face Esau and his four hundred men. "Let them curse, but bless thou."—Psalm cix. 28. Leave me not, neither forsake me, give me first thy benediction. Thou camest as an adversary, and hast brought me in anguish into the dust of the earth, now, only as my friend can I let thee go. Thou camest with a frown, now leave thy smile with me. Thou was angry with me, let thine anger be turned away, and comfort me with thy blessing. O, dear reader, whatever thou hast, if thou lackest the blessing of the Lord, how destitute thou art. "And he said unto him, What is thy name? and he said, Jacob." This inquiry and Jacob's answer is full of meaning. There was signified in it Jacob's unbrotherly conduct. Esau in his exceeding bitter cry exclaimed, "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my

blessing."—Gen. xxvii. 36. The Lord is constantly drawing forth from his people the confession of their low estate, and it is not with a trifling tongue they answer the Lord's searching inquiry, but in lowliness of heart they bow at his feet confessing their name is Jacob. A worm, (Isaiah xli. 14,) the chief of sinners, (1 Tim. i. 15,) ready to perish, (Deut. xxvi. 5,) dust and ashes, (Gen. xviii. 27.) When Jacob had acknowledged his name, did the angel say, Thou art too unworthy, thou hast been too contemptibly mean to have my blessing? O no. In such exceeding riches of grace the Lord deals with the vessels of mercy afore prepared unto glory, for on them he will make known the riches of his glory, and Jacob was one of such vessels of mercy. "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau." Here we have displayed the holy and glorious sovereignty of Jehovah's love. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with man, and hast prevailed." O, this in truth is raising up the poor out of the dust, and lifting up the beggar from the dunghill, to set him among princes, and to make him inherit the throne of glory. As he spake these words methinks I see the man and Israel arising from the dust. Yes, when the man arose Israel with him. The everlasting arms lifted up the lame man, and in tender compassion put his thigh in joint again (although he ever after had a remembrance of this in the sinew that shrank). The Lord bringeth low and lifteth up. How often are believers in Jesus brought low through oppression, affliction and sorrow; our pride and self-sufficiency have to be so often

brought to naught. He brings down our heart with labor, we fall down, and there is none to help. "I was brought low, and he helped me." This is ever the experience of the people of God.

"Thy name shall be called no more Jacob, but Israel." The Lord gives to his people another name, a new name. (Isaiah lxii. 2.) The first name is significant of what we are in our fallen estate, base and sinful, earthy, a name declaring our dishonor, a name upon which reproach and condemnation rests, a name in which we are ashamed and weep before God. "But thou shalt no more be termed forsaken; neither shall the land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isaiah lxii. 4. "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Eph. ii. 19. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 7. The Lord pronounced Jacob a prince. This honor have all his saints, for our mighty Savior who hath loved us, and washed us from our sins in his own blood, hath made us kings and priests unto God and his Father. "As a prince hast thou power with God and with man, and hast prevailed." This was God-given power. Glorious illustrations of this are portrayed in the eleventh chapter of Hebrews. "Through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The people of God according to their day, the circumstances they are in,

and the work to be performed, are endued with power from on high. Even the wonderful privilege of having power with God flows from the gracious power of God. The effectual, fervent prayer of a righteous man availeth much, and this spirit of supplication the Lord pours down upon his suppliants. (Zech. xii. 10.) Our power with God in prayer at his footstool ever proceeds from the glorious and precious fact that we have an Advocate with the Father, Jesus Christ the righteous. Through him, through his sacrifice and blood, his obedience and eternal excellency we have access, acceptance, favor and power with God, and in triumphant faith we sometimes sing, "We shall be more than conquerors through him that loved us."

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there." "Thy name." In what relationship do we stand to each other? How shall I think of thee when thou art absent, removed from my sight? From the very dawn of the Lord's dealings with his own they begin to ask after his name. How hallowed is his name! and as the name of the Lord is unfolded to them by the holy Spirit they reverently, affectionately and prayerfully think upon his name; and the wondrous works of the Lord in creation, providence, the gospel of the grace of God, declare to them how near is his name. (Psalm lxxv. 1.) "Wherefore is it that thou dost ask after my name?" Ah, Lord, thou thyself knowest. So poor, weak and sinful am I. Is thy name Jesus, art thou my Savior? Is it Redeemer, and hast thou ransomed me from hell? Is thy name Shepherd, Husband, Friend, the Lord our righteousness, Emmanuel, Incarnate love? Art thou all



this unto a poor sinner like me? "And he blessed him there" on the field of conflict. He anointed him with it. The dark, bitter night is over, and the morning finds Jacob no longer "greatly afraid and distressed," but there he stands in princely majesty, for his name is Israel. Now he can meet Esau.

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew which shrank."

FRED. W. KEENE.

NORTH BERWICK, Maine.

129 EAST FIFTIETH ST., NEW YORK CITY.

DEARLY BELOVED IN A PRECIOUS HOPE:—I have for a very long time felt impressed to write some of my exercises, and to visit a little with you, but I have not followed my inclination because I was not able to say or feel at all sure that it was of the Lord. I am just as much at a loss to know at this time, but the impression has become a burden, and I cannot carry burdens alone, and so I shall ask your tolerance for a little while.

I often wonder that I dare to speak of the things of Jesus as I do, for they seem too high for me to claim a knowledge of them, but I have been given a hope so deeply bedded, like a well cast anchor, as to hold me in an unspeakable way, though at times I have almost seemed to lose sight of it. There is so much carnality about me that I find myself in heaviness through manifold temptations much of the time. My mind seems like the sea in a storm, turbulent and not to be trusted.

I know not who or what I am, save that I feel very forcibly that I cannot do the things that I would. I have some doubts as to whether I can honestly say, "for to will is present with me," but I can testify to the following, "how to perform that which is good I find not."

Just now I find myself hoping that I see the ray of light, as well as the hidden things in me, which it reveals, and I seem to see the need of such a view, and the wondrous wisdom of him who is the light, as well as the way, the truth, and the life to his saints. At times, I am led away from my miserable self to meditate upon some Scripture with comfort and peace. I think I see what is meant by the words, "Ye have the mind of Christ." Now the Holy Spirit alone causes our hearts to glow with love which makes the yoke of the Savior easy and his burden light, and makes us willing to lay down our lives for the brethren, and also tolerant to those who know not the love of God. If we have no confidence in the flesh, and feel that there is no soundness in us, we shall earnestly contend for the faith once delivered to the saints, and not for views and opinions. Then we shall also insist of necessity that faith is the gift of God, free and unmerited, to helpless sinners, and that without it, it is impossible to please God, and that there can be no good works without faith. We must be kept in the faith, by the power of God, whose we are, and who wrought our faith in us, and causes us to live by the faith of the Son of God, if indeed it so be that we are chosen unto this life of faith. It is but once delivered to the saints, but the power of it is manifested to them as they pass along from one experience to another, and this faith must abide, it cannot fail. Faith bids us hope in God's mercy and abundant compassion, and that all

our infirmities shall be met with mercy, and that though the outward man perish, the inward shall be renewed day by day, and that we shall finally be brought off conquerors, and more than conquerors through him that loved us, and gave himself for us: "And now abideth faith, hope, charity, these three; but the greatest of these is charity.

I often wonder that we, who are so prone to wander, and to make mistakes, and who suffer so sorely from our propensity to evil, should ever be otherwise than kind to, and tender hearted towards each other who are journeying along the rugged road together, lame and halting with thorns piercing our feet. One would think that we would only have time and disposition for sympathy and love. May we all be enabled to put on, or manifest charity; then we shall be easy to be entreated, and shall think no evil, and shall contend with loving forbearance for that faith which is the gift of God, and which is strength to him who is without might. Surely we must be kept in the exercise of faith, hope and charity, by the sweet humility which Jesus does impart, else our walk will be after the flesh, and we shall reap corruption for ourselves, and shall burden the hearts of our brethren. Such conversation as this is not with grace seasoned with salt. I dread the spirit of criticism; I have felt its baneful influence, and have reason to dread it. I know it to be not a discerning spirit, and it can only bring us pain, but this too, like all other maladies common to God's people, must be remedied by the touch of the divine healer, the great physician of our souls: his look never fails to cause his child to go out and weep bitterly. I trust that I know the meaning of going out from the presence of my best friend.

The crucible is withering and consum-

ing to all manner of human goodness, but in its fiery depths is brought about a willing and a doing, according to the good pleasure of him who sits as a refiner of silver, and consumer of dross, that when we are tried we may come forth as gold. We may not hope to see a change for the better in ourselves, for our own righteousness will ever be but filthy rags, but there must and will be a growth in grace, which seems to be but a growth in helplessness, and in dependence upon that arm which is strong to save.

I think that I am never conscious of having worked the works of righteousness, or having done any good thing that would be pleasing in the sight of God, yet I hope that I am kept so that my brethren can tolerate me. But I sometimes fear that they are not faithful toward me, for I feel to be all wrong so much of the time. I want their watch-care and help, and they always have been kind to me, and if ever they are unkind, I wish that I might not know it. I am glad of their constant fellowship and love, and long to be worthy of it. O, that I might be kept in the love of God, then indeed I should be at the feet of my brethren, a safe place indeed. Should I be left to sow to the flesh, I shall then need their loving help more than ever.

We, as a church have been favored in many ways, and have great cause for gratitude. What a blessing it is to meet together and listen to the proclamation of the gospel, and talk over our joys and sorrows. I fear that I have but a poor appreciation of the favors of the Lord. The SIGNS are good. I get many a helpful thought through its pages. May you dear editors be sustained in your faithful work, and the friends continue to contribute with their pens, their testimony to the riches of grace, as they

are able.

I am troubled at the length of this letter. You will confer a favor upon me by not publishing it, if in your judgment it would be better so. I send it with serious misgivings.

I inclose a copy of a letter from sister Taylor, that I think exalts the dear Savior, and abases the creature. You can publish it if you think best. Brother McConnell baptized her the third Sunday in October. She was not able to relate many of her exercises when she came before the church, and said she wanted some one to know what great things the Lord had done for her.

Your sister in hope,

WATIE A. BEARD.

STRATFORD, Conn., Nov. 3, 1901.

DEAR SISTER IN CHRIST:—I call you sister, yet it seems that it does not become me to do so, for I feel to be the least, and all that I can say is that I have a little hope. I can truly say that the light given me was from the dear Jesus. It seems as if the Lord has done so much for me that I would like to have some one know it. I never can express the goodness of the Lord in his remembrance of me, and in leading me from time to time. I really think that if ever there was a poor sinner whom the Lord has led out of darkness, it is me, and it seems as if he has been with me all the days of my life. If I were at my father's homestead I could put my feet on the ground where I first tried to pray, and the desire to be a christian grew with me, but the more I tried to pray, and to be good, it seemed to me the worse I got.

I want to tell you of the blessing the Lord sent upon me more than twenty years ago: I heard the Lord when he called me, and asked me, Why I did not

pray? What was I waiting for? I know that it was his voice, for Satan does not come like that. I was nothing but a poor, wretched sinner, yet I knew it was Jesus that called me, and I wept and rejoiced within. But I never knew anything but Arminian belief, and I wondered how I ever could be a christian. I was raised in the Methodist faith.

Now I want to tell you of another blessing which the Lord bestowed upon me: Nine years ago, my husband and I went to a park where there was a three days meeting held by a Methodist minister who was then stationed in Zion, where I went all the time. I went to church three times every Sunday, and every Wednesday to prayer meeting, and on Friday to class meeting. Nothing kept me from the church when there was anything going on, until I heard this minister preach from the text in Ezekiel, about the valley of dry bones. He preached all over the Bible, and said the Lord had the power to send a serpent and kill the people there, and their bones lay, and were bleached by the dew and sun. Then he pounded on his Bible and declared that there was one thing that the Lord could not do. From that I stood up, for I wanted to know what it was that the Lord could not do, when it was declared that all power was in his hand. Then he positively said, The Lord could not save us unless we let him. If the earth would have opened, I would have been willing to sink out of sight forever, to think that I was trying to serve such a God as that. I felt as if some one had pushed me right out of doors, and I had nowhere to go.

I became so disgusted with the doctrine, that I did not want to see nor to hear them again. From that time, I asked the Lord to give me a home among his true people, and where I would be satisfied. He

has been nine years answering my prayer. Though I knew not how to pray, I believe it was intended that way by the Lord, to separate me from them. I never could be one of that sort of christians, never. If ever there has been one whom the Lord has brought through many dangers, toils and snares, it has been me, and I want to be thankful.

This morning when I got up and saw how beautiful the morning was, how I wished I could be with you, for I never heard any minister explain the gospel in a way that I liked so well as brother McConnell did, and I believe the Lord gave me an ear to hear, and understand, and to feel what he was preaching about.

Now, my dear sister, there are many more experiences which I could speak of, but I will not take up any more of your time, and will close.

With love from your unworthy sister in Christ, as I trust,

JULIA TAYLOR.

#### FRAGMENTS.

If one who is a subject of grace does not clearly comprehend and fully accept some particular point of doctrine, as the predestination of all things, or that the old carnal nature is not changed and made spiritual in the new birth, shall the preacher insist upon setting that particular point of truth before that one every time he preaches, to the exclusion of other parts of the great variety of spiritual truth? I have met some ministers who would continually dwell upon the same subject, especially when they suspected some to be present who disputed that point, or were not fully in accord with it. At such times such preachers seem to feel it their duty to repeat and repeat their arguments in defense of that doctrine; and not only that, but they

are inclined to reprove one who does not on every such occasion reassert his belief in the disputed point of truth, and repeat his reasons for his belief. One who may disregard the opposition to that point sufficiently to go on to other important and blessed portions of truth, is sometimes thought to be lacking in boldness and faithfulness as a gospel preacher, and as a watchman upon the walls of Zion.

Suppose one member of our household does not like beef. He sees that it is good food for others of the family, for they relish it, and thrive upon it, but he does not seem able to digest and assimilate it well. He prefers lamb and wheat and herbs. Shall I persist in placing a generous piece of beef upon his plate every time I wait upon the table, and insist that he shall eat it? He says, "I am willing you shall have your strong meat. It seems to do you good, and I am glad to see you enjoy it; but as I am weak, let me have my herbs, with a little lamb or a young pigeon." Shall I still insist that in his case beef is a necessity? That unless he shall eat of it freely his right to sit at the table is questionable? Shall I not rather cheerfully and lovingly accord to him his privilege of choice of all the good things of the gospel which are spread before us, and his right to eat what suits his present appetite, though it be only herbs? If I am spiritual I will not despise him because he eateth only herbs, nor he, if spiritual, judge me because I eat meat. (Rom. xiv.)

How often we are surprised to see that one whose food we were so anxious about, seeking of his own accord for that very piece of strong doctrine which we had tried so often in vain to force him to eat. He has been brought into that condition by the Spirit of the Lord, which makes

him now need that particular kind of food. Herbs do not satisfy his need now, nor even lamb. He must have the beef, and a large piece of it, too. We could not make him hungry for it by all our zealous urging, but the Lord could do it easily in his appointed time. Instead of turning away from that doctrine, now he sees it as a green pasture into which the great Shepherd makes him feed and lie down in sweet gospel rest.

I would not have any minister of the gospel avoid any scriptural truth which may be upon his mind because of the presence of any opposer. I am not conscious of ever having done so. If I have, I have done wrong. But I cannot say that I have not dwelt upon some disputed point because of the presence of some one whom I regarded as an opposer. At such times I have often feared that I was actuated by the contentious spirit of the carnal mind. It is my desire to preach the truth in love, trusting to the power of the Spirit to make a way for it, and give it force, rather than to any power in myself.

The Lord's ministers are not sent to debate, but to deliver the solemn messages of the gospel. The excellency of the power is of God, and not of man, and that is the reason we have this treasure in earthen vessels. The gospel is high above all worldly subjects. It is solemn, and clear, and firm, and well defined, and stands in clear and sharp contrast with, and contrary to all the principles of natural religion, as the light of the sun is in contrast with darkness. The preacher of the gospel, who is an earthen vessel, has no power to cause any one to see or believe the truth. But when the Spirit enables him to preach, those who have been prepared by the Lord will see that

truth and gather to it, as those whose eyes have been opened will see and rejoice in the light.

All of the Lord's people are not prepared to see with equal clearness all points of divine truth at all times, and instead of dwelling always upon that which is not clear to some one or more of the dear children of God; as though it were left to us to give them power to see all things clearly, we should go on handing out of the rich variety of blessed good things spread upon the table of the Lord, remembering that it is the Lord who alone can give the second touch upon the eyes, enabling each poor soul to look up and "see all things clearly." While we are presenting some other of the precious things of the gospel, it is often the case that the particular truth which some of the children had not clearly seen, is made clear to them. Then we know it is the Lord who has done it, and not we. Then can each one say, "The Lord is my Shepherd."

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 15, 1902.

STARRSVILLE, Ga., March 10, 1902.

DEAR BRETHERN EDITORS:—I have had some impressions for a long time to write some of the dealings of the Lord with me, as I hope, but knowing the deceitfulness of my heart I am afraid, but hope the right spirit will lead my mind.

I was born in Newton Co., Ga., in 1833, where I have been living nearly all of my life. My parents, my husband's, and nearly all of our kindred were Primitive Baptists, and of course I thought they were right, but was ignorant of what they believed. I went on in ease and pleasure perhaps until nearly grown, not knowing or caring anything about these things. After I became settled in life I

began to think about religion, and would get scared when I would hear of some near ones dying, and would think if it had been me what would have become of me, but it would soon wear off, and I would be the same sinner. I would set times when I would try, for I thought I could get religion in time, before I died; ~~did not think it a good thing to live on,~~ did not need it.

I always loved to go to Primitive Baptist churches, and sometimes was almost persuaded that a change had begun; if so, I was satisfied that it would be carried out to my salvation, but I thought I must do something in the matter.

In 1855, my husband went to the association at old Hebron Church, in Jasper Co., where that dear Elder James Henderson, was pastor. I did not go with him. Elder David Patman was there, one of the best preachers. On coming back my husband asked Elder Patman to let him ride with him, which he was very glad to do, believing he had a hope. Pretty soon he began telling him the dealings of the Lord with him. When he had gotten through talking with him, he asked Elder Patman not to tell any one what he had told him. His reply was, that he did not belong to any secret society. They went on to his appointment at Harris Spring, and I met them there. In his preaching he told of what he had heard that morning, and I knew at once that it was my husband. He had had a hope eight years, and the church members would often ask him about joining, but he would always tell them, No. I was always glad to hear him say that, for I did not want him to go without me.

At the time spoken of, I hope, the Lord arrested my mind, turned me about. I believed now he would join. My mind went in different ways; I tried to pray to

God to make me fit to go with him. It seemed my breathing was, "Lord, have mercy on me, a sinner." I think I watched myself closer than I ever did; my soul seemed to be panting for that living water. I went on in this way for about six weeks, did not know what was the matter, but hoped there was a good work begun in me.

After I had done all I could, and saw I could do nothing, I hope the Lord spoke these words to me, "Ye know that ye have passed from death unto life, because ye love the brethren." I immediately found and read that Scripture, seemingly with much love and interest. My husband was at work near the house, and I went to him, and told him what a dear Savior I had found. He rejoiced with me and said, "We will go to your mother's and tell her about it, and then will go to Shoal Creek meeting." When we were ready to go, mother said that she could not go. I was sorry, and said, "William wants to talk with you." "O," she said, "I will go, there is nothing in the way." He talked with her, and told her that I wanted to talk with her, which I did, and we had a little heaven below. That meeting I think I heard my first preaching, by my uncle, James H. Montgomery, and Elder Spalding Fielder. It suited me. My mother gave us encouragement to go to the church. My mind was constantly exercised, thinking of the goodness of God in saving me, and giving me a good hope. I thought I had found a great Savior; it seemed I walked and talked with him. He said, "You are mine, and I am yours." I thought I had lots to tell the church, and was anxious to tell it, but did not tell all I thought I was going to tell, but felt so good and easy after talking. I did not feel and see as much in baptism as some do.

Our minds were directed to Harris Spring immediately. We went and were received and baptized by Elder Isaac Hamby, in December, 1855. We went on our way rejoicing a long time. Harris Spring is a dear place to me; my father, mother, brother and sisters, eight children with their companions, one of whom was dear Charlie, who died four years ago, and several grandchildren, are members there. I had a near friend tell me twenty years ago that I never would have a child to be anything else. I told her that I hoped not, and still hope and believe that I will not. My husband was pastor there about sixteen years, until his death. I went often with him to his churches, and had many seasons of enjoyment. I told Elder William Beebe once that I was afraid that I did not have enough trouble to be a christian, and he laughed at me. I felt that I was too easy in Zion, and there is a woe pronounced against such. I have often thought there never was a deep enough conviction of sin in me. I never was wicked like some, but I think I know the deceitful wicked heart more than I used to, as represented in the Scriptures. I know I am a dull scholar in the school of Christ, if one at all. I use to enjoy all good preaching and christian talk it seems more than I do now. I think I know more about human depravity, and God's wills and shalls, and about all things being fixed and complete before the sun shot forth his silver rays.

Dear brethren, I have written some of my experience of mind in a weak way. It seems too shallow to be an experience of grace. Publish if you think fit. I have my mother's published in SIGNS near forty years ago; perhaps some of my children will read this in time to come.

Brethren and sisters, write your experiences more frequent, I like to read them; write them and talk them more, they will shine brighter, will bring us in closer union with each other. I heard a brother say once, when asked to tell his experience, "I will have to rub it up, it is rusty." Perhaps there is some truth in that.

"O for a closer walk with God;  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb."

I love the dear old SIGNS, have been seeing and reading them all my life; they are just my age. My father, husband's father and ourselves, have been taking them all the time. I knew dear old father Gilbert, and Wm. Beebe, they were great men of God. I believe the SIGNS contain the same good doctrine they always did, and there still will be good men to carry on the good work. I am anxious to get every number, and expect to take them as long as I can see to read them. I lend them, but cannot make every one love the doctrine. I hope the editors will live long, and be blessed in their souls for such ardent labors.

Your sister in hope,

S. F. ADAMS.

MERRIFIELD, Va., Jan. 11, 1902.

DEAR BROTHER BEEBE:—I have waited so long, hoping that peradventure the Lord would give me a word, but alas it comes not, and yet my whole desire is that the Lord would comfort the children of his gracious choice, whom he in his purpose has called, with affliction and sorrow dwelling in their own breasts continually, while they are made to feel there is no help save in the Lord. These are they whom I love for the truths sake, and they are my brethren in tribulation, and

who feel their need of a salvation that is out of their own ability to obtain. These are they whom I love and cherish as those who are near and dear to me. They are near and with me at all times, and I can understand their language. It is not a mixture, a half and half sort of language, but a pure, simple and child-like tongue. These pray, Father of all mercies, give us each day our daily bread, and lead us not into temptation, but deliver us from evil, for thine is the power. And the manifestation of it in us is to the glory of God in our experience, both now and ever. So let it be.

Dear brethren when you pray thus, self is lost sight of in the glory that surrounds the mercy seat, and the Spirit of Jesus says, "I will never leave nor forsake thee." My heart goes out to you, and I cannot go from you. We are bound together, yea, a fellow feeling, a tie too strong to be broken will not let us get away. To whom should we go? Eternal life is there made manifest. There is no time business in this, but one eternal now. Eternity now is, and like all other attributes of the great and mighty God, it has neither beginning nor ending. Yet it may be asked by some one if I think that I am standing in eternity at this time. I will say in answer, Time is not eternity, in that it had a beginning, and will have an end, and therefore it is not eternal. "What hath been is now, and that which is now hath already been, and the Lord requireth that which is past."

I am now writing in a great hurry, and do not claim the above as a verbally correct quotation from the written word, but it expresses an experience which I had years ago, as my sins and transgressions came up before me. It is written, As in Adam all die. And judgment is passed upon all men. This is all in the present

tense. All die and is passed, not will be. It had gone forth before our time, yet the Lord requireth that which is past. Where is there a salvation that meets our case, aside from that which the Lord brought to us when the Son of man was lifted up in the fullness of time? Yet it was an eternal salvation and meets all our requirements both now and ever.

There is a reward in doing his commandments, but not for doing them. Salvation is brought to us, not bought by us. Now all who feel to say, "Nothing in my hand I bring, simply to thy cross I cling," are my brethren and kindred dear, and I want to be near them. All their sorrows are mine, and their joys and hopes are mine, and we can therefore mingle our tears, having no confidence in the flesh, or in the things of time. Our only rest is in a finished salvation. May our blessed Redeemer sustain and comfort you, my dear fellow travelers, while time shall last. May salvation gloriously crown the end of all time things, is my heartfelt desire for you. Please make all allowance for mistakes. All my letters addressed to you are at your disposal to do with as you like.

From the least among the saints,  
ELI T. KIDWELL.

ADRIAN, Mich., Jan. 29, 1902.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Another year has passed into the great beyond, and the grim reaper has gathered his victims to their long home, one by one. But a merciful God has been pleased to spare unprofitable me to again send my remittance to the dear old SIGNS, which is about all the preaching that we have. I often wonder why I am left to cumber the ground, while others who seem so much more useful are called away. It was with deep sorrow



that I read of the death of Elder Wm. L. Beebe, and I wondered how the church could do without him. He was indeed an able minister of the new testament, so gifted, and so winning in his manner. I never can forget the beautiful things that I have heard him say. How vividly it comes up before me, while I in memory, go back to a sermon that I heard him preach. O, happy day, but never to return, only in memory; the love of God was written in everything; it was an heavenly place in Christ Jesus, and when I recall it, I want to write and talk about it, for there was a glimmer of light in the darkness, that causes me to have a little hope that I know the joyful sound, and the true ring of the gospel bell. Though his voice is stilled on earth forever, yet our God is able to call and qualify whom he will, to preach the gospel, for so long as he has sheep here on earth, he will have faithful undershepherds to feed and watch over them, and when he has none here, time will be no more.

I have always believed in what Elder Gilbert Beebe once said in some of his writings. Some Arminian preacher had said that he would live to preach the funeral sermon of the last Old School Baptist, and Elder Beebe said, If so, he would have to do it quick, for he would not have time to preach a very long sermon. I do believe that this world stands for the elect's sake, for surely the Lord would not suffer the ever increasing crime and wickedness in this world, were it not for his chosen people. They are the excellent of the earth, rich in faith, and heirs to that glorious inheritance reserved for the saints of God. These feel that they are strangers and pilgrims here, and have no abiding city, but seek one to come, whose builder and maker is God. O, how secure they are, hidden in the clefts of the

rock. Their prayer is,

"Hide me, O my Savior hide,  
Till the storms of life are past."

This glorious refuge and hiding place for the people of God cannot be sought out by science, nor by men, nor devils; it is a garden inclosed, a spring shut up, a fountain sealed, and it is hidden from the wise and prudent of this world, and revealed unto babes. It is by revelation that we come to know God, and if we love him, it is because he first loved us, and sought us out.

"'Twas the same love that spread the feast,  
That sweetly forced us in,  
Or we, without a saving taste,  
Had perished in our sin."

But the great and all-absorbing question with me is, Has he sought me out? Do I know him by revelation? or is it all a myth and delusion? I am so blind and ignorant that I cannot judge. But of late my prayer has been, Lord grant me true repentance, that needs not to be repented of. I know by searching I cannot find the dwelling place of the Most High.

Dear editors, I will close, by wishing you a happy new year, in every sense of the word, though all things in nature fade and decay, yet the glorious truths which are set forth in the SIGNS, and advocated there shall never lose their luster, nor grow dim, but shall shine brighter till the perfect day.

Yours in hope,

(MRS.) H. TUTTLE.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**ROMANS XIV. 1.**

"HIM that is weak in the faith receive ye, but not to doubtful disputation."

In this number we publish a most excellent article from our highly gifted brother, Elder Silas H. Durand, to which we call the special attention of the readers of the SIGNS. It has ever been our desire to avoid "hobbies," or "getting in a rut," and dwelling continually on one or two points of doctrine to the exclusion of all other truth, and as brother Durand says, we should not attempt to compel one to eat meat whom the Lord has given no appetite for it. The figure brother Durand has given is very clear, and the arguments he puts forth are undoubtedly correct under such circumstances as he has so ably pictured. But the "weakling" at the table that he treats with such charity, is quite a different character from some that surround the Old School Baptist table at the present day.

Perhaps there is no brother in the ministry that has a more general knowledge of the condition of the Primitive Baptists throughout the United States, than brother Durand, as they were a few years ago, but we doubt if he can fully appreciate the extent of the change that has taken place in many sections. Could our breth-

ren who still remain firm in the doctrine, visit our office and read the fifteen or twenty exchanges we receive of publications claiming to be Primitive Baptist periodicals, they would be convinced brother Durand's illustration did not fully portray the situation at the present day. And if brother Durand will pardon us we will draw another picture which we think will be more up to date.

Let us consider a family that have lived in peace and harmony for many years, but too large to all eat together, so have to be served at different tables, (localities) with some one chosen to serve each table, and at some of these tables there shall be found some who are serving them, not satisfied to let those have "strong meat," that relish it, but insist that it shall be banished from the table, and refuse all admission to the table who insist on eating it. Not only so, but suppose these parties are trying to prejudice all they can against eating the meat, by telling them it is poison, and after succeeding in causing a number to rebel, not only against eating the meat, but also against all who do eat it, declare that none that relish meat shall come to the table, then, having thus established a few "side tables," insist that husks and wild gourds shall be the diet, and the wine of Babylon the drink, and many are seen to be growing weak on this diet, and becoming intoxicated with this most seductive of wines, shall he who is appointed to give meat to each in due season, cease to serve meat because some have been prejudiced against it? Some, as we have said, have no idea to what extent many claiming to be Apostolic Primitive Baptists have gone into Arminianism, or become intoxicated by the wine of the cup of the "old mother," and may therefore think the picture we have

drawn is too black, but that our readers may have an opportunity to judge for themselves, we will give a few extracts from publications claiming to be genuine Old School or Primitive Baptist in sentiment.

We have yet to learn of the first church affirming predestination of all things, declaring non-fellowship for any for not believing it, while on the other hand there are published records of churches declaring non-fellowship for all that do believe it, thus refusing to allow any at the table who relish meat.

The following extracts from the *Baptist Trumpet* witness to the above:

RESOLUTIONS.

"Whereas it is being advocated by some people among the Baptists that God did 'absolutely predestinate all the sinful acts of men and devils which are done in time,' and as we believe the doctrine to be heresy,

We, therefore, declare non-fellowship for the doctrine herein named, and those believing it.

Furthermore, we believe it to be disorder to affiliate with those believing this doctrine, and we solemnly ask the churches of this [Red River] association [Texas] to adopt the same."

P. D. AUSMUS.

AMBIA, Texas.

The Territory of Oklahoma, Day Co., August 31st, 1901.

We, the members of Liberty Primitive Baptist Church of Christ, do enter our solemn protest against the heresy of the absolute predestination of all things, both good and bad, as believed by some claiming to be Primitive Baptists. We believe said heresy to be detrimental to the cause of Christ and destructive to the peace and fellowship of the brotherhood. Therefore we will not suffer it preached at Liberty Church.

Done by order of the church in conference August 31st, 1901.

J. B. DONATHAN, Mod.

A. B. KEITH, Clerk.

Can any read these extracts and say that the characters portrayed in our picture are overdrawn?

Having as we believe established our charge that there are those who not only refuse to eat the "meat," but are denying the right of those that have any ap-

petite for it, to come to the table, we will append a few extracts from a paper styling itself the *Apostolic-Primitive Baptist*, in evidence that these very characters are serving on the tables over which they have control, husks and wild gourds for diet, and the wine of Babylon for drink.

In the *Apostolic-Primitive Baptist* for June 17th, 1901, appears the following stanza:

O sinners, sinners, won't you hear,  
When in God's name I come?  
Upon your peril don't forbear,  
Lest hell should be your doom.  
What will your doom, poor mortals, be,  
If destitute of grace?

Again the same paper dated March 17th, 1902, the following:

There's one thing that grieves me,  
And lies upon my mind,  
And that is my tender offsprings  
That I must leave behind.

They cause me natural sorrow,  
My heart for them is sore,  
For fear that I should leave them  
And never see them more.

O now, my loving children,  
For Christ's sake I entreat,  
Forsake your ways of sinning,  
And fall at Jesus' feet.

Supplicate the throne of grace;  
He for you his blood has spilt,  
And full atonement then was made,  
To take away your guilt.

That when I part with you below,  
Upon this earthly clod,  
I may meet you all once more  
At the right hand of God.

There we will join together,  
Our Savior to adore  
Where trials and vexation,  
And troubles will all be o'er.

And now, my dear companion,  
A word or two with you:  
Call in all worldly, wand'ring thoughts,  
And bid all sins adieu.

Think of the awful circumstance  
That your dear soul is in;  
How can you bear the awful thought,  
To live and die in sin?

Come, now, and take bold courage,  
And try to seek the Lord;  
Forsake your ways of sinning,  
And walk the heavenly road.

That I may be so happy,  
Once more with you to meet,  
Where we shall wear the starry crown,  
And walk the golden street.

Then happy, happy shall we be  
In that bright world above,  
To meet our children, and see  
Our neighbors whom we love.

As further allurements to heaven would it not be well to add, To behold Jesus as he is, and be like him? It might have a tendency to draw some old time saint who is determined to know nothing among us but Jesus Christ and him crucified.

Also in the same paper, dated Feb. 24th, 1902, is published over the signature of one signing himself "Dr. A. N. Johnson," the following:

But here is a "Solemn Address to Sinners," of equal age with the above prayer:

"No words can declare,  
No fancy can paint,  
What rage and despair,  
What hopeless complaint,  
Fill Satan's dark dwelling,  
The prison beneath;  
What weeping and wailing,  
And gnashing of teeth!  
Yet sinners will choose  
This dreadful abode;  
Each madly pursues  
The dangerous road.  
Though God give them warning,  
They onward will go;  
They answer with scorning,  
And rush upon woe.  
How sad to behold  
The rich and the poor,  
The young and the old,  
All blindly secure!  
All posting to ruin,  
Refusing to stop.  
Ah, think what you are doing,  
While yet there is hope;  
How weak is your hand  
To fight with the Lord!  
How can you withstand  
The edge of his sword?"

What hope of escaping  
For those who oppose,  
While hell is wide gaping  
To swallow his foes?  
How oft have you dared  
The Lord to his face!  
Yet still you are spared  
To hear of his grace.  
O pray for repentance  
And life-giving faith,  
Before the just sentence  
Consign you to death.  
It is not too late  
To Jesus to flee;  
His mercy is great,  
His pardon is free;  
His blood has such virtue  
For all that believe,  
That nothing can hurt you  
If him you receive."

Now that is preaching the gospel to sinners, but the Antinomianism born of the absolute predestination of all things, good and sinful, in Christ, calls it shaking dead sinners over hell fire to scare them into becoming christians. This saying is a damnable perversion of the truth of the gospel, and loudly proclaims that the light these people claim to have in them is thick darkness indeed. The darkness is so intense and thick that they cannot distinguish between Arminianism and the truth of the gospel of Christ. God pity them and their blinded followers.

How any subject of grace, brought by the Holy Spirit to see himself a poor, lost, helpless sinner before God, and whose only hope is in the finished salvation of Jesus, can ever subsist on such husks and wild gourds as are served upon these side tables, is certainly a mystery to us. If we believe that every chosen vessel of mercy was chosen in Christ before the world began, and that their salvation was complete in Christ when he cried, "It is finished," how can we consistently appeal to sinners to Come to Jesus before it is too late? We would not have our brethren think that we accuse all who do not agree with us in the predestination of all things, or on what is termed "conditional time salvation," as indorsing the rank Arminian sentiment embraced in the extracts above given, yet it is a significant fact that the authors

of these Arminian effusions are, without an exception, strong advocates of conditional time salvation, and denouncers of unlimited predestination, and having seen how these sentiments have *crept* in among us within the last few years, we feel impressed to sound a warning. Twenty years ago if any minister claiming to be of our order had advanced any such sentiment as contained in the extracts quoted, he would have been silenced. But of such a nature is this Babylonish wine (man's efficiency), in its exhilarating effect upon poor, weak, human nature, that it insinuates itself through our whole system so stealthily that the more we become under its influence, the more indignant we are that any should charge us with having partaken of it. Nothing but the grace of God can show us our true condition, and if in his purpose he sees fit to leave us to become filled with our own ways, we will become maddened with this, to our natural taste, delicious beverage. It is so much more agreeable to the flesh to have wherewith to boast, than to be mere clay in the hands of the potter. Salvation by grace excludes all works, for, if it be of works, then it is no more grace; and if by grace, then is it no more of works, says the apostle.

The religion of Jesus Christ is a revealed religion. Then how can we persuade sinners to partake of the revelation of Jesus? If we are so unspeakably blessed as to be one among those chosen in Christ before time began, it needs no effort of man to accomplish our salvation.

We have been pained of late to see the baneful influence of this wine of Babylon among our brethren. First it was made manifest in the denial of God's predestination of all things, then by a denial of salvation wholly by grace, and we fear that it will not be long before that other

stone of offense, "election," will have to be taken out of the way.

We hope none will construe anything we have said as opposed to brother Durand's article, for as we said in the start, we fully indorse what he has said, and admire the spirit manifested, and do wish to most emphatically say, "He that is weak in the faith, receive ye," but must also add, "not to doubtful disputation," for, "How can two walk together except they be agreed?"

While we have been very positive and plain in what we have written, we hope and feel that we have been prompted by a spirit of love for the welfare of the saints, and the glory of God.

We have no disposition to enter into a heated discussion upon these subjects, with those who are opposed to us, and hope our brethren who indorse our views may be kept from being drawn into a controversy. There is little that can be said in defense of these principles of the doctrine, but what has been said time and again, and as about all the readers of the SIGNS are established on these subjects, it would be more edifying to them to have a more general variety treated upon. We do not think the opponents of the SIGNS can, after what we have here written, accuse us of recanting or yielding the position the SIGNS has ever held on these principles, if we decline to further enter into the controversy.

It is beyond the comprehension of carnal reason to understand why the Lord suffers his children to be so distracted and torn by divisions, but we know we are told by our blessed Savior that it should be so, and the Scriptures must be fulfilled, and the only reason assigned is, "Even so, Father, for so it seemed good in thy sight."

B.

## QUESTIONS AND ANSWERS.

BROTHER Elder J. T. Rowe, of Baltimore, Md., has written to us proposing the following questions, which we feel willing to answer as best we shall be able, as we desire at all times to be at the call of our brethren, but yet realize that at best we can but poorly serve them. Further, it is sure that no man can answer all questions wisely, and least of all do we feel able to do so. We know that these questions were not proposed because any controversy is desired by brother Rowe, but rather with the hope that truth may be made to appear more clearly, and that the interests of our beloved Zion may thereby be subserved. We have always desired to write carefully concerning any matter about which there may be differences of opinion among brethren, but realize that, at the best, our words are but poor and halting, and that words which we may use, may not convey to others the meaning which they have in our mind. Especially, when any matter is controverted, is there need that all who speak or write upon the matter should be very careful in what they say, because at such times, anything that we may say is liable to be misconstrued by others who may differ. Still further, very few are able to enter into the feelings and thoughts of another, or to see all that may bear upon the mind of another, and therefore all should speak or write with an effort to put themselves in the other's place, and to see things from the point of view of that other. With these general remarks we will quote the questions proposed by brother Rowe, and try to present as clearly as may be our view of the subjects presented.

First. "Under what influence is the christian when he sins?"

We have no hesitancy in answering, he

is under the influence of the world, and the flesh, and the devil. These all are presented as enemies of the believer, and of the truth, and of righteousness, and of God, in the Scriptures. The world lieth in wickedness, and therefore its influence is toward sin. The flesh at all times, lusts against the Spirit, and hinders the christian from doing the good that he would, and leads him to do the evil which he would not. And the devil is a liar, and the father of lies. By the word "world" is not meant this earth which we till, and from the soil of which we gain our daily bread, but rather the things which are in the world, which are there by reason of our first parents. In this sense the world is called, "this present evil world," and believers are bidden not to be conformed to this world, and men are said to be in bondage under the elements of the world, and we read of that which is after the rudiments of the world, and not after Christ, and the friendship of the world is enmity against God, and that the man who is the friend of the world, is the enemy of God, and he that loves the world, the love of the Father is not in him, and we read of worldly lusts, which war against the soul. Therefore, it is sure that the world leads to evil in all the influence which it has upon the believer.

By the flesh is not meant this body of flesh, blood and bones, which must crumble to dust after death, but rather that inward nature of evil in all men which still remains in a man after he has become a believer in Jesus, and a follower of him. It is this flesh which loves all that is in the present evil world, with every lust and pleasure. It is this evil nature in the believer which opens the door to the assaults of the world and the devil, and so mars the peace and joy of salvation in him. It is the traitor in the

camp, without which the other two enemies could not enter the citadel, and work evil and havoc there to the shame and sorrow of the child of God. Under a sense of these things the soul will cry, O Lord deliver me, first of all, from myself. This is that flesh which is weak while the Spirit is willing; it is called sinful flesh, and believers are told not to walk after it; and believers do not war after the flesh; and this is that flesh which is said to be crucified. True, in some scores of places in the word of God, this word, "flesh," does mean this literal body, but not where it is spoken of as the enemy of the soul, and as striving against the Spirit.

We have no hesitation in saying that the believer is under the influence of these three evil powers when he sins.

Second. "Under what influence is the christian when he serves God?"

There can be but one reply to this, as we well know brother Rowe believes, and so must all the children of God believe. Perhaps it would be well to choose another word than the word "influence," as it is used but once in the Scriptures. In Job it is said, "Canst thou bind the sweet influences of Pleiades?" We do not mention this to carp about words at all, but perhaps it is as well to use the words of Scripture in speaking about these things. Nothing can be more clear and positive than the testimony of the Scripture as to what it is that produces obedience in the heart and outward life of all believers. It is not self choice, or will; it is not the teaching of men, no matter how true and good that teaching may be; it is not from the natural heart and mind that obedience flows, seeing, as has been shown before, that they tend to evil, and only evil, and that continually. All true obedience is summed up in the word

"love." Love to God, and love to the neighbor, includes all, as is testified by the apostle. "Love," he says, "is the fulfilling of the law." And love, says another apostle, is of God. And he alone that loveth, is born of God and knoweth God. This love is shed abroad in the heart by the Holy Ghost which is given unto us, and it is sure that all believers are made to know that we love him because he first loved us, and we work out just that which he works in us, both in willing and doing of his good pleasure.

Every child of God when led by the Spirit, like Paul, says, "By the grace of God I am what I am." The world, the flesh and the devil never influence men to obedience to God, but are always opposed to God, and to righteousness. Our God, who is holy and of purer eyes than to behold iniquity with favor, does not influence any man to sin. Man sins always when drawn away of his own lusts and enticed. The Lord says that he hates sin of all kinds. He hated the abominations of the Canaanites. (Deut. xii. and xxxi.) He hates idols. (Deut. xvi. and xxii.) The dear Redeemer is said in Psalm xlv. to love righteousness and hate iniquity. In Proverbs vi. the Lord is said to hate six special things which are evil. (See also Jer. xlv. 4), wherein the Lord declares that he hates the idolatry of the people, and in Zech. viii. 7, the Lord declares that he hates a false oath, and the purpose of evil in the heart against the neighbor, and in Revelation ii. the Lord declares twice that he hates a certain doctrine. From all these scriptural testimonies it is sure that sin is hateful and abominable to God, and that he does not, and cannot from his own holy nature, tempt any man to do that hateful, and abominable, and exceeding sinful thing. A man's own lusts are what lead to sin. The grace

and power of God, the leading of the Spirit of God, and the love of God shed abroad in the heart, are what lead to obedience at all times. It must never be forgotten that love alone is the fulfilling of the law. No amount of outward formal obedience can be acceptable to God. Such obedience is not really obedience at all. Love and its fruits alone constitute obedience in the sight of God, and according to the teachings of the Scriptures.

Third. "When the christian sins is he doing the will of God?"

When the christian sins, it is sure that he is but following the bent of his own carnal heart. Let no man say when he is tempted, that he is tempted of God, for he tempts no man, and is not himself tempted; we know of no better reply to the above question than this. How clear is this testimony. Man follows his own lusts when he sins; it is his nature to sin. If he does not sin at all times, in every foul way, it is but by the restraining power of sovereign grace, that he is kept. Man, even the believer, when left to himself for a little, runs after sin greedily, and will be guilty of the vilest crimes. Witness the denial of his Lord by Peter; and yet the denial of Peter was declared beforehand by the dear Redeemer. "Before the cock crow, thou shalt deny me thrice." And it was so. Peter was not pushed into that denial by the power of God, but was drawn into it through the weakness and sinfulness of the flesh, and yet, after the Lord had said that he should deny him thrice before the dawn of day, it must come to be so, else the Master's word would not have been fulfilled. Peter's denial proceeded out of his own self confidence, and the perversity of the flesh in him, as do all our transgressions and denials. In this sense, when a chris-

tian sins he sins against God, for all sin is against God. So David said "Against thee, thee only, have I sinned." All sin, whether in the believer, or the unbeliever, is the transgression of the law of God. This is plainly stated in the word of God, and it must not be denied. When a man sins he cannot say, with any meaning that any body can understand, that he is doing the will of God. If a child of God should commit adultery, and when accused of it should confess it, and then claim that he was but doing the will of God, it would certainly be the duty of faithful servants of God to say to him that adulteries are positively forbidden in the word of God; they are declared there, to be sins against God, and God condemns the adulterer, and places such characters outside of the gates of the city of God. Our God does not say to any man in the Scriptures, neither does he speak to the heart of any man when he sins, saying, "Thou hast done my will." This ought to be enough to settle the question asked by brother Rowe. And all this does not involve the denial of the predestination of all things whatsoever comes to pass. Arminians, ever since we can remember, have insisted that if our God has thus predestinated all things whatsoever come to pass, it destroys human accountability. That is, if predestination be true, God cannot judge man to be guilty, and justly condemn him for his sins. But Paul's words in Romans ix. contain all the reply which need to be made to this assertion. And we would also call attention to this, that our God does commend men for the good things that they have done, which he is himself the author and producer of, and which he has predestinated shall take place. If, then, it is not inconsistent with him to thus commend men for doing predesti-



nated good things, why should it be inconsistent with him to condemn men for doing predestinated evil things? There may be, there are, great mysteries in all this, which our finite minds cannot fathom, but we should expect that there would be unfathomable mysteries in God's ways and thoughts to our finite minds, and we ought to expect that to us there would SEEM to be contradictions in God's ways and thoughts, yet it is really not so, of this we may be sure, and with this assurance we may rest content. It is sure that man sins out of his own evil nature, and transgresses God's law in so doing, and is not doing the will of God as revealed in his righteous law, and yet is doing the deed which has been predestinated of God before the world was.

Fourth. "Does the joy of the christian grow out of the fact that he is a sinner?"

On the contrary, our chief trouble ever since we can remember, has been that we have sinned. There has never been a moment since we first felt that sin reigned in us, that we have rejoiced in it, but we have rejoiced that a ransom has been found. O, how many times does the believer look upon him whom he has himself pierced, and mourn for him, and say it was my sins, my cruel sins, that nailed him to the tree. Some have thought that Paul's language in Romans, "God be thanked that ye were the servants of sin," implied that believers could rejoice that they were sinners, in order that Jesus and his grace might be exalted. But we have not understood the apostle to mean this at all in this text. Rather, the emphasis ought to be placed upon the word "servants," in the text, and that Paul meant by it, that he would thank God that sin had become a bondage to them, hard and destructive, just

as before their deliverance from Egypt, the bondage of Israel had been increased so that they could not bear it. And this was so in order that they might cry to God for deliverance, and find it at his hand. So the convicted sinner comes to feel that he is the slave or servant of sin, and then he cries for deliverance, which he finds in the Lord Jesus Christ.

Sin is a joy to unregenerate men, but it is a curse, a body of death, to that soul made alive unto God; from it he prays constantly to be delivered; because of it he makes humble confession before God. It makes him go with bowed head and sorrowful heart. At least we can say from our heart, this is true with ourself. We are far from believing that brethren who say, if any do, that their joy grows out of the fact that they are sinners, mean that sin is to them a joy. We can see how some might say this on the ground that by their sins Jesus has been exalted as a Savior, which could not have been the case had it not been true that his people were sinners, but even if said from these considerations, the language does not express even that which they mean to say, and besides will involve in the minds of most children of God what is altogether untrue. In the first three chapters of Romans we are shown what sin is to natural men, they roll it as a sweet morsel under their tongues, and they so love murder that their feet are swift to shed blood, and they do not like to retain God in their knowledge, and the very poison of asps is under their tongues. Such expressions imply a great love of sin, and a delight in it. It is on the other hand the chief trouble of the child of God that he does bear about with him such a vile nature. He says, "Woe is me, for I am a man of unclean lips." "Wherefore I abhor myself, and

repent in sackcloth and ashes." "O wretched man that I am! who shall deliver me from the body of this death?" No, no; sin is not and cannot be a joy to him who loves God and holiness. How can that which he has come to so abhor, can that which he has come to so abhor, be a joy to him any longer. Even that nature in him which does still furnish congenial soil for sin, he hates and abhors, and longs to be rid of it. And the one thing without which he will never be satisfied is that he shall be found in the likeness of Christ. "Then," said the psalmist, "shall I be satisfied, when I awake in thy likeness." If any man should profess a hope in Jesus Christ as his Savior from sin, and at the same time say that his joy grew out of the fact that he was a sinner, we should not know what to think of him, or to say to him, except that our chief grief grew out of that same fact. To say the very best about it, it is an extreme expression, which to most minds would convey falsehood rather than truth.

We have spoken of these things as they seem to us, and will leave them for the consideration of the brethren, feeling sure concerning the truth which we have aimed to present, but do not feel sure concerning the way in which it has been presented. We do feel great anxiety to seek out right words. We all need the guidance of the Holy Spirit both that we may speak, and understand what is spoken.

C.

#### OBITUARY NOTICES.

WE have a number of obituary notices which are crowded out of this number, which we will publish as soon as we can possibly make room for them without crowding out other matter of more general interest, and beg the patience of the friends until the notices are published.

#### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

##### REVELATION XXII. 1, 2.

BY request of M. J. Jones, of Decatur Co., Georgia, we present very briefly such views as we have on the text proposed for consideration.

*And he showed me a pure river.* This was and is a part of "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."—Rev. i. 1. In the conclusion of his vision on Patmos, John saw the holy city, New Jerusalem, coming down from God out of heaven, adorned as a bride for her husband, and gives a description of the church of God as thus presented under this sublime and glorious figure. After showing the church originated in, and descended from, God, with all that adorns her for her husband—shows her definite proportions, walls, gates, foundations, streets, provisions, &c., and among them the supply of the water of life, which in its quality was pure and vital, the same of which Jesus spake to the woman of Samaria, which shall be in him that drinketh of it, a well of living water springing up into everlasting life. In quantity it is a river. Rivers flow on from age to age, without diminishing the fullness of the fountain from whence they flow, and this with the dispensation of life and salvation from God, can never impoverish him, or lessen his resources. This is the river, the streams whereof make glad this holy city of our God, this New Jerusalem, adorned as a bride. And as to its channel, or the medium through which it flows, Isaiah says, For there the glorious Lord shall be unto us a place of broad rivers and streams, &c. All spirit-

ual blessings and divine life are given to them in, and flow down to them through the Mediation of our glorious Lord Jesus Christ.

*Clear as crystal.* Perfectly transparent, and unmingled with any of the filthy waters which flow from the polluted fountains of poor, depraved, sinful nature. Its purity and transparency is inferred from its place of emanation, and the channel through which it flows.

*Proceeding out of the throne of God and the Lamb.* The city which is supplied with the water of this river, also proceeded from God, and her supplies must be congenial with the purity of that heavenly origin. The "throne" is the place of power, of sovereignty, and absolute authority. The throne of God and the Lamb is above all other principalities and powers, thrones or dominions. All the power and majesty of God and the Lamb, in providence and grace, is implied. In the midst of the throne of God, John saw the Lamb, in his Mediatorial character, feeding his flock, and leading them to living fountains, and wiping all tears from their eyes. Truly, the throne of the Redeemer is high and lifted up, higher than the heavens. The streams of immortality from God the Father, flow down to men through Jesus Christ alone. He is the only place of these "broad rivers and streams, which make glad the city of God." These living waters not only emanate from the throne, but their course and flowing is under the direction and power of the throne of God and the Lamb, which is signified by the throne on which God and the Lamb, and God in the Lamb, preside. How presumptuous, then, for poor, finite, sinful man to assay to send these waters forth, or to direct their course; yet they arrogantly talk of sending the gospel, sending the power of God,

the water of immortality, to the distant nations of the earth, and to make such contemptible things as mission funds, the channel through which it shall flow. But it was not so revealed to John; as he saw it, its course was fixed and irrevocably directed by the throne.

*In the midst of the street of it, and on either side of the river, was there the tree of life.* The pronoun *IT*, refers to the city which the angel of Christ was shewing to John, as the *WAY*, the chaunel, the highway of holiness, and points us to our Lord Jesus Christ, himself as the Street of it, the *Way*, the *Truth*, and the *Life*. As the street of the city the saints walk in him even as they have received him, as Christ Jesus the Lord. By the midst of the street of it, we understand is signified the advent and incarnation of the Son of God. For in the Son of God centres the street, or way of salvation, and the tree of life, which is not only in him, but on either side, both before and after his advent, and embracing all who through the abounding grace of God have ever walked in this street, drank of the waters of this river, ate of the fruit of this tree of life, or felt the healing efficacy of its leaves, both before and since the incarnation of the Son of God.

Good and sound brethren have differed in regard to what is signified by the "Tree of Life," some supposing that it means Christ, and others contending that as it is here presented in the feminine gender, "yielding her fruit," &c., that it is only applicable to the church of God. We will not controvert either of those positions, for to us, both are evidently intended, for how can Christ and his church be separated or divided? Is she not one with him, even as he is one with the Father? Who then shall separate what God has joined? Jesus says, I am the

vine, ye are the branches. As all the branches of a vine grow out of the vine, even so all the members of Christ, being many, are one body; even so is Christ. But to settle this matter beyond all reasonable controversy, in verse sixteen, of this chapter, we have the words of our Lord, "I Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David," &c. David and his seed were used to signify Christ and his church, and from this figure we learn that as the tree is but a development of the root from which it grows, so the church had her spiritual creation in the Lord Jesus Christ, has proceeded from him, and are members of him, even as the branches are members of, and compose the vine. The church which John is describing as coming down from God out of heaven, not only had her origin in Christ, and is a manifestation or development of him, as the fully developed tree, with its spreading branches, its wholesome fruits and healing leaves, are but the manifestation of the life and virtue of its root. We, therefore, understand the Tree of Life, which is in the midst of the Paradise of God, which was typified by the tree of life in the garden of Eden, and which in our subject is seen by John in the midst of the street of New Jerusalem, and on either side the River of Life, signifies the Head and body, the Vine and branches, the root and offspring, which embrace Christ and his church, which is his body and the fullness of him that filleth all in all. The church in the fully developed Tree, in her vital union with her immortal Root, is by the Root made fruitful, and as bearing fruit, the feminine gender is applied, for she is the mother of us all; that is, of all the children of the free woman. But separate her from her

living Root, and she becomes barren and dead. In her union with the Son of God, as her life-inspiring and life-giving Root, she "bears twelve manner of fruits." Whether the number twelve in this case, referred to the twelve apostles of the Lamb, as is generally supposed, or not, it is certain that all the fruits of this Tree of Life are fruits of Life clearly developed from a vital union with the immortal Root, and do embrace all the peaceable fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, &c., against which there is no law; and they are periodically (every month,) presented in striking contrast with the fruits of the flesh, which are the development of the earthly, fallen, depraved Adam, or root from which our earthly nature sprang. By her fruit she is known. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. However prolific professed churches or religionists may be, if the tree be evil, and the fruits, unlike those of the Tree of Life, which only spring from Christ, as the Root, the axe which is laid at the root of the trees, shall cut them all down, and devote them to burning, and fuel of fire.

The centre of the street of the New Jerusalem, in which the immortal germ of this tree is found, having allusion, as we have supposed, to Christ, in his coming in the flesh, and the "either side of the river," to mean the two dispensations, the tree in its development is found under both the old and new, like the cherubs on the mercy-seat, on each extremity, but with their wings meeting at the centre, and their eyes towards the mercy-seat. As the street or way of access to God under the figurative dispensation was between the the Cherubim and over the

mercy-seat. There the God of Israel met the high priest of the chosen tribes, and held communion with Israel through Israel's priest, so signifying the advent of Christ at the end, or winding up the former, and as the beginning of the latter dispensation. Here the two olive trees cease to be known as twain, for the wall of partition is abolished, and of the twain Christ has made one new man, so making peace. The patriarchs and prophets, with all the Old Testament saints, are component parts of the tree, or kingdom of Christ, for the Gentile portion is brought in under the gospel, and sit down in the kingdom with Abraham, Isaac and Jacob. Thus all the church of God, from righteous Abel, to the last vessel of mercy that shall be brought to the unity of the faith, and knowledge of the Son of God, form but one body, and all live by virtue of vital union with Christ as the Root and Life of the body, the church.

*Yielding her fruit every month.* The variety of her fruit, twelve manner, shows that, as in nature, God has provided and caused the trees of the earth to bear their fruit periodically, so he in the kingdom of grace has his set and fixed times to favor Zion. Every revolution of the ponderous wheels of nature, every waxing and declining moon, shall witness the development of the Tree of Life. All the means using in our power would not enable us to gather fruit from the trees of nature, except in their decreed seasons, and so in a spiritual view, we cannot change the immutable laws of the kingdom of Christ. When the vision tarries we must wait for it, for it will come at its appointed time, and it will not tarry.

*And the leaves of the tree are for the healing of the nations.* The foliage of the trees as clearly indicate a vital union with the root, as does the fruit, but it is the

fruit that shall demonstrate the quality of the tree. Of the saints it is said, Ye are the salt of the earth, and it is for the elect's sake that the world stands. But the visible walk, deportment, doctrine, and practice of the saints here are brought to bear against the delusions and abominations of the Gentile nations of the earth; but in a more special sense those of God's quickened children, who feel and lament the depravity of their carnal nature; for it is only the sick who need a physician, so it is the sick who can be benefited by healing medicines. Quickened heirs of God, and joint-heirs with Jesus, the Root, shall all be healed, and perfectly and permanently cured of all their diseases, and there shall be no more curse; but the throne of God and the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be written in their foreheads.

"Blessed are they that do his commandments, [that is the commandments of Jesus] that they may have a right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

MIDDLETOWN, N. Y., July 1, 1859.

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### CHURCH CONSTITUTED.

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THE Old School Baptist brethren of Cleveland, Ohio, met at the home of Cyrus Cross, March 16th, 1902, for the purpose of organizing a church.

After listening to an able discourse delivered by Elder Hanover, Sr., of Westerville, Ohio, Elder H. E. Purris was chosen Moderator.

The Articles of Faith drafted by the brethren at Black Rock, Md., were adopted.

Letters of recommendation were read and approved from the following brethren: Elder H. E. Purris, William Harman, William Barker, Jane Barker, Louisa A. Harman, Jennie O. Cross.

The following visiting brethren were present, and were invited to seats with us:

Brother W. P. Gass, of the Schoharie Church, N. Y.

Brother Stephen Taylor, of the Ebenezer Old School Baptist Church, of New York city.

At the close of the meeting the right hand of fellowship was extended by Elder Hanover, after which a hymn was sang, and benediction pronounced by Elder H. E. Purris.

In behalf of the church we extend a hearty invitation to all who may feel it in their hearts to visit us (of our faith) and behold our order, and join with us in worshipping the God of Elijah.

JENNIE O. CROSS, Clerk.

EUCLID, Ohio, March 19, 1902.

## MARRIAGES.

By Elder G. N. Tusing, at the home of the bride's parents, near Ewing, Ohio, Charles Hensel, of Logan, Ohio, and Miss Lucinda Hardin, of Ewing, Ohio.

## OBITUARY NOTICES.

Deacon Charles B. Hill was born at Harbourton, N. J., Nov. 21st, 1825, and died Feb. 14th, 1902, at his residence near Glenmore, N. J., having always lived within eight miles of his birthplace. Nov. 1st, 1855, he was married to Permelia Titus, who preceded him to the grave a number of years ago. To them were born six children, five daughters and one son, three of whom, all daughters, survive him. Our deceased brother was baptized by Elder Wm. J. Purington, in the fellowship of the church at Hopewell, N. J., about twenty years ago, and not long afterwards he was chosen deacon, which office he has ever since held, performing the duties which devolved upon him to the full satisfaction of the church, and also fulfilling the testimony of the apostle that they that use the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith of our Lord Jesus Christ. Our dear brother was naturally of a quiet and unassuming nature, never putting himself unduly forward, but nevertheless going forward in the discharge of the duties devolving upon him with faithfulness and care. It was seldom, for many years, that his place in the assemblies of the church was vacant. He was favored with general good health during his life, and in cold and heat, in sunshine and storm, we expected to see him at our meetings. We knew that something was seriously wrong if he were absent. He did not allow social relationships to interfere with his obligation to the church, and to his Savior. He made no loud profession, and was not a man of many words, but he was steadfast in the faith, and by his walk and conversation manifested the grace of God which he professed. He loved sound doctrine, and clear testimony to experience, and to

see a consistent life in those who professed godliness. He was possessed of a very lowly opinion of himself, and walked before the Lord with fear and trembling day by day. None knew him but to esteem him as a truly consistent man, and a good neighbor and citizen. Many who are not in harmony with the views of truth which were precious to him, have spoken of him as a man who lived his profession, if any man ever did. These things were said of him while he lived, and not only after his departure.

The funeral service was held at his late residence on Wednesday, Feb. 19th, when the words found in Matt. xxv. 21, were used as a text, by request of the children. The words were as appropriate of our dear brother, as they could be of any one in this life. The dear daughters, all of whom are members of the church, feel their loss deeply indeed; yet they have hope and joy in their sorrow. The father who was so dear to them is now at rest. May the comfort of the holy Spirit be with them. C.

Miss Mary Olive Hardy was born near Loraine, Ill., Feb. 20th, 1869, and moved with her parents to Missouri, when four years old, where she grew to womanhood. She died at her home on West Jefferson St., Kirksville, Mo., August 24th, 1898, having been in ill health for a number of years, though seriously ill only ten days. She united with the Primitive Baptist Church some years before her death, and lived a devoted christian life until death relieved her of her suffering. She held the love and respect of all who knew her. She leaves a mother, two sisters and four brothers to mourn their loss, besides a host of friends and relatives. Her remains were brought to Greensburg, where she was laid to rest by the side of her father, who preceded her to the better land a short time before. Funeral services were conducted by Elder George Edwards, of Laplata, Mo.

Benjamin Franklin Winter was born in Fairfield Co., Ohio, Sept. 23d, 1829, and departed this life March 15th, 1902, aged 72 years, 5 months and 22 days. Although having passed his three score years and ten, he was busily engaged in active farm life, and after completing the labors of the day, he retired in unusual good health and spirits, but in the silent watches of the night, while tired nature slept, at the hour of 2:30 a. m., the silent messenger came. The silver cord was loosened, and the golden bowl was broken. He laid down life's burdens as unconsciously as he had taken it up, and his spirit returned to God who gave it. He was united in marriage to Miss Elizabeth Ann Miller, June 11th, 1855. Unto this union was born three children, one son and two daughters; one daughter dying in infancy. He taught school and vocal music in his earlier life; a close student with a well stored mind of a literary turn, a deep thinker, and a ready debater. Until age prevented,

he took an active interest in the cause of education. He united with the New School Baptist Church in early life. He filled many responsible positions in life. He was a faithful husband, a kind and indulgent father, an obliging neighbor, a good citizen. He leaves a grief-stricken companion, one son, one daughter, six grandchildren, two brothers, one sister, together with a large circle of relatives and friends to mourn their earthly loss. May their loss be his eternal gain.

His funeral was largely attended, and conducted by the writer, after which his remains were laid to rest in the Walnut Creek burying ground, to await the resurrection.

G. N. TUSING.

MEETINGS.

THE yearly meeting of the Wilmington Old School Baptist Church, is appointed to commence at 2:30 p. m., on Saturday before the second Sunday in April, (12th and 13th) and continue over Sunday. Brethren and friends are cordially invited to meet with us.

WM. B. TAWRESEY.

MAY meeting will be held with the New Valley Church, commencing on Saturday before the second Sunday in May, holding over Sunday. Parties coming from the east or south will be met at Leesburg, Friday before. Take the train leaving Washington, D. C., 1 p. m. If any should fail to meet that train, take the 4:35 p. m.

We cordially invite all our friends to come, especially our ministering brethren.

E. V. WHITE.

BALTIMORE Association is appointed to be held with Harford Church, Harford Co., Md., beginning Wednesday before the third Sunday in May, (14th) 1902, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Church, in Philadelphia, Pa., May 21st, 22d and 23d, 1902.

Those coming on Tuesday afternoon by Pennsylvania R. R., or B. & O. R. R., will go to B. F. Coulter's, 1910 N. Twenty-second St. (or to places where they are acquainted.) Those coming by Reading R. R., will get off at Columbia Avenue station, and go to sister Margaret Craven's, 1735 N. Seventh St. All who come on Wednesday will walk from Broad St. station, or Reading Terminal, to the place of meeting, southeast corner Broad and Cherry Sts., between Arch and Race Sts., (Odd Fellows' Temple) entrance on Broad St. Take elevator to seventh floor. All lovers of the truth are cordially invited.

B. F. COULTER, Church Clerk.

DELAWARE River Association is appointed to be held with the Kingwood Church, at Looktown, N. J., beginning on Wednesday before the first Sunday in June, (May 28th) 1902, and continue three days.

THE Warwick Association is appointed to be held with the Middletown & Wallkill Church, Middletown, N. Y., beginning Wednesday before the second Sunday in June, (4th) 1902, and continue three days.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70.

MIDDLETOWN, N. Y., MAY 1, 1902.

NO. 9.

## CORRESPONDENCE.

NEWARK, Del., Oct. 24, 1901.

MISS BESSIE DURAND—MY DEAR SISTER IN A MOST PRECIOUS HOPE:—Once more our precious little season, the yearly meeting, is over, and the dear ones have nearly all gone away, some to their homes and others to the Salisbury Association, and we feel very lonely to-day. It was my plan to try and answer your letter as soon as the meeting was over, that I might receive another from you, and to-day I feel like telling you some of the many thoughts which are crowding up in my mind since the meeting, if it will not make too long a letter. I would love to talk with you instead of trying to write, or rather I would like to hear you talk. I feel that the Lord has been very good and merciful to me all through the meeting. That he should be so, is more than I can understand. It is too wonderful for me, I cannot attain unto it. How it humbles me that he should thus extend his mercy and grace unto me. Surely “he is great, and greatly to be praised in the congregation of saints. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Justice and judg-

ment are the habitation of thy throne: mercy and truth shall go before thy face.” His desire is toward his people; his mercy will he never take from them. The mercy of the Lord is everlasting. Nearly all through the meeting I have felt in my heart that peace which passeth all understanding, and much of the time I have felt that I was with Mary, sitting at the feet of Jesus, feeling that in him I had all things, “Content with beholding his face, my all to his pleasure resigned,” feeling that faith in God and submission to his will which I love to feel, and which brings peace; feeling that, “Before as behind, God is, and all is well.” It is such a comfort to me to meet with the saints and to hear them tell of the wonders of Emmanuel and of the salvation which is in Christ Jesus. I feel that here is indeed the house of the Lord, that here his honor dwells, and that it is good to be here. How “great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Out of Zion, the perfection of beauty, God hath shined.” The forty-eighth Psalm expresses much of what I have felt in regard to this, though more and more I realize my unworthiness and un-

fitness to be with this blessed company, and in any measure to receive the favor and grace of God. That this grace should be extended to me at all is wonderful. I realize more and more that I am not even worthy to so much as gather the crumbs from under the Master's table, yet in his great mercy and love he has said, as our brother Elder Durand told us at the meeting, "Eat, O friends; drink, yea, drink abundantly, O beloved." We are not come to these precious things through our worthiness in the flesh. If the coming had been in this way I know I must ever have been left out; but all the way of the coming is grace, first and last, and this coming the devil can find no way of assailing, hence the hatred of it. The way of salvation is established by God in the heavens in righteousness, and is as firm and sure as God himself is sure. In the Scriptures the question is asked, "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," &c., continuing to the close of the chapter, the eighth of Romans. The christian's hope can never fail. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." "We are come by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh." Please notice the meaning of this word consecrated, how good it is. Paul in his second letter to the Corinthians, speaks of this doctrine of salvation by grace. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of

God in the face of Jesus Christ." It is written that to know him is life eternal. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." By grace God's people are saved through faith, and that not of themselves; it is the gift of God.

The Lord has been pleased, as it seemed good to him, to renew day by day the hope which has been with me nearly all my life, so that I can hardly tell when it began, though I remember well, and cannot forget the times when the glorious gospel and the peace of God which passeth all understanding, has appeared to me. The glorious light and beauty of this kingdom can proceed only from a just and holy God, and can be known only by the revelation of God as it seems good to him to give this revelation of his glory and holiness, and glorious kingdom, which is not of this world, but is spiritual, heavenly, as high above earthly things as the heavens are higher and above the earth. The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. It is not possible that these things can be known by the natural mind, nor is it the purpose of God that they should be thus known, therefore it is certain they will never be known in this way, whatever men in nature may say or think should or should not be, in their ignorance, blackness of darkness and presumption before God who is in wisdom high and lifted above all that we can know or think. One thing is certain, and all should consider this truth, that all things are created by God for his purpose, and that his purpose shall and will be fulfilled in all his creation, and that this purpose of God is righteous as God is

righteous, just and holy. He ruleth in the heavens and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? and what is man before him? Is he not as grasshoppers? Is he not as clay in the hand of the potter, fulfilling each day that which God has purposed shall come to pass? Therefore the only thing that we can say should be or will be, that can be true and certain to come to pass, is to declare what God in his infinite wisdom has declared shall be, which things are purposed by God in righteousness and truth, that they shall come to pass. He rules in the heavens and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? We do not find it written in the Scriptures of truth, "It may come to pass," "This may be fulfilled," "The Savior may be born," "He may save his people from their sins if they will let him." There is no uncertainty with God, who foreknows all things, and who has created all things. It is not possible that a line in the Scriptures could read with an uncertain sound, for he says, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass, I have purposed it, I will also do it." It is always with the power and foreknowledge of God that God's purposes are made known. His people shall be willing in the day of his power. I cannot tell the number of times it is written in the Scriptures, "Behold it shall

come to pass," "It shall be fulfilled." Even the time is known of God. "In that day" in numerous places is written. I am reminded of a conversation which a dear sister and I had a few days ago on this subject. We were speaking that we could not at all times receive the doctrine of predestination, and the other Bible truths; I then told her the thought I had so often had about this, that whether we could receive these truths or not, God's truth remains firm, founded on a rock. Though we may change, God changes not, and his truth remains eternally the same, and the christian's hope is as sure as God is sure. It has been upon my mind so much of late how the things foreknown and predestinated by God to the fulfillment of his purpose (and this necessarily includes all things) are spoken of in the Scriptures of truth. There is not the least uncertainty or doubt with God. It is always in power and certainty that God foretells what shall come to pass. How many times the word "shall" is used. So many verses in the Bible have come to my mind in which God foretells what is to be, and he speaks always in this positive way, declaring his sovereignty and power to carry out his purpose. "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. Yea, I have spoken it, I will also bring it to pass, I have purposed it, I will also do it." How beautifully the hymn No. 15, (Beebe's Collection) fits in here, does it not? That is a grand hymn.

I have been especially interested in the prophecy regarding the Savior's coming, and the salvation of his people. "The people that walked in darkness, have seen a great light; they that dwell in the

land of the shadow of death, upon them hath the light shined." "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, Counselor, 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 with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. ix. 2, 6, 7. "The angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived 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. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." "Israel shall be saved in the Lord with an everlasting salvation." "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" How much more is written declaring the sovereignty of God, both in the Scriptures of truth, and in the hearts and minds of God's people. We know that the things which God said by the prophets should come to pass have been fulfilled in their appointed time, and are

being fulfilled daily. In Ecclesiastes it is written, "I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." How great and marvelous is the power of God shown in the salvation of his people. He directeth all their way; he leadeth them by a way they know not, in paths they have not seen. He brings them into his banqueting-house, and his banner over them is love. All that the Father giveth the Son shall come to him, and Jesus said, "Him that cometh to me I will in no wise cast out. My sheep hear my voice, and I know them, and they follow me." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." None can pluck God's people out of his hand; they were foreknown by him before the foundation of the world. All things work together for good to them that love God, to them who are the called according to his purpose. In their experience the saints are delivered out of the power of the darkness of the natural man, into the kingdom of God's dear Son, into the light of the gospel, into the spiritual kingdom, which is eternal, which is not of this world, a work which must necessarily be of God, for it would not be possible for man to perform this work, for he is of the earth earthy, while this new birth, this spiritual kingdom, is from above, is heavenly, is from the Father of light. This new birth is God manifest by revelation, by his Spirit, to his people in the flesh, through Christ Jesus, (the anointed Savior) Christ in them the hope of glory. They are brought by a new and living way which he hath consecrated

for them, through the veil, that is to say, his flesh. Their hope is laid up in heaven for them, therefore it is safe in the hands of God, and can never be taken from them. Christ came into the world to save his people from their sins, and he finished the work which the Father gave him to do. He kept the faith, he saved them with an everlasting salvation; he came from God to do this; he kept the law in every jot and tittle; he was delivered for their offenses, and raised again for their justification. He became sin, who knew no sin, that they might be made the righteousness of God in him. He took on himself their nature, and received the judgment, condemnation and death which was theirs. He was delivered for their offenses, and raised again for their justification. All this he did because he loved them.

A minister called and beloved of God has written, "Let the heathen rage, and the people continue to imagine vain things, the God of heaven rules, and his church is his peculiar care. The church is dead, and her life is hid with Christ in God. Even when we were dead in sins, our life was hid with Christ in God; before Adam was created, our life was there. The sin of the first man did not reach that life, and never can reach it. Sanctified by God the Father, preserved in Jesus Christ and called. Thus the record stands; thus the record stood when we were dead in sins; thus the record stood from the ages eternal, and thus it forever shall stand. We were chosen in him before the foundation of the world, and this is God's purpose of election, and must stand."

We had a most excellent meeting. Elder Durand surely came to us in the fullness of the blessing of the gospel of Christ, as I believe also did the others.

The preaching to me seemed wonderful. The words of the Lord kept coming to my mind, "All power is given me in heaven and earth." This evening the words came to me, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open, and I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his Father's house."

I have felt astonished that so many have spoken to me of my letter in the SIGNS being good, and a comfort to them. While it is a comfort to me to hear them say so, I cannot tell you how it humbles me before the Lord, for surely there is no one less qualified to write a good letter or comfort any one than I, in and of myself, and that the Lord should give one of his people comfort by my writing, is more than I can understand, though I know he can comfort his people through whom he will. I must confess that what little I have written is by his grace, all the praise is due him; in and of myself I could do nothing, and, dear sister, I am glad to have all the praise his, for all praise is due him, and he is worthy to be praised. I never thought that my letter would be published. Perhaps I could not have had the courage to send it if I had known it would be. I was greatly surprised to see it in the paper. I felt a trembling all over, and such a questioning if it was all right; if it was sound in the faith, for I would so much rather that it were left out if it were not in accordance with sound doctrine. I feel that I am such a very little child in the understanding of these things.

Now I find I have written so long a letter I am in doubt whether to send it or not, but hoping that you will forgive the length, I have decided to send it just as

it is, as I would not know how to write another, and it would probably end in my not writing at all, as I would no doubt consider it all a failure. It comforts me to talk to you in this way, telling you of my feelings, and your replies bring to me just what I want and need.

Very affectionately I am, I hope, your sister in the fellowship of the gospel,  
LAURA A. HAMILTON.

313 HYMAN ST., LONDON, Ont., Mar. 16, 1902.

ELDER F. A. CHICK:—Dear brother in the afflictions of this life, and may I also hope in the gospel, though I have but little evidence that such is the case with me. Your letter of the 8th was received, and though sad and sorrowful, it was a comfort to us to think you would think of us in your affliction. My first thought as I read your first words: "Dear brother, I feel like writing you this morning," was O why should you feel like writing to a poor, miserable creature like me? Why would your thoughts be directed to me above all your correspondents, the very poorest and most unworthy? Surely you cannot know me or you would not feel that way, but I want to acknowledge your kindness and send you my sympathy in the deep bereavement that has been sent upon you. God alone can comfort you, I cannot. He wounds, and he heals, and none can deliver out of his hand, but you have our sincerest sympathy in your affliction, if I know what sympathy is, but I am so selfish that I fear I do not know anything about the matter. There seems to be nothing good about me, and I feel unable to write anything that can possibly be of any benefit to you, but I felt I ought and must write you a few lines in acknowledgment of your letter.

Elder Carnell was here yesterday, and I gave him your letter to read, and he

said it was good to him, and he sends his love and sympathy to you. He and family are well, and the friends generally, except dear Kate Bateman. She is gradually sinking, but her comfort and joy remains bright, and her hope firm so that she has no fear of death, and she said only a short time ago, "O will not death be glorious?" What faith and hope can do for a poor mortal, is it not wonderful? O that I had just a sip of such faith and hope, how it would comfort me, but alas I am in a dungeon, and my ways are hedged with hewn stone; stones fitted together by God's eternal purpose, so there is no tearing them apart or throwing them aside. Of late my tears have been my meat day and night while they say unto my soul continually, Where is thy God? O, my brother, I cry unto God day and night that he would say unto me, I am thy salvation, but no answer of peace comes; and will he leave me utterly to sink in despair? You see how very selfish I am, just thinking and writing of my own sorrow instead of writing of yours, or of other things that would be of more interest, but when sorrow and trouble comes we cannot get away from it, and as I look at the experience of some of the Bible saints, I find they could do nothing but cry out of pain, as is instanced in Job, Jeremiah, many psalms, and others.

You say if your sermonizing is tedious, please forgive, but I assure you your letter was every bit good to me, as far as writing on the things of the Spirit, but the affliction sent upon you and your family was sad reading, and I thought with that aged man you spoke of, Why was I not taken, for I am a useless creature, and yet, dear brother, would it not be a sad feeling if we thought we would not be missed? Yes indeed, and yet I know I am not worthy of being missed,

and why I should be loved or esteemed is a mystery, for there certainly is nothing lovable about me. I was glad indeed that I could say truthfully what I did about Elder Carnell, to give you a feeling of gladness, and that you are so drawn to each other in the gospel, and in the fellowship of Jesus. May it ever remain so with you both. Elder Carnell and others would like to have you come to our May meeting, but I think you said you could not come at that time, much as you would like to do so, but if you feel that you can, please send me a postal by return mail. We expect Elder Curry. He has not far to come, and can come almost any time. You say in the last of your letter, you prize my fellowship highly, and this humbles me in the very dust, and were it not that I cannot believe you guilty of flattery in such a solemn matter as this, I would feel it not possible that your words could be true, and yet I could not help but feel some consolation and comfort in the thought that you did desire the fellowship of poor, unworthy me. O what a wonderful mystery it all is; that mysterious principle of fellowship that runs through the people of the living God, in all ages, stations of life, and in all nations, and none feel worthy of it.

You wrote of what the apostle said, The Lord will make a way of escape that we may be able to bear it. O yes, but dear brother, my trouble is that I do not seem to be given strength to bear my trouble, but that I am sinking down to despair. I do believe I cry day and night for strength to be given me, but I seem to get weaker all the time, and O, I fear the end of it all will be death. You know the apostle says, The sorrow of the world worketh death, and I fear that is my sorrow: worldly sorrow and trouble. I was comforted in reading brother Ben-

ton Beebe's writing on the cup of salvation; it was a great comfort to me for a time. He says, Dear child of God, you never had one pang of physical pain, nor met with a loss, or been bereft in any way, but what it was by the purpose of God placed in this cup to wean you from the world, and to bring you to call upon the name of the Lord. These are the temporal trials and afflictions in the cup, but there are deeper trials than these, even the warfare between the flesh and the Spirit, and we say, All these things are against me. The whole piece was good indeed, and if I could but feel as he says in conclusion, Not as I will, but as thou wilt, then indeed all would be well, but I am deeply rebellious, and will be till God says in my heart, Peace, be still.

Now, dear brother, I feel I better stop my scribbling and complaining. I have nothing worth writing, and it is hard to write, talk or preach, or do any spiritual worship or act, when the heart is shut up in hardness and death. Never did I feel it such a solemn thing to try to pray as of late. I think of the Athenians whom Paul said worshiped an unknown God, and am I any better? My wife desires me to read and pray with her, and I try to do so, I bow my knees, but when God hides his face who can behold him? and how can I pray to a being I cannot see? It is as Milton says, Like breath against the wind blown stifling back on him that breathes it forth, and yet I continue to go through the form, and sometimes there is a little access and melting of heart, but I often feel it is all selfishness, and yet is not every prayer selfish? It is always be merciful to me, and when the answer comes it is resignation to the will of God. Pardon this rambling scribble.

Mrs. Scates says she will always desire to be remembered by you, and to you, in

love. I do believe your visit was precious to her. We never talked on spiritual things as much as since your visit, and it seems a great privilege to do so. My hand is, bad to-day, and I write with difficulty. If you are given the feeling, O pray that I may be sustained and kept by the Lord from utter despair. Love to your family.

Unworthily your brother,

R. SCATES.

KELLY'S CORNERS, N. Y., Feb. 2, 1902.

DEAR BROTHER BEEBE:—While musing upon the experience of the grace of God which brought salvation unto me, and believing as I do that I am saved by hope, I have been led to the comfortable assurance expressed by the words of Paul, "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam a quickening spirit." This leads to a number of questions and answers all very significant regarding the important matter of man's salvation. First of all it shows that there must be a new or second birth, of an incorruptible seed, which liveth and abideth forever. In this is implied the choice and gift of the Father unto his Son Jesus Christ, of those whom he came to seek and to save, and whom he will raise up at the last day. There can be no doubt concerning the nature of his descent into the world, or of the work which he must do to deliver them from their sins, because they were under the power of darkness, and must be translated therefrom into the kingdom of God's dear Son. Therefore Jesus dies to redeem them, and his death, as the head and life of the church, satisfied all the just claims of the holy law of God, which in all its jots and tittles, held them fast forever.

The power of an endless life could be shown only by the rising glory of Jesus Christ. As he had died to redeem them, so he must be raised up to justify them. And this includes all who were given to him in the well ordered and sure counsel of God. Jesus is the Savior of sinners, because he is the resurrection and the life. He was dead, and now lives forever. He has brought the heaven of his people to light, and has taken possession of the joy. This is the first resurrection; this is the bringing forth of a nation at once; here is the sanctification of God the Father, and the preservation of his people in Jesus Christ. Therefore their calling must be a holy calling. To those who are called, here is the spirit of adoption. To them that believe this is an earnest; it becomes to them a good hope through grace, and an everlasting consolation. Is this my happy lot? So I believe. So I profess. And because of this I have been trying to preach to the comfort of the saints. I am thankful to God for his great mercy, and for my brethren and sisters and listening believers not yet in the visible organization of the church, that it is so that they have received the truth, that there shall be a resurrection of the just and the unjust, some to everlasting life, and some to shame and everlasting contempt.

The dividing line is drawn. The sheep, or saints, do not and cannot know fully in this life the things which God through Jesus Christ has reserved for them, but a living and overcoming faith holds them on their way. They know by an experience of the grace of God in their hearts that if in this life only they have hope in Christ, they are of all men most miserable. This is my experience during the past forty-three years of professed christian life. I have found very many compan-



ions in tribulation, yet we have all lived in hope of the resurrection, the better resurrection than from under the dominion of the law. That was glorious; that was mysterious; that was in very deed wonderful. Surely there was nothing in that experience to lead to the thought of an Arminian heaven, a place in the skies where we shall recognize each other's friends. But here we had a real forecast, or faith's view, of the glory of God in Jesus Christ, made known in the fellowship of the gospel. This enduring tie enables us to look forward with pleasing prospects to being with and like Jesus; to being with him when we die, and like him when he comes the second time without sin unto salvation. Of the whole we have an earnest, while faith and hope and charity abides. Here we only know and see in part, but the reality will surely come. This mortal man, this Adam sinner that I am now, has two lives; one will ere long cease forever; it is corrupt, and of the earth, the other is eternal and unending, my hope is founded in it; if I possess it as one of the flock, I am predestinated to be conformed to the image of Jesus Christ. In giving the kingdom to Jesus as the Savior of his people, the Father is excepted, as Jesus is accepted at his right hand, yet they are one still, for Jesus has the Spirit of his Father without measure, and therefore we approach to the Father through the name of Jesus. This will be until he has gathered in all those whom the Father gave him. Then the last trump will sound. Then the race of Adam will cease forever from the earth.

Let us recall the words again, "They that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." What do the words good and evil imply?

Surely it is not in doing or not doing something, as man naturally judges, but it is in the faith, without which it is impossible to please God, or to do any good thing. Thus we understand that the grace of God underlies and overtops all his work in raising his people, whether they have been infants or adults, men or women. The grace of God is sufficient. I trust that I have the proof of this in my heart. There have been times and things in which I did not know which way to turn. Then I was sure that I must stand still and see the salvation of God. Thus the world, the flesh and the devil is overcome. Devils also believe and tremble, and know that there is a time when their work will come to naught.

My belief from the Scriptures is that Jesus will come manifestly in person to be recognized, not by mortal eyes and scoffed at as he was before, by the self-righteous and the hypocrites, but in his great glory, to the admiration of the saints, and the dread of all his foes. His saints will be brought up to the holy union and joint heirship with their glorified Lord; in bodies fashioned like unto his glorified body. Those that are not his, are already under the curse, and they continue in their own strength and righteousness, working only (as they openly acknowledge) to escape the very destiny which is theirs as they continue on in their profession. But Jesus himself is the way and the truth and the life to his people. I should want to praise him here if there were no hereafter, for what he has done for me, a miserable, sinful worm. I have no right to expect anything from him save only from his mercy, I have no claim upon his glory. To-day his glory, as was the case forty years ago, makes me desire to see him, and to be like him. So I will

still hope on to the end of my journey, if he wills it.

I have written in love to the saints, as I believe. Brother Beebe do as you think best with this, and all will be right with me.

Your brother,

J. D. HUBBELL.

CAMMAL, Pa., Feb. 3, 1902.

DEAR BROTHER BEEBE AND THE HOUSEHOLD OF FAITH:—For a long time I have been impressed to write a letter for the SIGNS, and so with fear and trembling, not knowing what I may write that would be of any benefit to the saints of God, and being much cast down in feeling, because of my unworthiness and unfitness, I now make the attempt. If it be only from a fleshly desire to exalt my own righteousness it will be all consumed. We are told, "If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting." All Scripture is given by inspiration of God, and it is the word of God, who speaks and it is done, and commands and it stands fast.

There is no other way by which we may know the people of God but by revelation. We are not to know any one after the flesh, and therefore it is needful for the ministers of the gospel to draw the line in their discourses plainly, so that the child of God may know what way they are following, and that they are not following after the doctrines and commandments of men. Paul says, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord." To stand fast in the Lord is not to know any other gospel save Christ and him crucified.

How plainly the line was drawn when

the Savior was crucified between the two thieves: one said, "Save thyself and us," showing that he had no knowledge of God and his kingdom, while the other was made to cry out, "Lord, remember me when thou comest into thy kingdom." And every child of God is made to thus cry out when crucified to the flesh. Paul said, "For sin shall not have dominion over you, for ye are not under the law, but under grace."

The law which was written on tables of stone has been fulfilled, and now he says, "I will put my law in their hearts." So now we have a salvation that is finished and complete, and this is the only salvation of which I know anything, and this can only be seen by an eye of faith, and this faith is the gift of God. And now it is said, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." The subject of grace is the only one who will work out this salvation. When they are brought, in experience with Jonah, into the belly of hell, and have the weeds wrapped about their heads, then they are enabled to say with the prophet, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."

We see that God's people are a poor and afflicted people, and tried as gold is tried, and refined as silver is refined. Gold was gold before it was tried, and silver was silver before it was refined, and they are proved to be gold and silver in the trial, and the refining. Silver must be heated in the furnace to consume all the dross. So God has chosen his people before the foundation of the world, and now he tries them. While I have been trying to think upon the name of the Lord, it has caused me to rejoice

to know that our God has formed and re-deemed his people for himself, and that he will bring them off conquerors, and more than conquerors, through him that loved them, in the end. So by all these trials and afflictions the child of God is made to rejoice with joy unspeakable and full of glory. They serve the Lord with fear, and rejoice with trembling. "The fear of the Lord is to hate evil."

All these things are hidden from the world, and so we cannot teach every man his neighbor, and every man his brother, saying, Know the Lord, for they all shall know him, from the least of them even to the greatest. The city cannot be hid, for it is built upon a hill; the foundation is built upon a Rock, and death and hell, and all the principalities, and powers of the world cannot overthrow it, and we have the blessed assurance that while these things are hidden from the wise and prudent, they are revealed unto babes. All the wisdom and works of men are burnt up and destroyed, and his people are made to cry out, Unclean! unclean! And to such comes that still small voice saying, "Be still and know that I am God."

I have been reading the SIGNS OF THE TIMES for over twenty years, and I have seen no change in them, nor in the doctrine they set forth; it still testifies that we are saved by grace, and grace alone. I would say to all the able writers, Keep on writing, for it is about all the preaching that some of the poor and afflicted saints of God get to hear. Here in our little church we have the privilege of hearing the gospel preached in its purity, by our pastor, brother Vail, who has been coming to us about twenty-six years, declaring the whole truth, and the same truth, and if it be the Lord's will, I hope that he will be spared yet for years to

come. Many others that I could mention have visited our little church, setting forth the same precious truth, which has been for our good. All things work together for good to them who love God, and are the called according to his purpose. Thus we see that God has a purpose in all things that his children pass through in the trying times that come to them. May we all be made to say, Thy will and not ours be done.

I trust that the brethren and friends that can, will lend their aid in distributing the SIGNS, both far and near, for God declares that he has a people in every nation, kindred and tongue, and that they shall show forth his praise.

Now, brother Beebe, this is not what I thought I would write when I began. I will leave it to your better judgment to do with as you think best. I do not wish to crowd out better matter. Fearing that I may weary you by what I have written, I will close this poor scribble. I hope that you will remember me, a poor, weak brother, if one at all.

In fellowship with all saints,

J. T. BADGLEY.

ASHLAND, ILL., Jan. 26, 1902.

DEAR BROTHER BEEBE:—Although I am poor, and in poor health, yet I cannot feel that I can do without the SIGNS, and so inclosed find order for one dollar. I love to read the good letters, they cheer me, as I find that others feel as I do. I am too unworthy to implore the mercy of God, but O where else can I go, hungry and thirsty as I am, but to the God of mercy for grace and mercy?

Dear brethren, I want to tell you what a conflict of mind I have had for a long time, and how I have been made to feel certain that you contend for the truth, in what some dear ones call fatalism. When

I was first reconciled to the true doctrine of the Bible, I felt satisfied that God worked all things after the counsel of his own will, in other words, I believed in the predestination of all things, but knowing some things as I did, I said I must give it up, save as regards the first creation. That was settled in my mind, and I thought that for God to have a chosen people before time, and ordain a Redeemer before the foundation of the world, and then create man sinless, intending that he should remain sinless, was altogether inconsistent. Had they remained sinless, then his eternal purpose in Christ Jesus would have been foiled; his foreknowledge of his people, and predestination of them, with their justification and glorification, would all have been foiled. I may be called a heretic. I would rather be called a heretic than to try to limit the power of God, when he has said I will do all my pleasure.

Poor old Nebuchadnezzar was brought to acknowledge that the Lord rules in the armies of heaven, and among the inhabitants of the earth. Where then is there any place for man to rule, or to have his own way, independent of an overruling power who is sovereign of heaven and earth? Now you can see, dear editors of the SIGNS, how I succeed in explaining away the predestination of all things, and it is the same all the time. I often try to give it up, and I even wrote against it, but when I attempt to argue it away in my mind, or when talking with a saint of God, I find myself back in the same belief as before.

This very day I said, "It is of no use for people to say they cannot do better if they would." Then, dear brethren, these words came to me with such force, "You poor, sinful mortal, were it not that God's eternal power is underneath you, you

would at once sink to ruin, but his sovereign power and reigning grace sustains you." Now, dear brethren, who may read this, you cannot tell how humiliated my feelings were, unless you have passed through the same. I saw plainly, poor earth worms that we are, that we can have no power at all only as God gives it to us. And when God's power is taken from us, and the light of his countenance is withdrawn, we grope in darkness. The Lord went away and Satan came and tempted Eve to sin. When the Lord withdraws himself from us, or leaves us in the dark, then Satan, the night prowler, comes in, and at once we are in the forbidden path. Then soon we hear the Lord's voice, and how humiliated we feel, and at once begin to pin the fig leaves together, of our good resolutions with the promise to do better in the future. But then we must feel the rod for our chastisement. Thus no flesh shall glory in his sight.

Our God does work all things after the counsel of his own will, and none must question him, or say unto him, Why or what doest thou? All things are his, and he is under no law, and therefore cannot transgress, let him do as he please with his own. All things through him do work together for good to his people. When our little hope brightens, and we can feel some assurance that we are his, then we can bear trials and tribulations and reproaches for Jesus' sake, and find at the end, that they do work for our good. How true it is, that we are kept by the power of God through faith unto salvation. We go stumbling on, trying to heed the admonitions, and to honor our blessed Lord by an upright walk, but we do so often fail. Our faith looks alone to Jesus for spiritual enjoyments here in time, and this is time salvation through

God's unmerited grace; this is the propelling power that causes us to desire to walk uprightly. Dear brethren, we do not want to feel that we are performing some condition, but to fall at his feet prostrate, crying, "We cannot do the things that we would." O, dear ones, let us give to God all the glory, all the praise, and rejoice that he has given us a hope of heaven through our Lord Jesus Christ, and that he has shed abroad his love in our hearts, and that all is unmerited by us.

Write on for the SIGNS; I love to read your good letters, and the editorials are so instructive that I love to read them also.

Brother Beebe, do with this as you think will best honor the Lord.

S. B. THOMPSON.

RIDGEWOOD, N. J., March 30, 1902.

EDITORS OF THE SIGNS OF THE TIMES:—I cannot join with the mixed multitude this day to offer an Easter (?) greeting, although it seems from the record that the day is mentioned in Acts, that Peter was kept in prison, the authorities intending after Easter to bring him forth. Does this prove that the church observed this day? Paul, addressing the Galatians, says, "Ye observe days," &c., "I am afraid of you, lest I have bestowed upon you labor in vain." I would be glad to have, through our family paper, views from some one of our faithful watchmen on Zion's walls, concerning this subject. I trust I am not in bondage myself, but I would like to give a more satisfactory explanation than I can frame. Cowper's expression occurs to me, in harmony with my own views, "He is a freeman, whom the truth makes free, and all are slaves beside." I trust I do enjoy a sense of freedom in belief of the

truth, but I have much still to learn and unlearn. I have, I trust, also an abiding hope in an unchanging God, one who cannot err, who remaineth or abideth faithful, who cannot deny himself, who says, "I am God, and beside me there is no Savior." O, when we realize this, can we desire to limit his sovereignty? As the late Elder Jenkins, our dear and esteemed brother and pastor, once said to me, with so much feeling, "I am glad the Lord reigns," so may all our minds be exercised.

A little more than a year ago my eldest sister peacefully fell asleep at her late home in Georgia, and now I have word from California that my youngest sister is no more. We were seven children and an adopted one, now I am alone, as to those natural ties, but while I have so many evidences of God's goodness toward me; kind and sympathizing letters from those I love in the truth; the dear old SIGNS, that would still maintain a "Thus saith the Lord," and cling to our old order, for was not Moses enjoined, "See thou doest all things after the pattern shown thee in the mount?" not changing for convenience, but say as Paul, we have no such custom, I am not alone, for I realize the Lord reigns. And in the frequent and terrible disasters that have come upon us I am constrained to say, "It is the Lord, let him do as seemeth him good." Man by his presumption is only fulfilling the Lord's purposes. May we feel it is good to draw near to God. May we be enabled each day of our lives to say, Christ has risen.

With love to the household of faith,

MARIA HELLINGS.

LAURELVILLE, Ohio, Feb. 16, 1902.

DEAR EDITORS OF THE DEAR OLD SIGNS:—After much delay I will renew

my subscription to our dear old family paper. I must confess that nothing but negligence has prevented me thus far. I have had the money laid aside for you this long time. I am so glad that you are not as careless about sending me the paper. We think that the SIGNS is just as precious and full of truth as when we first read it with the understanding. I enjoy reading the letters from the dear brethren, and only wish that I could write such. I was much comforted by reading sister T. R. Pittman's letter in the Jan. 15th number, and also made sad by brother B. F. Craig's letter in the same number.

God "worketh all things after the counsel of his own will," and "All things work together for good to them that love God, to them who are the called according to his purpose." We here are surrounded by other denominations, and I often think that if they only could see by the eye of faith, how much plainer the word of God would be to them, but the giving of sight to the blind is a work in which man has neither part nor lot. Their zeal is not according to knowledge, but I often think their devotion almost puts us to shame. I think we should not ridicule them, for we were once on the same road, climbing up by our own works, or "another way," and it was all we knew, and who made us to differ, or what have we that we did not receive? Not one of us will take any of the praise unto ourselves. When Christ calls them as he did Zaccheus, and we hope us, to "come down," they will be willing to restore every man his own. I know I am kept busy casting the beam out of mine own eye.

Our little church at Laurel is awake, and all in peace, and O, may the God of all grace keep us so. May he be unto us,

and to all the Israel of God, wisdom, and supply the fruit of the Spirit. (Gal. v. 22, 23.)

Remember me, the least, if one at all, at a throne of grace. With love to all,

GEO. W. HARTSOUGH.

DELMAR, Del., Jan. 6, 1902.

ELDER F. A. CHICK—DEAR BROTHER:—I will try to write and let you know that I received yours and was glad. I would like to hear you preach again soon. I often think of you. If I could tell my experience and feelings as you have told them for me, I would talk about them often with joy, but when I do try to tell what the dear Lord has done for me, it seems as though I have not told it so as to be understood. It seems to come far short of what it really is. I do not want to deceive my brethren and sisters, and I do wish that they knew me as I know myself, then I would not be afraid that they were deceived in me. They seem to love me, which I enjoy very much, and I know that I love them, yet I fear that I do not love them as I ought, or as I should if I were truly a subject of grace. It is easy for me to tell what I would like to be, and the way I would like to go, but it is hard for me to tell what I am. For, "The good I would, I do not, and the evil that I would not, that I do." And evil is always present with me. It seems to me that I have the will, but how to perform that which is good, I find not.

I must close for this time. My love to you and your family. From a little sister, if one at all,

A. L. HANCOCK.

[THE above letter was written to us as a private one, but it is full of the daily thoughts and feelings of the little ones, and so we take the privilege of publishing it. It is true that all the children of God

travel but one way. There are diversities of outward circumstances, and applications of the Scriptures, but yet the same lessons are taught to all who are led by the Spirit. The above letter speaks briefly of the desires, complaints and longings, which always characterize the child of God; herein is the fellowship of saints.—ED.]

THAMESVILLE, Ont., March 23, 1902.

DEAR BROTHER BEEBE:—Inclosed find express order for four dollars, which apply as follows: two on my own account, and two on John Cudmore's account, both of above post-office. This brother is a neighbor, and while not a member of any Old Baptist church, or ever heard one preach, yet loves the doctrine, and so wants the paper continued. He has a very wonderful experience of grace, and I hope some day to send it to you to publish, if you deem it profitable.

It was with sorrow I heard of the death of your brother, Wm. L. Beebe. He was the first Old School Baptist I ever heard preach, and his discourse had the effect of satisfying my mind as to what was "the truth." His text was, "God is a Spirit," &c. I sat back near the door with an open Bible in my hand, intending to criticise him closely. Well, when he was through I closed the book, and have never opened it since, I think I can say, in that spirit. It seemed to me that surely I had found at last the true worshipers, and had some measure of hope I was one of them. I remember shortly afterwards walking fifteen miles to hear him again, and then stayed at the same house with him that night. He was truly a "fisher of men," yet took no glory to himself for his peculiar gift. He will long be held in loving remembrance by many in Canada.

But I only intended to write a note to you about remitting, but it seems easy to talk on to one I seem to know, yet never saw in the flesh. If I could, I would greatly desire to say a word of cheer to you, to encourage you to continue on "steadfastly" in the noble work you are now engaged in. I hope it may be given you to often feel that "It is more blessed to give than to receive."

With love I remain unworthily your brother,

J. R. DUFFUS.

JASPER, Ark., Feb. 14, 1902.

GILBERT BEEBE'S SON—MY DEAR BROTHER IN CHRIST:—It is by the kind hand of our gracious heavenly Father that I am permitted to pen you a few lines, which will inform you that in due time I received three copies of the SIGNS OF THE TIMES, which were read from first to last, and were indeed a feast of fat things to your unworthy servant. O, the many comforting articles written by our worthy brethren and sisters. While I do feel to be the least of all God's little ones, those precious truths cheer me by the way, and leads my thoughts, and places my mind upon our spiritual Head, to whom our dear people gives all power, honor and glory; the great Lawgiver in Zion. While we are strangers in the flesh, we are all baptized by one Spirit into Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. By the atoning blood of Christ there is a near and dear relationship of God's dear children. I am now in my seventy-first year; was ordained Nov. 29th, 1869, and soon must lay my armor by. I confess that I am yet a poor old sinner, saved by grace, not by anything I have done, and now, nearing the close of this mortal life, I still

stand unshaken upon the doctrine of our people, and am willing to risk my eternal destiny upon the same, for I do believe with all my heart, that our people are the only ones that are preaching the gospel in its purity. O bless the Lord, his truth will ever be proclaimed by his humble called servants until time shall end.

May God help us to discharge every known duty, and live at the feet of our dear brethren, is the prayer of your unworthy brother,

A. R. McPHERSON.

CUMMINSVILLE, Neb., March 14, 1902.

DEAR BROTHER BEEBE:—I came to this State in 1894, and have been traveling to comfort Zion until last year, and I am still having meetings four times a month. My farthest appointment is about forty-three miles from home. Now I want two or three Predestinarian Baptists that preach salvation by grace, to move into the northern half of Nebraska. There is plenty of government land that a poor man can make a living on, and there is a Baptist here and there. I think there is room for about fifteen preachers out here. If I was able to travel all the time I could not get around once a month, or answer all the calls I have. I drive a team in winter and summer, and kept account of how many miles I traveled in one year: I drove my team 6,000 miles, and rode on the cars 1,000 miles; in all I traveled 7,700 miles that year, and did not half get around to all the calls I had.

Now I am not asking the Baptists to keep me and my family, but asking other preachers to come over in Macedonia and help us. O, may God put it in some preacher's heart to come.

If there is any minister that wants to correspond with me, I would like to have him do so.

J. S. HAM.

LANCASTER, Ohio, March 31, 1902.

DEAR BROTHER BEEBE:—Find inclosed two dollars to pay for the SIGNS for another year, as they are next to my Bible, and I expect to take them as long as I live, if I cannot do more than pay for them. I would like to do more if my circumstances would admit. Yes, they are my home companion; so many of the dear writers tell my travels better than I can, and sometimes I do believe we are all one in Christ, then again I examine myself, then I am fearful. What an old sinner I am; the older I get, the worse I see myself. I know I do hate myself. He knoweth all the way I take, and O, how many things I have to be thankful for. I cannot thank him half as much as I should. A poor sinner saved by grace, if saved at all, in time and eternity.

As ever,

SARAH B. PEARCE.

CENTERBURG, Ohio, Feb. 25, 1902.

MUCH ESTEEMED BROTHER BEEBE:—Inclosed find money order for two dollars. This is the first I have ever been delinquent, and this only from December, 1901. I have been called away from home for near two months to care for a sick daughter, and also been deprived of the reading of my much esteemed paper, the SIGNS OF THE TIMES, which I so much appreciate. I feel that they speak the things that I believe and take comfort in. I feel like I would like to tell all the dear brethren and sisters how much I appreciate their words of comfort in this day of great degeneracy. I feel to give God all the praise, power and glory, that he still enables his dear children, a few of them, to walk in the old way, not fearing what man may say or do unto them.

Your sister in a precious hope,

SARAH C. BOYD.



LAMBERTVILLE, N. J., March 30, 1902.

MY DEAR ELDER CHICK:—In looking over the drawer where my wife kept the things which she prized most highly, I found the inclosed letter, written to Elder Beebe, by her. It must have been written many years ago, and from the way it was folded I think that she intended to send it to him, but I suppose her heart failed her, and she laid it away with the things which were most dear to her.

Whatever may be the merit of the letter, I know that it is sincere, and expresses her feelings as well as she could do so on paper. She was sincere in her belief, and her whole life corresponded with her profession. She possessed in an eminent degree that highest of all christian virtues, charity. When her brethren and others lapsed from the path of virtue or honesty, she had charity for them, and would say that we should thank the God of all grace that we were kept from doing likewise. And when some would stand aloof from the unfortunate, she would say, "I cannot help what they have done, the time of their extremity has come, and I must go to them." And she did go, and rendered material aid, and spoke words of comfort and consolation, and soothed the dying hours of many.

I do not send the letter especially with the idea of having it published, but because I want you to see it. It expresses her feelings when she was young, and full of life and strength, and her life has been in accordance with what is written there. It seems to me like a message from the grave, and it is inexpressibly dear to me, and my heart swells with love and grief, and the tears blind me so that I can hardly see to write.

P. H. HARTWELL.

ELDER BEEBE:—With a trembling

hand I attempt to write these lines, feeling my inability to write anything that would be interesting to the readers of your valuable paper. I take much pleasure in reading the communications of the brethren and sisters, for I esteem them far better than myself. It has been impressed on my mind many times to attempt to write you an account of the dealings of the Lord with me in delivering me from the power of darkness, and translating me into his marvelous light.

I had many serious thoughts about death and eternity from my earliest recollection. I was an Old School Baptist in sentiment from childhood, as I believed that salvation was all the work of the Lord, and at the age of thirteen years I saw that I was a great sinner before God, and I often wept when alone, but my troubles at times would wear away for awhile, and then return with greater force than ever. When my trouble subsided, I would neglect to read my Bible, and on their return I would resume my reading of the Scriptures, and make many promises to do better, but they were all soon broken. When I was in my fifteenth year my trouble became so great that I feared to go to sleep, lest I should awake in another world, but after some time even these troubles wore away for a time. Often when hearing preaching every word seemed to condemn me; sometimes I could scarcely refrain from weeping aloud. I looked upon christians as the most happy people on earth, and greatly desired to be one, but I despaired of ever being so happy.

I had no more such severe trials until in my nineteenth year; this lasted one year, when the Lord spake peace to my troubled mind, and said, "Thy sins I freely all forgive." After this my Bible seemed a new book to me, and I found

myself singing,

"In all my Lord's appointed ways my journey I'll pursue;

Hinder me not, ye much loved saints, for I must go with you.

Through floods and flames, if Jesus leads, I'll follow where he goes:

Hinder me not, shall be my cry, though earth and hell oppose."

My sins at times would rise like mountains before me, and my prayer was, "God, be merciful to me, a sinner."

"Lord, save, or I perish." This hymn often came to my mind:

"When thou, my righteous Judge, shalt come  
To take thy ransomed people home,  
Shall I among them stand?

Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at thy right hand?

I love to meet among them now,  
And at thy gracious feet to bow,  
Though vilest of them all.

But can I bear the piercing thought,  
What if my name should be left out,  
When thou for them shalt call?"

It was on the eighth day of August, 1858, when I went to the church at Hope-well, and tried to give in some of my experience. I was received as a candidate for baptism, and on the next day I was baptized by Elder P. Hartwell. The baptismal water looked so lovely to me, and when going down into the water I felt to say,

"This is the way I long have sought,  
And mourned because I found it not;  
My grief and burden long have been,  
Because I could not cease from sin."

I know if I am saved at all it will not be for anything good that I have done, or ever can do, but it must be all of free and sovereign grace. Surely if I am a christian, I am the least of all. One great consolation I have, "We know that we have passed from death unto life, because we love the brethren." I can say that I have a love for those whom I think are christians, that I have not for the world, and,

"Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, come to thee for dress,  
Helpless, look to thee for grace;  
Black, I to the fountain fly,  
Wash me, Savior, or I die."

My old nature is unchanged, it is the same as it has always been. "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be."

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

And now I have related what trials I have seen; Perhaps my brethren know what such sore temptations mean.

I've told you of my conflicts, believe, my friends, 'tis true,

And now you may inform me, if it be so with you.

JANE F. P. HARTWELL.

(See obituary notice on page 284.)

NEAR COVINGTON, Ga., March 15, 1902.

DEAR BRETHREN BEEBE AND CHICK:—  
Inclosed please find two dollars for subscription to the SIGNS. For the past twelve months I have reveled in the sweets of divine truth gathered from its pages. These sometimes appear too wonderful, too precious a repast for my hungry soul. To me they seem fresh from the lips of the blessed Master. How I am made to rejoice at the wonderful revelations given to the saints, and to see how they are thus made to "work out" their salvation with fear and trembling before one another. O, wonderful, wonderful truths, given by the indwelling Spirit of Jesus, and "worked out" for the comfort and edification of God's little children. Each is thus made to rejoice in the gracious truths that enrich the pages of your paper, for divine truths are the meat and the drink of the little flock, whether they dwell in the fold or wander in the waste howling wilderness.

I said wonderful truths, and they are not only so because they are so mighty, so glorious in themselves, but from the fact that multitudes of witnesses, strangers in the flesh, send the glad messages from afar, and a kindred host answers back, Yea and amen in the Lord. All having been taught of the same blessed Spirit, being given the same experience of love and grace, to each the crumbs of truth fall like manna upon his famished soul, and "in spirit and in truth" he thanks God that he has revealed these things "unto babes."

I have greedily devoured so many rich repasts spread by others in our family paper, and though my soul responds so often, and I would fain draw nigh and tell the dear brethren and sisters what I hope the Lord has done for my soul, yet I become strangely dumb, even awed, by the sanctity of your columns, and my pen refuses to do my bidding, and I am made to feel that anything from me might be a discord in the divine and perfect harmony. Your paper is to me more like holy writ, than anything I have ever read, and I believe its editors and contributors are a people taught of the Lord. Thank God for such unspeakable gifts. It was my privilege to know and be intimately associated with Elder Wm. L. Beebe. Words are tame to express the gentleness and purity of his life, and his ardent devotion to the cause of his Master. We in this section deeply mourned our loss; there were few like him. To the long list of gifted contributors I send holy greeting. I cannot discriminate. To each I feel deeply indebted. Each paper makes me a still greater debtor. May the candle of the Lord shine upon the Israel of God evermore, that they may be as "wise as serpents but harmless as doves." May the blessed Spirit abun-

dantly sustain you in your arduous labors in the cause of truth.

Yours in hope and love,  
(MRS.) MITTIE DAVIS ROBERTS.

PHILIPPI, W. Va., April 7, 1902.

DEAR BROTHER B. L. BEEBE:—Inclosed you will find a post-office money order for two dollars, for the SIGNS OF THE TIMES for this year, as my time was out the first of this month. Give me credit up to April 1st, 1903.

My dear and faithful brother in the precious faith of the Son of God, be not discouraged under all your fiery trials, it will but endear you to your brethren of like precious truth. All the way along through the dark ages, the saints of God have had to suffer; they were counted as sheep for the slaughter. Paul says, "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." We see this plainly manifested in our day; sowing the seeds of discord, instead of praying for the peace of Zion. God give you strength equal to your day.

J. S. CORDER.

[SUCH words of encouragement and commendation of our feeble efforts to contend earnestly for the faith once delivered to the saints, while they humble us in the dust to think how unworthy we are of the sympathy and esteem of our brethren, are yet a great aid to us. None can be more painfully aware than we are of how insufficient we are for these things, and were it not for the assurance that the Lord chooses the foolish things of this world to confound the wise, we fear that we would become a cowardly deserter. Speaking after the manner of men, it is indeed disheartening to see so many with whom we have had for years such sweet fellowship, and in whom we

have had such confidence, led away by the new theories brought in among us by those who are trying to reduce the truth of God to a theory consistent with the natural reason of man, so that they may be able to teach every man his neighbor, and every man his brother, saying, Know the Lord. But we know that God rules, and all things are working for good to them that are his chosen vessels of mercy, and dark and mysterious as his providences may seem to us at the present, yet if by faith we are enabled to lay hold upon the promises, we shall be led to say, It is the Lord, let him do as seemeth him good, and to rest in his love, knowing he is too wise to err, and too good to be unkind. This is a rest that those who deny his unlimited predestination are deprived of, for if they do not believe God has a wise purpose in, and an overruling power over all events, how can they have the assurance that he works all things for their good?—ED.]

TROY, Ind. Ter., Jan. 30, 1902.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I send you money for my own and J. M. Springer's subscription to the SIGNS; I heartily indorse the SIGNS with its correspondents. The Baptists are somewhat divided here on predestination and time salvation on conditions to be performed by the creature. We have yet some among us that love the good old doctrine of salvation by grace, and grace alone. Receive my love and thanks for the good old SIGNS OF THE TIMES.

Yours in love,

J. T. ANDERSON.

309 E. 85TH ST., NEW YORK, N. Y., March 13, 1902.

DEAR BROTHER BEEBE:—Please find inclosed two dollars in payment for the SIGNS for the present year. I trust your

appeal to delinquents will be fruitful, and that you may be enabled to continue their publication for many years to come. If they are a source of comfort to those who are privileged to meet in the assembly of the saints, how much more of a comfort must they be to those who hear no other preaching than they have proclaimed in its columns.

In fellowship of the gospel I remain,  
ALICE L. HARTFORD.

### EDITORIAL NOTICES.

#### SECOND VOLUME OF BOOK OF EDITORIALS.

WE are very sorry we have been compelled to hold the orders for the above book so long, but as will be seen by the following note from the bindery, the matter is beyond our control:

NEW YORK, N. Y., April 9, 1902.

MR. B. L. BEEBE:—DEAR SIR:—Responding to your postal of April 8th, we can only repeat what we stated in response to your first letter, which was, in substance, that we are very much laden with heavy orders, and the best we can say now is that we will try our best to get you one hundred copies of your book in about ten days from date.

Yours respectfully,

R. RUTTER & SON.

None are more anxious than we are to fill all the orders now in for these books, and as soon as we receive them, we will immediately mail them to all who have ordered them.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**THE IMPOTENT MAN AT THE POOL  
OF BETHESDA.**

BROTHER J. J. House, of Carbon, Texas, requests us to present some thoughts concerning the healing of the impotent man at the pool of Bethesda, as recorded in John v.

This miracle of our Lord has been much upon our mind for many years past, as, no doubt, it has occupied the minds of many others of the people of God also. It may well engage our attention, because the narrative records one of the most noteworthy of the miracles of our dear Redeemer while he walked in human flesh. We are told that Jesus worked many miracles, of which we have no special particulars, but concerning some a very particular account is given. It is and has been our mind that all the recorded miracles wrought by the Savior set forth some truth concerning the greater miracles wrought in all ages of the world, in the salvation of precious souls from sin and death, and it is in these greater works, as it was in the miracles then wrought, some present circumstances which are especially notable, while concerning the great multitude of those who are now healed and saved from sin and death, there seems but little to be

said, beyond the great fact that a miracle of salvation has been wrought in that soul. We see just this difference between disciples in the early ages of the church. Much, for instance, is said concerning the calling of Paul, while but little is said of the calling of the rest of the apostles, beyond the fact that they were called, and called of Jesus to follow him. These outward notable circumstances are but the covering, the shell as it were, while the call felt in the soul is the chief and the essential thing which all must alike have, if they be indeed disciples of the Lord. Many have said, O, if I only had the experience of Paul, or of some other brother or sister, in whose experience there are many noteworthy occurrences, while after all, that which Paul said, and that which these others bear witness to, all of it comes home to those who wish for similar experiences, and thus it is seen that essentially, all have the same experience after all. The outward circumstances differ, but it is the same Spirit, and the same calling, and the same salvation, in all.

In the miracle recorded here we have special noteworthy circumstances brought to our mind, but after all, we think it will be found that this miracle records that experience which is common to all the children of God, when the Holy Spirit is pleased to open it to our understanding.

First. We desire to call attention to the difference between what is recorded concerning this pool, and the work which the dear Redeemer came to do, and which in the case of this infirm man he did do. Under this head occurs to our mind this difference, no one could be healed by the waters of the pool, save the most active and the strongest among all the great multitude. It is manifest that among so great a multitude, all anxious to step into

the pool first after the waters were troubled, the weakest, and most needy, and most helpless, would be pushed one side, and the most active, and strongest, and all who had least need of healing, would be the first to step in. It seems manifest that nothing much could be the matter with him who might be the first at the water side, and first to step in, among so great a multitude. This is manifest, for in the case of this man, it is said that he had lain there a long time, without being able to get any benefit out of the troubled waters, while he himself testified that he had no one to put him in, and while he was yet coming, another stepped down before him. Now, on the other hand, this most helpless of them all, was the one to whom Jesus came, and to whom he ministered healing. On the one hand we have a picture of selfishness among the people who were rushing forward at the troubling of the waters, and the strongest paid no regard to the weakest, and those who were least in need of healing pushed those who had most need one side, in the rush to the pool. Surely this is not the way of salvation as recorded in the Scriptures.

Thus, we have come, long since, to regard what is said of this pool, to be fully emblematical of all that legal service by which men hoped under the old covenant to gain the favor of God, and by which now the same legal spirit manifests itself in spasmodic revivals, and in what may be called the effort system generally. It is all selfish, and it all appeals to that which is selfish in men, and is in keeping with that system which promises the greatest rewards to the strongest and most active, and those to whom are given the most opportunities for usefulness and service. Men, under the influence of that teaching which is so much in harmony

with selfish human nature, say, "I want a high seat in heaven." One said, "I do not want to sneak into heaven, I want to go to heaven with my head up." It all depends upon human strength, and human activity and faithfulness, and there is no grace in it. So there was no grace or mercy to the weakest and most needy in this pool, nor in all that legal service. On the contrary, he who had stepped first into the pool could well say, I was stronger and more active and more zealous than the rest, and therefore I am saved. It is a perfect picture of that religion which declares that God has given a chance to every man to be saved, and he who avails himself of this opportunity reaps the benefit. And we know of nothing which sets this forth more than the modern spasmodic revival system which once or twice a year holds out to men special chances for salvation. Is there any Christ, any gospel of free grace in all this?

A great multitude of impotent folk, blind, halt and withered, lay there. This man is said to have been impotent; the word in the original Greek means helpless. It is manifest that this man, at least, was helpless. Of what benefit could all this be to him? Here is opportunity, but he must avail himself of it, and how could he, when he was helpless? This was his complaint when the Savior addressed him, "I have no man to put me in." Here is a confession of inability to comply with the terms of this salvation; he cannot even step in, and he has no friend to help him; helpless and friendless. He sees others claiming that they, through complying with the conditions, have been saved. Of what benefit is all this to him? He needs a salvation that comes to him, and not one to which he must go. Thanks be to God,

he, and not only he, but all such as he, find such a salvation, or rather it finds them. Jesus comes to him out from among them all. He does not come to those who are able to comply with the terms of salvation, but to him who is too far gone to think of obtaining salvation in that way. "Wilt thou be made whole?" This poor man knows of no way of being saved other than that which he has been taught may be found in the pool after the waters are troubled, and so he says, "Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me." What a confession of weakness, and helplessness, and friendlessness, is here, and what a concession of the uselessness of all methods of salvation which depend at all upon the effort of men. Job said, "How have ye helped him that is without strength?" Devotees of that system which exalts human strength, and human righteousness, might have preached their system of salvation at the pool of Bethesda, as indeed they did, and still this impotent man could say, How have ye helped me? Tell me, he could say, is there no way by which a helpless man can be saved? If there be no such way, then there is no help for me; if there be any such way, then I need it sorely indeed.

Now to this man, thus reduced to helplessness as well as helplessness, the dear Savior comes. Men talk about coming to Jesus to be saved. If any man may be said to have come to Jesus, it is always because he first comes to them. We love him, but it is just because he first loved us. And when from the broken, utterly discouraged heart, comes the confession that fell from this man's lips before the Lord, it means, "Lord, save, I perish;" it means, "God be merciful to me, a sin-

ner."

This man did not know who and what Jesus was, but at least he had found some one at last, who was interested in him, and who evidently pitied him, and to whom he could open his heart and confess his need. He did not say, so far as is recorded, I want to be healed; there was no need that he should say this in words. Who that is sick does not want to be healed? Jesus knew what was in his heart. If no words of prayer arose to his lips, Jesus knew the prayer of the heart; his evident sore need, and his confession of weakness and friendlessness, appealed, as it always does, to him who is the Friend of the friendless, and the Helper of the helpless, and he said, "Rise, take up thy bed and walk." The power of a Savior King was in that word, and we do not read that there was a moment's questioning, or a moment's delay in that man's heart, but immediately he arose, took up his bed and walked. Jesus spoke and it was done. And it is as true to-day as it was then, that if any soul feels the power of the word in their heart saying to them, Arise, and take up thy bed, or thy burden whatever it may be, and walk, that soul has assuredly felt the healing, and has come to know the salvation of the Lord. Does a voice speak in our hearts urging us to any service, to come to the church and render our offering of praise for his great salvation in his courts, or to minister to the needy a cup of cold water; that is full evidence of the power of that salvation which takes away all our impotency, and which makes it our joy to walk in his ways.

It was not a task which the Savior set before this impotent man as the price of his healing, neither was it a burden placed upon him whereby he might earn some further joy, but he arose and took

up his bed and walked as joyfully as a child runs and plays in the fullness of its joy and gladness. It was not a burden placed upon this man; it would have been a sore burden if he had been forbidden to walk. It is not a burden that is placed upon that soul who has been made strong in the Lord, and by the power of his grace, when the dear Lord says to him in that very word which conveys to his soul the healing, Arise and walk, but rather a liberty and joy which is conferred upon him. How gladly this man walked rejoicing that strength was his, and that he had found such a Savior, and such a salvation. There might come dark days in the future, there might come to him temptations and trials, as indeed did come to him immediately afterward, but now all was joy, and peace, and life, and strength, and salvation. He rejoiced as a young man to run a race; the lame man leaped as the hart. What more could he ask, what more could he want? But trial did come: "It is not lawful for thee to carry thy bed on the Sabbath day." And who said this? Religious people. Perhaps this man may have gone to them rejoicing in his new found strength, and called upon them to rejoice with him, but instead, there were averted scornful looks of disapproval. They would have sacrifice rather than mercy; they thought more of form, than of the power of healing manifest in this man. Instead of wondering to see this man, who had been infirm thirty-eight years, now walking as another man, and bearing his burden easily as another man, they began to carp and find fault. They did not say, How wonderful it all is, and how glad and thankful we all are that thou canst once more be as another man, but instead they said, "It is not lawful for thee to carry thy bed on the Sabbath day." And so to

this man came the hour of trial, as it must come to all who know the Lord. He that will confess Jesus and walk as he commands, shall find opposition often where he least expects it. He who has experienced this healing must learn that all religion is not the religion of the Lord Jesus Christ. He must learn that not the careless world, but the votaries of a false religion are the foes to be most dreaded by those who know the grace of the Lord indeed. The senses must be exercised by reason of use to discern both good and evil. To this man this lesson came at once, and in all cases when the soul begins to openly follow the Lord, and to keep his commandments, the powers of the worldly religion of his time will at once oppose. We, for ourself, well remember that when we first felt a hope in the blessed Lord, we thought that we had but to tell the story, and every one would rejoice with us in our joy, but it was not so, and it never has been so. All who follow the Lord will soon find themselves companions of this man, as the Jews began to accuse him with breaking the law.

What does carrying his bed mean? We will here tell what a dear, aged brother in the church at Black Rock, Md., has said in our hearing many times, in telling his experience. The time came when it was laid upon his mind that he ought to confess his Savior in baptism, but in his heart the thought arose, as it does in all, "I am not worthy. See how sinful I am, and vile." The thought was, if he could only be free from his sins, how gladly he would follow the Lord. Then came to his mind the story of this impotent man, and the words, "Take up thy bed and walk," came with power, and he thought how filthy this bed must have been, upon which he had lain so long, and yet he was told to take it up



and walk, and the application in his own mind was "My old nature is filthy, O how filthy, and I must take it up, filthy as it is, and walk also. Thus he was strengthened to go forward in the ordinances of the Lord, and we remember that he once said, "I have been compelled to walk, carrying this old filthy bed still." Sure it is, that if we ever walk in the ways of life at all, it must be with this filthy nature accompanying us all the way along.

In conclusion we will say, We have no question as to the literal truth of the narrative in all its particulars; the waters were troubled, or disturbed, or agitated, at certain times, in this pool, and it was the view of the people arising from some superstition, as such superstitions have always arisen, but for which no word of the Lord can be found, that he that first stepped down into the water after it was disturbed, was healed of any malady he might have. And we have no doubt that it was so, but, as said at the beginning, Among such a great multitude, he that was least infirm of all would reap the benefit, and not the man who was really infirm. In this we have no trace of the glorious gospel of the Lord, who came to save the lost, and to heal the sick indeed. Again we say, What a contrast is presented here between the salvation ascribed to the waters of the pool of Bethesda, and that bestowed upon this most feeble, helpless and friendless man, by the dear Redeemer. In this work of Jesus we have the gospel presented indeed. Thus we all have been saved, if saved at all. To this man came the grace of God as his hope and joy, as it must come to us. In this salvation we have fellowship with him, and he with us.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

BAINBRIDGE, Ga., July 12, 1859.

BROTHER BEEBE:—As I see there are many requesting your views on passages of Scripture, I will also request your views on the following subject: When God gave a law to Adam, the penalty of that law was death. Now, what death did Adam die? Some of our brethren preach that he died a three-fold death—a spiritual, a temporal and an eternal death. My own mind is dark on the subject. Please relieve your brother, if I am a brother.

W. C. THOMAS.

R E P L Y .

In reply to brother Thomas, in regard to what death Adam died in the day of his transgression, we have no theory to offer, but simply to refer our brother to what the Scriptures teach, namely, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." What the advocates of a *three-fold death* mean by a spiritual, temporal and eternal death, we leave them to explain, as none of these terms are used in the Bible in reference to the execution of the divine sentence upon man for having eaten of the forbidden fruit of the tree of knowledge of good and evil. How a natural man could die a spiritual death is as difficult for us to solve as it would be to show how a creature of time could die an eternal death. Neither of these terms are, in our estimation, either scriptural or appropriate in setting forth the death referred to in the words of our Creator to Adam, "Thou shalt surely die." And if by the term *temporal* they mean in a literal sense, still we apprehend a difficulty in accounting for the fact that Adam lived after the transgression to beget all his sons and daughters, and continued to live until his nine hundred and thirty years were numbered. The word *temporal* does not, to us, seem to sufficiently express the nature of that death that passed

on him the day he ate of the forbidden fruit. We ask then to be excused for rejecting all these terms with their respective theories, and for preferring the language used on the subject by divine inspiration.

Whatever was the death that Adam died, is and must be the same death that has passed on all men, for that all have sinned. If then Adam died a spiritual, a temporal and an eternal death, then all men have died, or do die, a spiritual, temporal and eternal death, for the same death has passed on all men. But this will prove too much for the theory of the advocates of the three-fold death of Adam. That Adam was created pure and holy or sinless, and that all his posterity were created in him in the same purity, no intelligent Bible reader will dispute. But that he was even in that state, or in his creation, a spiritual man, the inspired apostle Paul denies. On the other hand we have the testimony of Moses that God made man out of the dust of the ground, and after he had breathed into his nostrils the breath of life, and man had become a living soul, and after he had sinned, God himself said to him in pronouncing on him the sentence of the very death that had been threatened, "For dust thou art, and unto dust thou shalt return." As all the posterity of Adam was in him in his creation, so were they all in him in his transgression; and so when death passed on Adam, it passed on all his then unborn posterity. The whole Adamic nature was involved in the death which was incurred as the penalty of sin. For as sin entered by transgression, so death entered by sin, and as it entered the person, so it entered the posterity of Adam. Death has passed on all men, for that all men have sinned. Although millions, untold millions of the

sons of Adam perhaps are not yet literally born, still death has passed on them, for they have all sinned. We were in Adam, and we were Adam, when he, and when we in him, sinned, and when death passed on him and on us in him. We still, in our earthly nature, are Adam. For the decree of God was, that Adam should multiply and replenish the earth. We are not added to, but are the multiplication of Adam, whose name God called Adam, for God did not call *his* name, but God called *their* name Adam in the day when *they* were created. Whose name did he call Adam? *Their* name, that is, as we see from the connection, the generations of Adam. Generations of Adam is the antecedent in this Scripture to the pronoun *their*. God, therefore, called the name of the generations of Adam, ADAM. Hence, as the earthly Adam, we all die, because sin has entered and death has passed upon Adam, and that is our name, and beyond all controversy, that is the condition of us all in our earthly nature. Mortality, and all the train of mortal evils to which we are subject, were introduced into the degenerate family of man as the consequence of sin.

In our first estate we were pure and sinless, though natural and earthly beings. In that state we were adapted to and capable of enjoying an earthly paradise, of subsisting upon the spontaneous productions of an uncontaminated and uncursed earth, and free from disease, sorrow, pain, infirmity and death. What then is the death inflicted on Adam? It is not only mortality, but it involves us in degeneracy, in sin and transgression against our holy and righteous Creator, entails upon us a nature which is corrupted and totally depraved, and places us under the condemnation and wrath of

that law, the penalty of which, unless it be canceled by the Redeemer, dooms us to endure the wrath of God for ever and ever. This is not a spiritual death, for we were not spiritual in our first estate in Adam. It is more than temporal death, for temporal death only consigns our dust to dust, while the death that has passed on us leaves us dead in trespasses and sins, children of wrath, condemned already, and the wrath of God abiding on us. It is not eternal death, if by such terms is meant the decease of an eternal life before possessed. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. And those unto whom this life is given are secure from death." "I," says Jesus, "give to them eternal life, and they shall never perish, and none shall pluck them out of his hand."

MIDDLETOWN, N. Y., July 15, 1859.

### ORDINATION.

PURSUANT to a call of Mt. Enon Church, near Plant City, Fla., the following Elders, after preaching service by Elder S. T. Bentley, of Georgia, closed by the pastor, M. L. Gilbert, on the second Sunday in March, 1902, met in counsel, for the purpose of setting apart to the gospel ministry, brother E. J. Devane, viz: J. W. Futch, W. Webb, J. H. Kirkland, T. J. McMullen, S. T. Bentley and M. L. Gilbert.

The presbytery was organized by choosing Elder J. W. Futch, Moderator, and M. L. Gilbert, Clerk.

At the request of the Moderator, while singing the introductory hymn, Deacon Wm. Clemmons presented to the council brother E. J. Devane.

Being requested to relate his experience and call to the ministry, he did, to the satisfaction of all.

The church believed that he possessed fully the qualifications of a bishop which Paul enumerates.

Then counsel proceeded to lay hands on candidate, bowing in prayer with Elder S. T. Bentley.

The charge was delivered by Elder J. W. Futch, in a very feeling and impressive manner.

During the singing of closing hymn the presbytery and church extended the hand of fellowship to the dear brother, and adjourned amidst the tears of gladness, and good feeling abounding.

J. W. FUTCH, Moderator.

M. L. GILBERT, Clerk.

### MARRIAGES.

By Elder F. A. Chick, at the residence of J. M. Dalrymple, Esq., Hopewell, N. J., on Wednesday, April 2d, 1902, Daniel C. Chatten, of Pennington, N. J., and Miss Lucinda S. Smith, of Hopewell, N. J.

By Elder D. M. Vail, at the home of the bride's father, Deacon W. W. Graves, of Ingleside, N. Y., Dec. 21st, 1901, Ray A. Hiler and Miss Lizzie C. Graves, both of Ingleside, N. Y.

By Elder W. W. Meredith, in the Methodist Episcopal meeting-house in Willow Grove, Del., Feb. 26th, 1902, Hynson M. Cohee and Miss Lola Cook, both of Willow Grove, Del.

By Elder T. M. Poulson, at the home of the bride's father, Mr. W. L. Laws, near Wango, Md., April 2d, 1902, Elmer C. Williams and Miss Mary E. Laws, both of Wicomico Co., Md.

### OBITUARY NOTICES.

SURELY in the midst of life and activity, as limited creatures, we are in the midst of death. So it was with the unfortunate man whose death came as a surprise to all concerned. And most of all to his dear companion and parents. **John M. Corbin** was actively engaged Feb. 15th, 1902, with other men, a few miles from home, getting out saw logs, when a tree they were felling slipped from the stump and caught him on the left thigh, carrying him with it to the ground, crushing his limb, and shocking him to that degree that death came to his release within an hour, or before medical aid could be obtained. The unexpected news was broken as gently to the widow and parents (who were at home with her) as possible, yet no one can tell, only those to whom it comes as a reality, the effect. But God in his holy habitation is the Judge of the widow, and a Father to the fatherless, so I trust in this sad case the dear young widow with her limited strength, and a babe of a few days, had grace given her to prove as her day, so was her strength, and the grace of God is always sufficient. The widow did not see the lifeless body of her husband, because of the distance from home. The deceased was 34 years of age, an active, hard working man, striving to maintain his beloved companion and now two fatherless children. He was not a professor of religion, yet as well prepared for the future as thousands that cry aloud, for he has gone to the bar of a just God and Savior, one who is the only Savior of sinners.

May God bless the survivors with his presence, and may especial grace and strength be given the sorrowing widow, to bear up under her affliction, that she mourn not as one that is without hope in his great mercy. The residence of the deceased was near Union Grove, N. Y. The place of accident was near Arena,

N. Y., four miles up the river, and the cemetery where his body lies is ten miles further up the east branch of the Delaware River.

His funeral was attended on a very cold day at Margaretville, N. Y., by the parents and sorrowing sisters, and other relatives, where the writer tried to comfort the afflicted with the same comfort where-with he himself has been comforted.

ALSO,

DEPARTED this life, Feb. 27th, 1902, after eight days illness of pneumonia, **Francis O'Connor, Sr.**, at his home at Vega, N. Y., in his 70th year. In this as in many other cases, a great loss is felt. A widow, one son, two daughters, two brothers and two sisters, with their families, and the churches, mourn.

Brother Frank, as he was generally known, was a settled and consistent believer in the faith of the Old School Baptists, as being in accord with what the disciples of Christ preached as the doctrine of God our Savior. He was acquainted with tribulation, having lost children, and their faithful mother, after which a very devoted and faithful daughter managed his house until he married our dear sister, Polly Ann Slauson, (who was a widow) in December, 1899, after which he came to live with her, his daughter accompanying him. It surely was a pleasant home; a trio of the Lord's afflicted and poor people, and they together enjoyed themselves in connection with what they believed; going to their own meetings, and meeting in other places with those of the same faith and order. So as it is given us on the behalf of Christ, not only to believe on him, but to suffer for his sake. All of our trials are wisely wrought, but our carnal reason says all these things are against us, therefore we say, "Not so," because we cannot fully know God's will. And now while the home is desolated, and the dear widowed sister and her step-daughter is in mourning at the home desiring to be resigned to God's will in the removal of the loved one, I find in myself a rebellious spirit that I cannot suppress, for in this great loss a cousin in the flesh, (our mothers having been sisters) the playmate of my youth, a companion in tribulation, a devoted attendant on public service, delighting in the truth as it is in Jesus, is no more on earth to mingle his voice with ours in thanksgiving and praise. He united with the Middletown Church forty years ago. How many times my poor heart has had occasion to ache because of dear ones falling around me in the past forty years. One thing I desire for the mourning friends and for myself is reconciliation and resignation to the will of our Lord and Savior Jesus Christ, who has all power both in heaven and on earth. May we feel truly to be still and know that he is God alone, to enable us to go on the journey a little further, still looking unto Jesus, who is the author and finisher of our faith. May we all be enabled to lay hold on the hope set before us, as a hope we have as an anchor of our souls,

sure and steadfast, which entereth to that within the veil, whither Jesus the forerunner hath entered for us; knowing that here we have no continuing city, yet believing when the last trump shall sound, and all are ready, the change shall come, and all will be like him, and all be with Jesus for ever. Amen.

Elder Slauson and myself tried to comfort the mourners.

ALSO,

DEPARTED this life at her home in Roxbury, N. Y., after continued illness for many years, **Mrs. Angeline Hill**, in her 76th year, or thereabouts. Sister Hill had been a consistent member of the Second Old School Baptist Church of Roxbury for over forty years, her home being a hospitable place for all she could entertain. She had lived a widowed life for about eleven years, managing her affairs successfully, being blessed with good helpers; and especially in her last days to have an adopted daughter with her husband, and attentive family, to care for her. Her real concern, above her household cares, was for the welfare of the church, and for its peace. We may say she died in the triumph of faith, or God-given victory. Many have been the enjoyable seasons of the unworthy writer at the house, before and after the departure of her husband, in rehearsing those things that make for the peace of Zion, well knowing that only that which was and is of the Lord would stand the test. And now we know after years of struggling with the world, the flesh and the devil, and numbers growing less and less, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." This is the important part of redemption. For by his (the Redeemer's) knowledge shall he justify the many (all the Father gave him) and be satisfied. Surely then a seed shall serve him, and it shall be accounted a generation. Our dear, departed sister who loved the doctrine and order of the gospel above her earthly joys, was for a number of years deprived of going to her meeting on account of ill health. She was indeed a great sufferer. How we shall miss her in her home, at which no more inquiry will be made after her welfare. May the dear Lord sanctify the loss we sustain to our good and his name's glory.

The writer attempted at her funeral to show the difference between the creature in bondage and the liberty of the children of God.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., March 21, 1902.

OUR dear sister, **Mrs. Jane F. P. Hartwell**, was born Jan. 18th, 1838, and passed away from this life on the night of Thursday, March 20th, 1902. She was the daughter of the late Wesley A. and Louisa Hunt. She was born on the old homestead where her father was born, and died, which is now owned by a grandson, Israel Hunt Vannoy. She was married to Philander H. Hartwell, a son of the late Elder Philander

Hartwell, who was pastor of the church at Hopewell for twenty-five years, on Dec. 12th, 1860. As the narrative of her experience published upon another page of this paper will show, she was baptized into the fellowship of the church at Hopewell, by Elder Hartwell, in August, 1858, and remained a steadfast and loving, and well loved member ever since. There was no place to her on earth like the house of God; she loved to meet in worship with his people. Her dear husband, now so sorely bereaved, in the communication published in this number of the SIGNS, has spoken only what all who knew her believed and knew to be true of her. During her last long sickness she spoke freely to her husband of the approaching end, and said many precious things to him. It was our privilege to visit her a few weeks before the end came, and we could but wonder at the victories of faith, in giving her such patience, resignation and cheerfulness in the midst of such suffering, and in the view of her approaching departure. She had much to live for, and many tender ties had to be broken, and yet she was willing that the will of God should be done. She had no fear of death, and her only regret was that she must leave her husband alone. One night as her husband was caring for her, he said that it was hard to see her suffer so, and not be able to relieve her, and she said, "My sufferings are as nothing compared to the sufferings of Christ, when nailed to the cross. I saw him there," she said, "and he smiled on me. He died that I might live." She quoted many hymns during her sickness, and in her hymn book many pages were turned down, and her Bible was much more disfigured by marks and leaves turned down, showing not only that she read it, but that it had ministered much comfort and help at different times to her. She had realized for some months before that her end was near, and yet she maintained her cheerfulness of manner and hopefulness of conversation among her friends. In all her life, since we have known her, she seemed to walk by faith, and close with God. Divine things were real to her. She was a true follower of him who was meek, and lowly, and gentle, and kind, even to the unthankful and the froward. As her husband testifies in the words of his preface to the letter from sister Hartwell, she had none but kind thoughts and deeds, even for the wrong doer. What a power there is in the law of kindness. Of the virtuous woman it is said, "The law of kindness is in her lips." We could say much, and yet fail to say all that we would like to say concerning this dear sister.

The funeral services were held on Monday, March 24th, at her late residence, near Lambertville, where many friends and neighbors gathered, testifying not only by their presence, but in many cases by their tears, and by words of affection, to the esteem and love in which she was held by all. The text used was in 1 Cor. xv. 20. Afterward the body was taken

to the cemetery at Hopewell for interment. She died in sure and certain hope of the resurrection of the body, and that in the end she should be satisfied when she should awake in his likeness. She leaves three sons and two sisters, beside her husband, and many dear friends, who can but sorrow, and yet also rejoice that they believe it is well with her. The church will miss her much in their assemblies here. But after all why should we grieve? She has but gone to that reward which we all hope shall also be ours, when our mortal life shall end. We are but pilgrims and strangers here, and we believe that heaven is our home. May God bless with comfort and strength all who are bereaved, and build us all up in our most holy faith. C.

(See communication on page 274.)

Mrs. Matilda Matheny Black was born March 29th, 1823, and died March 10th, 1902, aged 78 years, 11 months and 11 days. She was a native of Morgan Co., Ohio. Her parents, Andrew and Sarah Matheny, were natives of New England and Virginia. They emigrated to Illinois in 1835, purchased a farm in Schuyler Co., and there they lived until death. Both the paternal and maternal ancestors were patriots, and fought in the war of the Revolution. Mrs. Black was one of a family of four children. She was united in marriage to Wm. T. Black, Oct. 30th, 1842. Eight children were born to this union, five of whom still survive: Austin, F. P. and A. E. Kettinger, of Woodstock, W. H., of Camden, Ill., and Richard, of near Macomb. Sister Black was a member of the Old School Baptist Church. At the time of her death her membership was with the Mt. Zion Church, near Astoria, Fulton Co., Ill.

The funeral services were conducted by her pastor, the writer of this notice, at her home, near Rushville, Ill. The remains were laid beside her husband, who was buried about seventeen months before. Thus one by one the harvest is gathered, and in the fullness of time the last of the redeemed will find eternal rest.

JOHN L. SCOTT.

PLEASANT PLAINS, Ill.

Abel T. Green died at the home of his mother, 1001 West Sixth St., Wilmington, Del., Feb. 27th, 1902, in the 26th year of his age. He was a favorite son of brother Isaac Green, (deceased) and sister Sarah E. Green, of the Bryn Zion Church. His exemplary life and deportment leaves the sweet impress of affectionate remembrance. During his long, weary suffering from consumption, he manifested the spirit of christian endurance, sustained by the grace of the giver of every good and perfect gift. A short time before his decease, while visiting with him, he told me he had much to be thankful for: a kind and affectionate mother to care for him, brothers and sisters to sympa-

thize with him, and his dear affianced, who remained with him during the last days of his suffering unto the end. Nevertheless he was reconciled to go according to the will of the Lord. He manifested some anxiety (as he said) because he had not realized any emotional or special change of heart. I asked him if he did not realize a great change having taken place gradually during the past several years in his faith and life? He answered, Yes. He confessed the same faith as his father and mother, and fell asleep peacefully reconciled to his heavenly Father's will. While he was not a professor, he was an honest confessor. "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven."—Matt. x. 32.

Funeral services were conducted by the writer at the Bryn Zion meeting-house, and Abel was gently consigned to his last earthly resting-place in the old churchyard adjoining. The sorrowing mother, three sisters and seven brothers, are left to affectionately remember him, and his loved affianced to mourn her loss. But not to mourn as those who have no hope, for if we believe that Jesus died and rose again, then also which sleep in Jesus will God bring with him.

W. W. MEREDITH.

PETERSBURG, Del.

My dear husband, Mr. A. M. Jefferson, passed away Feb. 28th, 1900. He was a great sufferer, his trouble being heart and Bright's disease. He told me, "Not to mourn for him, he was not afraid to die." "If he was one of God's elect he would be saved." He was an Old School Baptist in belief. When convenient he always attended the associations and meetings. He was always pleased to have the Elders come and visit with him. He was a great reader of the SIGNS, which he enjoyed very much for twenty-five years.

(MRS.) D. R. JEFFERSON.

ALBANY, N. Y., March 24, 1902.

## MEETINGS.

### EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

Meetings every Sunday, at the Hall,

226 West 58th Street,

10:30 A. M.

2:30 P. M.

To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, is extended a most cordial invitation to meet with us.

MAY meeting to be held at Sidling Hill, Pa. All parties will be met at Hancock, on Thursday before the first Sunday in May. Meeting will commence on Friday, continuing over Sunday. All cordially invited, ministers especially.

E. V. WHITE.

MAY meeting will be held with the New Valley Church, commencing on Saturday before the second Sunday in May, holding over Sunday. Parties coming from the east or south will be met at Leesburg, Friday before. Take the train leaving Washington, D. C., 1 p. m. If any should fail to meet that train, take the 4:35 p. m.

We cordially invite all our friends to come, especially our ministering brethren.

E. V. WHITE.

BALTIMORE Association is appointed to be held with Harford Church, Harford Co., Md., beginning Wednesday before the third Sunday in May, (14th) 1902, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

Those coming by way of Baltimore will take train leaving North Avenue station, on the Md. & Pa., heretofore B. & L. R. R., on Tuesday at 3:05 or 4:50 p. m., for Long Green and Forest Hill. Those coming by way of York will take train leaving there at 1:30 p. m. for Forest Hill, on the same railroad.

MILTON DANCE.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Church, in Philadelphia, Pa., May 21st, 22d and 23d, 1902.

Those coming on Tuesday afternoon by Pennsylvania R. R., or B. & O. R. R., will go to B. F. Coulter's, 1910 N. Twenty-second St. (or to places where they are acquainted.) Those coming by Reading R. R., will get off at Columbia Avenue station, and go to sister Margaret Craven's, 1735 N. Seventh St. All who come on Wednesday will walk from Broad St. station, or Reading Terminal, to the place of meeting, southeast corner Broad and Cherry Sts., between Arch and Race Sts., (Odd Fellows' Temple) entrance on Broad St. Take elevator to seventh floor. All lovers of the truth are cordially invited.

B. F. COULTER, Church Clerk.

DELAWARE River Association is appointed to be held with the Kingwood Church, at Locktown, N. J., beginning on Wednesday before the first Sunday in June, (May 28th) 1902, and continue three days.

THE Warwick Association is appointed to be held with the Middletown & Wallkill Church, Middletown, N. Y., beginning Wednesday before the second Sunday in June, (4th) 1902, and continue three days.

THE sixty-ninth annual session of the Sandusky

Regular Baptist Association, will be held with the Rocky Fork Church, in Marion Co., Ohio; commencing at 10 a. m. on Friday before the second Sunday in June, 1902. Those coming by rail will be met at Morral, on the Hocking Valley, and at Monnett, on the C., S. & H.

H. D. BISHOP, Clerk.

**CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."**

|   |          |
|---|----------|
| Previously acknowledged.....  | \$562 55 |
| Ehphalet Ketchum, Illinois, \$1.00; Mrs. S. J. Braham, Virginia, \$1.00.—Total..... | 2 00     |
| Total to date.....  | \$564 55 |

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., MAY 15, 1902. NO. 10.

## CORRESPONDENCE.

SANTA CRUZ, Cal., Feb. 24, 1902.

ELDER F. A. CHICK—MY DEAR BROTHER:—It seems and is a long time since I sent you those few lines telling you I was in Virginia. I think I promised then to write later; I know I told your dear daughter I would do so, while she was with you, and I intended it, but expected to reach home very much earlier than I did.

You asked how it was brought about that I went east, and had forgotten why our correspondence ceased? I am sure you wrote last, and it was not that I appreciated it less than the rest, but we met with reverses about that time, and another had been added to the family, and I let the things of this world have supremacy. I do not mean that I was satisfied, or that I willingly hedged myself about. My worst enemies were of my own household; they showed me myself as you never could see me, (so I thought) and I concluded that I had been misled, and might mislead you. But from the day I last saw you I have never ceased to love you, or the cause which you have espoused, and I have waited,

watched and prayed all the while that I might go back and meet with you all again, and be baptized. At times God has hidden his face from me, and I deserved it, but I have never been left comfortless, nor have I ever found anything but Old School Baptist doctrine that I was willing to live by, or die by. I have tried everything, so far as listening is concerned, and I went home hungering for the crumbs that fall from your table. Occasionally I would go home almost persuaded, but it would not be long before I would hear the voice so well known, and so well loved, and I would hide my face in my hands as it were, and beg for forgiveness. So many times in all these years I have stumbled, have doubted, have sinned, but God has never forsaken me, and has led me to say hundreds of times, “Though he slay me, yet will I trust in him.” I have been sought after by the rich and influential, and have been told the advantages of uniting with them, but never for one moment have I hesitated as to who God’s people were, and if I felt unworthy to be numbered among them, I was not willing to go anywhere else. How could I? It is only when we feel our littleness, or help-

lessness, our need of him, that we have faith to call on him, and the religionists of to-day do not want such among them. If I ever say to such a one that I feel myself a sinner, they ask, "Why, what have you been doing?" I have had them to look at me many a time as if they thought I had fled from somewhere to escape the law.

But I must not make this too tiresome. I never could see my way clear to go home until my boys took a notion to leave and go to work. Finally I remembered that I promised the Lord so many times that if it were not for them, I would start at once to meet with his people, and I trembled at the thought; I felt so unworthy to stand among them, to say nothing of being numbered among them, that I reasoned with myself, saying, "You are too old to take the trip, and then something may happen to one of the family." But the desire to go came to me by day and by night, so one Wednesday I said to the family, "One week from to-day I am going to start to see mother." I kept my word, and I had it in mind to go see you, too, thought you knew my weaknesses, my disappointments and my desires better than any one else, besides you had comforted me more, had been more Christlike toward me than any other member, still I loved every one of them, and all of you better for having done in my case what you considered to be your duty. My first husband had died years ago, and while I felt free in that respect, I approached the church with mingled feelings of joy and hesitancy.

I reached my mother's house the fifteenth of October, was so glad for myself, but especially glad for her, that we had the privilege of meeting again. It seems to me that I never will be or can be

thankful enough for all that occurred on that trip, and in my uninteresting way will tell you something of it.

Thursday before the first Saturday in November, Elder Badger and wife, and Mr. Murphy and wife from Frying Pan, came and stayed all night with us. I was so glad to meet them, and enjoyed their visit that evening so much, but there was such a house full of so many beliefs that nothing was said on the subject of religion, but the next morning Elder Badger began talking to some of the girls, (Methodists) and I said I would like to ask some questions. I wanted to find out if I really did believe as he did, it had been so long since I had talked with one, I thought I might be less than nothing after all. We differed in a few non-essentials, I was not surprised at that; I did not know any better. We just talked of certain passages of Scripture, never touched on experience, and when I asked if such differences would prevent one from joining the church, I felt greatly relieved when he said, No. I wanted to be honest with myself, and you all. We wanted him to spend the day, Friday, with us, but a Congregational minister and wife were to be there for dinner, so they left for Manassas, accompanied by the Murphys, Mr. Murphy saying he could not possibly stay longer than Saturday afternoon. Well, mother, my sister and I, went over the morning of that day, and it may be that Elder Badger had me in mind, at any rate God had him in mind, and gave him great liberty. The gospel of the Son of God came to me in sweetness and power, and I felt repaid for the separation, deprivation, my loneliness and everything in connection. It was the same sound, the same people, the same God, the memory of whom had followed and haunted me

all those years; one day with them was worth the pleasures of sin for a lifetime. When the invitation was given for any one to speak, my heart was bursting, but my tongue cleaved to my mouth. I reconciled myself by saying, I wanted Elder Chick to baptize me anyway. But I had been crying in the meantime, and when the congregation was dismissed, Mrs. Cox came to me and said, "I think you had something to say to us, would not you have felt better if you had spoken?" I answered, "Yes," and she immediately requested Elder Badger to call to order, which he did, and I was given the privilege of telling the old, old, but ever new story to the church; not that I told all I felt, or all I wanted, but I made them understand that the Spirit of God had abided and striven with me all the while I had been gone; that though I was sinful, weak, and the least of all, that he was too wise to err, and too good to be unkind, and that if I was cut off from him forever, his righteous law approved it well; that the more his glory was revealed to me, the more humble I felt, and that I loved his people, and wanted to be numbered with them. And they believed it. Under the circumstances it seemed they could do nothing else. It was not for my much speaking, but there I was, had come three thousand miles to be baptized, to be a witness for him, and not to tell what some one else had told, but what I knew and felt for myself. What motive could I have but to glorify God, and to satisfy my ever present desire to have that privilege granted? There were many happy faces there that day, and they all looked heavenly to me; faces that never would have attracted me under other circumstances, seemed precious to me, and I could put my arm around every one of them and say, "My brother,

and my sister." I went there a stranger, but I found loving christian friends, and I felt willing to share in their sorrows, their trials and their reproaches, counting it an honor.

Miss Sallie Johnson asked me to go home with her, as Elder Badger and many of the members were going there, but I told her I had no clothes ready for baptism. She said she had everything at the house, and all I had to do was to wait till the time arrived. I enjoyed that Saturday evening; I felt just like I was with my Father's family, and Mr. Murphy and Cousin Mariana were there, too. I had said to him, "Are you still determined to go home?" and he said, "No, we are going to stay to see you baptized." I slept with his wife, my very dear cousin, that night, and we talked for hours of God and his wonderful love for sinners. How I wish I could express myself as she can.

Sunday morning was clear but cool; I only thought of my unworthiness though, and of Elder Badger, whose health was anything but good. I will never forget the solemn occasion, nor the love and fellowship shown by the brethren, and then my old mother looked so happy that I had to acknowledge as always that God always knows what is for the best. My Methodist relatives were there, too; they seemed to think somehow that I had gotten a long way from them, and they said, "Auntie, you will love us now, will you not?" I replied, "Better than ever, I hope." They do not like our religion, but they wonder at the mystery about it, and it seems to me they see something different from the works of men..

At eleven o'clock we had as good a sermon as I ever heard, and so comforting to me. An hour and a half later I was saying "Good bye," as I thought,

for the last time, but providence over-ruled, and the next first Saturday and Sunday I had the pleasure of meeting with them again; the good bye's were repeated, and I turned my back on those for whom my love passes all understanding, and with whom I would like to spend the rest of my life. I promised to write to Elder Badger, and will do so some day. Wrote to one of the feeblest of the flock last week; she seemed drawn toward me, and insisted on it so much that I promised and fulfilled it. Then there is another, brother Kidwell. I told him when all went well with me that I would write to him.

After leaving Virginia I went to Baltimore, stayed one night with Dr. Thorne, and in memory was carried back to the days of long ago. I could almost see you standing in Rechabite hall once more, and the comforting message of peace and pardon was bringing joy and gladness to my heart again. I was there but one Sunday, and heard Elder Rowe speak of the same things, with the same feeling and belief; also had the pleasure of meeting with your daughter again, whom I loved for Christ's sake, for her own, and for yours. Then I went to Washington to visit my dearly beloved cousin, Bettie Bennett, whom you know, I think. We had, she and I, the privilege of hearing Elder Rowe twice one day in that city, as well as of hearing Elder White once in Georgetown. All those days were appreciated by me, and will not be forgotten while memory lasts.

Sister Bennett has been greatly bereaved since I left, in the death of her only son. How my heart goes out to her in love and sympathy.

I forgot to say that mother and I went to Frying Pan the third Saturday and Sunday in November, to hear Elder

White. Sunday he preached from the text, "Lord, I believe, help thou mine unbelief," and it satisfied my every longing, removed every doubt I had, and filled me so full of that which nourishes and sustains, that I thought I would never need anything more. He was given wonderful liberty, and I was given wonderful enjoyment, but I find we need to be filled day by day.

I find since coming back that I need the refilling, and crave the companionship more and more. I know that God rules and reigns over this western country the same as anywhere else, but when he hides his face from me, I want some one to talk to me, and point me to the Rock that is higher than I, that I may rest for awhile from my doubts and fears. I want them to tell me of his dealings with them, that I may be sure that he deals with all his children alike. I want them to know me better, that I may not deceive them in regard to the profession I have made, and I, if I am worthy, want them to love me for the truth's sake. I want to be firmer in the faith; I want to love and serve him better, not that I may believe, but because I do believe.— Lord, help thou my unbelief.

I wish I could have seen you, and still hope that I may in the future. In the meantime I shall always remember you with loving kindness, and my best wishes and thoughts are for and of you.

My husband is all that could be desired in a worldly sense, honest, just and true in his dealings with men, and loving, kind and affectionate to his family, and better than that, he feels his sins weighing him down, but has never felt good enough to join a church here; says, If it is left for him to save himself, that he is lost and undone. They asked me in Virginia, What he would say in regard

to my baptism, and I said, "He will put his arm around me and say, 'It is well.'" He did that very thing, and added, "God bless you."

Do not feel that it is incumbent on you to answer this; I know you are a busy man, and I am always willing to be the one left out. I only ask that I may be the servant of all. I have not grown in grace or knowledge as I desire, and I feel so incompetent to say a word that can interest others who have had, and do have, the opportunity of hearing and reading more excellent things. I did not go among you that I might engage in doubtful disputations, but rather that I might sit at your feet and hear of him who is meek and lowly; that I might find rest to my soul, or that I might be a Martha, owing to my great willingness to serve.

Had a letter from mother this a. m.; she was usually well, and will soon enter her eighty-second year.

Give my love to your wife, also to sister Atkinson. I have good health, was not sick one hour during my trip; all was joy, peace and happiness. Surely goodness and mercy have followed me all the days of my life.

Yours in gospel bonds,

B. E. WRIGHT.

SOUTHAMPTON, Pennsylvania.

DEAR EDITORS:—It is with much hesitation that I send personal letters for publication, yet, at times, it seems the Spirit has intended them for the household of faith. The two inclosed, it is thought, are such as should be shared with our kindred in Christ. So, with the consent of the writers, I send them for your disposal. These youthful brothers seem imbued with the love of holiness, and Christ is all their theme. The letter

from brother Horace Lefferts, the youngest member of this church, came to me last fall while away in Bradford County. It was a pleasant surprise, and very refreshing; bringing back some of the same experience that was mine in the spring-time of my hope; many years ago.

The one from brother Rounds, received more recently, continues the blessed song of redeeming love, and clearly manifests the Spirit of Christ, in esteeming others better than himself.

I trust these messages will be read with interest by those who love the same things, and it may be they will come to some with the same sweetness that the letter of that dear young sister, Ruth Keene, came to me a few months ago. How many have told this old, old story, but each time it is with some fresh interpretation, so that it is always new. Sometimes I like to go back to the old volumes, and read over some heart histories that filled me with gladness at the time when I first learned to love the bright columns of the dear old SIGNS, and it is pleasant to dwell again on the instructive articles of dear Elder Beebe. His sublime utterances, his fatherly care, and words of love to the poorest of the flock, and tender lambs of the fold, cannot be forgotten.

What a blessing to have a messenger of truth coming into our homes, especially to those who are far from the assembly of the saints, or shut in by sickness and sorrow. And it is the lot of some of that poor and afflicted people who trust in the name of the Lord, to lie for years on beds of languishing, with no outward change of scene, as is the case with that beloved sister, Mrs. Nannie Edwards, of Georgia, whose interesting letters in the SIGNS filled many hearts with tears of love and tender sympathy. She is now unable to

write, yet we hear from her through the letters of her precious little daughter.

Often those who are in this path of sorrow and suffering, are cheered and encouraged as they unfold the welcome paper, and read their own peculiar exercises in the language of some far off brother or sister. Then do they feel that they are not alone, but are flowing together with the assembly of the saints to the mount of God's holiness: the heavenly Jerusalem. By faith they are transported to the general assembly and church of the first-born, and no distance can sever such a blessed company, who are dwelling together in the soul-union. Poverty or riches cannot separate them, for they are one in Christ Jesus, and are communing in his holy mountain; raised from the valley of sorrow and gloom by the riches of reigning grace.

Affectionately your unworthy sister,  
BESSIE DURAND.

22 N. FOURTH ST., CAMDEN, N. J., Sept. 3, 1901.

MISS BESSIE DURAND—MY ESTEEMED SISTER IN CHRIST:—Why should one so small as I, essay to write to you? It is only that you may know that you are held in remembrance by those you have left behind. A loftier aim than this I cannot claim. The love of God is so great that when poured into a human heart, it cannot hold it, but must needs overflow and extend itself towards all the members of the holy family wherever they are. It is not myself, but God, that has brought you to my mind, and you have been with me all day, and now my pen only portrays in black and white the evidence that such is the case.

Brother Durand spoke ably on Sunday morning from these words, "Mark the perfect man, and behold the upright, for the end of that man is peace."—Psalm

xxxvii. 37. It was good. He presented Christ as the perfect man; "perfected" through suffering. His aim, mission or "end," as being the establishment of peace between his people and God—the work of reconciliation. Is it not wonderful how the Bible portrays Christ, his life and work, in every word, in every line? The Old Testament Scriptures point to it as something yet to come; the New Testament looks back to it as being finished. "Christ, and him crucified," is the soul foundation of every christian's hope. Sister Hart once said to me that she thought every true christian is a worker. True, they are. Workers not for salvation, but *because* of it. They are constantly manifesting by outward acts the salvation which God has wrought in them, for it is he that worketh in us, "both to will and to do of his good pleasure."

Did you ever feel alone in your experience? Of course; we are all of one family, spiritually, but still our experiences do differ, and it seems that nobody goes through just what I do.

"Like one alone, I seem to be,  
O, is there any one like me?"

The same plant may bear many leaves, yet no two are exactly alike, and although we are all branches of the same vine (Christ), yet no two are exactly alike. How easily it is to mistake the workings of the Spirit for what we think is merely carnal promptings, and *vice versa*. I know that I have sometimes told my feelings to a brother or sister and then asked them is that of God or of the flesh? and to my surprise they say, "God." Well, I cannot always see it that way. Not that I doubt their sincerity, but I fear they have not understood my feeble utterances.

Not since coming within the borders of

the visible church, have I been able to devote much of my time to anything but the Bible or SIGNS. The newspaper takes no more than five minutes daily. I do not always enjoy the Bible, or the SIGNS either. Indeed, the former is more often sealed than unsealed, it seems to me. Nevertheless, I cannot leave it alone even then. One time during this last spring, I became much disturbed in my mind over my comparative ignorance as to current events, and things in the world around me. I have always been a great reader, but the Bible had superseded everything else, and being thrown in contact with well read people daily, I thought it behooved me to brush up on literary topics of the day. Feeling thus, I one evening walked around to the Public Library here, in which I hold a reader's card, with the intention of reviving my interest in current topics; determining to read my Bible less, and history and fiction more. One book after another I removed from the shelves, scanning their leaves only to find "vanity and vexation of spirit" written upon every page. Something said within me, "You must not; you must not." Discouraged I retraced my steps homeward. Entering the house, I picked up a Bible lying on the table and opening it at random, read. Ah, here at last was something worth my time and thought. My eyes were glued to the page as I read chapter after chapter. The Bible never seemed sweeter to me than at this time. Closing it at last, I resolved that nothing but the Bible should engross my time, so when I am approached on subjects that are engrossing the public mind, I simply say, "I do not know," and though they may think me a fool on account of my ignorance, yet I have the comforting assurance that we have become fools for

Christ's sake.

Now, my dear sister, I will not further take up your time. If you can find it in your heart to answer this, do so; but I know your time is much taken up, and will try not to feel disappointed if you do not write me. Trust we will again soon have the privilege of you being with us at Southampton.

With much love, I desire to be yours  
in the bonds of love,

HORACE H. LEFFERTS.

1322 VINE ST., PHILADELPHIA, Pa., Feb. 20, 1902.

MISS BESSIE DURAND—DEAR SISTER IN CHRIST:—It looks like the height of presumption in me to attempt to write to one like you. You have been on the road from earth to heaven so much longer than I. Your conversation has been such as becometh the gospel of Christ. Mine has not. You have let your light so shine before men (your brethren who are shortsighted, and cannot see without some outward manifestation) and they have seen your good works (the works which the Lord hath wrought in you), and have glorified your Father which is in heaven. "Out of Zion the perfection of beauty hath God shined." When the love of God is shed abroad in the heart of a poor sinner it does not lie dormant there, but it permeates their whole being, and shines forth in the face, and every day life, and in conversation. "Look upon Zion," she is the perfection of beauty. Why is she so beautiful? Because she is clean and pure and white. The Lord's people love purity, they love holiness, they love righteousness, they hunger and thirst after it. This is why Zion is so beautiful to them, because they see purity, holiness and righteousness there; there the handiwork of the Lord is displayed; there we see the King in his beauty. Yes, in the heart of

that poor, trembling, bewildered, tempest-tossed, sin-perplexed soul, there we see the King in his beauty. "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." We are apt to interpret Scripture to suit our own experience. The above Scripture expresses my feelings. I do not know what this house of the Lord is, unless it is that spiritual house that is built up of lively stones, where spiritual sacrifices are offered up. Is it not the church of Christ? Is it not our brethren? Are not the sacrifices that they offer up, a broken heart, a broken and contrite spirit? and also praise and thanksgiving? I desire their love and fellowship, even if I must suffer to obtain it, and I know I must. I desire it of the Lord, for this is the only source from whence it can come. It is the Lord who raiseth us up together, and maketh us to sit together in heavenly places in Christ Jesus. When this is the case, then true spiritual fellowship abounds.

"Behold how good and how pleasant it is for brethren to dwell together in unity." How important it is that we heed the exhortation of the beloved apostle: "I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering; forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Seeing it is so good and pleasant for brethren to dwell together in unity, how foolish it is for dear brethren to let little trivial matters come between them to mar their fellowship. But we must remember this dwelling together in unity is of the Lord. "Except the Lord keep the city, the watchman waketh but

in vain." The Lord does and will keep the city. He is head over all things to the church; the government is upon his shoulders. All things work together for good to them that love God. Yes, his ways are equal, there is harmony and consistency in all his works, he works all things together, not separately.

Like David, we may be envious at the foolish when we see the prosperity of the wicked; but when we come into the sanctuary of the Lord then we see the end of the workers of iniquity, we see then that even the wrath of man shall praise him, and the remainder of wrath he restraineth. When we come into the house of the Lord we can see beauty in all his works, we can cast all our care upon him who careth for us; though we murmur and complain, with blessings in our hands. The Lord fainteth not, neither is he weary: but he is long-suffering, and his mercy endureth forever; he knows our frame, he remembereth that we are dust. Yes, our blessed Savior knows what sore temptations mean, for he has felt the same. We have not an High Priest that cannot be touched, but one that is touched with a feeling of our infirmities; therefore we can come boldly to a throne of grace and find mercy to help in time of need.

"What a friend we have in Jesus,  
All our sins and griefs to bear."

Remember me in your prayers, dear sister, for I am poor and needy, and long for the prayers and sympathy of the Lord's dear people.

Your little brother in hope, and companion in tribulation,

EDWARD F. ROUNDS.

571 CENTRE ST., TRENTON, N. J., March 15, 1902.

DEAR BROTHER BEEBE:—I send you herewith a letter from my father-in-law, brother George M. Leedom, which I will leave to your judgment in regards to



publishing it in the SIGNS. I felt myself it was too good to keep from those who I feel will rejoice to learn that the Lord has again visited him with light and great enjoyment. He has for several years been in much darkness of mind most of the time, and I feel to rejoice that the Lord has thus visited him. Only a short time before we received this letter he made us a visit, and it was while on this visit to us that he was again made to rejoice with great joy, feeling that the Lord had not utterly cast him off, as he had been made to feel many times before.

I was talking about the difference of one walking in another's footprints, and footsteps: that when walking in one's footprints, we walked where one had walked before, but if we walked in that one's footsteps, we were walking where that one was, and that if we walked in the footsteps of Jesus, we were walking where he was, and he was ever with us, though we could not realize it many times, and though we many times feel to be in great darkness, and in the deepest hell, yet even there he is ever with us, with his arms underneath us; we never get so low but what he is still a little lower with his arms underneath us, for he continually carries us in his arms, and bears us in his bosom. After I was through talking, our brother told us that while I was talking he was made to realize the presence of the Lord with him, and of how the darkness had been lifted from upon him, and of the great joy he was then made to enjoy and rejoice in. The next day the time I was with him he was almost continually talking to me upon these things. I have seldom been permitted to see one so lifted up after being in such darkness. As we rode through the streets together he seemed to know nothing of the surroundings, or

of what was going on; his whole mind seemed to be entirely taken up in thoughts and in conversation upon these things. I felt to praise God from the bottom of my heart for it all. May he forever have all the praise and glory, for all praise and glory belongs to him.

Your unworthy brother,

CASPER G. FETTER.

SOUTHAMPTON, Pa., March 9, 1902.

DEAR CHILDREN:—Will try and write you a few thoughts which I have had, and which were brought to my mind while contemplating the passage of Scripture which reads thus, "I am the rose of Sharon, and the lily of the valleys." Who is this rose? Is it not Christ? The rose is a most fragrant flower, beautiful to gaze upon with the natural eye. Then is Christ not more beautiful to look upon with an eye of faith, when we can trust all to him, and look to him for all spiritual enjoyment? Surely so. But we must consider where this rose is found. He says he is the rose of Sharon; now the word "Sharon" signifies "a plain." If this is his plain, then it is there that we find him, and we cannot find him there if we are not in that plain. Then we must most surely be there before we can see him and partake of the beauty and perfume of this heavenly Rose, and Lily of the valleys. We see that he is not only in the plain, but also in the valleys, in the different forms; that of a lily white and pure, without spot and blemish. Therefore we must need go down into the valley, for if we were always on the mount, we would not find the lily of the valley; it does not grow on the mountain. When we see these things with an eye of faith, are we not following in his footsteps with his almighty arm under us to bear us up and

keep us near to him? "As the lily among thorns, so is my love among the daughters." We see that we are cared for, although we may have thorns in our flesh to remind us of our weakness and aptness to wonder, but they also remind us that the lily is there, and "As the apple tree among the trees of the wood, so is my beloved among the sons." Another beautiful figure. Just think of an apple tree among the trees of the wood, where all is gloom; think of the woods of our sinful nature; think of the apple tree among the trees of the wood, all laden with blossoms; how sweet to look upon, and when laden with fruit what enjoyment to partake of it. The apple tree is a fruitful tree, while the trees of the wood afford no fruit; thus we sit down under his shadow with great delight, and his fruit is sweet to our taste. Yes, surely is his love among the sons likened unto this, for when in the gloomy wood of our nature how sweet to contemplate the love of him that gave himself for us, that we might partake of the fruits of his righteousness.

MARCH 11, 1902.

I feel to pen a few more thoughts to you, as I have again to-day had much enjoyment in looking for the rose in Sharon, which is the plain of God's righteousness, and I feel that I again found him, Christ, the only rose of any beauty to the poor, tempest-tossed soul. In him all the beauty of the rose, and all the fragrance combined, make him most beautiful in the eyes of his children, when we are given eyes of faith to view him in the plain of his righteousness which he wrought. Then, dear children, you see that after I had had much pleasure in looking for the Rose in Sharon, that it was necessary for me that I must needs go in the valley to look for the lily, and

again I was made to rejoice in his presence, for I was assuredly blest in finding the Lily. I have thought much about you both, whether you was in the enjoyment of the peace of which God is the giver, and whether you could in your soul's experience feel to say, The winter is over and past, the time of the singing of birds has come, and the voice of the turtle is heard in the land. Now I feel to say, as I said before, that Sharon signifies his plain, that is his righteousness, and that it also signifies his song. What is that song? In my view, or the way that I trust it was shown to me is this, "The Lord has triumphed gloriously, the horse and his rider he has thrown in the sea." Yea, all my works and self-righteousness have been cast in the sea. God in his mercy, I trust, has brought me to his banqueting-house, and his banner over me is love, and has made me feel to be content with that wherewith I have, that is such light as the Lord has given me, and not to try to obtain more than my portion; for each shall have his portion in due season, and that which is most needful for the time, whether it be a feast at midday in the glorious light of our Lord on the mountain, or whether it be an evening repast, at the close of the glorious day; that is, when we again feel the shades of the night of sorrow drawing near, we shall receive each his portion; that which is most needed, or it may be at the dawn of the day, after the night of sorrow and gloom is passing away, and the Sun of righteousness again rises with healing in his wings, then we again receive our portion, and are made to sing, The Lord has triumphed gloriously. Yes, dear ones, I feel to be content with such as the Lord gives me; I feel to be as the clay in the potter's hands, or the iron in the hand of the

smith, which he takes and forms that which he pleases; first heating in the furnace of affliction, that the dross may be consumed, that it may be straightened, that the crooked places be taken out, that the rough places be made smooth on the anvil of God's everlasting love, and tempered with mercy. O, the wondrous love and mercy of God to us poor, sinful worms. And then again I was made to contemplate the building of the temple, the spiritual temple. The timber for the temple was prepared in the wood, and quarry of nature, and not a sound of hammer or saw was heard in the setting up of the temple; thus it is with the setting up of the spiritual temple, we are dug from the quarry of our human nature, we are dressed and fitted to fill our places in the temple, and not a sound of any tool or any instrument is heard; it does not take any steam derrick of man's invention, nor a heave here or a heave there, to place these stones in their proper places, there shall be no sound of a saw or hammer, but a still small voice shall accomplish the work, for we are lively stones. Then if we are lively stones, we must have life, and then each one will fill the place and the station which the Master builder has designed.

Now, dear children, I have given you the thoughts that were given me, as near as I can, while I was working in the woods to-day, and if there is anything that is of any comfort to you, give the Lord all the praise, and tell me if you think it any wonder, if while I was at work in the wood, that I should hunt for the Rose of Sharon, or look for the Lily of the valleys?

Your loving father,

GEORGE M. LEEDOM.

DADE CITY, Fla., April 15, 1902.

DEAR BROTHER BEEBE:—I have just read your review in the SIGNS OF THE TIMES of some quotations clipped from the *Baptist Trumpet*, and from the *Apostolic-Primitive Baptist*.

You ask me to write you faithfully just what I think of your editorial of April 15th, stating that whatever I may say will be held in personal confidence, if I so wish it. I have ever been free to express my convictions on any point of the doctrine of God our Savior, and if I have ever had a religious secret I am not conscious of it.

While I have been associate editor on Elder S. F. Cayce's paper, the *Apostolic-Primitive Baptist*, for several years, there have been some things published in it that I could not indorse. I hold Elder Cayce in dear esteem as a minister of the gospel, and I am loath to believe that he approves of all that he has suffered to be published.

I was surprised to see such Arminian effusion published in *Apostolic-Primitive Baptist* as Dr. J. A. Johnson's poetry and comments which you quote. This is not the only article from his pen that is rotten to the core. Were he to claim the honor of being a Primitive Baptist, I should think he lacks much of being apostolic in faith and doctrine. Verily if this "Dr." was ever cured, or healed, of a sin-sick soul, by the great Physician, he has been bewitched by such doctors (!) of divinity as Andrew Fuller, Wm. Carey and John Wesley. I am glad you had that charity not to brand the paper as an Arminian sheet because the productions of some Arminians are suffered to appear in its columns. By nature we are all more or less Arminians, and if not under the direct leadings of the Spirit, will be pulling that way; the way that is con-

genial to our nature. There is nothing in our nature that is a friend to grace. But Arminianism is only fed by fleshly vanities; it is like the flesh, and Christ said, "That which is born of the flesh, is flesh." So we might say with equal propriety, That which is born of Arminianism, is Arminianism. It, serpent-like, creeps into the bosom of most all the Lord's people at times, and leaves but few worshipers untainted by its venom. It says, A man can have all the salvation he works for; live or die; sink or swim, just as the man wills. My experience, to the contrary, is that I cannot move in religion one step Christward but as the Holy Spirit inflames my love, or invincibly quickens me. Jesus says, "No man [saint or sinner] can come to me, except the Father which hath sent me draw him." If the Lord's people have the power to serve and worship God in Spirit at option, I wonder why Jeremiah said, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Was David at fault when he prayed, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit," or could he have mounted Duty-horse and regained these blessings? Again, he pleads, "Lead me to the Rock that is higher than I." He felt his need of the Spirit not only to lead, but guide as well. We learn that when his feet were sinking in miry clay that the Lord had to take them out, and establish his goings. Did not Peter learn that "time salvation" was of the Lord when "beginning to sink, he cried, saying, 'Lord, save me'?" I suspect that Old Jonah thought when he went to Joppa and paid his fare on boat down to Tarshish, that he would be lord of all he surveyed, not having to say all through life's journey that "Sal-

vation is of the Lord," but that man can do what God requires of him or do otherwise. However, he learned when brought into the waters of affliction that "they that observe lying vanities forsake their own mercy." So he was made to know and willing to vow again that "Salvation is of the Lord." Isaiah could say the same: "Behold, God is my salvation; I will trust, and not be afraid."

Dear brother, I did not purpose to write as I have when I began, but I now desire to say more. You are at liberty to make it public if there are no objectionable features to it, and you think it to the glory of God and the cause of truth.

What is salvation? It is a deliverance of the heirs of promise from law, sin, wrath, Satan and death; yea, a salvation that saves from the guilt of sin; the damning and reigning power of sin, and at death, the inbeing of it. This salvation meets all the needs, necessities, emergencies of his people in all generations. There is not a circumstance of life, however painful, distressing or perplexing, that this salvation cannot reach; and not only so, but bring them out, for in all these things they are more than conquerors through him that loved them. This is our stay in the night of adversity, and in the sunshine of prosperity.

But some one says, "If the children of God will always walk in the paths of obedience, and do the fit things, God will bless them." But we learn that there is a solemn coming and going betwixt the soul and the Lord, when God the Spirit is pleased to lead us by faith to walk in his ways. We shall find that we only walk there as necessity is laid upon us, and God the Spirit draws us. Talk not about the fitness of things as if one could do them because they are fit things. We can only do the fit things in a right spirit

when the Lord leads, guides and draws us, and fills our souls with heavenly dew and love. We are exhorted to "grow up in Christ in all things." Can we do this by growing up in pride, self-conceit in our own ability, our own knowledge, our own way? Echo answers, "Can we?"

Yours in hope,

M. L. GILBERT.

*(See editorial remarks in this number.)*

PRESCOTT, Ark., March 14, 1902.

ELDER S. H. DURAND—MY DEAR BROTHER IN THE LORD:—Your good and very welcome letter of 28th ult. came duly to hand, and I thought I would answer immediately, but have been so busy it seemed I could not find time to do so, but I feel that I should not let my business hinder me from writing to any of the dear brethren and sisters, because I do appreciate their cheering and refreshing letters of love to me, a poor worm, and feel to thank my Lord for causing them to remember such an one as I. What a blessed privilege is afforded the dear saints in communicating one with another by letter, and through such a valuable medium of correspondence as the dear old SIGNS.

You ask if I still get the SIGNS OF THE TIMES? Yes, it still comes to me regularly as a very welcome visitor; either brother Beebe or some other dear one is still sending it, for which I feel that I can never thank them enough for such a valuable gift, and if it was to stop, I would feel at a great loss, as my circumstances will not yet allow sending subscription price. However I could not feel hard at any one if it was to stop, for it certainly does take money to publish such a paper as the SIGNS, and brother Beebe should if possible receive sufficient financial aid to publish and send out such

a paper. I have been trying to do what I could for the SIGNS here. Last fall when brother Beebe published his special offer I secured ten subscribers for the time specified, (till the end of the year,) but none of the brethren of my church renewed, and I do not know whether the brethren elsewhere did or not, but I know it was not because they could not indorse the doctrine advocated by the SIGNS, but because they were unable to raise amount of subscription. Those of my church that took it expressed themselves as being well pleased, and yet say it is the best paper in existence, but, my brother, we live in a poor country, that is, in our immediate section, the soil is thin, and last year we had the severest drought we ever had, consequently most every one is in straitened circumstances. We have had only about two real good crops out of six. Pardon me for writing this, but do not think that I am complaining, because I know such calamities do not happen to be, or come by chance, but are sent on us by him that doeth his will in the army of heaven, and among the inhabitants of the earth beneath, and none can stay his hand, or say unto him, What doest thou? Then whatever he does is right.

But I wish to say a little more concerning the faith of our brethren, or their standing in regard to the issues that have hitherto disturbed us; that is, predestination and time salvation. My church, or the church to which I belong, is very nearly a unit in believing in unlimited predestination, and unconditional salvation, and I will add, In any sense, and generally the prejudice that once existed has been greatly eliminated. Some of those who have differed from us, but have been reasonable all the time, could be approached, and by careful and, I

hope, prayerful investigation, have been made to see their error, and have laid down their weapons, and are at peace with us. I have not urged my views of these particular points upon the churches which I have been trying to serve. I have often thought I would give them my views in full, but when the time came they did not come into my mind. Of course I have on some occasions tried to present my firm belief in God's absolute sovereignty; his universal dominion, and Jesus as a complete and ever faithful Savior in every sense, but what I have said was not intended as a thrust at somebody, but it was because I firmly believed what I said. I have found out (and greatly to my satisfaction) the best way to treat a brother in error, especially as pertains to doctrine, is to gently and gradually lead him step by step into the light of the truth; though we cannot approach such without a previous preparation of the heart by the Spirit.

I am very glad to learn your health is better than when you wrote me last. If it be the Lord's will may you live long yet to comfort the children of our King.

Please excuse this rambling and botched letter. Write me again when you have opportunity; I am always so glad to get a letter from you.

I remain as ever your unworthy brother in gospel bonds,

P. H. JAMES.

FARMINGTON, Ill., Feb. 9, 1902.

DEAR BROTHER BEEBE:—I will write you a little, if you have the patience to read it. I hope you have not lost all confidence in this poor, old sinner. If you have not, it is more than I can say, for I feel to have no confidence in the flesh, or in myself. I have been one of the despised Old School Baptists for more than

forty years, and am now near my journey's end, and I still find no good in me. The word says, Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? But I come so far short of what I desire to be, I desire to know whether I am indeed a child of God or not? I grope most of my time in darkness, in doubt and in fear. It is my daily inquiry, Can it be possible that I am his? Can there be mercy in store for such a sinner as me? I often think if I were a child of God I would be given more interest in reading the Scriptures, but often while reading, it seems a sealed book to me, and my prayers are but a chattering noise; all within seems to be darkness; the Lord seems to have led me into darkness, and I have seen affliction by the rod of his wrath; my cruel sins seem to hide his smiling face, but my daily prayer is that of the poor publican, "God be merciful to me, a sinner." I feel as one of old said, There is but one step between me and death, and the grave cannot praise him. I desire above all things to praise him for his goodness and mercy, yet I fear that one day I shall fall by the hand of my enemy, this sinful self. So David feared that he should fall by the hand of Saul. If I could have it so, I would be clear of this old sinful nature; this world has lost its charms for me, I seem to be as one alone in this vast howling wilderness; I do hunger and thirst after righteousness, and I desire to read my title clear to a hope beyond this vale of sorrow, but here I still grovel in this world of sorrow. I often greatly chide myself for my complaining, when the good Lord has been so merciful to me all my life. Then I think that it is only in this life that his mercy and long forbearance is extended to me. I well know

that none but the dear Lord can save me, if indeed I am his. None seem so doubting and undeserving as I am; if saved at all it must be by the grace of God. "Nothing in my hand I bring, simply to thy cross I cling."

Dear brethren, I receive the SIGNS regularly, and it is all the preaching I get through this long, gloomy winter, as I live quite a distance from where the gospel is preached. There is much that is called preaching, in this town, but I seldom go to hear them, for there is nothing in it for me; the truth is trodden under foot, together with the true witnesses and the Bible. Surely this is a day of great darkness, and it seems to cover the earth with gross darkness, while the Lord's witnesses are lying dead in the streets of that great city, which spiritually is called Sodom. But the glorious time will come when they shall arise with their Lord.

I hope, dear brother, that the SIGNS may be conducted to the honor and glory of God, ever contending for the truth in the spirit of love and forbearance. If we do not all see just alike, the Lord alone can open our understanding of the Scriptures. He alone can save poor, hell-deserving sinners. I do not wish to wound the feelings of any one, much less those whom I believe are the children of God. So farewell. May the Lord be with you and yours. Please pardon me for troubling you.

I remain your brother in hope,

E. D. VARNES.

[We are in fellowship with brother Varnes in the sorrowful and doubting state of his mind. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The most obedient of the children of God, and the most humble among them, are called to walk

through the deepest sorrows, and to know the greatest doubts and fears, and this arises out of the soul-humbling views which the Lord gives them of themselves, and their need of his grace.—ED.]

WINCHESTER, Tenn., March 14, 1902.

VERY DEAR BROTHER BEEBE:—The time for which I subscribed for the SIGNS OF THE TIMES having expired with the current number, I inclose five dollars to pay for another two and a half years. If my present feelings are to be taken for an index, it is very likely that I will not be here in the flesh that long, but at least one of my children out of four will enjoy it almost as much as myself. The state of depression that is now upon me comes from a spell of "la grippe," in so far as it can be accounted for upon a physical hypothesis, and I am so seldom allowed to realize any spiritual life, if ever, that spiritual depression seems to have become a constant condition with me.

I want to give you some of the reasons for my clinging to the SIGNS; there has never yet been displayed by any other publication so high an order of logical consistency, and intellectual honesty, and absolute devotion to the cause espoused, as the SIGNS has manifested throughout its existence of seventy years, and I would say that the spiritual excellence of the paper exceeds its merits in all these things, if I may presume to speak on that line. The tone of the editorials and correspondence shows that the spirit of love and forbearance prompts and pervades its utterances. Its uncompromising attitude in defense of the great doctrinal truths of spiritual religion, as taught in the holy word, embracing the complete divinity of God in the predestination of all things, and in the salvation

of sinners by this power alone, never betrays the SIGNS into an exhibition of ill temper or harshness. Hence its great and wholesome influence for the truth. Yes, let it continue to come, I do not expect to be without it any part of the few days that remain to me. I have passed my three score years, and two of the additional ten allotted to man. It will be wonderful should I reach that appointed time.

I am your unworthy brother, if one at all,

WM. P. TOLLEY.

[IF, as brother Tolley says in the above letter, we have been enabled to so conduct the SIGNS as to impress our brethren that it "Never betrays an exhibition of ill temper or harshness," we assure our readers that all praise is due to God for restraining grace to keep our old carnal nature from being displayed in what we may have written, for we are painfully aware that we are by nature full of all the evils that flesh is heir to, and when we meet with opposition, we feel all these hidden evils of our depraved nature striving to make themselves manifest in sarcasm, ridicule, railing, and such like carnal weapons, and have often been fearful that we have been influenced when writing, by more of a spirit to "down" the opponents, than that God might be glorified and his children comforted. Therefore such assurances as quoted from brother Tolley's letter are especially comforting and encouraging to us, and we trust that we are grateful to God for putting it in his heart to write us as he has, for we know that a writer cannot judge his own writings, and we have often felt a desire to know just what kind of a spirit our feeble productions portrayed to our brethren, who might give them sufficient consideration to read them.—B.]

LOVEST THOU ME? FEED MY SHEEP.

(John xxi. 15-17.)

It is only when we have this question in our hearts, and feel this great love, that we can feed the sheep. Does' he ask this question but once in our hearts and put something there to stay, so that there is never a time rest afterwards except when we are obeying his command, "Feed my sheep"? I do believe that the sweetest rest and comfort comes to us when we are made to know that we are feeding these same sheep. No one can speak with comfort to the flock unless he has this love in his heart. The continued desire to comfort the flock cannot remain in the heart without an experimental knowledge of the new covenant: "I will put my laws in their mind, and write them in their heart." Truly the main proof that we have the love of God in our hearts is this, that we love the brethren. If one feels this love really in his heart, he will find some way to manifest it. If one can enter his closet and sorrowfully confess his sins, and pray for strength to do better, and be able to say to the Almighty God, Thou knowest that I earnestly desire to walk more worthy of the high calling, then that one has evidence that the covenant is made with him, and that he is indeed one of the chosen people.

It would be well for all of us to ask the question, Am I in earnest? before trying to speak or hear. I am sure that his servants cannot preach the glad tidings without feeling this love for the little ones, and the desire to comfort and strengthen them in their hearts. If all who are ministers of our faith and order would remember this, there would be less trouble. Then if trouble does come, let us keep it at home, and not spread it abroad everywhere. We should not want



to talk to others about the faults of our friends; let us rather publish their virtues; let each care for his own household. Unless a minister be called in council with another church, he should not be expected to introduce his views upon the matter of trouble, either in his preaching or writing, so making more trouble. Preach the word, and speak of the evidences there given, and then the little ones will be comforted, and all the Baptists will love that minister better. Hearing of trouble in the churches does not comfort them. What you have to deliver, if it be the truth, is revealed to you, and if it be necessary for the peace and comfort of others, it will also be revealed to them. When a preacher comforts the flock, it is because he and the flock both have experienced the truth of what is spoken. The dearest and best beloved servants are those that strive for the things that make for peace and edification. One who stirs up strife, and spreads the news abroad, does not live long in the hearts of the little children. Even little children soon learn who their best friends are, and soon turn a deaf ear to one in whom they see no humility. Jesus said, "Feed my sheep." He gathers them together and gives them pastors and teachers. When one comes to them and does not feed them, their love does not turn to him, but to the one who does feed them. Then the unprofitable servant is cast out. God works these things, and if one feels that his labors are not profitable, he must bow his head humbly and wait upon the Lord; it is good that each one examine himself lest the fault be in him. This examination is very often sad and bitter, but God gives us what is best. All the hatred of enemies of the truth, and all their acts of cruelty, but serve to exhibit his power to triumph

over them; all the acts of kindness, and deeds of love from his servants, but serve to show that he rules in the heart, and altogether serve to teach his people that salvation is of the Lord.

Dear brother Beebe, this is submitted to your judgment. May God keep you and yours.

Your brother in hope,

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky., Jan. 21, 1902.

ATLANTA, Ga., April 11, 1902.

OUR VERY DEAR EDITORS OF THE SIGNS OF THE TIMES:—Another twelve months has rolled up its scroll never to return, and the great monster death has gathered his many victims to their long homes; one by one they disappear, and another takes their place, and so the world goes on. I often wonder why I am still left? I do not see any use the good Lord has for poor me. I am still a time creature, but I do not know how to work out my salvation aside from grace, in any spiritual sense. If I did or could, I would be as good as some of my brethren, but I do not know how to think one good thought, much less do any righteous act. I have always been so dull and blind, I need some one to teach me, for I fall so far short of what I would like to be. I can see the brethren and sisters enjoying themselves, and looking so bright, and O, how I long to catch up in the class, but I am a dull, backward scholar.

Brethren, I will beg your pardon again; I should have sent in our renewals for our faithful paper, the SIGNS, I would be so glad to see all of the subscribers get two or three new subscribers every time they renew. Brethren, it is no trouble, but a privilege and a pleasure; you can do so without losing any time. Please

let the dear editors know we indorse the SIGNS by taking just a little stock in it in this way. There is no doubt but you try to get your man elected on all election days, and it would not be any more trouble, if you count it trouble, to get two or three new subscribers. I for one do want to try and hold up the hands of the editors; it can be done in many ways. Let each reader that loves the truth as this paper teaches it, clean and unmerited, if no more, just speak some word of encouragement.

Yours in hope,

H. H. BENTLEY.

[BROTHER Bentley has sent the SIGNS a long list of new subscribers, as well as many renewals of old subscriptions, within the last few years, and has thus proved in a substantial way his deep interest in the welfare of the publication, for which we return him our sincere thanks.—ED.]

MASON CITY, Neb., March 19, 1902.

DEAR BRETHREN BEEBE AND CHICK:—Enon Church, near here, had such a good meeting last Saturday and Sunday, that I thought that I would report it to the SIGNS. Elder D. Waggoner, our pastor, returned from an extended visit in the eastern part of the State on Friday, and on Saturday when the invitation was given for the reception of members, four came forward and united with the church; three were by letter, and one by experience. Then on Sunday night another came forward, giving a good reason for a hope, and was also received in full fellowship of the church. This last was a lady who never heard of the Primitive Baptists until her marriage to a young brother, something over a year ago. She had received a hope several years ago, but had not united with any of the Arminian churches because, as she said, she

wanted to unite with a church which did not require her to work to save souls, as she had learned by her own experience that souls could not be saved in that way. She seemed to fully understand that salvation was by grace alone, and she miraculously found a companion and a church, who had been taught in the same school of Christ. We do feel thankful to God for blessing us with these additions to our little flock, and feel encouraged to pray that others whom we see around us, who are fit subjects for baptism, may be led to obey their Savior in coming in among us.

Yours in hope of eternal life,

F. A. AMSBURY.

[It is no wonder that this sister could not unite with those who required of her that she should strive to save souls from eternal death, seeing that she had not been saved by human means. How can one who has been saved by grace go about trying to save others? Must they not know well that Christ must save all others, even as he alone has saved themselves? Shall one redeemed soul praise God for his salvation, and then call upon others to praise man for it? Where then is the fellowship?—ED.]

LOGAN, Ohio, April 1, 1902.

G. BEEBE'S SON:—Inclosed find two dollars, for which give credit on my subscription to the SIGNS OF THE TIMES. I see my time is about out, so I will send for another year. I am now in my eighty-first year, and do not expect to subscribe for the SIGNS many more times; this may be the last. I have been a member of the Old Baptist church over fifty years, and I do not feel any better than I did when I first started out; I cannot even govern my thoughts.

E. C. HARSH.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**QUESTIONS AND ANSWERS.**

BROTHER J. E. Fincher, of Boyd, Ala., writing under date of Feb. 2d, 1902, asks the following questions, and desires that we respond through the SIGNS.

First. What has been the custom of the faithful in Christ Jesus, acting in church capacity, respecting members who do not attend their meetings from perhaps six to twelve months at a time, and send no communication by letter in that time?

Second. Would the excuse, "You have no regular pastor," be sufficient reason?

Third. What ought to be done; compel them to attend or exclude them?

Fourth. Should a committee be sent to see them? Some say so, while others say, Let them alone, because the Lord has told them their duty by putting his laws in their hearts and minds.

Fifth. Is not the violation of his holy law always visited with a penalty?

Sixth. Is this not as true of the gospel law, with regard to those who are under the gospel, as of any other law?

These questions contain the substance of the letter written us by brother Fincher, and we have put them in the form of questions, for convenience in replying.

We feel willing to speak of these things, and to try to present what we understand the Scriptures to teach concerning these matters. It is certain that the word of God is to be our rule as professed followers of the Lord in all things. All our thoughts are but fancies, speculations and notions, unless they be in accordance with the letter of the Scriptures. This is true of what we call the principles of the doctrine of Christ, of all the precious promises of the word, of all the warnings, admonitions and exhortations addressed to individual believers, in the Scriptures, and also of all the order of the church of God, which is declared by the apostle to be the pillar and ground of the truth. It has been the glory of true believers, and of Baptist churches in the past, that they know no standard but the word of God, and that they demand a "thus saith the Lord," for all that they believe and are required to practice. This one principle ought never to be departed from. Our own inward exercises of mind must be brought to this test, and if they be not according to the plain word of God, they are false and visionary.

Now, replying to the first question presented, we will say, It has been the custom of all orderly gospel churches to endeavor to follow the rule of the Scriptures in this, as in all other matters. It may have been, and we doubt not that it has been the case at times, that churches have departed from this rule, and when they have done so, evil has followed very soon. Churches, as a rule, know what are the different circumstances of their members sufficiently well to judge very fairly as to whether it is possible for them to regularly attend the meetings of the church. Some live many miles away, some have no means of conveyance, some sisters have no way of coming, because their

husbands, or sons, or friends with whom they live, do not furnish them with a way to come, some are hindered by sickness, either in their own body, or in those dependent upon them, and some may be in a cold, dead state, and so are not at their meetings. Let the hinderances be what they may, the churches as a rule will know all about these things sufficiently well to enable them to judge why their members are not at the meetings from six to twelve months at a time. But we want to say here, that we have in our ministry of thirty-five years, known of but very few cases where members could not have gathered together with their brethren at least once or twice a year, had they loved the courts of the Lord's house well enough. At least, we have seen this, that some did come who labored under greater difficulties and hinderances in every way than some who did not come, both as regards bodily infirmities and outward circumstances. Love and zeal make a vast difference in a man when he is possessed of them. It is the exhortation of the apostle that his brethren should not forsake the assembling of themselves together, as he said, the manner of some already was. And Paul goes on to speak of this sin as a willful one, saying that he who committed it, after receiving the knowledge of the truth, had no more sacrifice remaining for his sin, but a certain fearful looking for of judgment and fiery indignation, which should devour the adversaries. How solemn, and even terrible, are the apostle's words concerning this matter. It is a willful sin, there remains no more sacrifice for such willful sin, and there does remain a certain fearful looking for of judgment and fiery indignation. Those who commit this sin then, will find another word of the apostle true, if indeed they be the children of

God at all, viz: "It is a fearful thing to fall into the hands of the living God." And note it is concerning this one special sin that Paul in Hebrews speaks, when he says such things as have just been quoted. We may be disposed to make light of such absence, but Paul does not.

When such absence is willful and not unavoidable, it betrays a death in the soul, and a sad indifference to the truth, and to the glory of God, and the good of the cause, and a carelessness to our own soul's growth in grace and knowledge, which is to be deeply deplored. It not only wars against the man's own soul, but it brings reproach on the name of him who has, as we profess, redeemed us from all iniquity, that we should be a peculiar people, zealous of good works. It is sure that if we be among those who really fear the Lord, we shall desire often to speak one to another, and when such is the desire, we shall deeply mourn and lament when providential circumstances get in the way of such converse. We shall not then need to be urged to go to the meeting, but rather should need very much to be in the way, to hinder us. If we love the courts of the Lord's house better than the tents of sin, we shall try to arrange our business and our surroundings so that we shall not be hindered from attending. All this seems sure to us. And it has been our observation, that when members become indifferent to their meetings, many other things are the matter with them as well. That is, there are departures in other things also; the general life becomes more unlike a believer, and the world secures more power over heart, mind and life, and favored are they indeed if not allowed to go on into worldly pleasures and vanities, and forget the things which make for their peace altogether. It is of hindering grace if all

these other things do not follow.

Now, in more direct reply to the first question of the dear brother. We think the Bible rule is, that such ones should be sought out by any one who loves them and the cause well enough to do them this kindness. We have not as a rule been much in favor of regularly appointed church committees, though we do not here mean to condemn them, but we do think that if we love a brother or sister as we ought we shall desire their good well enough to go to them and urge them for their own sake, and for the glory of God, to not deprive themselves of such high and holy privileges. How miserable a thing it is to sell one's birthright for a mess of pottage. Child of God, you have a heavenly birthright, and are entitled to all heavenly blessings in the heavenly places in Christ. Why then forsake these things, so high and holy, for things which at best are but temporary, and which perish with the using? This ought to be the spirit which animates us toward each other. It seems to us that this is the substance of all Bible teaching, as regards the course to be pursued in any departure from the walk and the faith of the gospel. This covers such departures as our brother alludes to, as well as all others.

Second. Should the excuse, You have no regular pastor, be sufficient? Most emphatically no. On the contrary, the fact that a church has no regular pastor, is an added reason why all the members should be faithful in their meetings; they are needed more. It is to be hoped that we do not attend our meetings just for the pleasure we get out of them. If we feel as though we shall not enjoy the meeting because we do not expect to hear preaching, or because we have no pastor, that is no reason why we should manifest no love to God, or to his cause,

or people, but rather, as said before, all the greater reason why we should manifest it. What is a soldier for, if not to endure hardness? If one should urge this as a reason why he did not attend his meetings, we should think him very far gone from the narrow way, and very far swallowed up in the temptations of the wicked one, and very much under the rule of the powers of darkness.

Third. What ought to be done; compel them to attend or exclude them? Compelling will go a very little ways, unless it be that compelling of which the dear Redeemer spoke in the parable of the marriage supper. If the gospel does not exercise over a man a compelling power, nothing else will do much good. The servants of God, whether ministers or members, are not to be lords over the heritage of God. Paul did not seek to compel his brethren, even when he faithfully exhorted them, but he said once, "I beseech you by the mercies of God, that ye present your bodies a living sacrifice, which is your reasonable service." We are told to reprove, rebuke, entreat with all long-suffering and doctrine, but not one word is said about compulsion, other than that which the Spirit of God exercises in the hearts of his people. Yet we are to stir up each other's pure minds by way of remembrance of the things spoken in the Scripture, and we hope written in our hearts, and God does and will bless his word, when spoken by his children in meekness and love, to the good of those who hear. We would think it altogether wrong to go to a brother or sister who had become derelict in his or her duty, and say to them, If you do not do better, and come to the meeting more regularly, we shall exclude you: now take your choice. This sort of compulsion is entirely foreign to the spirit of the blessed

gospel of the Son of God. But still, if such absence is continued, there will come a time when it will be manifest that the branch is dead, and then nothing is left but to cut it off, and cast it aside from the church. But we can lay down no rules regarding this matter that will fit every case. Each church must judge each case as it comes before them, and upon its own merits. Long-suffering and all tenderness should be exercised under all circumstances, and in all cases. If we love the erring brother as we ought, we shall not go far wrong in dealing with him. And let us always remember that it is better to convert a brother than to destroy him.

Fourth. Should a committee be sent to see them? Some say so; while others say, "Let them alone, because the Lord has told them their duty by putting his law in their hearts." We will not repeat what we have already said concerning the propriety of appointing a committee, further than to say, that if any brother sees such a departure, he ought to consider that he is bound by love to go to that brother himself, and urge him to another course of conduct, but we do want to say that it is wrong wholly to let them alone. What! allow a weak brother to perish for whom Christ died? It is true that our God has put his law in the hearts of his people, yet they do need exhortation after all, else we should find no exhortation in the word. In the connection in which Paul in Hebrews, chapter ten, treats of this very sin, he says that his brethren should exhort one another; and so much the more as they saw the day approaching. He would not let his wandering brethren alone. And concerning not only this but all other departures, the epistles of all the writers of the New Testament are full of warnings, reproofs

and exhortations to all good works. We are guilty of the terrible sin of presumption, if we say our God has fixed all our steps, and therefore it does not need that we be careful in the matter of our walk at all. Our God does appoint our steps, and yet he puts into the hearts of all his, a great anxiety to know what he would have them to do, and to answer this cry the Scriptures were given us, and the ministry.

Fifth. Is not the violation of the holy law of God always visited with a penalty? We certainly hope that none are found among all who bear the name of Old School Baptists to deny this. We need not surely multiply words of proof here. All have the Scriptures, and they are full upon this matter. The first violation of the law brought everlasting death upon the whole race of Adam, from which there is no redemption, save in our Lord Jesus Christ, which is for the elect. Every commandment under the Mosaic covenant had a penalty attached to the violation of it. And Paul testifies that every transgression received a just recompense of reward under that covenant. But we need not to multiply proof here. It hardly seems possible that any one will question a matter so plainly taught in the word as this.

Sixth. Is not this as true of the gospel law, with regard to those who are under the gospel, as of any other law?

This cannot be gainsayed surely. For the same beloved Paul in Hebrews, after saying that under the old covenant every transgression received a just recompense of reward, goes on to say, "Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God," &c. And again he said, "How shall we escape if we neglect so great salvation?" These, and other

Scriptures in the New Testament, show, if language can show anything, that transgression under the gospel has a penalty also. But in connection with the general subject of our brother's questions we desire to say that this sorer punishment, of which the apostle speaks, always finds its subjects. There is no escape from it to the believer who transgresses. He may escape exclusion from the church, but he will not and cannot escape the guilty conscience, the reaping of corruption, the death to spiritual light, warmth, comfort and service. These are penalties which come as the necessary result of wrong doing, and wrong feeling. A child of God might, in a fit of anger, strike another. That man might escape arrest and punishment by the authorities of his State, but he cannot escape the penalty which God has annexed to his wrong. He will be brought to repentance, and experience that death from which the apostle says that he who converts his brother saves him.

If one stays away from the solemn assemblies of the church, he may escape a vote of censure from the church, he may not even be reproved by any brother, because they may all prove unfaithful, but he will not escape dearth, and lack of growth in the knowledge of spiritual things. He will not escape the growing alienation which must follow in his own heart, and in the hearts of his brethren. To be one in feeling, and to enjoy the confidence of the Lord's people, is much; it is everything to him who is ruled by the peace of God. A member cannot neglect his full duty in any direction in the house of God, and afterwards be able to get so near to his brethren as before, or as others do, until the Lord gives him such sorrow for his sin, as leads to repentance not to be repented of. A sin-

cere, steadfast and godly walk, will call forth sincere, steadfast and godly love from all who are spiritual.

We have been called to attend some funeral services of late when it was a source of real joy to us to be able among other things to say, The departed brother or sister had been a faithful attendant upon the service of the sanctuary as long as it was possible for them to be present. Where the treasure is, there will be the heart also, and where the heart is, there will the feet tend at all times.

How solemn are the questions, Is our treasure in heaven? Are the people of God our companions? Is one day in the house of God better than a thousand? Would we rather be but door-keepers in the house of God than to enjoy the pleasures of sin for a season? If we are in the public assemblies of the church, save when it is impossible for us to be there, this will go far to prove that there indeed is our treasure, and our companions, and our joy. We will leave these remarks for the consideration of all who may read.

C.

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#### PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Please be particular about this.

## REMARKS ON ELDER M. L. GILBERT'S LETTER.

(On page 299.)

SEVERAL months ago while looking over our exchanges, our attention was especially drawn to an article in a paper named the *Apostolic-Primitive Baptist*, and the more we read, the more we felt a christian fellowship warming our heart towards the writer, for to us it had the old fashioned ring, and was so free from that spirit of man's self-sufficiency, it stood out prominently by comparison with the articles generally found in the columns of that publication. We read the article through before looking to see who was the writer, so that we might be sure we were not prejudiced either in favor or against it, by the signature, and when we had completed it we found it was from our brother, Elder M. L. Gilbert, and to our surprise we found his name on the editorial staff of the paper. We wrote brother Gilbert the above facts, and since then have had occasional letters from him, both personal and for publication. So when in our issue for April 15th, 1902, we published several extracts from this paper carrying his name as one of its editors, which we denounced as rank Arminianism, we wrote brother Gilbert, requesting him to give us either privately or for publication, a candid and faithful expression of his views of the extracts and the comments we had made. Our reason for doing this was, we had every confidence in brother Gilbert as one having an experience of the work of grace in the heart, and we wished to know how he could, at least appear to indorse such "stuff" by giving his name as one of the editors of the paper publishing it? and his letter appearing in this number is in reply to the same.

Of all that has ever been published in

the SIGNS on the subject of "man's free will," "conditional time salvation," &c., there, to our mind, has never been a more clear, concise, powerful, yet meekly written refutation of these errors than brother Gilbert has been enabled to present in his letter.

Most especially would we call attention to that portion of our brother's letter where he presents "the conclusion of the whole matter" in the expression, "A salvation that saves from the guilt of sin; the damning and reigning power of sin." Christ did not merely save his chosen people from the *penalty* of sin, but they "Receive of the Lord's hands double for all their sins." They are not simply pardoned, and still left guilty, but in the sight of God they are seen only in the spotless righteousness wrought out for them by his only begotten Son, who saved them from their sins; from sin *itself*, not from the punishment for sin merely: "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."

Then, says one, Why need we feel any concern about the matter? If our eternal salvation is secured, and we cannot again come into condemnation, why not let the matter rest there, and live in full enjoyment of our carnal desires? What is the use of our keeping the commandments? Ah, there is just where the flesh is made manifest; it is ever prompted by a covetous spirit, and it knows no incentive but gain, and will not work without hire. There are no promptings of the love of God in such a spirit. But the child of God needs not to be convinced of the *use* of obeying God, and keeping his commandments, for when God's love is shed abroad in his heart, it is his meat and his drink to keep the commandments,



and it is not from fear of punishment nor in hope of favor that he obeys, it is just because he "can't help it." All the law of the gospel kingdom is summed up in the one word, LOVE, and when we are influenced by the Spirit we are solely and wholly actuated by this love of God, (or God's love,) and this makes every commandment a blessed privilege, and the law of the gospel covenant, "A perfect law of liberty." "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Notwithstanding these blessed assurances that we are made free from sin, some still insist that we must perform some works to merit the favor of God. "But if ye are led by the Spirit, ye are not under the law." All of grace from first to last; nothing left contingent on our works.

While this is the glorious and justified state of the subjects of grace, yet they are still bearing about with them the body of this death, and it is the sin that is in the members of this body that is ever warring against the law in their mind, and is continually bringing about this captivity to sin, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that YE CANNOT DO THE THINGS THAT YE WOULD."—Gal. v. 17. This is what constitutes the "christian warfare," and if we know anything about grace, this has been our experience in the school of Christ. If there is a saint on earth that has been more tormented with the man of sin than ourself, they have our most sincere sympathy, yet we can truthfully

say that never since, as we trust, we were shown Jesus as a complete Savior, have we in our deepest feelings of condemnation ever felt the slightest anxiety about a future state of torment beyond this Adamic life. The mourning for sin, we believe, was not from fear of punishment, or of the favors we might lose, that the Lord had in store for us; but the groaning has been on account of the base ingratitude found in our selfish, carnal nature, which is so hateful to that law of love that is given us in the new birth, that we can no longer live in the pleasures of sin. Please read the seventh chapter of Romans, and if what we have here said is not in accord with it, reject it, and extend charity to us in our weakness.

There is but one thing in the letter of brother Gilbert that we cannot see in the same light that he does, and we feel confident he will bear with us while we beg to differ with him as to the responsibility of editors for what their papers contain. Of course it is not to be expected that editors indorse the peculiar application of every passage of Scripture that each and every one of the correspondents may have published, but we do think that they are responsible for the general tone of the publications at head of whose columns their names appear as editors. Whether the editors are held responsible or not by the readers of a paper, the publication itself is held responsible, as we can witness to from having a very recent object lesson, in the SIGNS losing many hundreds of subscribers by being "too straight-laced," and refusing to admit into its columns any of the new theories that have been brought in among the Old School Baptists within the last few years by those claiming to be of our faith and order.

B.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

MATTHEW XVII. 20, 21.

SISTER Blake, of Charleston, S. C., has desired our views on this passage: "And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit, this kind goeth not out, but by fasting and prayer."

Connected with these words we have an account of an afflicted parent whose son was sorely vexed with a lunacy, or derangement, which seems to have been occasioned by an evil spirit, and in his distress he had called on the disciples to cure him, but they could not, and as a last resort he had now come and implored the mercy of the gracious Savior. Jesus, in his wonted kindness, rebuked the spirit and cured the child. "Then came the disciples to Jesus apart, and said, Why could not we cast him out?" and the words of Jesus above copied were his reply to their inquiry.

From these words we learn one important fact, which is consoling to the saints down to the present time, namely, that the primitive disciples of our blessed Lord were, as well as ourselves, troubled, embarrassed and defeated in some of their undertakings by unbelief, or by want of a firm and unshaken confidence in God. And when we would do good, how frequently do we find this very evil present with us, to clip our wings when we would rise up, and to paralyze our strength when we have to contend with evil spirits. But we presume the point on which our sister desires to be enlightened is in regard to what is said in relation to the

quantity and power of faith, the removing of mountains, &c.

The faith of which our Lord is speaking in our text, we understand to be that faith which is the fruit of the Spirit, and the gift of God, and not the faith of devils nor of men. No quantity of human confidence or self-assurance can qualify the disciples of Christ to successfully encounter evil spirits, either in ourselves or in our fellow men. Hence, instead of cherishing or confiding in any kind of faith that we can originate or exercise, we are solemnly admonished to have no confidence in the flesh. And by the term flesh we understand is meant all that is born of the flesh, all that is of the earth, and all that is not given to us from above. That faith which is peculiar to those who are born of God, is a heavenly and not an earthly principle. Death is stamped upon our flesh, and all the powers thereof, and hence that kind of faith which natural men can produce and exercise is, in the Scripture, denominated *dead faith*. But the faith which removes mountains is living faith. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. The faith then which can remove mountains, or otherwise overcome the world, is that, and only that, which is born of God, and it is that which is expressly called the faith of the Son of God, by which we live. For says Paul, "The life which I now live in the flesh, I live by the faith of the Son of God," &c. The faith of the Son of God, exemplified by him in the days of his flesh, never failed; it was equal to every trial; to blast a fig tree, still a tempest, heal the sick, or to cast out devils. The same faith was tested in the patriarchs, prophets and Old Testament saints, as recorded

in Heb. xi. By it the elders obtained a good report, and through it we understand the worlds were framed by the word of God, and its victories are traced in that chapter from the framework of creation and its power in Abel, Enoch, Noah and Abraham, down through the prophetic ages to the coming of the Messiah, subduing kingdoms, working righteousness, obtaining promises, stopping the mouths of lions, quenching the violence of fire, escaping the edge of the sword, out of weakness were made strong, waxed valiant in fight, turning to flight the armies of the aliens, &c. Of this victorious faith the inspired word tells us in the next, namely, the twelfth chapter of Hebrews, "Jesus Christ is the Author and Finisher."

Having now learned what kind of faith it is that removes mountains, or overcomes the world, let us attend to its comparison to a grain of mustard seed. This figure, as used by our Lord in another case, (Matt. xiii. 31, 32,) is said to be the least of seeds. Applying this idea of the mustard seed to its use in our text, we are encouraged in our assurance that, although our faith may seem very small, and when we attempt to compare it to that of Abraham, Gideon, Sampson, David or Daniel, or even to that of dear brethren and sisters cotemporary with ourselves, may seem to be truly least of all seeds, yet the power of divine omnipotence is in it, and however long the siege may be with us, it shall assuredly overcome the world, and witness the subjection of the last enemy which is to be destroyed, even death, and the delivering up of the kingdom in all its fullness to God, even the Father. (1 Cor. xv. 25, 26.)

Again, the kingdom of heaven itself is likened, in a parable of our Lord before alluded to, to a grain of mustard seed.

But small as that kingdom has appeared to be, the germ of immortality was in it; the Tree of life, with all its living fruits and healing leaves, is its development. So is the faith of God's elect, in all his children, in whose hearts God has implanted it, shall be equal to every emergency. It is born of God, and it can, it will, it certainly shall overcome the world. Mountains are portions of the world; they are lofty and towering, and our feeble efforts to remove them by a word of command is altogether unnatural; they mock our vain attempts, and we are humbled as we contemplate their surpassing majesty and stability. Our ambition droops as we see the "Alps on Alps arise." But all these mountains shall leave their beds of ages, and with lightning speed leap into the sea, before the living faith of God's poor, tried, tempted and afflicted children shall fail. Mountains of the earth are sometimes figuratively used in the Scriptures to signify the difficulties which seem to obstruct the way of the saints, as the mountains hemmed in the children of Israel at the Red Sea, when the Egyptians pursued them, or the great mountain before Zerubbabel. (Zech. iv. 7.) How often do we find our way hedged in by what seems to us like insuperable mountains.

"An host behind, a sea before,  
And rocks on either hand."

But that living faith deposited deep in the heart shoots forth from its immortal germ, the blade, the stock, the ripened confidence in God our Savior, and as Dragon feel before the ark of God, and as Goliath fell before the Hebrew stripping,

"Faith, like a conqueror, can produce  
A thousand victories."

We do not see christians trying experiments with their faith by attempting to

remove mountains literally. Should they attempt it as a test of their faith, the very attempt would prove a want of confidence or faith, and they would certainly fail, unless that faith which is born of God directed their effort. Their faith, being of heavenly birth and origin, lives only on heavenly food, is directed by the word of God, and is of the operation of God, and that direction is given to it only by the Lord, and only to result in his glory. Hence it cannot be used to gratify an idle curiosity or to inflate us with pride. But if God bids Moses raise his rod over the Red Sea, faith obeys, the sea divides, and Israel is saved. When God directs, Daniel by faith securely enters the den of raging lions; Elijah calls for fire from heaven, for drought, or rain, as the Spirit of the living God directs; Peter lets down his hook successfully into the sea, when Jesus bids him do so, and Paul, by faith, strikes Elymas, the sorcerer, blind, when so directed by the Holy Ghost. But let the seven sons of Sceva attempt to cast out devils by their self-wrought faith, or let all the magicians of Egypt attempt to imitate the wonders wrought by the hand of Moses, and all will prove abortive and vain. Or let even the child of God attempt to go beyond the word of the Lord, and he will find himself shorn of his seven locks like Sampson, and like David, when clothed in the mail of Saul.

*Howbeit this kind goeth not out, but by prayer and fasting.* From these words of our Lord we understand that the saints have to encounter divers kinds of spirits, and among them there are some which are not easily displaced or cast out. The spirit that vexed the lunatic child was of that kind. Fasting and prayer on the part of the disciples, were to show that their only ground of hope for success was

in God, and their faith leads them to call on his name, and to humble themselves by fasting, under his mighty hand. The spirit of the world, when it gets possession of our fleshly minds, leading us into a conformity to the world, is seldom cast out, until a painful fasting has been endured. The spirit of falsehood in the mouth of Ahab's prophets, or in the many false prophets which are gone out into the world, when these false prophets creep into the churches, cannot often be cast out without much fasting, and that, perhaps, in a two-fold sense. First, the saints are made to feel a famine, not of bread, but hearing the word of the Lord, and this famine and consequent fasting continues as long as those false prophets, who make empty the souls of the hungry, remain in the church. And secondly, the false prophets themselves generally require to be starved out. We do not often see them go out peaceably, so long as they can remain secure of a large salary, or a fat living.

From the whole subject, in its connection, we learn that when called to confront evil spirits, our faith in God, however small, it being genuine, shall certainly triumph ultimately, and when we seem to fail we have occasion for humiliation and prayer to God, whose potent word shall vanquish all the foes of Zion, and give to the saints the final victory through our Lord Jesus Christ, to whom be glory evermore. Amen.

MIDDLETOWN, N. Y., August 1, 1859.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## POETRY.

BURDETT, N. Y., March 19, 1902.

G. BEEBE'S SON—DEAR SIR:—I will inclose some verses written by Mrs. Abbie Coddington, of Fremont, Neb., for my people's fiftieth anniversary, Mr. and Mrs. Alex Wheat.

M. ALMA WHEAT.

Fifty years have come and gone  
Since their wedding day's fair dawn;  
Two sturdy sheaves of ripened grain,  
Bethought themselves to entertain.

Toward east and west, toward north and south,  
They sent the invitations forth,  
In hopes that all will come and see  
Their golden day of jubilee.

We have gathered 'round the old home board  
Aflame with love and cheer,  
Where fruits of labor have been stored  
To welcome each one here.

These friends have met to honor them,  
Whose faithful love so true  
Hath stronger grown with hairs of grey,  
Since eighteen fifty two.

Sweet marriage bells rang all in tune,  
Just fifty years ago;  
One happy years, flown all so soon,  
The fruits have ripened so.

Forth from the tree whose roots are strong,  
Grow tendrils firm and sound,  
Guided by love, knowing right from wrong,  
This family tree is found.

Forth from the tree the branches spread,  
'Twas God's decree, you know;  
They wander where by fancy led,  
The children come and go.

You are journeying on together,  
Your locks are like the snow,  
But blessings on your frosty brow  
Are promises, you know.

Now you must totter down life's hill,  
But hand in hand you'll go,  
And sleep together at the foot,  
Nor heed the storms that blow.

You have stood the storms of sorrow,  
Patient in the hour of gloom,  
Hoping for a bright to-morrow,  
When the flowers again should bloom.

Now as you stand before us,  
Stooped with age and grey,  
What sacred thoughts come o'er us,  
That you are spared to us this day.

Your path is growing clearer,  
As you're drawing nearer home;

Heaven's light is drawing nearer  
To greet you as you come.

You are homeward bound to the land of peace,  
To the realms beyond the skies:

We know not when that life shall cease,  
We know not when that soul shall rise.

But this we know, that end of earth,  
Is not the end of life,

And this we hope, that end of breath,  
Will close earth's weary strife.

## DONATIONS RECEIVED.

ELDER F. A. CHICK—DEAR BROTHER:—Please announce through the SIGNS the amounts received from brethren and sisters for our meeting-house at Montgomery, Ala.

By Elder H. C. Ker, from New Vernon and Middletown & Walkkil, N. Y., churches, \$22.00; sister D. S. Slauson, New York city, \$5.00; Elder E. V. White, Leesburg, Va., \$3.00; by brother B. F. Coulter, Falem Church, Philadelphia, Pa., \$8.50; Mr. E. B. White, Leesburg, Va., \$25.00; by Elder F. A. Chick, Hopewell Church, \$25.00; Mr. W. M. Webb, Goodwater, Ala., \$1.00. Total received by me, \$89.50.

Amount sent to brother H. W. Coleman, Clerk of the church: Clara Beauchamp, Winfield, Iowa, \$1.00; J. C. Jackson, Bucyrus, Ohio, \$2.00; Etta Rafferty, Ore, Mo., \$5.00; Elder B. J. Wilson, Henderson, Ala., \$5.00; J. A. Reeves, Boston, Ga., \$6.35; Elder True, \$1.00; in blank letter, \$1.00. Total, \$21.35. Total amount received by Elder Bartley, \$108.00.—Grand total, \$218.85.

I wish to thank the brethren and friends for their remembrance of us, and for the contributions, and hope the blessings of God may rest upon them. I will also state that we have redeemed our house, but lost our lot, and on last Tuesday we purchased a lot about one hundred yards from the city limits, a nice, suitable place, and with a few more dollars we will be able to move our house and be entirely out of debt, and I am glad to know that we were not dependent on the enemies of the truth for help, but our brethren remembered us in a time of need. We raised in all \$280.80, and we will need about one hundred more to finish up our house as it should be done, and if any of our brethren still feel inclined to help us we will appreciate it, and feel thankful for the same. If any other amounts have been sent and no showing made, would be glad if the parties would write to me in reference to the matter, as we want to account for all sent to us, and if any are lost in the mail in any way, we would like to know of it. We expect to have our house of worship ready for our June meeting, and I will state now that any one coming into the city will find our house near the terminus of the Court St., car line, South Court St.

W. LIVELY.

OPELIKA, Ala., April 16, 1902.

## OBITUARY NOTICES.

DIED—At her home near Salisbury, Md., Dec. 4th, 1901, **Emma J. Johnson**, aged 31 years, 3 months and 7 days, after a long and suffering illness. She united with the Old School Baptist Church at Nassaongo, June, 1894, and was baptized by Elder T. M. Poulson, and was a faithful and devoted member until death. She was a firm believer in the doctrine of predestination of all things, and salvation by grace alone. She was a kind and affectionate wife and mother. She leaves a husband and three children, and a number of relatives and friends, to mourn their loss, but we feel that our loss is her gain. May it please our merciful Lord to comfort us in our bereavement, and reveal to us that her condition is far better than ours.

MAY SHOCKLEY.

**Charles Alfred Newlon** departed this life at the home of his son-in-law, S. E. Newlon, April 1st, 1902. He was 86 years old the 28th of last October. He has living by his first wife, Laura Skinner, nine children, (one dead) and by his second wife, May Jane Arnot, who still survives him, six children. He has living fifteen children, twenty-eight grandchildren and two great-grandchildren. He was baptized by Elder Joseph Purrington, in the fellowship of the Ebenezer Church, Loudoun Co., Va., and remained, so far as I know, in full fellowship of that church until his death. Though having moved from Loudoun Co., first to Fairfax, and then to Alexander Co., his attendance at his church meetings were not frequent, though occasional, until enfeebled by old age. I am told by his wife that as he grew older he became more and more established in the faith, while not at all inclined to enter into bitter controversies, he would with great zeal contend earnestly for the faith once delivered to the saints. Brother Newlon was held in high esteem by those among whom he lived, which was fully attested by the large number that attended his funeral. He was buried at Walker's Chapel, near Washington, D. C. The writer preached on the occasion, and also buried him.

ALSO,

**R. Burton Hutcherson** was born July 17th, 1849, and died April 4th, 1902. About three years ago he married Miss Florida Hutcherson, who lives to mourn his death. His last days, though suffering with that dreadful malady, cancer, were made happy and joyful by the divine power of reigning grace, proving how true the word of God, that where sin abounds, grace does much more abound. He was not a member of any church, but died with glory full in view, telling his dear wife, to whom he was devotedly attached, and all who stood around, not to weep nor sorrow for him. What a blessed death is a death in faith. It is that alone that gives the victory over the world, over all sins of omission and commission, over all our

weaknesses, over all our short comings. Bless the Lord for this inestimable gift by which we live in hope of the victory through our Lord Jesus Christ.

The funeral was largely attended, and many sorrowful faces showed how dearly he was loved. The writer tried to preach on the occasion, and buried him in the family burying ground.

E. V. WHITE.

LEESBURG, Va., April 15, 1902.

DIED—March 1st, 1902, at his home in Anacostia, D. C., our brother, **David B. Campbell**, in his 63d year. His disease was heart trouble, which caused dropsy. He was a very patient sufferer. For nearly two months he sat in his chair, and there were times when his sufferings were intense. He was in great distress of mind during the most of his sickness, and would frequently cry out, "Lord, have mercy," and would say to me, "Ask the Lord to have mercy on me," and again, "Sing me a sweet hymn, and perhaps it will give me comfort." The darkness was great. A few weeks before his death he awoke with the words, "Bless the Lord, bless the Lord, O my soul," and talked very comfortingly of the great love and merciful kindness of the Lord to him, a poor sinner, and from that time on he had sweet comfort. He would frequently say, "Rejoice with me, I am so happy, the Lord is very good to me," and as we gazed on his peaceful countenance, we felt it was well with him.

He leaves a widow and one son and daughter, two brothers and four sisters, to mourn, and though we keenly feel our loss, yet we would rejoice with him.

Funeral services were held at his home Monday evening, and the following morning we brought his remains to Welsh Tract, where so many of our dear ones lay.

S. A. CAMPBELL.

IRON HILL, Md., March 25, 1902.

DIED—At his home in Mt. Sterling, Ky., Oct. 20th, 1901, **James W. Ratliff**, after a lingering illness of heart trouble, for more than two years mostly confined to his room. Our dear father was united in marriage Oct. 18th, 1855, to Louseanna Jones. Seven children were born to this union; all are living together with his dear companion. He was born in Bath Co., Ky., near Sharpburgh, Dec. 24th, 1825, and baptized in the fellowship of Bald Eagle Church, Bath Co., Ky., May 18th, 1874, and was chosen clerk July of the same year. He was held a consistent member until his death, and was truly a good man, a dear father and a precious husband, and was held in high esteem by all who knew him. His house was always open to the Old Baptists. Up to a short time before his death he rejoiced to hear the gospel preached. O, how it saddens our heart to pen these few lines, and to think we will have him with us no

more, or hear his gentle words of advice to his children, to be honest in all their dealings. We feel he has gone just a little ahead of us, and now enjoys that sweet rest that remains for the children of God.

The funeral services were conducted by Elder P. W. Sawin, at his residence, after which his remains were taken for interment to Sharpburgh cemetery, there to await the resurrection morn.

T. J. RATLIFF.

## MEETINGS.

BALTIMORE Association is appointed to be held with Harford Church, Harford Co., Md., beginning Wednesday before the third Sunday in May, (14th) 1902, and continue three days. A cordial invitation is extended to all who love the truth to meet with us.

Those coming by way of Baltimore will take train leaving North Avenue station, on the Md. & Pa., heretofore B. & L. R. R., on Tuesday at 3:05 or 4:50 p. m., for Long Green and Forest Hill. Those coming by way of York will take train leaving there at 1:30 p. m. for Forest Hill, on the same railroad.

MILTON DANCE.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Church, in Philadelphia, Pa., May 21st, 22d and 23d, 1902.

Those coming on Tuesday afternoon by Pennsylvania R. R., or B. & O. R. R., will go to B. F. Coulter's, 1910 N. Twenty-second St. (or to places where they are acquainted.) Those coming by Reading R. R., will get off at Columbia Avenue station, and go to sister Margaret Craven's, 1735 N. Seventh St. All who come on Wednesday will walk from Broad St. station, or Reading Terminal, to the place of meeting, southeast corner Broad and Cherry Sts., between Arch and Race Sts., (Odd Fellows' Temple) entrance on Broad St. Take elevator to seventh floor. All lovers of the truth are cordially invited.

B. F. COULTER, Church Clerk.

DELAWARE River Association is appointed to be held with the Kingwood Church, at Locktown, N. J., beginning on Wednesday before the first Sunday in June, (May 28th) 1902, and continue three days.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., will hold her yearly meeting (the Lord willing) as usual, on the first Sunday in June, and Saturday before.

A cordial invitation to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

THE Warwick Association is appointed to be held with the Middletown & Wallkill Church, Middletown, N. Y., beginning Wednesday before the second Sunday in June, (4th) 1902, and continue three days.

THE sixty-ninth annual session of the Sandusky Regular Baptist Association, will be held with the Rocky Fork Church, in Marion Co., Ohio, commencing at 10 a. m. on Friday before the second Sunday in June, 1902. Those coming by rail will be met at Morral, on the Hocking Valley, and at Monnett, on the C., S. & H.

H. D. BISHOP, Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70.

MIDDLETOWN, N. Y., JUNE 1, 1902.

NO. 11.

## CORRESPONDENCE.

### WORK OUT YOUR OWN SALVATION.

“WHEREFORE, my beloved, seeing ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.”—Phil. ii. 12, 13.

MY BELOVED BRETHREN:—This text shows that the saints in Christ Jesus are the possessors of salvation, not as having worked for it and thus obtained it, but as their inheritance in Christ, in whom their Father and God freely gave them all things, as freely as he gave them his beloved Son. God is love, and he loved all his chosen people in Christ with everlasting love, even as he loved him; therefore with loving kindness he draws them to him, and sheds his love abroad in their hearts by the holy Spirit. So they are taught of God to love one another, for they are his own dear children in his well beloved Son, and Paul was endeared to them as his beloved brethren. He commends them for their obedience of faith and love in Christ from the first, since God had given them in the behalf of Christ to believe on him, and also to suffer for his sake. Christ was so precious

to them, and his love so blessedly and powerfully constrained them in their self-denying work of faith and labor of love and patience of hope, that they were even much more obedient in the absence of their beloved Paul than they had been in his presence with them, to the comfort and joy of his heart. And so he inspires them to thus continue on in the commendable manifestation of their salvation, which God had so mercifully bestowed upon them.

“Work out your own salvation with fear and trembling.” The beginning of their salvation, as wrought in them, had been with fear and trembling, as in the experience of the jailer, and in every one who knows the blessing and joy of salvation. And so they were to continue on in witnessing, experiencing, testifying of and making known their salvation, even as it had been begun in them. The good tree works out the life and nature given it, as is evidenced by its growth, its leaves, blossoms and fruit. “Wherefore by their fruits ye shall know them.” The child of God neither grows nor bears divine fruit by any free will or voluntary effort of its own, but always by the power of the divine life within. This mysterious

life-force is unseen and silent, yet mighty and wonderful, as shown in the natural world, and much more in the spiritual. The Lord says of his, "I give unto them eternal life, and they shall never perish." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This living water possesses the power of an endless life, and therefore it can never be successfully resisted nor suppressed, though the flesh of its possessor will struggle, complain and oppose, but grace much more abounds than sin, and life is more mighty than death, for Christ, who is our life, swallowed up death in victory, and the life of Jesus is made manifest in our mortal flesh. "For greater is he that is in you than he that is in the world." The Spirit prevails over the flesh. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Free from their enslavement and cruel bondage, their dominion and sting. But still there is an antagonism and conflict in every heir of salvation; therefore our salvation is necessarily worked out or made manifest with fear and trembling, and there is much wrestling in the soul, with strong crying and tears unto God. His children are sojourners, pilgrims and strangers in this sin-blighted world, encompassed with infirmity and mortal weakness, the world and the flesh and the devil being against them, so that they are made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Thus it is with fear and trembling that they even claim the promise of eternal life and the hope of salvation, and can seldom "read their title clear to mansions in the skies."

The words, "your own salvation,"

clearly express the precious truth that salvation is a glorious possession, our own inheritance, our Father's gift to us as his children. And because it is ours, we are to work it out, not neglect it, but abide and walk in it, for in it is our life and joy, and in its heavenly fruitfulness in us the beauties of holiness and salvation are manifested, and our Father is glorified in us. This is the blessed and holy purpose of God in the salvation of his people in Christ Jesus, and unto this end he chose them and blessed them with all spiritual blessings, that they should be without blame before him in love and show forth his praise. Our God and Savior will not be disappointed in this divine purpose, but all his chosen and predestinated people shall be to the praise of the glory of his grace; therefore the inspired psalmist David said, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." It is in their hearts to do all this, for the Lord writes his laws in their hearts, and so with delight do they talk of his power and his mighty acts in their salvation, joyfully telling what great things the Lord has done for them, whereof they are glad. The humble in spirit hear these things, and they are glad. So far, then, from the dear children of God doing religious works in order to obtain some sort of salvation as a recompense for their works, the text shows that they work out the salvation which is already their own, and theirs by inheritance, "not of works." It is eminently proper that a son who inherits a farm or vineyard from his father should appreciate it with grateful affection, be interested in it and work it out, or be oc-

cupied with it. Moreover, the loving and faithful father will so bring up his son and teach him that it will be his delight to do his father's will, and thus please and honor him. This is blessedly true of our Father in heaven and his children, for he bestows his love upon them, and their meat and drink and blessed reward is in doing his will; therefore all their service is the work of love, the devotion of gratitude and praise, and not done that they may obtain salvation as a reward. This last is the motive or incentive of all legal religion, and it is always selfish, for it asks, "What shall we have therefore?" and expects or demands salvation for the works of service. Whether the salvation worked for be in time only or unto eternity, the principle is the same—it is salvation of works.

"For it is God which worketh in you both to will and to do of his good pleasure." Salvation is a good work, the work of righteousness, the merciful deliverance from sin, the justification unto holiness, and this is the work of the Father and Son and Spirit. Salvation is the most glorious and blessed work in all the universe of God, and in it he is more infinitely magnified and glorified than in all his works of creation and providence. "God hath in the person of his Son all his mightiest works outdone." For in all his other works, God spoke the word only, and they were done; but his work of salvation cost him the sacrifice of his darling Son, in whom was all his delight and glory. Of this Son Simeon said, "Mine eyes have seen thy salvation."

The work of salvation is two-fold in its manifestation: it is wrought *for* us, and also wrought *in* us. In both respects it is our own salvation. The text presents salvation as it is wrought in us, and as we are made the blessed partakers of it.

In this connection Paul calls it a good work, saying, "He which hath begun a good work in you will perform it until the day of Jesus Christ." A good work is the work of righteousness, and its fruit is salvation. Of the Lord it is written, "His work is perfect." Jesus said, "There is none good, but One; that is, God." "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."

Of the good pleasure of God he *worketh* in his children. He not only begins the good work of salvation in them, but he also *performs* it, even until the day of Jesus Christ, the day of his full revelation in eternal glory, when all his saints shall be perfected in his righteousness and bear his heavenly image. This is salvation begun in them in time, and ended in blest eternity. There is no opposing power that can prevent or hinder when God "worketh," for he is omnipotent in all his work, and says, "I will do all my pleasure." The Lord God Almighty never *tries* to work and fails, neither does he ever *want* anything that he cannot obtain, for then he would be fallible, like man; but "what his soul desireth, even that he doeth," and he will perform the good work in us which he has begun. In this divine assurance was Paul's confidence for his brethren in Christ. And upon this solid rock he inspired the beloved children of God with the full assurance of faith in Christ Jesus that salvation is their own blissful heritage and possession, and has the blessed God for its Author, who also worketh in them both to will and to do of his good pleasure. Therefore, seeing that the God of salvation and comfort had begun the good work in them, giving them repentance towards him, and rejoicing faith in the Lord Jesus, "the resurrection and the

life," they had from the first yielded the fruits of loving obedience in their believing hearts; but the apostle was thus enabled to encourage them to continue on in the good begun work of salvation, and work it out, make it manifest and rejoice in it. For their salvation is of God, who will surely perform the good work in them, working in them both the good will and the good work of his good pleasure. All this divine assurance Paul gives his beloved brethren, both then and now. And because of this solemn truth that their God wrought in them, this faithful servant knew that the work of God in their hearts would inspire them with fear and trembling, and that thus they should be the manifest witnesses of their own salvation, showing it forth with fear and trembling. It would be trifling with sacred things to say that we can at our will be filled with fear and trembling, or that we can bid these solemn emotions to leave us at our pleasure. Yet the only way that we do or can work out our own salvation is with fear and trembling, which are not voluntary on our part, but are always manifest in us when God's power is wrought in us, subduing our rebellious will, making us willing for his will to be done, and giving us strength in our weakness to do his will. When the Lord so worketh in us, then there always will be fear and trembling in our soul. So when the glory of the Lord shone round about the shepherds, they were sore afraid. And Paul preached the gospel of Christ, which is the power of God unto salvation, in weakness, and in fear, and in much trembling, yet it was in demonstration of the Spirit and in power, that their faith should not stand in the wisdom of men, but in the power of God. God's work and power will always bring every one in whom he works

into fear and trembling before him, for that one is made to realize the great solemnity of the work of salvation, and his entire unworthiness of this great salvation, to either possess it or testify of it; therefore he will do so with fear and trembling, and will ascribe salvation to the Lord, but never to his own works, saying, "For thine is the kingdom, and the power, and the glory."

It is both passing strange and lamentable, when any who have known the power of God in salvation, will contend that the children of God, in whom he works both to *will* and to *do* of his good pleasure, may yet be unwilling and refuse to do what he has wrought in them. This would be to defeat and disappoint the Lord God omnipotent who reigneth, and who said to our Savior, by whom grace reigns, "Thy people shall be willing in the day of thy power, in the beauties of holiness." To take such a position as this, is "having a form of godliness, but denying the power thereof." To say that those who realize their great need of salvation, and that it is worth more to them than all the world, in whom God *worketh* both the willing mind and the power to work out their own salvation with fear and trembling, that they may still refuse to do that which they are most willing to do, which God wants them to do and they want to do, is a very ridiculous and absurd notion. But, my beloved brethren, we rejoice that our God of wisdom and power and love does not thus trifle with his dear people, nor so teach them, for his word is in power, saying, "I will," and "they shall." But now, because this is true, the carnal and fault-finding objection of old is being made, that this takes away our responsibility, our sacred obligations in the gospel of salvation, and reduces us to mere

passive machines ; that it is Antinomianism, do-nothingism and fatalism. Legalism has from of old till now thus replied against God, and exposed its spirit of rebellion against the sovereign power and way and work of God in the salvation of his people, and the Scriptures testify that it shall ever be so till our Lord shall come again. Therefore the people whom God graciously reconciles unto himself in Christ Jesus, who say with him, "Even so, Father ; for so it seemed good in thy sight," must be reproached and spoken against, as he was. "Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be." And all the hard speeches, reproaches and epithets against the Lord and his reconciled people, from all fault-finders, arise from the carnal mind, and he rebukes them all, saying, "Nay but, O man, who art thou that repliest against God ?"

That we may see how unfounded and untrue are all such replies, we need only consider that all life and its activities of whatever nature are from God ; that to his people he gave eternal life and all spiritual blessings in his Son, and so every heavenly emotion and spiritual function or activity in us and by us is from the life of Christ, but not from natural life ; that the Lord ordains peace for his saints, and has wrought all their good works in them ; that not only does God begin the good work of grace and salvation in his beloved people, but he *worketh in them* both to will and to do of his good pleasure, and will perform it until the day of Jesus Christ. And thus it is fully shown in the sacred oracles of God that all the spiritual wisdom and understanding and knowledge of his believing children, with all their faith and hope and love, their work of faith and labor of

love, and all their willing and active service and obedience and sacrifice, in doing and in suffering the will of God, is *because* he thus worketh in them of his good pleasure, so that his good pleasure becomes also theirs. "Now the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen." "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen," says Paul again. He also says, "Whereunto I also labor, striving according to his working, which worketh in me mightily." Our Leader and perfect Teacher himself said, "Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works." Much more dependent are we upon the Father that dwelleth in us to do the good works, and perform the work of righteousness unto salvation in us until the day or revelation of Christ. Shall it now also be said that his own precious doctrine makes him as passive as a lifeless machine ? O shame ! where is thy blush ?

So far from this blessed doctrine of God our Savior justifying such slanderous reports against it, just the opposite is true ; for all the spiritual devotions and mighty activities of the saints of all ages, their loving and willing sacrifices in the service of their God, their patient endurance in tribulation and persecution for his sake, their abiding steadfast in the faith of the Son of God, who loved them and gave himself for them, and

their overcoming through the blood of the Lamb—all, all is from this God-honoring and glorious truth: "For it is God which worketh in you both to will and to do of his good pleasure."

D. BARTLEY.

MONTGOMERY, Ala., April 16, 1902.

DAYTON, Wash., Feb. 20, 1902.

DEAR BROTHER BEEBE:—I have had a desire to write to you, and if in your judgment it will do to print, and will not crowd out better matter, you may publish it. Though I have had such a desire to write, because of my weakness and imperfections I have delayed, but last evening I received the SIGNS for Feb. 15th, and read a letter from Elder James M. True, upon a subject which has occupied my mind much of late, and since reading this article over the second time, I have concluded to write. I do not find any fault with the article, neither do I think that I can better it in any way, but I do desire to express some thoughts connected with the people therein set forth.

In the twenty-first verse of this same forty-third chapter of Isaiah it is said, "This people have I formed for myself; they shall shew forth my praise." The first thought presented is that of a God of power, who is able to form, create and raise up a people. Second, we have a God of wisdom, to design or purpose in forming this people, and that purpose is that they shall show forth his praise. In the third place we have a God of authority, who is able to execute his will in the purpose for which he raises up his people: "They shall shew forth my praise." This surely is definite and without conditions. "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. 28. This is the word of God. It sets forth what his people shall do, and why they shall do it. We have no right to modify it in any degree. "This people," he says, "have I formed for myself." This people is that same people who are said to be brought forth. "But now saith the Lord that created thee, O Jacob, and he that formed thee, O Israel." Thus we find who this people is. Thus it is certain that God has formed and created this people for a certain purpose, which purpose is that they shall show forth his praise. Now in the formation of this people, God manifests his power, wisdom and authority. His power is seen in that he caused one man, Abraham, to leave his father's house, and his kindred and native land, and to go into a strange land. In this also God exercises his right to choose and to call whom he will, and to separate him from among all people beside. Then God made a covenant with him, and in this covenant God promised him a child who should be heir to all that God had given to him.

But now appears a little conditional work, and in that work a child is born in bondage, who shall not be heir with the child of the free woman. "In Isaac shall thy seed be called." Now to be brief, all the people of Israel, the subjects of whom I am writing, were embodied in Isaac, and received the promise and the inheritance in him. With this people God established a law and a covenant which was a law of carnal ordinances, a law of works. But in still further tracing out this people we find a higher order of things, for in this covenant with Abraham God promised him that in his seed all the families of the earth should be blessed. And again, "In Isaac shall thy seed be called." He saith not unto seeds as of many, but as of one, and this seed

is Christ. Now as all literal Israel received the promise, and were blessed in Isaac, so all spiritual Israel was embodied in Christ, and receive their blessing and inheritance in him.

Some time since I was in conversation with a very learned professor, or minister, upon the subject of predestination; I cited Paul in Gal. i. He admitted that it was a Bible doctrine, but not as we hold it, he said. He said it was this way: "Suppose the President of these United States should issue a proclamation calling for one hundred thousand troops to be enlisted, equipped and drilled; thus the President has predestinated that this army should be enlisted to serve the country, but he had no knowledge as to who would enlist, or who would not enlist; this was left entirely with citizens themselves to decide in the matter, and that whoever enlisted was the one predestinated." I have mentioned this in comparison with my understanding of the subject. But in forming the people of the text God did not, and neither will he receive the works or efforts of man. But he said, "At this time will I come, and Sarah shall have a son." This is that son whom God has decreed and declared should be born, and none other could inherit that land, and as all Israel received that promise in Isaac, so all the promised seed received the inheritance and heavenly blessing in Christ. Therefore Paul could say to the saints at Ephesus, and the faithful in Christ Jesus, which embraces all that people which ever have been and will be in Christ, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him before the foundation of the world, that we should be holy and with-

out blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved; \* \* \* having made known unto us 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, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Thus it is declared that this people were chosen in Christ before the foundation of the world, and that in him we have redemption and forgiveness of sins.

Now the Lord calls this people his sheep, and says, "I know my sheep, and am known of mine." "I give unto them eternal life; and they shall never perish." "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." But I will raise him up again at the last day. Again he said to them, "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."

But I will return. "And they shall shew forth my praise."

Dear brethren, we see the decree has gone forth as to just what this people shall do. In order for this decree to be fulfilled his people must do just what he has said they should. If not, his decree falls to the ground, and we know that he says that the heaven and the earth shall pass away, but that his word shall not

pass away. Is it not certain then that they shall show forth his praise? But how is this done, and how are they prompted in this work? Is it not by an inward emotion of the heart? Are they not prompted by the Spirit of God? Let us see. The same God who spoke the words of the text also said, "A new heart also will I give you, and a new spirit will I put within you, and I will take away a stony heart out of your flesh, and I will give you a heart of flesh." Now this is what the Lord says he will do, and not what we must do. This new heart is the new affections, desires and will; it is a new life, a new principle of being. This new affection is the love of God shed abroad in the heart, which produces the will to love and serve him. By this new spirit the mind is enlightened so that we are enabled to see what poor, lost sinners we are, and because of this, the old heart so hard and stony, or your love for sin, is taken away. Now we cannot enjoy these things as we once did, and now our affection and our enjoyment is of an altogether different order. Now our desire is to love, serve and obey the Lord. Why is this? Is it because we expect to receive a great reward? Is it not rather because the good Lord has taken our feet out of the mire, and placed them on the rock, and established our goings, and put a new song in our mouths, even praise to his holy name? And now as we are led into the banqueting-house, and find that his banner over us is love, how our hearts go out to him in love and praise to his holy name. And as we are enabled to realize all his benefits to us, how our hearts bound within us in praise and adoration to his holy name. Thus it is evident that it is by the new heart and new spirit that we praise him. Because of a knowledge of the great things which

he has done for us, we must praise him. The individual is led by the spirit of love to show forth the praise of God, and thus we desire to obey him in all of his ordinances, and to walk in love and fellowship, and in the bonds of peace.

Is this desire produced by the expectation of receiving a reward in eternity? Rather is it not because of the love of God in us? Is it not because we love him, and love righteousness? Thus is fulfilled in us the word of God. The love of God constrains us from all evil. His Spirit and love prompts to all obedience. Now Paul tells us that the carnal mind is enmity against God, that it is not subject to his law and cannot be, and that the flesh lusts against the Spirit, and the Spirit against the flesh, and these are so contrary the one against the other that we cannot do the good that we would. Is it not the experience of all the people of God that they can say, I know that in me (that is, in my flesh,) dwells no good thing? And do they not know that it is true, as the Master said, "Without me ye can do nothing"?

Now, dear kindred, if this be your experience, how can you claim any merit or reward for what you are enabled by the Spirit to do? Do you not realize the fact that if the dear Lord withholds his mercy all your efforts are a failure? All our righteousnesses are as filthy rags in his sight. "All your righteousness is of me," saith the Lord. If this be so, let us give him all the praise. Let us then praise his holy name for the gift of the Spirit, and for the grace given us, whereby we cry, Abba, Father, and thus his people shall show forth his praise, not by the flesh, or from fleshly motives, but in and by the Spirit of God. Now as the Lord has decreed that his people shall show forth his praise, he has not left it



with them to exercise their discretion or will, but the Lord has sent forth his Spirit to direct them, and his praise is produced in them by his revealing his praise to them, and they come to see in him the altogether lovely one.

Now as I close, I feel that the subject is so full that I have but written imperfectly indeed.

I remain yours in gospel bonds,  
B. S. PATE.

PHILADELPHIA, Pa., April 19, 1902.

DEAR BROTHER BEEBE:—I feel like having a quiet little talk with you. Your face often comes up before my mental vision, and it is always welcome. The "unity of the spirit" which embraces all the Lord's people is more far-reaching than any of us can conceive of. We think of it often as simply a oneness of mind, and of faith, and of doctrine, &c., without reference to the invisible communication (through the Spirit) between each and all the members of the body of Christ. All natural communications must be visible to at least one of our five senses. Even wireless telegraphy must have visible induction and a visible receiver. How much more powerful is the working of the invisible Spirit of Christ, which electrifies and exercises the perfectly united body of Christ, which is the church of the living God. In various ways the Lord has communicated with the children of men from the beginning of time, by which inspiration they have in turn communicated with the whole body of Christ to the upbuilding of the church. All the blood in your body issues from the one great fountain, (the heart) and permeates every fibre of the body. There is not one drop of blood in your body that did not issue from that one great source. As it courses through

all the multitudinous avenues to each member of the body, it supplies from its substance the various needs of the several parts of the body; at the same time it takes up all waste material and carries it away, both of which is for the sustaining and purifying of the whole body. So the Spirit takes of the things of Jesus and shows them unto us. And each bears witness with one another's spirit to the things which have been revealed. I cannot tell you just how the communion of the spirit is wrought out in its invisibility, but I do know this: that when the whole church of Christ is revealed to you by faith through vision, that the whole church of Christ is at that moment in your heart, and every member of its body is in secret communion with you; you see perfection and harmony and unity of faith, with the pure river of the water of God's love flowing through all its boundaries, missing not one, even of the most fearful or isolated ones within its borders. At the same time this revealed church sets forth to you in unmistakable view and language, that it is "the fullness of him that filleth all in all. Abraham is dead, so far as this natural life is concerned, but have you not had sweet communion with him in the spirit? Have you not walked with him, and talked with him? And by that heavenly companionship have you not been built up in your most holy faith? I know of your life's devotion in the service of your Master, and though not in the body, but in the spirit, I walk and talk with you, and because you LIVE, my life is oftentimes brightened, my hope strengthened and my burden made lighter, because there is (as I fondly hope) that answers to your faith, and that can testify to your walk of faith. Were you to ask me, What is this secret influence that communicates

its power and enlightenment from faith to faith throughout every hill and valley of Zion? I would say, It is the LOVE of God shed abroad in every heart which is subject to the grace of God. There are no confines to the power of the love of God; it has no boundaries to be reached by measurement; its flowing out from the throne of God never for one moment ceases; it reaches every tendril of our body; by its sweet influence we sing the songs of our beloved Zion; by it our feet are shod with the preparation of the gospel of peace; under its vitalizing rays we go forth beholding the nuptial day of our glorious Lord, the day of the espousals of our precious Husband. When we are low down in the valley of Achor, the love of God in our heart makes the valley a door of hope to our burdened soul; we walk through darkness and have no light, for, "The day of the Lord is darkness and not light." Yet the Lord is there, and in his own time he will make the darkness brighter than the noonday sun. He revealeth the secrets of his glorious kingdom to all of his children. "The secret of the Lord is with them that fear him." His kingdom is not a visible kingdom. Neither is spiritual communication visible to the world's intelligence. Neither is it necessary for us to be face to face in order to have sweet intercourse one with another. Were it so our lot here would be a sad one indeed. For are we not scattered throughout all the world, in every nation, tongue, kindred and people? Yet what a joy it is, and how our pleasure is enhanced when we do meet together, weighing one another's experiences, and comparing them with our own, by which we are encouraged and mutually benefited. When the Spirit reveals the things of Jesus unto us we do not want to hide the rich treasure in our

breast, but we want to tell (even from the housetops) what wonderful things the Lord has done for us. We extol the name of Jesus because his Spirit flows through our veins, and into his name do we run and are saved. Our identity is lost in him, and there is no way by which we can supplicate a throne of grace except in and through his precious name. As I am writing methinks I can see all the members of the body of Christ as precious jewels of his casket, each name written in the Lamb's book of life, for he knows them all by name, and each name is as precious as every other name; all are loved alike. The various gifts are given, not because of greater love, but because of the particular service to be rendered. He qualifies whom he please. So that the prophet, or preacher, or beloved pastor, has nothing whereof to boast, any more than the timid little one who slips quietly into the assemblies of the saints, and hides himself in a secluded corner, hardly daring to raise his eyes. That one's heart is just as big, and his spiritual mind just as open to receive the word of life, and to partake of the broken body (the bread of life) of our gracious Redeemer, as any one in the company. The gates leading into the green pastures of God's love are as wide open to one as another. There are no big ones or little ones in the kingdom of our Lord Jesus Christ; all are of one size, and each gift is according to the measure of the gift of Christ. I want to tell you, brother Beebe, how I look upon the various gifts in the church, for instance: the Lord has bestowed upon you a very valuable gift, of which many hundreds are partakers; to all who are benefited by your gift, to them the gift belongs, you simply exercise it in the service of your Master.

Well, I reckon I have used up sufficient

of your patience. Come to our association, we will do our best to make you comfortable.

With love to all the dear ones at Midletown, affectionately your brother,  
B. F. COULTER.

I JOHN III. 1.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

First. I will notice the length and breadth and height and depth of this most sublime and interesting subject. When we begin to try to measure it, we find that it is far beyond the comprehension of mortal man; for it is an attribute of the eternal and everlasting God; it begins in eternity, and comes on down through time, and ends in eternity; this the Scriptures abundantly teach, and God is true. We are told by the inspired word of God that our God is from everlasting to everlasting. Hence all his attributes are the same. We hear one of the old writers saying, "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." Hence the love of God is as old as himself. No wonder the apostle could say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Next. I will ask who are the characters that are called the sons of God? They are sons and daughters of a fallen race, who were embraced in God's eternal purpose, and were the objects of his eternal and electing love before they had any natural existence in Adam. Hence Paul could say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, according as he hath chosen us in

Christ before the foundation of the world, that we should be holy and without blame before him in love." Not that they were any better by nature than the rest of mankind, nor was it for any good thing that God foresaw in them, but alone according to his own wise and holy purpose. I believe that the objects of his love embraced all the heirs of salvation; which is the church of God, the bride, the Lamb's wife. They are scattered all over this world, in every nation, and, as already stated, were sinners of Adam's race; being totally depraved by wicked works, but already known to God before Christ came into the world.

Now Paul says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." No wonder the apostle could say, "Greater love hath no man than this, that he should lay down his life for his friend." It was love that moved Adam to follow his wife in the transgression. The power and influence of love, man cannot resist. So love was the moving cause that led the glorious Son of God to lay aside his glory which he had with the Father, and to descend into this world of sin and sorrow, to be persecuted and crucified, and while extended on the cross he cried, "It is finished." He there satisfied all the demands of the law, and made a full and complete atonement for all his beloved people; and they shall all be saved from all sin and destruction, and come to feel the power of his Spirit. Its power is so great, and its influence is so wonderful, it brings the rich and the poor, the bond and the free, all to one level. Grace calls the affections from the world and unites them to the love of God. It frees them from the love of sin, and brings them into a sacred relationship with a love that

they never felt before. A wondrous love indeed it is! It causes us to love those whom we once hated.

This love is implanted in each one of God's elect here on earth in regeneration, which takes place here in time, and in God's time they are born again. This birth takes place, and is accomplished by the direct work of the Spirit of God, and without any human agency to aid or assist in this wondrous work. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." So the apostle John could well assure the saints of the most high God, that nothing could ever separate them from the love of God which was in Christ Jesus our Lord. And this love has flowed through the blessed Redeemer to his children in ages past, and will continue to flow, until the last one is made to feel and realize the power of this love, then they will say, What wondrous love is this.

Each one, in his own experience, will often doubt the reality of this love, and will often be ready to decide that they are deceived. In this great conflict, which they all have to endure, they wonder if it can possibly be that a child of God can wander so far from God, and the path of duty, and so often be filled with such a train of evil and sinful thoughts, perhaps often even doubting the existence of a God, and filled with unbelief, and almost drowned with infidelity. Then they will feel that they must sink to rise no more. But amidst all these sore conflicts, and in spite of all the dark and gloomy clouds, God makes manifest the reality of his power in their poor benighted souls, and again they feel the warm rays of the Sun of righteousness shining with God's redeeming love, filling their hearts with sweet love and

fellowship for God's dear children, so that they long to be with them.

They are now once more enabled, not by might nor power, but by the Spirit of the living God, to repose on the Savior's love. The apostle John says, "By this we know that we have passed from death unto life, because we love the brethren." O, dear child of God, when doubts and fears and sore conflicts arise, and foes are within and without, we begin to search for this love, which is often the case with this poor sinner who is now trying to write about this love, whose lot it is to be utterly blind, and to live where there are but few of the dear children of God. Sometimes it is a month that I am not with any of them. O, how despondent and lonely the time seems, and how I long to meet with those dear ones. But it matters not how cast down and cold and lifeless I feel, when we do meet, the love of God springs up in my poor heart. Yes, each pulsation beats with love, and joy unspeakable and full of glory. Then I love to speak of his wondrous love, and proclaim it to God's dear children. It is like the natural sun: when it breaks forth the darkness flees away, so the love of God in the hearts of his children subdues our carnal desires, and enables us to lay aside all malice and all guile, and all evil speaking one of another, and gives the spirit of forbearance, and enables us to watch over one another in love, and to esteem each other better than ourself; it helps us to follow after the things which made for peace, whereby we may edify one another, and to keep the unity of the Spirit in the bond of peace, instead of confusion. How it hurts and wounds my poor heart for God's dear children to bite and devour one another, speaking harshly, and magnifying little motes into great beams. O, that all would read and heed

the exhortation of the apostle John, To love one another, realizing that we all at best are imperfect, fallible creatures, and that time here on earth is short, and too precious to spend in biting and devouring each other. Let me, as one who loves God's dear children before any and all things in this world, and whose deepest interest and desire is for this people and their welfare, ever pray for and with them for their welfare.

Dear ones, at best we only have a foretaste of that love and joy which awaits God's dear children. The fullness of that love cannot be expressed here in this sinful life, but is beyond this vale of tears. So, dear ones, cheer up, and look forward to the time which will soon come, when our warfare will be over, and we shall be called to receive our discharge. O, will it be my happy lot to hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"?

Although poor and blind and afflicted, I would not exchange my little hope for all this world, for the time will come when this world will pass away. My hope reaches beyond the destruction of all things mortal or temporal. Then the bodies of the sleeping saints shall arise and be changed and fashioned into the likeness of the glorious body of the Redeemer; then we shall receive the fullness of God's everlasting life and love; then shall we sing one eternal song of redeeming love, ascribing all power, honor and glory unto our God.

What I have written here, although feebly, is I believe my own personal experience. Realizing my weakness and my sinful nature, I know that nothing short of the power of God's love and grace can ever reach my case. I stand in need of his love and grace each mo-

ment of my life.

I will say to all who care to read this, when you come to a throne of grace, remember a poor, blind, afflicted brother, who if one at all, is the least.

Yours in gospel bonds,

W. R. HUMPHREYS.

TEBO, Texas, March 1, 1902.

[THE manuscript, as we understand, was written by brother Humphreys' own hand, although he is totally blind, but though blind to the things of this life, God has graciously conferred upon him eyes to see wonderful things out of his law. May the blessing of God continue to rest upon him, and grant him the desire of his heart, as expressed in this letter.—ED.]

CHAGRIS, Ind. Ter., Dec. 18, 1901.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—It is of so much comfort to me to read after the writers for the SIGNS. How great and wonderful is the mercy and grace of our God to poor sinners. "Great and marvelous are thy works, Lord God Almighty." They are marvelous to me, for when I look to myself I cannot see anything in me to cause the dear Lord to bless me, yet his love and mercy have been over me all the journey of my life. I am now nearly sixty years of age, and have had a hope in Jesus for twenty-five years. Sometimes, since then, I have gone rejoicing, and sometimes mourning.

"How tedious and tiresome the hours  
When Jesus no longer I see."

Yes, my dear brethren and sisters, when we are left to self, and sit lonely and chatter as sparrows, and wander around as sheep having no shepherd, we do hunger and thirst for the living water which springs up into everlasting life. And Jesus is that water, and to all that come

to him he is a well of living water, springing up into everlasting life. O that the Lord might always give me of that water to drink. Sometimes I feel sure that I have tasted of this water of life. In Jesus is meat and drink for the poor, and the halt, and lame, and blind. He goes before them, and leads them in ways that they have not known, and in paths that they have not seen, and he makes crooked things straight before them, and rough places smooth.

Let us praise the Lord, for in him do we trust, and by his love we still praise him. The Lord has said, "I will even make a way in the wilderness, and rivers in the desert, \* \* \* to give drink to my people, my chosen." Yes, my dear brother, I am nothing but a poor, helpless sinner without the presence of the Lord; I will not trust in my bow, and neither shall my sword save me; my own righteousness is but as filthy rags, and the Lord alone must be my righteousness, and my salvation, and my all and in all.

It is written, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed, we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." "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." All the writers for our dear paper manifest the life of Jesus in their writings, and each one can bear witness to the other, for the Spirit bears witness with our spirit that we are the children of God.

But the chief question with each one is, Am I a witness with those who are taught of God? Am I a child of grace? I question thus, for I find in me, that is, in my flesh, dwells no good thing; to will is present with me, but how to perform that which is good I find not. The things that I would not, them I do. I feel that I am not worthy to call any of the Lord's children brother or sister. But the Lord knows all things; he created all things for himself, and he creates a new spirit within us, that we may trust in him; he is all and in all. I hope that I am a child in the covenant of grace, or of promise, for the Lord is not slack concerning his promise. All is by the blood or Christ. This is my hope and trust.

May the blessed Lord lead all his children in the way of peace and holiness, without which no man shall see the Lord. Jesus said, "Peace I leave with you, my peace I give unto you," and in the way of truth this peace is found. Jesus says, "I am the way and the truth and the life," and he says where he is we shall be also.

I will now close by asking you to bear with me, for I am weakly, sickly, ignorant, unlearned and sinful, but I feel that I am weaned from the world in great measure. I hope that I am crucified to the world, and the world to me.

I will leave this to your judgment whether to publish or not. I feel as though I am acting as a hypocrite sometimes, in writing for publication, and imposing upon you, but I do not want to deceive the children of God. Pray for me. I trust that the Lord will bountifully bless you and all the household of faith.

From an old sinner, saved by grace, if saved at all,

NANCOY OREEL.

MARGARETVILLE, N. Y., Feb. 2, 1902.

G. BEEBE'S SON—DEAR BROTHER:—I feel impressed to write you a few lines to inform you that the SIGNS are still highly prized by me; especially were the November numbers comforting. I have read and re-read them both. They were very excellent indeed, being filled with food that was greedily devoured by a poor sinner like me; every communication was so good; I should feel very lonely were I deprived of the pleasure of reading them. My health being poor, there are months at a time in which I cannot meet with the saints, then I can read our valuable paper, with my heart filled with gratitude to the Giver of every good and perfect gift that we do have such a precious medium of communication as the dear old SIGNS. Elder Durand's communication, and Elder Chick's editorial in the number for Nov. 15th, were very interesting. Surely if we could always remember that we were bought with such a fearful price, would we not be more careful, and try to live more worthy of the vocation wherewith we are called? I for one feel my nothingness, and know that I come very far short in all things that I profess to be.

O, that we all were eager for the approach of the day to meet, and that we were always found at our post of duty. It is a great loss to me when I am compelled to remain away, yet I know that it is right, else the Lord would not have so appointed for me in providence; it is right that I should be afflicted. Perhaps it is to wean me from the world and worldly things; perhaps it is to bring me near to Christ, to that friend that sticketh closer than a brother; he is the same from first to last, bless his holy name.

I was strong enough to attend our two days meeting of the Roxbury Association,

held at Vega, last September. Not long before that meeting, while reading hymn 411 (Beebe's Collection), the first line of verse three seemed very sweet to me, but I little thought that I so soon should be passing through those brilliant gates of gold. The first day of the meeting was excellent, but the best of the feast was reserved for me till the last day, and while Elder Ker was preaching my glad soul mounted higher, and the world was put under my feet. It did seem as though I was on the very highest peak of the mountain; it was like heaven below. The ordination was sweetly solemn, and during the afternoon the preachers all of them spoke so good, I was still passing through those gates of gold. Surely, 'Tis a heaven below, our Redeemer to know, and to adore the Savior of sinners. How good the Lord has been to me; I ought to praise his great name always. "Praise ye the Lord, for he is good, and his mercy endureth for ever." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "Praise him from whom all blessings flow." Yes, praise our great Maker and King, for he hath loved us, and suffered and died to redeem us. How vile and full of sin I am! My mind so much of the time wanders after worldly things which perish with the using. What is all this world to me if I have no hope in the Lord, no hope like an anchor to the soul, sure and steadfast? But, blessed be God, I sometimes feel that I am anchored upon the Rock Christ Jesus, where I am safe through all the raging storm. "He safely leads my soul along, his loving kindness O how strong," and it is true that "Though I have him oft forgot, his loving kindness changes not." Now unto him that is able to keep us from falling, and to present us fault-

less before his presence, with exceeding joy, be all the glory, dominion and power, now and ever. Amen.

From a little sister,

PHOEBE J. FAULKNER.

PATTERSON, Pa., Jan. 10, 1902.

EDITORS OF THE SIGNS—DEAR BRETHREN:—As I am admonished that it is time that I should remit my subscription to the SIGNS for another year, I wish to assure you that I esteem them very highly for the scriptural truth for which they contend. I have never as yet seen anything in their pages which ought to mar or break the peace of any of the Lord's children, but to the contrary they should be built up in their faith, and encouraged and comforted. How comfortingly do all who write, speak through the pages of the SIGNS; it is meat to the hungry, and drink to the thirsty. I hope that the dear writers will still continue to give us words from paradise, and not be weary in well doing, for by their writing many of God's little ones find out that there is a people that still holds to the faith once delivered to the saints. For my part I esteem the SIGNS next to my Bible, and I feel glad that brother Beebe could assure us that their circulation is on the increase. I hope that our dear editors may be encouraged in their labor of love toward the household of faith. Dear brethren, go on, and the Lord be with you. You have the Lord on your side. I am well aware that you who are the editors of the SIGNS, hold a very responsible position, from the fact that much correspondence no doubt is sent to you that you would not dare to publish, and that would not be interesting to the readers, and probably if published would give sorrow instead of joy and comfort to the people of God.

Sometimes some of our very ablest ministers go into subjects which the Lord has not clearly revealed to them, nor to his people, and such nearly always are unprofitable, and cause trouble. I hope there are but few in the Old School Baptist church who have gone into this hobby of conditional salvation in time. There must have been a few in Elder Purington's day, as I judge by the republication of his article lately, but I do hope that the time has come when our dear brethren can all unite and say, "Salvation is of the Lord," from first to last, and all through the way. "If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability that God giveth, that God in all things may be glorified." Every word that our Savior spoke while in the flesh, contains a volume, and should be interesting matter to all the chosen ones down through all the ages of time.

Dear brother Chick, I must say that I have received much comfort from your editorials, and also from those that are republished from dear Elder Gilbert Beebe. What a blessing it is that we have a God who rules all things according to the counsel of his own will. In him there is neither variableness nor shadow of turning. When he shuts none can open, and when he opens none can shut.

Dear brother Benton Beebe, I love to read your writings. Give us more of them through the SIGNS. You give the power where it belongs, and not to the creature.

Your brother in hope, by the grace of God,

M. H. VARNES.

[BROTHER VARNES' words of commendation are indeed encouraging, and we feel thankful to him for them.—ED.]



GRANDVIEW, TEXAS, Feb., 1902.

G. BEEBE'S SON—DEAR BROTHER:—If you can allow such an expression from the chief of sinners, for such I feel myself to be. While meditating upon the blessed word of truth my mind is somehow directed to our Lord's commission to his disciples, and while this is my first attempt at writing, I will state what is in my mind in the form of a question, subject to your approval. I feel confident that you can give some light on the subject which may be of importance to others of our beloved brethren, as well as to myself. Among all the writings in the SIGNS, I have never seen a letter or communication of any kind where this question has been asked.

The Scripture referred to is found in the tenth chapter of Matthew. There we are informed that Jesus had called to him his twelve disciples, and had given them power over all unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Then he gives us their names, commencing with Simon, and ending with Judas Iscariot, who also betrayed him. Now let us remember there are twelve men under consideration, and what the Lord said afterward was with reference to them all. He tells them where to go, and gives them most explicit instructions about lodging, and then tells them of trials and afflictions that await them, and that they are to be brought before rulers and governors for his sake, for a testimony against them and the Gentiles. Then he tells them to take no thought as to what they shall answer. And now comes the word concerning which the question is in my mind, if it can be considered a question at all. In the twentieth verse Jesus said to them, "For it is not ye that speak, but the Spirit of your

Father which speaketh in you." Was God the Father referred to in these words, and if so, was Judas included?

My dear brother, this question is not asked for the purpose of stirring up any such thing as discussion or difference among brethren, for I assure you that the humble writer feels himself to be less than the least of all, if indeed a saint at all. I only ask your views upon the above Scripture, and am willing to leave the subject with you to do with as you may see proper.

Your brother in a very faint hope of a better life,

WILLIAM J. HILL.

[WE will call attention to a few things in connection with the question of brother Hill. First, in all the teaching of the dear Redeemer while in the flesh, he spoke to all of his disciples alike, as well as in this place. They all, Judas as well as the rest, saw his miracles and heard his words. Until the end of his life the time had not come to separate the vile from the precious, the false from the true. This was in the infinite purpose of God, that the Scripture might be fulfilled. None of the addresses of the Savior to the disciples while about his ministry excluded Judas, and so he was not excluded here. He was present when Jesus taught them to pray, "Our Father which art in heaven." None of these things implied that Judas was a child of God, and so the words in the text to which our brother alludes, do not imply that. Judas was a devil, and the son of perdition, or as we used to hear Elder Wm. J. Purington say, "perdition's son." And it was said of him that it were good for him had he never been born. He is called a traitor. We again repeat that the words to which our brother has called attention do not differ from all the other

words of the Savior to his disciples, in which he includes them all. But still Judas was a devil, and the son of perdition, and a traitor. He went to his own place.—[Ed.]

JASPER, Ark., April 15, 1902.

MY DEAR BRETHREN EDITORS:—It is through the mercies of our gracious heavenly Father that I am blest to pen you a few lines for your consideration. We learn from God's blessed word that he has a people redeemed by the blood of Christ, out of every kindred, tongue and people and nation, and hast made them unto our God kings and priests, and they shall reign on the earth. (Rev. v. 9, 10.) The flock being in different localities in this wide and wicked world, it is heart-cheering to the saints to read those precious articles and experiences of our beloved brethren and sisters in our dear family paper. O, how edifying it is to the scattered flock, being in the midst of a gainsaying people, but God's people has ever been an unpopular and persecuted people, but I do rejoice that I belong to a family that never has been connected with Mrs. Babylon, the mother of harlots. God's humble servants have always, and will to the end of time, contend for the faith once delivered to the saints, and the glorious doctrine of salvation by grace; it being a God-honoring doctrine, giving God all the power, honor and glory, which is justly due him.

I will now give a brief sketch of my ministry.

November 29th, 1869, I was set apart to the work of the ministry, but never felt worthy of such a high calling. I felt to be the least of the flock, and do until this day. I was made to wonder why God would call one so unworthy as I felt myself to be, to so important work, but

when I became convinced that I was called, I conferred not with flesh and blood, but at once entered upon my duty, putting all my trust in the Lord, for I had no confidence in the flesh.

Dear brethren, during these many years of trials and toils, I have passed through many dark places, and at times have been made to rejoice in my blessed Master. I have during my ministry organized six churches, and for twenty-five years had the pastoral care of Mt. Gilead Church, Newton Co., Ark., the oldest church in the County, numbering at one time one hundred and sixteen members, and has stood firm and unshaken until recently a few of her members left the fold, and united with the United Baptists, but by the help of my Master, in my weakness I have ever contended for the faith and doctrine of salvation by grace. I feel to thank my blessed Master that he has abundantly blessed me. But my warfare soon will end. I am now near seventy-one years of age, so you can see my race is almost run.

In looking over my past life I cannot see anything that I have done to merit the least of God's blessings. For some purpose he has been pleased to keep me to see a good age, and I am glad to know that I serve a God that works all things according to his own will. Then let us poor worms of the dust give him all the power, honor and glory, for the swift wings of time are bringing us through life's toilsome plains, to a world of bliss and glory. No false teachers can shadow those shining courts of endless glory, but the redeemed shall walk therein, and can say, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings; who has made us unto our God kings and priests. O, then the

church in her triumphant state will hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water, and God shall wipe away all tears from their eyes.

A. R. McPHERSON.

GOODNIGHT, Ky., March 18, 1902.

G. BEEBE'S SON—DEAR BROTHER:—May a poor sinner claim such a relationship? I have been wanting to pen you a few lines for weeks, but have been confined to my bed with rheumatism and heart trouble much of the time. On the 7th inst., I began gaining a little strength, and have continued to do so.

I trust that you will pardon my long delay in sending my past dues for the SIGNS OF THE TIMES; it should have been sent before. We experienced a severe drouth in our country last year, more so than for years before. At one time I feared I should not be able to renew my subscription for the present year, but you kindly continued to send them on still, and at last I have the money to send you.

The dear Lord has said by his prophets of old, Leave thy fatherless children to me, and let the widows trust in the name of the Lord. He has been better than all my fears. I feel that I have been blessed beyond measure always, yet if I am left to myself for one brief moment, I shall forget all the past blessings, and be filled with fears. O, how I grieve and stumble; my heart is so cold and unfruitful; I search in vain for one good thought, or one mark that God's precious ones should possess. But, dear brother, in all my trials and tribulations I find much comfort in reading the SIGNS; it is indeed a welcome and consoling visitor to me and

to my children. When I read the evidences from so many of God's little ones, I am made to rejoice at times, and to hope that the Lord has been merciful to me, even me, a vile sinner. The dear Lord says, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." He brings his people by different ways, but it is by the same Spirit, and to the same place, and into the one fold.

Dear brother, I rejoice that so many of the readers of the SIGNS, in their communications, have spoken such words of endearment and praise to the dear editors and contributors to its pages. They voice the true sentiments of my heart. I would gladly add my mite, but it is done by the best of writers. Yet I may wish you God speed. May God bless the editors and readers of the SIGNS, and prosper his cause, is the sincere wish of my heart. I crave an interest in your prayers. I am in the seventy-third year of my age.

Your sister,

LAURA M. BAIRD.

### INFORMATION WANTED.

Uz, Texas, April 22, 1902.

B. L. BEEBE—DEAR BROTHER IN A PRECIOUS HOPE:—I see in the SIGNS OF THE TIMES of Dec. 15th, an account of the old Hazel Creek Association, held with the Fox River Church, Doris Co., Iowa; that being the association that my father and mother, Murray P. and Susanah Tipton, belonged to before the war. The church was Hazel Creek, meeting at what was called the old Bledsaw meeting-house, Elder Isaac D. Sidwell being their pastor. I want to know if any of the dear Old Baptists or friends are still living or not?  
(MRS.) S. E. ELLIS.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**"WORK OUT YOUR OWN SALVATION."**

(Philippians ii. 12.)

THE above words have been on our mind for some time, and during the absence of our pastor, at a recent Sunday meeting, we attempted to give expression to some of the thoughts we had had upon them, but our effort was so unsatisfactory we feel like trying to express ourself in writing, and if it shall be the pleasure of the Lord to enable us to convey to our brethren a small part of the comfort we have had in contemplating them, we shall not repent writing.

As is well known, these words are used as a banner text by all evangelists at their religious excitements, called "revivals," to induce converts to work out a salvation of their own manufacturing, as though salvation was something that dead sinners, dead in trespasses and in sins, had to obtain by their own efforts. For instance, to illustrate, suppose a man is deeply in debt, in a section where they imprison for debt, and he has no money, so his creditor comes to him and offers or pleads with him to work out his indebtedness, and he falls in with the overtures, and goes to work, and continues faithful until he has discharged his obligation, and the debt is liquidated, he has

now worked his own salvation, or saved himself from imprisonment. This we think is a fair illustration of how the legal religionists interpret this text. But the Scriptures will not sustain any such application, for many reasons. First. There is not a particle of grace in such a theory, and it is "by grace ye are saved." Second. This idea presupposes the debtor to be alive and able to work, while the plain declaration of the word is, "You hath he quickened who were dead in trespasses and in sins." As well might we go to a cemetery and preach to the lifeless bodies in their graves, offering them conditions upon which they might obtain natural life, as to exhort sinners dead in trespasses and in sins, to work out their own salvation, and thereby obtain spiritual life. Perhaps there are no words in the Bible more frequently quoted by anti-Christ in her efforts to make proselytes, yet taken in its connection there is not a passage of Scripture that more positively condemns them both in theory and practice. Not only are they in error in theory, but in practice are they most inconsistent, for while the text distinctly reads, "Work out your own salvation," in their blind, pharisaical zeal, the very first work they assign their converts, is to go about each one working out some one else's salvation by "bringing them to Jesus." Their own salvation they have very little fear and trembling about, for with many they are not only sure of their own salvation, but are doing "over work," and thereby getting extra pay, by way of jewels in their crown, so that they will outshine the less worthy angels in glory. But if God in his mercy has shown us a more excellent way, we have no reason to boast, for it is only by divine revelation that we can know the things pertaining to the Spirit.

It is very important that we take the words under consideration in their immediate connection, for often detached sentences can be made to appear to say directly the opposite of what their connection shows them to mean. It is so with the words at the head of this article, yet they are detached from the middle of a sentence, by those who wish to make them appear to prove that our salvation is secured by our works.

In the first place we should ascertain to whom this language is addressed, and to do this we have but to turn to the commencement of the letter in which these words occur, and there we find they are in a joint letter addressed by Paul and Timotheus, "To all the saints in Christ Jesus which are at Philippi." By this we see that none but those who are in Christ Jesus have any right to appropriate this language to themselves, and therefore it cannot be applied to the unregenerate sinner, who never knew Christ, but "to the saints that are in Christ Jesus," and if they are in Christ Jesus, their salvation is already accomplished, and therefore their working cannot be to bring about this salvation, but to work it out. One may work out a problem in arithmetic, but their working does not create the product; the value was there, and their work merely made it manifest, or proved it. So with the child of God, the salvation is in them, and it works out through the fruit of the Spirit, named in Galatians v. 22, 23: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Now this fruit is the manifest evidence that God is working in you, not working *into* you, but *in* you, and in order for God to be working in you, he must be in you, he is not standing outside and exercising an influence within you, but he is right in

there himself, executing his good pleasure: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "What know ye not that your body is the temple of the Holy Ghost which is in you?" But we do not deem it necessary to multiply Scripture to prove that God dwells in each and every one of his chosen vessels of mercy, for we do not doubt but that all claiming to be Old School or Primitive Baptists, believe this, neither do we think that any will deny that all in whom the Holy Ghost dwells, are saved with an everlasting salvation. Therefore they have not got to work to secure their eternal salvation.

Thus far in what we have tried to write, we presume we have not said anything but what all bearing our name will consent to. But now we come to the point where there is a difference of opinion among the brethren. Some hold that the same arguments that are valid against a system of works securing eternal salvation, are of equal force in regard to temporal salvation being secured by our works. We have heard brethren in whom we have every confidence have been quickened by the Spirit, and taught by experience that eternal salvation is wholly of grace, say, "If I am walking in the path of duty, and obeying the commandments, I enjoy a comfort that I would not have if I was living in disobedience." This is undoubtedly true, and we never knew of a child of God that would deny it. But we will ask these brethren, What caused that very peace in their soul? Did it arise from a feeling that they had lived so much better than their brethren, or was it from a sense of the goodness and mercy of God in keep-

ing them by his grace from fulfilling the lusts of their flesh? Was not your joy in the evidence that God's grace had been sufficient for you? or were you so rejoiced to find that you were able of yourselves, and did keep the commandments, and thereby merited the favor of God? Were not your emotions feelings of gratitude to God, and a flowing out of your soul in praise to him for his condescending love in saving you from yourself? O, brethren, may God keep us from being confused by this insidious leaven of the pharisees, that is so enticing to our carnal nature, and of late is insinuating itself among us. As already stated, the words we are considering, are a portion of a letter to "the saints in Christ Jesus," those who had already been quickened by the Spirit, and it should also be marked that they are addressed to those who were commended for having "always obeyed," and not to the disobedient, as they are applied by some at the present time. It would seem that if "time salvation" could be worked out by voluntary obedience, that these saints who had "always obeyed" would have accomplished it, and it would not have been necessary for Paul to exhort them in the matter. This work of salvation is all of God, and it is a work between God and each individual heir of heaven. To each one it is their own salvation, and none but the God who gave it, can enable each trembling saint to work it out. Each one must drink their own cup of salvation, filled up with the measure of their own suffering. When it is the pleasure of God to withdraw his presence from one of his children, no brother or sister, not even that saint himself, can bring the joys of salvation back to his soul, until the Lord accomplishes in him the willing and doing of his good

pleasure. This very groaning of the Spirit within, is the working out of his salvation, and it is with fear and trembling, manifesting to his brethren that he is saved of the Lord, for if he was able to save himself, he would not endure such sufferings, but would work himself out of them.

We have continued this too long, we fear, and will just add that after we had commenced to write, we read brother Bartley's article on these same words, which appears on first page of this number, and since reading it we have some hesitancy about publishing our feeble efforts, but from some cause we have not been able to free our mind of these words, and therefore have tried to give expression to some of the exercises of our mind on the subject, and submit them to the forbearance of our brethren and friends.

B.

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 MARK IX. 41, 42.

BROTHER M. H. VARNES, of Patterson, Pa., wishes some thoughts upon the Scripture found in Mark ix. 41, 42, which reads: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

This whole connection is full of warning and instruction to all who are disciples of the blessed Lord. In the connection it is said that John said to the Savior, "We saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a mir-

acle in my name, that can lightly speak evil of me." And then he said, "He that is not against us, is on our part." This is a wonderful saying. It is not true of the relations of men with regard to each other in the world, but with regard to the things of the kingdom of God, it is true to the letter. In this kingdom, and with regard to it, every man is either for or against the Savior, and therefore it follows that he that is not against him, must be for him. This man indeed followed not outwardly with them, but he did belong in spirit to their company. It would have been better for him had he followed outwardly, for many reasons, but still because this was not so he must not be rejected, if indeed he did perform miracles in the name of Christ. There have been in all ages, and there are now those in the world who do the mightier works, in the name of Christ, and who are really his disciples, known and loved of him and his Father, who do not follow outwardly with his visible church. No doubt they miss much in christian companionship, help and joy, but they still are his disciples, as was this man. And as John had no right to forbid his work in the name of Christ, so have we no right to forbid it, if indeed it be in the name of Christ that he does it. The key of the matter is found in the three words, "in my name."

Then follow the words to which brother Varnes has called attention, which constitute a continuance of the same theme. The Redeemer would say to John, If this man be indeed, as ye tell me, giving a cup of cold water to any, in my name, and because that one belongs to me, I tell you that he shall not lose his reward. In other words, he is as much my disciple as are yourselves, and whatever ye receive, he shall also receive.

Mere outward profession, mere following in outward forms, counts for but little in the view of the Redeemer. It is the spirit, and the heart, and the motive, to which he looks. Is our following outwardly, in his name? It is false and vain-if it be not so. No doubt it is good to follow outwardly, but after all the chief thing is to bestow the cup of cold water in his name. There are many, we doubt not, like this man, who are doing these very things every day, who have not yet, in a formal way, followed Christ, and these shall not lose their reward. They are the Lord's, and shall be his at the last. They now have the joy of loving, willing service, and like the dear Redeemer, find it their meat and drink to do the will of their Master. These believe in Jesus as the only Savior, and love and adore him; these are filled with praise and gratitude for all that he is to them, and all that he has done for them; these feel as though they desire to minister to all who are his disciples, and so, in some faint manner, show forth his praise, and their deep love to him. Because they cannot minister to him in person, they minister to him in his disciples. In them he is clothed and fed. The same motive actuates them that is common to all in whom the Spirit of Jesus dwells; Jesus is their life and daily bread. What a rebuke is here administered to that spirit of ecclesiasticism, ritualism and formality which has ruled the great mass of professed believers in all ages of the world. Only the very work which God has wrought, and does still work in the people of his choice; heart work, deep, indwelling love, fear and faith, avails or counts as of any value in his sight.

Now, in verse forty-second, Jesus utters a solemn note of warning and reproof, spoken first to John, and then to all who

may be actuated by the like spirit. Take note, this reproof is not to the ungodly world, who knew not Jesus, nor cared for him, but to a disciple of the Lord. John had offended this unknown disciple, not in the sense of making him angry, or even in the sense of causing him grief, but in the sense of not recognizing and acknowledging the work of the Lord in him, and by him. In thus offending or opposing one of the disciples of Jesus, who had received this power from on high, John was opposing the Spirit of Christ, the Spirit of all true discipleship, the Spirit of vital godliness; and what a terrible thing for a disciple to do this. This warning of the Savior was not so much for the benefit of that unknown disciple, as for the benefit of John. The one offended in that manner does not need that Jesus should speak to him, so much as the one who commits the offense needs it. The meek, humble disciple who has been opposed by his brethren, is not so much in danger as are they who oppose him. They need warning, and elsewhere are told by the Redeemer that it is better to be drowned in the midst of the sea, than to thus offend the little ones which believe in Jesus. When led by the Spirit of truth to see things rightly, what disciple of the Lord does not know and feel this? Have not all at some time in their life as disciples said in their heart, Rather let me perish from the earth than to do aught to offend the little children? Thus the Savior speaks to John in the forty-second verse.

The whole subject from verse thirty-three to fifty, is connected together by this thread of thought: Vital godliness, as opposed to a mere form of it without the power. Especially is the connection clear from verses thirty-eight to forty-two. We trust that our brethren will read carefully these last named verses.

C.

“FOR WHERESOEVER THE CARCASS IS, THERE WILL THE EAGLES BE GATHERED TOGETHER.”

ELDER F. A. CHICK—DEAR BROTHER:—Will you please give your views upon Matt. xxiv. 28, through the SIGNS, at as early date as may be convenient? I receive a great deal of comfort from reading the SIGNS. I believe it advocates the truth.

Your brother I trust,

G. E. LEE.

ROANOKE, Ala., April 7, 1902.

R E P L Y .

In making a brief reply to this request of our brother, we would say first of all, that these words seem to be a familiar proverb of that time. From Job xxxix. 27-30, we find that even then the same thought was expressed by the same proverb. In the reply which God made to Job out of the whirlwind he says, “Where the slain are, there is she.” The meaning there is that the eagle obeys the decree of God in her creation, and seeks out her proper prey. If there be a field of the slain, there will she be. The Savior uses the same language as the text, in Luke xvii. 37.

The special thing of which the Savior spoke in the connection was the destruction of Jerusalem by the Roman armies. This proverb, thus used by the Savior, and applied to the Roman armies, would be doubly appropriate, because the eagle was the symbol upon the Roman standards. To the Jew the eagle was among the unclean birds. How foul and putrid must that Jewish people's worship and service have become in the eyes of a most holy God, before he would send upon them that which was, according to the law which he had given them, wholly unclean. The Redeemer compares the whole nation, with all their service and worship, to a dead body, a carcass. It was already dead, and only had a name to live, and decay had marked it for its



own. Henceforth it was fit only for the unclean eagles to devour. In just judgment, the unclean and idolatrous Romans should come upon them, and devour them. Jerusalem, and the whole people of Judea, had become a proper prey for the unclean. And as the eagles, with the piercing eye, sought out the foul carcass of the slain men or beasts, so now would Rome seek her prey in this dead and decaying body of the Jewish people.

This is the meaning of the Savior here as we understand his words. What solemn and awful words were these to that self-righteous, and yet wholly unclean people. Professing themselves to be holy, they were in these words declared to be foul as a dead carcass, from which all life and beauty had departed. Now they had become fit food for the unclean. What a blow to their pride of sanctity. No wonder that they were enraged, and sought to destroy him who spake such things.

While this proverb is here used to describe the state and end of that people, yet it will also apply to all that hypocritical profession of godliness which men have sought to cover themselves with in every age, while yet wanting the reality and power of godliness. All dead formal religion is vain, and worse than vain; it is a stench in the nostrils of that God who looks into the hearts of all. Where such a dead carcass is, there is the gathering of the eagles, God's scavengers, appointed to remove such filth from the streets of the city. The lesson which we may learn from all this is, as it seems to us, that all that is false and vain in all places, has no abode in the city of God, and God has his appointed means of removing it, and the eagles of God shall surely fulfill their mission. In all the world, as well as in Israel of old, in all the churches of

the saints, and in our ourselves, shall this word of the Redeemer be fulfilled. That which is foul and unclean shall be devoured by the unclean; each shall in the end go to its own proper place; the eagles shall have their own. How awful is the thought, and how solemn the inquiry to ourselves, "Lord, is it I?" Israel had forgotten and forsaken God's law to them; this was their punishment. Let us fear lest like sin in us, should bring like punishment to us. C.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### LUKE XVII. 13-20.

BROTHER BEEBE:—In a former letter I requested your views through the SIGNS on Luke xvii. 13-20, concerning the "ten lepers," and I still request your views on the same.

JAMES SHOWS.

ELLISVILLE, Miss., July 18, 1859.

### R E P L Y .

Our brethren should bear in mind that we are constantly receiving calls for our views on various portions of the Scriptures, and if we were competent to explain them all, it would require more time and space than we can command. But the truth is, we are not competent; we are as dependent for every ray of divine light as any of our brethren or sisters can be. Still, we do feel disposed to do the very best we can, and when called on, if we have any light on the subject presented we take great delight in offering it; but when queries are sent to us, and we do not reply, let it be fully understood that it is because we have no satisfactory light on the subject; but we never decline from neglect or want of respect for those who call on us.

In the subject of the ten lepers and their being cleaned, we discover one of the numerous demonstrations of the good-

ness, power and Godhead of our Lord Jesus Christ. When in his incarnation he dwelt among us, he went about doing good, healing the sick, raising the dead and casting out devils, yet bearing the reproaches of a wicked and gainsaying world. In all his wonderful works, in all his mercies performed, our faith may discern important lessons, not only of his goodness and power, but also of admonition and instruction for our special benefit. For instance, these lepers represent the loathsome and incurable disease of sin and pollution by which we were defiled, and which like the leprosy under the ceremonial law, shuts us out from the privilege of mingling with the congregation of the Lord. No human power or skill could cure us. Our condition was wretched and hopeless, until Jesus, the great Physician, revealed himself and took us in hand. He spake the word, and it stood fast; he commanded, and we were made whole. The power and grace of God our Savior is wonderful indeed in cleansing us from the leprosy of sin and guilt, and we are made to rejoice in the efficacy of his blood to cleanse and his righteousness to justify us. But in this case there were ten lepers cleansed, and but one of them returned to give God the glory. How very apt we are to forget the obligations of love and gratitude to God that we are under for his amazing goodness and grace displayed in our salvation. It is true the ten were all perfectly cured of their leprosy, whether they were quickened by the Holy Spirit and born of God at the same time or not; it would certainly appear from the saving faith in Christ possessed by the one who returned, that he was indeed a subject of the new birth; but of the others we are not positively informed of their having received more than a temporal cure. But

it is certain that those who are cured of the defilement of sin, are all born of God, and shall eventually return to give glory to him. Yet it is to be feared that there are many, and, if we are not greatly mistaken, a very great many who have witnessed the healing efficacy of the Savior's blood, who have been delivered by him from their burden of sin and guilt, and have been made to rejoice in him as their precious Savior, who have never returned in any public manner to give him glory, by declaring in Zion what he has done for their souls, or by publicly owning him in the ordinance of baptism, or by uniting with his disciples in the fellowship of the gospel. To all such delinquents what must be the reproof of his interrogation, "Were there not ten cleansed? but where are the nine?" Can it be supposed that all who have received an evidence of his saving power and grace, have owned their allegiance to him as their Lord and Master, by obedience to his commands?

And in our solemn assemblies, when a few, and but a few, of those who profess to love the Lord, are found in their seats, may not the inquiry be made, Where are the nine? or where are those whose vacant seats occasion sadness to the few who have not forsaken the assembling of themselves together? And, in many other applications of these words, may we contemplate them with propriety and profit.

MIDDLETOWN, N. Y., August 15, 1859.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

ASSOCIATIONAL.

ELM CITY, N. C., April 28, 1902.

To the many brethren that compose the Virginia Corresponding Meeting, the Baltimore, Delaware, Delaware River and the Warwick associations—Very dear brethren:—I feel it to be my duty to inform you that your corresponding Minutes to our association, the Contentnea, reached us too late to note them in our Minutes last fall, as you have no doubt already seen by referring to our Minutes to you. They were sent to me, but came too late by one week. We wish to keep up correspondence, and hope that many of you will come to see us. I also would be very glad to visit you all again. May the Lord bless us all together.

Yours to serve,

WM. B. WILLIAMS.

[WITHOUT doubt brother Williams' explanation will be fully satisfactory to all the associations named. We desire to add that very many here well remember brother Williams, and would rejoice to see him among us once more. May God grant him his richest blessings in his declining years.—Ed.]

CONTRIBUTIONS FOR THE  
"SIGNS OF THE TIMES."

|                                 |                 |
|---------------------------------|-----------------|
| Previously acknowledged.....    | \$564 55        |
| Thos. W. Records, Missouri..... | 1 00            |
| <b>Total to date.....</b>       | <b>\$565 55</b> |

MARRIAGES.

By Elder T. M. Poulson, at his home in New Church, Va., April 29th, 1902, Immanuel Taylor and Miss Mary E. Hall, both of Accomac Co., Va.

By Elder G. N. Tusing, at his residence, April 28th, 1902, Otis L. Mansfield and Miss Lida Claffey, both of Groveport, Ohio.

P O E T R Y .

LINES COMPOSED IN MEMORY

OF Mr. and Mrs. James Thompson, late of Caradoc, Ontario. They perished at the burning of their home, near Ramah, Colorado, on the night of Jan. 13th, 1902. Their obituary notice appears on page 349.

The Easter flowers adorned the bride  
All life seemed fair as May;  
No thought of sorrow marred their joy  
That happy bridal day.

As hand clasped hand, and willing vows  
To love and keep were made,  
"May heaven's richest gifts be theirs,"  
Their dear ones 'round them prayed.

A few short hours, and loving friends  
Pressed 'round to say good bye;  
They started for their distant home  
With hopes and prospects high.

Far distant from the old home scenes  
Their lives were to be spent;  
But happy in each other's love,  
Their hearts were well content.

All through the long, bright summer months,  
They wrought in home and field;  
Obedient to their laboring hands,  
Earth did her bounties yield.

The autumn days sped swiftly by,  
And then the winter's chill  
Crept o'er the land; they had no fear,  
Nor thought of coming ill.

But Christmas greetings scarce were passed,  
When news flashed o'er the wire,  
Their home was burned, and awful fate,  
They perished in the fire.

We do not know the way in which  
The cruel monster came;  
We only know their lives went out,  
That death was in the flame.

Yet they who sorest mourn them find  
Some comfort in the thought  
That fate, which tore them from their friends,  
To them no parting brought.

Not his to mourn a loving bride,  
Nor hers the widow's pain;  
United as they were in life,  
In death they still remain.

We ponder sadly, wonderingly,  
Upon the awful doom,  
That sent those two young, strong and brave,  
So early to the tomb.

Not ours to know the reason why,  
Not ours God's plan to tell;  
Not ours to question his decree;  
He doeth all things well.

Copied from *Strathroy Age*.

## H Y M N

COMPOSED BY ELDER R. C. LEACHMAN, DURING HIS  
IMPRISONMENT IN THE OLD CAPITOL DURING  
THE LATE CIVIL WAR.

My God in whom I trust  
Will all my grief remove;  
His ways are righteous, good and just;  
He is a God of love.

He hears my every groan,  
And listens to my sighs;  
He hearkens to each plaintive moan,  
And dries my weeping eyes.

Though in the prison cast,  
A dismal, loathsome place,  
His truth consoles and holds me fast,  
And Jesus shows his face.

Within these prison walls  
He gives me food and rest,  
And makes me hear his heavenly calls  
To tell me I am blest.

His promises are strong,  
And will sustain my hope,  
And though the days and hours seem long,  
Affords me ample prop.

And when from earth I go  
To mansions fair and high,  
My God will all his love bestow,  
And banish every sigh.

1322 VINE ST., PHILADELPHIA, Pa., Feb. 25, 1902.

DEAR BROTHER BEEBE:—The inclosed verses are sent to you for publication if you see fit to give them space. They were handed me by my grandmother, Mrs. Margaret M. Lefferts, an aged sister now in her ninetieth year, and who, after the course of nature, feels her race is almost run. She has had them in her possession for years, and considers them a genuine gem. Now she desires to have them given forth to the household of faith scattered throughout our land, trusting that some one, like her, may derive benefit from them.

Leaving them subject to your judgment, I am your unworthy brother,

HORACE H. LEFFERTS.

## WHERE CAN THE SOUL FIND REST?

TELL me, ye winged winds, that round my pathway  
roar,  
Do ye not know the spot where mortals weep no  
more;

Some lone and pleasant dell, some valley in the west,  
Where free from toil and pain, the weary soul may  
rest?

The loud wind softened to a whisper low,  
And sighed for pity as it answered, "No."

Tell me, thou mighty deep, whose billows round me  
play,

Know'st thou some favored spot, some island far  
away,

Where weary man may find the bliss for which he  
sighs,

Where sorrow never lives, and friendship never dies?  
The loud waves rolling in perpetual flow,  
Stopped for awhile and answered, "No."

And thou, serenest moon, that with such holy face  
Dost look upon the earth asleep in night's embrace,  
Tell me, in all thy round, hast thou not seen some  
spot

Where miserable man might find a happier lot?  
Behind a cloud the moon withdrew in woe,  
And a voice sweet but sad responded, "No."

Tell me, my secret soul, O tell me, hope and faith,  
Is there no resting-place from sorrow, sin and death?  
Is there no happy spot where mortals may be blessed,  
Where grief may find a balm, and weariness a rest?  
Faith, hope and love, best boons to mortal given,  
Waved their bright wings and whispered, "Yes, in  
heaven."

## O R D I N A T I O N .

THE church at Little Flock, Anderson Co., Ky., and of the Licking Association of Particular Baptists, having called for a presbytery of Elders and deacons, to sit with her in council for the ordination of brethren Dudley G. Johnson and Charles W. Bond, to the full work of the gospel ministry, if found qualified, the following met pursuant to said call on the fourth Saturday in April, 1902, to wit:

From Bethel—Elder P. W. Sawin, Wm. Slead, T. D. Money.

From Goshen—J. E. Paxton, A. B. Bickers.

From Salt River—Elder Smith Hawkins, Z. T. Martin, W. B. Barnes.

Elders S. H. Durand, P. G. Lester and J. G. Sawin, having been specially invited to aid in the council, were present.

The presbytery composed of the following Elders: S. H. Durand, P. G. Lester, J. G. Sawin, Smith Hawkins and P. W. Sawin, was duly organized by selecting Elder S. H. Durand, Moderator, and J. T. McCoun, Clerk.

The following visiting brethren from sister churches were present and invited to seats: W. H. Thompson, J. W. Waterfill, George Turner, George Chilton, John Chilton.

The church being in regular conference, and of the same mind as when the call was made, through her pastor, Elder P. W. Sawin, set the young brethren before the council.

After due examination, led by Elder S. H. Durand, the brethren were found qualified for the office of

Elder, to which they were ordained by prayer by Elder P. G. Lester, and laying on of the hands of the presbytery.

Elder J. G. Sawin in a solemn and impressive manner, in behalf of the council, extended the right hand of fellowship.

The charge was delivered by Elder S. H. Durand, in an able and impressive discourse from 2 Timothy iv. 1, 2, after which the council was dismissed in peace and good will.

S. H. DURAND, Moderator.

J. T. McCOUN, Clerk.

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## OBITUARY NOTICES.

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**DIED**—Near Ramah, Colorado, on the night of Jan. 13th, 1902, Mr. James Thompson, and his wife, Mabel Saxton Thompson.

No human eye witnessed their terrible death. Their new house was entirely destroyed by fire, the origin of which is unknown. The poor burnt bodies were found the following morning, about one-half mile from their home, lying together in a little ditch. All their clothing had been consumed by the cruel flames. The tracks left by their bare and bleeding feet, and the bits of burnt clothing, told the pitiful story of their struggle to find human help. The flames must have been upon them before they were awakened. The surrounding farmers noticed a bright glare, but thought it a prairie fire, and so no investigation was made.

Mr. and Mrs. Thompson were born and raised in Caradoc, near Melbourne, Ontario. He was 23 and she was 19 years of age. They were married March, 1901, and went to Colorado to live near her father, and built themselves a good home, where they prospered in every way until this terrible fire swept them and their home from this earth. Mr. Thompson's parents are living in Caradoc. Mrs. Thompson was Miss Mabel Saxton. Her mother died when she was very young, and when her father moved west, little Mabel was placed in the home of Mr. Thomas Errett, of Caradoc. Mr. Errett and his two sisters, Miss Eliza and Miss Rachel, did all they could to make their house a happy home for the beautiful little girl left in their care. She was a great comfort to the kind friends who raised her, and fully repaid them for their earnest training. They are deeply grieved by this terrible ending of the bright young life in which they felt such hope. Mabel went regularly to the Old Baptist meetings with Mr. Errett and his sisters, and enjoyed the preaching, and loved the truth. To those who are crushed by this great sorrow the writer would say, It is the Lord; he doeth all things well. He has wounded, and he alone can heal.

KATE V. BEEBE.

(See poetry on page 347.)

**SISTER Laura J. Titus**, consort of brother T. Sid Titus, departed this life May 2d, 1902, at her home in Washington, D. C., to which city the family had removed a few months ago. She was born Jan. 6th, 1847, and married to our brother, T. Sid Titus, Jan. 25th, 1871, and baptized by Elder Joseph Furr, in the fellowship of the New Valley Church, Dec. 4th, 1880, where she remained a loving member until removed by death. She leaves a husband, three daughters, Nellie, Mary and Elizabeth, and four sons, Edward, Albert, Robert and Elijah, together with a host of friends, to mourn her death. Perhaps no woman ever filled her place more faithfully as wife, mother or friend, than did she. Her hand was ever open to minister to the afflicted in sickness and in need. Whatever she found to do, she did it with a willing mind and a heart full of tenderness, sympathy and love. She was emphatically a noble woman, the like of which as time moves on it seems to me are becoming more and more rare, therefore the more to be lamented. Purity of life, honesty of intention, faithfulness to duty, were the gems that adorned her earthly crown, while meekness, humbleness, forbearance and charity, shone supremely bright in her christian character.

The funeral service took place Sunday, May 4th, at the home of Mrs. M. McIntosh, Leesburg, Va. From there, followed by a large number of sorrowing friends, she was taken to her last resting-place in Leesburg Cemetery.

Our tenderest sympathy and best wishes are extended to the bereaved family.

E. V. WHITE.

LEESBURG, Va., May 7, 1902.

**Eliza A. Hagerman**, aged 76 years, departed this life on the 30th day of March, 1902, at the home of her son-in-law, William Barnsley, 2621 N. Twenty-ninth St., Philadelphia, Pa. Mrs. Hagerman spent the greater part of her life in Bucks Co., Pa., in the neighborhood of the Southampton meeting-house, at which place of worship in her earlier years she was a regular attendant. It was her delight to hear the gospel preached, and she was especially fond of hearing the songs of Zion sung. Although she never became a member of the church, because of her feeling of unworthiness and unfitness, yet she manifested a sweet christian spirit, and a quiet resignation to her Father's will in all his providences concerning her. She was left a widow nineteen years ago, after having raised a family of children who were a comfort to her in her declining years. It has been the privilege of the writer to know her about eighteen years, and during all that time she manifested love for the church of Christ, desiring the company of the saints, having an interest always in the welfare of Zion. She leaves to mourn their loss, four sons and two daughters, with numerous relatives and friends. Her

daughter, sister Amy R. Barnsley, with whom she has made her home for a number of years, waited upon her faithfully and lovingly to the end, as did also each one of her children.

Elder John McConnell preached a comforting discourse on the occasion of her funeral services, after which she was laid quietly away in the old Southampton cemetery.

B. F. COULTER.

PHILADELPHIA, Pa., May 8, 1902.

**DIED**—At his residence, in Goshen, N. Y., April 25th, 1902, James J. McNally, in the 78th year of his age. On the 23d he was stricken with paralysis, and remained unconscious until he passed away. He was born in Paterson, N. J., in 1824, and was the son of Jas. McNally. He was the youngest child and only son of a family of four. He learned the printing business in this office in the early years of the publication of this paper, and while he never made a public profession, he has been all his life connected with the Old Baptist people, having married the daughter of Elder Thomas P. Terry. To this union three children were born, two sons and one daughter. His first wife died a number of years ago, after which he was married to Mrs. Phebe A. Carmichael, daughter of the late Elder Gilbert Beebe, who survives him.

Mr. McNally was a very energetic man, diligent in business, and although for several years he battled with physical infirmities that would have placed most people upon the helpless invalid list, yet he, to within a few days of his death, continued to go to his office, where he published the *Monroe Herald* and the *Goshen News*, two local newspapers, and attended to his duties as editor and publisher. While he had never made application for admission into the church, we are told by those who were most intimate with his every day life, that they had never heard him use a profane word, and that he was a reader of the SIGNS, and a firm believer in the doctrine they advocate. His home was ever open to entertain our people, and his religious sympathies were strongly with us, which enables us to say, we do not mourn as those without hope.

The funeral services were held at our meeting-house in this city, on Sunday the 27th, where our pastor, Elder H. C. Ker, preached a most comforting sermon from 2 Tim. i. 7-10, after which the remains were conveyed to the Wallkill Cemetery, about three miles from this city, and laid to rest in the family lot.

To his widow, our sister, both in the flesh and in the Spirit, and to his children, we will say, Your husband and father was spared you many years, and now that he is called home, may he who gave, and who has but taken back to himself that which he gave, reconcile you to his will.

B.

## MEETINGS.

THE Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Church, in Philadelphia, Pa., May 21st, 22d and 23d, 1902.

Those coming on Tuesday afternoon by Pennsylvania R. R., or B. & O. R. R., will go to B. F. Coulter's, 1910 N. Twenty-second St. (or to places where they are acquainted.) Those coming by Reading R. R., will get off at Columbia Avenue station, and go to sister Margaret Craven's, 1735 N. Seventh St. All who come on Wednesday will walk from Broad St. station, or Reading Terminal, to the place of meeting, southeast corner Broad and Cherry Sts., between Arch and Race Sts., (Odd Fellows' Temple) entrance on Broad St. Take elevator to seventh floor. All lovers of the truth are cordially invited.

B. F. COULTER, Church Clerk.

DELAWARE River Association is appointed to be held with the Kingwood Church, at Locktown, N. J., beginning on Wednesday before the first Sunday in June, (May 28th) 1902, and continue three days.

Those coming on the P. R. R. to Stockton, will be met there on arrival of the train from Trenton, at about 6:30 p. m., on Tuesday afternoon, May 27th. Those coming to Frenchtown, by Pa. R. R., will inquire for brother O. R. Kugler, living near the station, where they will be kindly cared for. Those coming from the east, will be met at the New Jersey Central Depot, in Flemington, on the arrival of the train at 6:25 p. m., on Tuesday, the 27th, and conveyed to the meeting. A cordial invitation is extended to all lovers of the truth.

C. RISLER, Clerk.

THE Old School Baptist Church of Middleburgh, Schoharie Co., N. Y., will hold her yearly meeting (the Lord willing) as usual, on the first Sunday in June, and Saturday before.

A cordial invitation to ministers, brethren and friends to meet with us.

A. COOK, Clerk.

THE Warwick Association is appointed to be held with the Middletown & Wallkill Church, Middletown, N. Y., beginning Wednesday before the second Sunday in June, (4th) 1902, and continue three days.

Those coming on the Erie R. R., from the east or west, and from the north on New York, Ontario & Western R. R., come directly to Middletown. Twelve passenger trains stopping at Middletown leave New York city daily, from foot of Chambers and West Twenty-third Sts., Erie R. R. Excursion tickets from New York to Middletown and return, good for thirty days, can be procured at \$2.75. Those coming through the city of New York can reach here at 10:33 o'clock a. m. on Wednesday, by taking train at foot of Cham-

bers St. at 7:30 a. m., or Twenty-third St. at 7:25 a. m. All coming by Erie R. R., either from east or west, are especially requested to come to the James St., and not the East Main St. station.—Ed.

THE sixty-ninth annual session of the Sandusky Regular Baptist Association, will be held with the Rocky Fork Church, in Marion Co., Ohio, commencing at 10 a. m. on Friday before the second Sunday in June, 1902. Those coming by rail will be met at Morral, on the Hooking Valley, and at Monnett, on the C., S. & H.

H. D. BISHOP, Clerk.

THE yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, at the usual place, Anghrim schoolhouse, in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, 1902, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

SILOAM Association, of Oregon and Washington, convenes June 13th, 14th and 15th, 1902. Brethren and friends will be met at the depot at North Yakima, Wash., June 12th, on arrival of east bound train, at 4 p. m., and the west bound at 2:30 p. m. Those intending to come by rail will please write W. J. Hess, R. D. 3, North Yakima, Wash. The place of meeting is about five miles north-west of the city, up the Natchez River.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70.

MIDDLETOWN, N. Y., JUNE 15, 1902.

NO. 12.

## CORRESPONDENCE.

### THE RESURRECTION.

ELDER W. J. May has published in the SIGNS of February 1st, a request that I should give my views through the SIGNS on the resurrection of the bodies of the Lord's people, and especially on 1 Cor. xv. 38. The text reads: "But God giveth it a body as it hath pleased him, and to every seed his own body."

This is a great mystery, and I hesitate to write concerning it, and yet I am drawn in my mind to do so. It is not merely that I wish to comply with brother May's request. Of course, as he knows, I would do that when I could consistently; but brother May, or any other brother who requests me to publish my views on any subject, knows that if I do not do so it is because I do not feel that I have any views on the subject proposed which I think it would be of benefit to the cause of truth to publish. For such reasons I have answered very few of such requests for many years. I feel less and less qualified to write on scriptural subjects to edification, and therefore do not write as much as I did formerly. And even when views that are new and rich

and sweet are brought to my mind concerning portions of the word I feel generally satisfied with trying to preach them instead of writing them.

Now on this subject of the resurrection of the body, it seems at first thought as though I could be contented to simply say, I take just what the Bible says on the subject, and believe that; but I do not understand it. In considering this subject I am apt to think more of what is not true concerning it than of what is, for the natural mind is constantly trying to enter into this mystery, as also into all the other mysteries of the gospel, and to understand and explain all the details of them. But this cannot be. The natural man cannot understand these things. The ways and judgments of God are unsearchable and past finding out. (Rom. xi. 33.)

What I do believe, and sometimes rejoice in, is that, "There is a resurrection of the dead." "The dead are raised up." The Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21. How this work shall be done I do not

know, nor does any mortal, any more than any one knows how the world was made out of nothing. How the raised body will appear I do not know, nor does anybody else. It is by faith alone that we know that there is a celestial body. "We know not what we shall be," said the apostle John, but we know that we shall be like Jesus, and we know that we shall be satisfied with his likeness, (1 John iii. 2; Psalm xvii. 15,) and we know that when Christ, who is our life, shall appear, we shall also appear with him in glory. (Col. iii. 4.)

The poor, tried soul is very apt to disclaim such wonderful knowledge, and to say that he does not know these wonderful things for himself, though he knows they are true of all the people of God. It is seldom that one can realize in himself "the full assurance of faith" to say, "I know that I am a child of God," and that "I shall behold his face in righteousness." This knowledge is an experience; it is an experience of the power of divine life; it is a belief which rests not upon the evidence of things which we can see and understand, but upon faith, which "is the evidence of things not seen." Sometimes the truth of our experience of this knowledge of faith is brought forth to our view under the ministration of the word, and by the teaching of the Spirit, so that we can say with holy assurance and with tremulous joy, "We know that we have passed from death unto life."

Again and again we are halted in our efforts to search deeper into the mystery of the resurrection, and attain unto a more perfect knowledge of it. It is not to be known in any degree by searching; it evades the scrutiny of the keenest intellectual powers. It is understood as fully by a child as by the most learned man.

It is known only by revelation. It is believed only upon the evidence of a God-given faith. It can never be understood except in the experience of it. We are to "hold fast the form of sound words," concerning this, as well as all other spiritual subjects, "in faith and love which is in Christ Jesus." All that is written of it in the Bible is true, but is not for the comprehension of the natural mind, but for the comfort and instruction of the Lord's people.

We can say certain things both negatively and affirmatively concerning this deep but lovely mystery, which will never be understood in time, and so by the teaching of the word we may be kept from erroneous ideas on the subject, awaiting the times when the Lord may be graciously pleased to open "the form of sound words" more fully to the understanding of our faith.

1. The raising of the body of Jesus from the grave is not mentioned in the Scriptures as an *example*, showing how the bodies of his people are raised up. The bodies of the saints are not to be raised up as his body was raised up, for his body saw no corruption, while theirs shall all see corruption. His body came out of the grave just as it was put into the grave, no change having yet come upon it, in order that witnesses, chosen before, might see that it was still unchanged. They saw the print of the nails and the place of the spear, and saw him eat and drink. Thus he was manifest as "the Resurrection and the Life." Afterward he was glorified.

2. From that day that he ascended out of the sight of his disciples he is never to be known any more after the flesh. Therefore there appears to be a direct contradiction in the Scriptures to the theory that Jesus now exists in a body of

flesh and bones in heaven, and that his people after the resurrection shall so exist in a body like the one we have in this mortal state. The apostle says, "Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."—2 Cor. v. 16. Also, we read that "It doth not yet appear what we shall be."—1 John iii. 2. Also we are told that the body "is raised a spiritual body." Jesus' body could be seen after he came out of Joseph's new tomb. That was the evidence that he had abolished death, and had become the destruction of the grave, and had brought life and immortality to light. From the time he ascended up on high and was glorified he has not been seen by the mortal eyes of his disciples. He is not seen in any way by anybody but his disciples.

Now we are to remember that it is the same body which is sown in corruption that is raised in incorruption. It is the same body which was sown a natural body that is raised a spiritual body. The sowing is undoubtedly the instant of death. We are to notice that the resurrection is not a preliminary act to the change. We do not read that it is raised and then changed to a spiritual body, but it is raised a spiritual body. At its last appearance to the mortal sight of the saints on earth it is a corrupt, natural body. At its next appearance to the faith of God's people here, and to their spiritual sight in glory, it is a spiritual body that shall never know corruption. It is the same body which was a vile body here on earth that has been changed that it may be fashioned like unto the glorious body of Jesus.

3. This is all I can say. How this work is done I do not have the faintest knowledge; I only know that it is ac-

ording to the working of Jesus, "whereby he is able to subdue even all things unto himself." How we shall appear in that glorious body I do not know; I only know, and rejoice to know, that we shall be like Jesus, and that we shall appear with him in glory.

In replying to the question of the one whom he addresses as a fool, as to how the dead are raised up, and with what body they come, the apostle illustrates the subject by the dying and quickening of grain after it has been sown in the earth. It must die in order that it shall be quickened. The body given the grain in its resurrection is its own body. The apostle does not mean by this that the grain which fell in the earth is lifted out again. It is not in this sense that the seed is given its own body, but that to the seed of wheat is not given a body of rye or of some other grain, but of wheat, the same as the seed which was sown. Why does the apostle bring this peculiar figure for our contemplation just here? Because the one he calls a fool evidently regards the resurrection as the lifting of a body out of the grave, and wants to know how it is done. He evidently is combatting and hushing the thought of the natural mind that in the resurrection the body will be raised in the sight of men, and the desire to know beforehand how that body will appear.

But the apostle has been presenting Christ as the fullness of the resurrection. The resurrection of the dead depends upon the resurrection of Christ. There is a vital and necessary connection between the two. If Christ be not raised then the dead will not rise; "then they which have fallen asleep in Christ are perished." For all the saints who, to human view, die, are fallen asleep in Christ. The apostle still, in the use of this figure

of the sowing of grain, is directing our faith to the view of Christ, as the quickening Spirit, as the Resurrection and the Life, without whose resurrection there could be no resurrection of the dead. In the sowing of grain the apostle reminds us that we do not sow that body that shall be. That literal grain or body of wheat that is sown is seen no more, but from it there comes forth a resurrection which shows much more than was sown, yet to the seed is given its own body. This figure of the seed of grain is fulfilled in Christ. The resurrection of his body was a literal resurrection; that is, it came out of the grave just as it was put in. Death and the grave had not been able to make that body see corruption. Thus the sting was taken from death, and the power from the grave, and Jesus became as the grain of wheat that was sown, and became the first fruits of them that slept. Thus the resurrection of the bodies of all the saints was so secured that they are not spoken of as dying, but as falling asleep. Their bodies see corruption, but Jesus is to them the resurrection. They have borne the image of the earthy Adam; now in the resurrection, on account of that seed that was sown, they come forth in the image of the second man, the heavenly. It is in his image that they are raised, not in their own image, not in the image of the body that is sown in corruption, but in the image of Jesus, and fashioned, not like unto his body as it was when nailed to the cross, and when it was raised from the tomb, but like unto his body when he was glorified, "like unto his glorious body." This appears to me to be the apostle's teaching by the figure of the sowing of grain.

The resurrection of the body of every saint is in the resurrection of Christ. This is the great object of the apostle's

regard in all this chapter. As regards the time, answering the question, "When are the dead raised?" I have to believe that the resurrection is not a matter of time; it is beyond time. In calling the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, Moses at the bush showed that the dead are raised up: "For God is not the God of the dead, but of the living; for all live unto him."—Luke xx. 37. They who have fallen asleep in Jesus are dead unto us, but they are living unto God in the resurrection. *How else is the resurrection of the dead taught by Moses at the bush?* To us who are yet in time the resurrection is yet to be; those who have gone out from time have come into the enjoyment of the eternal and glorious presence of him who said, "I am the resurrection and the life."

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 10, 1902.

### EXHORTATION.

"If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated, both me and my Father."—John xv. 22, 24.

It is surprising how much is said of late years among some of our brethren, to the intent that God's predestination of all things would render all exhortation useless. It has never been surprising to hear Arminians say such things, but to hear it from Baptists sounds as though the old brethren who formerly believed the truth had been called home, and some of their children had united with the church because their parents had been members of it, and yet lacked a true experience of grace, and had imbibed freely of Arminianism. Have such brethren ever read how Christ exhorted the Jews,

and how he preached especially to them, while at the same time he declared that their unbelief was a thing that he well knew beforehand? as we see it set forth in the twelfth chapter of John.

“Though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.” Now how can any one who believes the Scripture think for one moment that the decrees of God destroy or render void exhortation, and the preaching of the gospel, in the face of the above Scripture? The whole of the public ministry of Christ was among that very people, whose eyes were blinded, and hearts hardened, that they should not see with their eyes, and understand with their hearts, and who should not be converted and healed. And Jesus knew that this was true all the time.

The apostle Paul bemoaned and bewailed himself that God had given his people, the Jews, the spirit of slumber, eyes that they should not see, and ears that they should not hear, and hearts that they should not understand, lest they should be converted, and he should heal them. And he said that “Blindness in part is happened to Israel, until the fullness of the Gentiles be come in.” But neither did Christ nor the apostles consider this a reason why they should not preach and exhort among them. Had

they not done so, Jesus said that then they had not had sin. Had the ministry of Jesus been accepted among them, then might he not have had such extreme sorrow, and if Paul had not understood that God had blinded this people, he would not have had cause to have wished himself accursed from Christ for his people, his kinsmen according to the flesh.

The knowledge of the Jews' woeful state of decreed blindness was what caused the Savior to cry, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not.” Why would they not? Because Jesus himself said that they believed not, that the prophecy of Isaiah might be fulfilled, which foretold that our God would blind the eyes of the Jews. “These things said Esaias, when he saw his glory and spake of him.” But the gospel must be preached in all the world for a witness, and then should the end come. The apostles' preaching was a witness against the Jews and the city of Jerusalem, and the city of Jerusalem was not destroyed, and their kingdom taken from them, until Christ and the apostles had preached against them for a witness. Yet at the same time Jesus and the apostles knew beforehand that their preaching would not convert the Jews, nor do any good, except to those who were called of God out from among them. But Paul elsewhere said, “We preach Christ, and him crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, the power of God and the wisdom of God.” Also he said, “The preaching of the cross is to them that perish foolishness; but unto us which are saved

it is the power of God.”

The Lord told the prophets Ezekiel and Jeremiah that they should prophesy unto Israel, and at the same time that Israel should not hear them. Yet that was no excuse that they should not prophesy. The burden of the word of the Lord was upon them, and the Lord told them that if he destroyed a people or city which they had not warned, then he would require the blood of that people or city at their hands. But if they prophesied unto the people of Israel, and the Lord destroyed Israel, then these prophets should deliver their own souls. This was not a legal service for legal reward, for they gained nothing, only to keep what was already given to them. So now the true ministry of the Lord, upon whom the burden of the word rests, will cry aloud and spare not, with warnings and exhortations, without inducements and offers of rewards for service, but are glad if they like the prophets deliver their own souls. This is God’s way of making his servants willing, without offering rewards or inducements.

Thus also Moses and Aaron were bidden of God to go and entreat Pharaoh to let the children of Israel go, and yet at the same time our God informed Moses that Pharaoh would not hear them, because he would harden the heart of Pharaoh. Was this any reason why they should not go and entreat Pharaoh? We might say, Of what use were these entreaties, since God had decreed that Pharaoh should not hear? Let all our brethren who say that predestination paralyzes all exhortation answer this, or else never say again that the decrees of God hinder entreaties and exhortations. God said that he hardened the heart of Pharaoh, that he might lay his hand upon Egypt, and he had raised him up for this

very purpose, that he might show forth his power in him, and that he might get honor upon Pharaoh.

Likewise Noah preached unto the old world one hundred and twenty years, and at the same time was told that his preaching would not reform the people. And so sure was he that they would not hear, that he did not stop building the ark. So God had frequently foretold the destruction of Jerusalem by the Babylonians, and yet continually inspired his prophets to warn and entreat them to turn from their idols. All these prophets knew that the destruction of Jerusalem was sure, yet still kept on warning. Our God metes out no dread punishment without first sending warnings and exhortations, and men themselves justify God in the punishment, because they did not turn and repent. Yet if they look up the prophecy, they will see that the punishment was decreed of God. Christ spoke much to those who were blinded, and yet who will say that his ministry was of no use?

Moses said unto the children of Israel, I have led you forty years in the wilderness, and you have seen all the miracles which God wrought in Egypt with Pharaoh, and at the Red Sea, and all the miracles in the wilderness, and yet he told them, God hath not given you eyes to see, nor ears to hear, nor hearts to understand unto this day. They only saw and understood naturally, and were not moved with spiritual comprehension of God or his purposes. So when I hear men say, What is the use of entreaties and exhortations, if all things are ordered, I feel certain that such expressions come from those who have never properly studied the life and ministry of our Savior on earth. He well knew who his people were. He preached to mixed multitudes,

as also did the apostles, but it was only those who were called out of the multitudes who heeded any exhortation, and in them it was true that God had wrought all their works. He had worked in such as believed and heeded, to will and to do of his own good pleasure. Why, we do not even know what we should pray for as we ought, but the Spirit of God which is in us makes intercession for us with groanings which cannot be uttered.

Jesus wept over Jerusalem, and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Yet Jesus and the apostles warned them again and again.

In conclusion, let me ask the brethren who claim that predestination renders entreaties, exhortations and prayers vain, to explain what was the use of Christ's praying to the Father, as he did many times, that the Father would keep through his name all that he had given to Jesus out of the world? He said, "Thine they were, and thou gavest them me, and none of them is lost, but the son of perdition, that the Scriptures might be fulfilled." Do our brethren for one moment think that the Father did not know what the Son had been doing? and were not all for whom he prayed the members of his body? and was not their salvation secure? Then what was the use of the prayer of the Redeemer? He also prayed that they might be with him where he

was. Was not that also a decreed fact? Will the brethren tell us of what use was this prayer for the accomplishment of a fact already decreed?

As ever your brother,

NEWTON PETERS.

PHILIPPI, W. Va., Jan. 14, 1902.

ELDER D. BARTLEY—DEAR FRIEND IN THE LOVELY JESUS:—Perhaps you will be surprised to receive a few lines from me, after so long a delay, for I indeed feel that I have not done my duty in this matter. But O, did you know how much I am made to feel my great weakness and incompetency to write to one whom the Lord has so greatly blessed, surely you would look over my infirmities.

Before you came to visit us, it had been my desire for a long time that the Lord would send me some one that could in a measure tell me of the afflictions of the people of God, and I ever shall believe he did, O man of God, send you that way. I never did, nor ever expect to, spend another such a summer as that whole summer through was to me. So calmly was I made to trust, hope and believe that the Lord would sustain me, both in providence and grace, that I was made willing to bear all, endure all things; yea, even to die, that I might win Christ. Indeed, the felt presence of my Lord seemed to be so great, it was a heaven below my Redeemer to know. O, how I longed to follow his footsteps, and know his will concerning me. Little did I think at that time I would be able to be moved within the bounds of the Mount Olive Church. The gracious Lord did show me wonders and greatly sustain me; so much so that I said, "I will follow him through the water and do my duty." Then the Lord suffered me to get a fall. Although there has been no

particular change in my bodily afflictions, I have been brought very low in darkness that can be felt. Like the prophets of old, requested that I might be out of my troubles. Yet, let me be what I may, I have a sweet fellowship for the people of God, and when I read of your removal so far away, it made me feel so sad. I am reminded more every day that we have no continuing city here, but seek one to come.

It seems to me that some cannot stand strong doctrine; but I love to eat my honey with my honeycomb. I am not gifted to tell what I have seen, but am most surely enabled to witness to the truth when I read it or hear it advocated, and that my soul does love it. It is my meat and my drink. And if we be persecuted for the truth, blessed are we.

When it is well with you, please write to me, and comment somewhat on the parable in Luke xv. 4-8. Does not this one of the hundred, a lost sheep or sinner, represent Christ's church under the law, which he came to redeem? For they that were just in their own sight, were not the chosen in Christ. But when Christ came, this was all taken away. So, whether Jew or Gentile, they were all sinners, all found in the wilderness, that is, Christ's people, and all saved by the shedding of his precious blood. Please make this plain as you can. This seems to be a wonderful subject to me, as well as many others, and I love to hear gifted men's views on them, if it is not asking too much.

I know that the pharisees were a covetous people, and so are false professors to this day, but they know not Christ; while I am made to believe that he came to seek and to save poor sinners like me.

Why, then, all this trouble and darkness, through which I have to pass, like

Bunyan in the slough of despondency? Yea, shut up, until the blessed Lord says, "Come forth." The world, the flesh and Satan, all combined to hide my lovely Savior from my view. But the love of God constraineth me to hope and travel on, thinking it not strange concerning the fiery trials which try me, as though some strange thing had happened to me, and all obstacles shall be taken out of the way. One said of old, that when he was tried, he should come forth as gold.

Surely the hand of Providence is laid heavier upon some of his children than others, but when they are made to feel and believe that it is for their good and God's glory, they can most sweetly bear it. When left to self we sometimes rebel, murmur and repine, pleading to know why it is so, and are brought in sweet humiliation to his feet. The Spirit worketh to the pulling down of those strong holds, evil thoughts, imaginations, &c. We are made to see our depraved condition and inability to do anything, but to stand still and see the salvation of God.

By our opposers, we are called a do-nothing set. When they know not the way and have not the bitter experience that brings us to the feet of Jesus, who is the Head over all to his church. "Great God of providence, thy ways are hid from mortal sight, wrapt in impenetrable shades, or clothed with dazzling light."

We are now situated in sight of the Mount Olive Church, near the spot where grandfather Corder first settled; a noble Baptist, a useful man. I can see the place where he now lies, sleeping the sweet sleep in Jesus. \* \* \* Elder G. Beebe's writings are very precious to me; but he, too, hath laid his armor by, and gone to dwell with Christ, which is far better.



Well, I will bring these lines to a close, hoping to hear from you soon. Please excuse mistakes.

Yours in hope,

(MRS.) T. E. COLE.

MONTGOMERY, Ala., Jan. 25, 1902.

MRS. T. E. COLE—DEAR SISTER IN CHRIST:—Your very interesting and good letter was indeed a pleasant surprise to me, and I am glad that you were enabled to write so much and so well, for it has been to my comfort. I can understand and enter into your feelings and sorrowful experiences, as expressed in your letter, and sympathize with you in those trials of faith. Also, I am comforted in your comfort, and trust I have entered into that rest that remaineth to the people of God. This rest is found alone in the Lord Jesus, who calls the laboring and heavy laden to him and gives them rest. Having finished the work of redemption in his sufferings in the flesh unto death, he is the end of the law (its full perfection) for righteousness unto every one that believeth in him. And we believe in him because we first live in him, and living and believing in him, we also rejoice in him, and shall never die. For the believer in Jesus is passed from death unto life. This truth is symbolized in his divine ordinance of baptism, in which is shown forth his resurrection unto life, and that we have been quickened together with him, (are saved by grace) and are raised up together and made to sit together in heavenly places in him. This is expressed in your letter, dear sister. You have also followed Jesus, who is the resurrection and the life, into the wilderness of temptation, where you have hungered in spirit and fasted, until heart and flesh failed, and your soul fainted within you. But then

the Lord sent his angel to minister to you and strengthen you. "In all their afflictions he was afflicted." The Lord knoweth how to succor them that are tempted, and he is touched with the feeling of our infirmities. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." This truth you have known in your experience. But our God hath ordained the night, as well as the day, and he has set adversity over against prosperity. Thus he teaches us to feelingly say, "Give us this day our daily bread," and causes us to hunger and thirst after righteousness, through a sorrowful experience of our destitution of all goodness and righteousness. So it is the poor in spirit that are blessed of the Lord, for he hath chosen them rich in faith and heirs of the kingdom, which he hath promised to them that love him.

This will lead me to speak of the parable of the lost sheep, (Luke xv. 4-8,) of which you ask me. But it seems to me, dear sister, that you understand it better than myself, and I concur with what you have said about it. The occasion of the parable was, the publicans and sinners drew near to Jesus to hear him: "And the pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." This was true, and the parable justifies Jesus as the good Shepherd of the lost sheep. The self-righteous Jews regarded themselves as safe under and in the law, and not lost. They represented the ninety-nine. So did the elder son, who said he had never transgressed. Those did not feel that they had gone astray, like lost sheep. To them the Lord said, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me."

The publicans and sinners, who drew near unto Christ, had confidence and faith in his power to save them, and they heard him gladly. They were as lost sheep, to whom the good Shepherd came, sought them out and brought them home to the gospel fold. Thus he had found Peter and Andrew, James and John, along the shores of Galilee's lake, and Matthew a publican, with all the others of his lost sheep, and in his love and pity he saved them. And so there was great rejoicing in heaven, in the Father's house, when the lost were found, and the dead were made alive. Take all the multitudes of sick, halt, lame, blind, palsied and leprous, all poor and wretched and suffering sinners, whom Jesus in his mercy sought out and saved, and behold how great the blessing and joy in the kingdom of heaven. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." We do not wonder now, when we read, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that 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."

These two characters and classes very clearly represent the straying sheep that was lost, and the righteous that felt no need of repentance. All this truth you have felt and known, dear and afflicted sister. So you would far rather be the poor sinner and sufferer, cast out from the rich man's house, (the self-righteous house of Israel, who trusted in his riches,)

and at last died from starvation, died unto sin, than to be as the whole who need no physician. "Poor and afflicted, Lord, are thine, unfit among the great to shine." "I once was lost, but now I'm found, was blind, but now I see." It is truly said, "And the deeper their sorrows, the louder they'll sing." "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." "I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me. I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments."

Thus and in this way of mercy does the Lord save and bring home his sheep that was lost, to the glory of his name and their great joy. All this you have been given to know and rejoice in, and have expressed it in your letter. "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of heaven." "He hath filled the poor with good things: but the rich he hath sent empty away."

You know, dear sister Cole, that in the gospel of his grace and salvation, the Lord does not call the righteous to this divine feast, nor reward the good and worthy, who have no infirmities or diseases, no poverty or wretchedness, who plead their own good works and obedience; but he fills the poor with good things, and saves the chief of sinners. In this is the glory of Christ, the excellence of his gospel, and the riches of his sufficient grace. This is the fountain opened in the house of David for sin and uncleanness, wherein sinners are washed and made pure and white, and all are healed of their maladies who have need of

healing. We feel poor and needy, weak and wounded, sick and sore. The voice of Jesus says, "If any man thirst, let him come unto me and drink." "And whosoever will, let him take the water of life freely." This is salvation for the lost, full and free. This is the salvation for a poor sinner like me. This salvation is in Jesus alone. He is not only our resurrection and our life, but he is as well our bread of life, and our water of life, our robe of righteousness, and our garments of salvation. He only is the way unto the Father, and all our prayers and praises to God through Christ our High Priest and Advocate acceptance gain. He is of God made unto us wisdom, and righteousness, and sanctification, and redemption, to the end that all our glorying shall be in him. Out of sickness, he gives us health; out of weakness, he strengthens us; out of poverty, he makes us rich; out of death, he gives us life; out of deepest sorrow, he gives us songs of highest praise; out of the bottomless pit of sin and destruction, he raises us up to the holiest heaven of salvation unto eternal life. O, who would change this way of the Lord? Blessed Naomi most truly confessed, "I went out *full*; but the Lord brought me home *empty*." She was one of the lost sheep of the house of Israel. How rich the mercy that the Lord brought her home!

Dear sister, my health has been poor for some time, and I am low in spirit, but I feel to say with David of old, "Hope thou in God: for I shall yet praise him who is the health of my countenance, and my God." We have a mild and pleasant climate here, and some poor Gentiles who will rejoice with us, that Jesus "receiveth sinners, and eateth with them," and unite with us in the sentiment, "I once was lost, but now I'm

found, was blind, but now I see," and will joyfully testify, "A man named Jesus opened mine eyes." Blessed Jesus! Blessed man born blind!

We both send love to you and your dear household, and all who believe in Jesus, wishing mercy, grace and peace to you all. The Lord sanctify all your afflictions, and give you to truly say, "Thy will be done in earth," even in you.

In the faith of Jesus your brother,  
D. BARTLEY.

EWING, N. J., March 9, 1902.

ELDER F. A. CHICK—MY DEAR PASTOR:—I have been thinking about you much during the past few weeks, and have wanted to tell you what a comfort the sermon at my father's funeral was to me. The roads and the weather have been such that I could not get out to the meetings, but I hope that both will soon be better. I saw by the paper that you and your family have had sorrow. Another dear one has gone. How lonely Nellie must be. But my prayer is that God will comfort her in her sad trial, and that she may be able to calmly say, Thy will be done.

"Though cast down, we're not forsaken,  
Though afflicted, not alone;  
Thou didst give, and thou hast taken,  
Blessed Lord, thy will be done."

There is not a day in which I do not think of my dear father, of his dear, smiling face, and his kind advice both naturally and spiritually. I did not realize what love I had for him until he was gone. What great meaning has that little word "gone," when it comes home to us. What is this life? There is nothing in it but what must fade away and die; our dearest and nearest friends can be with us but for a time. But if we are among the redeemed of the Lord, saved by his grace, is not that the richest bless-

ing? But the thought comes to me, Am I one of that number? Can I claim that sweet assurance? I feel to be such a vile sinner, not able to think a good thought, unless it comes from God. How prone I am to wander from him whom I love. I do not feel worthy of his notice. But I know that nothing that I ever have done, or that I can do, can save me. If I am saved, it is only by his grace. How thankful I am that it is so.

“Thou dear Redeemer, dying Lamb,  
We love to hear of thee;  
No music's like thy charming name,  
Nor half so sweet can be.”

I remember the last time father was to see us. At the table he offered thanks. What a solemn feeling came over me; tears ran down my cheeks, and I seemed to realize that his end was near. He always spoke so feelingly. But now he is gone, and I do not wish him back, I know that our loss is his eternal gain. I felt so sorrowful and cast down that morning of the funeral, but your sermon caused me to look away from this world of sorrow, and to view the redeemed of the Lord singing praises to him for their salvation, in that world where all tears are wiped away. It was such a comfort to me, and I felt so thankful and full of praise to our dear Redeemer. I felt that I could, vile as I was, yet claim him as my Redeemer.

I have two letters that father sent me when I was troubled in mind, and would like to have them put into the SIGNS, if you think best. I will leave it to your better judgment.

With love to you and to sister Chick, and to all your family, I remain as ever, your sister,

OLIVIA N. HELLINGS.

EWING, N. J., Feb. 21, 1887.

MY DEAR DAUGHTER:—I received

your kind letter on Saturday, and was very glad to hear from you. Now with regard to the resurrection, concerning which you ask my views, I would say that I hope you will not be troubled by what carnal teachers may say with regard to it. They can only imagine a fleshly heaven, where they will know their wives, husbands, sons and daughters. Now if all these earthly scenes could appeal to us in heaven, it would destroy perfect happiness. But on the contrary, all earthly scenes will be passed away, and they who are accounted worthy (through Christ) to obtain that world where all sighing and sorrow shall be done away, and all tears shall be wiped from all eyes, will ascribe all honor unto him who has washed us and made us clean through his righteousness. But they who are accounted worthy to obtain that world, and the resurrection of the dead, neither marry nor are given in marriage, and neither can they die any more, but are equal to the angels, and are the children of God, being the children of the resurrection. (Luke xx. 35, 36.) So you see that Christ teaches very differently, declaring that all earthly things shall be done away. We then shall behold our Redeemer, and see him as he is, without a veil between. Our relationship will be wholly spiritual, for flesh and blood cannot enter or inherit the kingdom of God. Hence there is to be a great change in the resurrection. God will change our vile body, and make it like his glorious body. In 1 Cor. xv., we have the order fully set forth: “As we have borne the image of the earthly, so shall we also bear the image of the heavenly.” We then shall be freed from all earthly passions, and delight only in giving praise to God for our salvation from sin; for worthy is the Lamb that was slain to receive blessing,

and power, and honor, and glory; for he has redeemed us out of every nation, tribe and tongue. Our powers then will be wholly spiritual, and we shall be known as the children of God, redeemed sinners. If we could take all these earthly passions with us, what change would there be? It doth not yet appear what we shall be, but we know that when he shall appear, we shall see him as he is. We appear here in a sinful state, but in heaven, a perfect state, and all through the redemption of Christ. This natural body returns to dust, but it shall be raised a spiritual body. You can search the fifteenth chapter of first Corinthians for yourself, and may God give you understanding in spiritual things, is my prayer.

I am very glad to hear you say that you feel to be a great sinner. This is one of the first lessons that the Holy Spirit teaches. Without divine light you could not have seen this. The light of truth shining in the heart shows us how vile we are, but also by the same light, which is Christ, he shows us that it is a faithful saying, that Christ Jesus came into the world to save sinners. Of these, Paul adds, that he was chief. If Paul felt himself to be the chief of sinners, should we despair of receiving the forgiveness of sins. This was the great purpose for which Christ came into the world; to save sinners.

But the question may arise in your mind, Will he save me? This is a question that comes home to us all with much force. You will find that you are destitute of all fitness to come to him, but thanks be to God, he does not wait for us to come to him, but he comes to us, gives us repentance, and then faith in his name, as the only name given under heaven whereby we must be saved. Now the Lord finds his sheep, no matter how far

they wander from him, and lays them on his shoulder and brings them to his fold, and he never makes any mistake and takes a goat for a sheep.

What I have written may be of some comfort to you, and may the God of all comfort lead you to the fountain of living waters, so good bye for this time. Yours in love. From your father,

WM. C. TYNDALL.

EWING, N. J., May 4, 1887.

MY DEAR DAUGHTER:—I received your kind letter last evening, and was very glad to hear from you. Our church meeting will be on Saturday before the fourth Sunday in the month always, at half past two p. m. I am very glad to hear that you have found peace in the rich atoning blood of Jesus. How sweet and consoling the thought that while we were yet sinners, and condemned by God's holy law, Christ died for us. His blood cleanses from all sin. You have known what it was to be under the law and its curse, and now he has shown you his great love wherewith he loved you as his redeemed when he hung upon the cross to offer the one perfect sacrifice for sin. O, what love can be compared to his everlasting love? How sweet and precious to the poor, helpless sinner. I thank God that through the riches of his grace he has revealed to you the provisions of the gospel of the grace of God. This we could not see until God in his love and mercy revealed it; and where he has begun a good work, he will perform it to the day of Jesus Christ, and to the praise and glory of his grace. You may be assured that all whom the Lord draws by his love will find a warm welcome and reception in the hearts of the people of God. If you feel like Ruth of old, who said, Entreat me not to leave thee, nor to

return from following after thee, for thy people shall be my people, and thy God, my God, I hope that you will come and take up your cross, and follow him in the ordinance of baptism. May the Lord sustain you by his grace in the hour of temptation, doubts and fears, and enable you to listen to the voice of your Savior, saying, Fear not, for I have loved you with an everlasting love, therefore with loving-kindness have I drawn thee. You must expect the warfare to commence between the flesh and the Spirit, for these are contrary the one to the other, so that you cannot do the things that you would. But thanks be to God who giveth us the victory through our Lord Jesus Christ, you have been marked as one of his sheep for whom he laid down his life. May you hear his voice and follow him.

Farewell for the present. Yours in love,

WM. C. TYNDALL.

[It will be remembered that a short time since the obituary of brother Tyndall was published in our columns. We have read with deep enjoyment the above letters from his pen, written to his daughter, sister Hellings. They must have ministered great strength and comfort to her when she received them, and we do not doubt that others will read them with sympathy and profit. How encouraging and tender were his words to his child in her trouble, and in the time of her first love through having found the Savior. This was characteristic of him. He was a gentle, tender man, who was clear in doctrine, and rich in experience.—ED.]

EAST DIXFIELD, Maine, April 9, 1902.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I received your welcome letter last evening, and sit down to begin a response, but it will, I fear, be like my-

self, wandering and unfruitful, but at least I can tell you how much I feel strengthened, and how greatly I rejoice that I am counted worthy of your fellowship and favor. I am obliged to look for the fruits of the Spirit in others, and am not at a loss to discern them, but in myself the rubbish of my carnal nature so obscures these fruits, that I am often made to cry out, and am wounded sore, and as I now write, the precious seasons which I have enjoyed during this past winter in contemplating the efficacy of the blood of Christ which cleanses from all sin, the glorious work wrought in the hearts of believers, and their completeness in Christ's robe of righteousness, come to my mind, and it is with amazement that I look at myself, first, that I ever have had a hope that that robe encircles me, and then that sin so often obscures it, and brings me into bondage; this day, the noise of battle; the next, the victor's song, thanks be to God which giveth us the victory through our Lord Jesus Christ.

They who have tasted of the good word of life, hunger without it, and cannot be satisfied with any substitute. Again, the child of God is chosen in the furnace of affliction, and to our weak faith it often seems that the furnace is heated one seven times hotter than it is wont to be heated. As for myself, it seems oftentimes that an empty life and a purposeless one is being prolonged, yet I have the assurance that God careth for me, and with the psalmist I can say, "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings." In tracing the workings of God's hand, we see that what we call afflictions are but blessings in disguise. We can but wait. The wheels of time are rushing us along, and our light afflictions

are but for a moment, in comparison with endless eternity.

In listening many years ago to a discourse from a believer in universal salvation, he made the remark that his doctrine comforted all. It has often come to me that the covenant of grace comforts all embraced in it. The gracious promises whereby we are made partakers of the divine nature, forbid us to question, or to find fault. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

The subject matter of the preaching at your spring associations and conversation will, I know, be quite different from that with which I meet from those whose avowed purpose is to save the world. For this they labor; for this they have a form of prayer, and an unlimited amount of zeal. I often think of your remark, "Let the potsherd strive with the potsherd."

As I am writing, your last editorial comes into my mind with its satisfying fullness, written in reply to brother Rowe. God help all who have named the name of Christ to depart from iniquity; sin can be glossed over in no way; it is a deadly poison, hateful to God, and hurtful to man. There is but one Physician can cure the sin-sick soul. And

"In him we have a healing Friend,  
To on our daily path attend;  
And where thorns and stings abound,  
To shed a balm for every wound."

With a heartfelt response I can say that the longer I live the more do I believe that all we need is to be free from sin. In the best times of enjoyment we still feel the thorn in the flesh, and cannot always say, Where sin abounds, grace much more abounds.

"To our Redeemer's glorious name,  
Be everlasting honor given;  
He saves from hell, we bless his name,  
He guides our wandering feet to heaven."

In the ever comforting fourteenth chapter of John, verse twenty-two, is recorded the question of Judas, not Iscariot, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" And "Jesus answering said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but my Father's which sent me." Then, in continuance, Jesus gave the promise of the Comforter which he said "Is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In connection with this language, I remember that not long since, while enveloped in a dense cloud of unbelief, I could not for a time recall a promise in all the word, and the only feeling I had was, that I was in possession of peace. But so far as a foundation for that peace was concerned, in my mind, I might as well have been on a boundless ocean, but I did not long remain in that state.

I hope since that time I have been less prone to distrust the gracious promises of God; and that I have been led in all things to give thanks for what is the will of God concerning me in Christ Jesus.

"Bread of heaven, on thee we feed,  
For thy flesh is meat indeed;  
Vine of heaven thy blood supplies  
The blest cup of sacrifice."

"The dear Redeemer says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." The good Shepherd ever goeth before his sheep, and so they go in and out and find pasture, and none shall pluck them out of his hands. Jesus

said, "My sheep hear my voice, and they follow me, and the voice of a stranger they will not follow." Paul writing to his brethren says, "Rejoice in the Lord always: and again I say, Rejoice." I am made to rejoice that so much of the blessed word of God is in the present tense. But I desire an increase of faith. Paul said unto the Hebrew brethren, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." These all are in the present tense. How

"Sweet in the confidence of faith,  
To trust God's firm decree;  
Sweet to lie passive in his hands,  
And know no will but his."

In my lonely condition as regards the church of God, while I so greatly enjoy written communications, yet I would greatly prefer meeting with the saints. But with a thankful heart I receive my dear SIGNS, and therein read comforting words from many whom I shall never see in the flesh, and from some others with whom it has been my privilege to meet. In the theme of all there is no discordant note, but testimony to the fullness of that salvation ordained in all things and sure, wrought out and finished in our Lord Jesus Christ. I desire that you may find grace to sustain you, and lift you up in the clear light of the goodness of God, and that you and yours may find the dear Lord very near to bless and sustain you. In time of sore need you may cast your burden upon the Lord, and he will sustain you. I know that time is the

only healer of wounds caused by the broken ties of nature, but may you each find comfort and consolation from the hand which takes the gifts it lent.

With love and fellowship, your sister in hope,

ELIZA WHEELWRIGHT.

WAVERLY, Pa., March 14, 1902.

DEAR BROTHER BEEBE:—You will see by the closing words of brother Hicker-son's letter that he gives his consent to use his letter as we think best. It is good.

Your unworthy brother,

D. M. VAIL.

NASHVILLE, Tenn., Feb. 28, 1902.

ELDER D. M. VAIL—DEAR BROTHER IN CHRIST:—I received your letter a short time since, and it brought tears to my eyes as I read it, to think that such a poor worm of the dust should be noticed by one of the servants of the Lord, and that you could indorse the few imperfect lines which I wrote to Elder Chick. In writing that letter I asked the Lord to so direct my mind that I should not say anything that would wound the feelings of the flock of God, which have no confidence in the flesh. By the flesh I understand Paul to mean the works of righteousness under the law, which is claimed by some to-day who profess a hope in the blood of the Lamb, and yet claim conditions to be performed in this time state, for life. This is but a part of the filthy garments of self-righteousness. I do not feel that I can claim that anything good dwells in me. If any good be in me, it has been given by one stronger than the puny arm of flesh.

Man knows not by nature the will of God, and so it is not in man that walketh to direct his steps. It is as the psalmist



proclaims, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." We all fulfilled by nature the desires of the flesh and of the mind, and were children of wrath even as others. Therefore we could not please God. Then why return to the law for obedience, as it was but a fleshly covenant. That covenant was a failure, so far as literal obedience was concerned. You say, my dear brother, that I am a man after your own heart. I often fear that I am nothing, as I feel my unworthiness so much. At times I feel that I am less than nothing. I am not fit to be called a child of God, or a brother, for I come so far short of true obedience. I often exclaim, "Lord, be merciful to me, a sinner." What more can I say or do, my dear brother? I know my life is in the hands of God to do with me as it seems good in his sight. If deceived, I trust in God to undeceive me; I have no worth or merit to offer, only to plead for mercy. You said that I say the right things in the right way. I trust that it is not self speaking, but the Spirit of God that gives me words of utterance to speak of his glorious plan of salvation, and to put no confidence in the flesh, for the flesh profiteth nothing. You also say that you like solid things. Nothing but his revealed will will give us a heart to rejoice, and give all the praise to God and none to man. You say that you are a poor sinner. Do any of the children of God feel otherwise? Paul said that he was the chief of sinners, and God's children feel that they are nothing but sinners in his sight.

Speaking of the conditional time salvation theory, I can say that I am sorry that such a disturbing thing is advocated by some who claim the name of Primitive Baptists; and as to predestination, my

dear brother, had it not been for God's eternal purpose and predestination, I would have been of all men most miserable. His love and his righteousness are, we hope, within our hearts leading unto obedience, and it is not the works of the law, which are the works of the creature, and as such cannot be accepted of the Lord. God sent his only begotten Son into the world to redeem them that are under the law; he sealed this work with his blood, and cried out, "It is finished." He paid it all. Why then claim that there are works of conditions to be performed by the Adam man? This is but a filthy garment which is of the flesh, and altogether self-righteousness. I can but pray, O Lord, deliver me from such idol worship, and lead me by the still waters. "There is a river, the streams whereof shall make glad the city of our God," the holy place. This is the place that I love. I trust that my Jesus paid it all, and there is nothing else to do to finish the work. There is none else that I love but Jesus. What a love showered down upon such a poor sinner as I feel myself to be. What love that he should suffer for me the cruel death of the cross. How thankful and submissive I ought to be to his will in all things. And by him we have all blessings, both temporal and spiritual. O, what a loving Father!

Speaking of my letter to dear Elder Chick, I wish to say that his editorials are all so good, I had often felt that I wanted to talk with him face to face, but as that could not be, I thought that I would write to him some of the dealings of the good Lord, as I trust, with me. I felt that there was no other name under heaven given amongst men whereby I must be saved. And his editorials were of such comfort to me that I felt to love and desire to write to him.

Referring to the SIGNS OF THE TIMES, they are an old established periodical; I have known them ever since I can recollect, and I hope that the Lord gave me understanding to read them through all the trials which they passed through, under the management of Elder Gilbert Beebe. Then many charges were brought against him, with the dear old SIGNS, by Baptists of that day, and still it stood firm as on a solid rock, the Rock Jesus Christ, who is the chief corner-stone. The SIGNS stood firm and solid with no uncertain sound, but speaking the same truths, and now at this late day, the poor tried ones who are wielding the sword of the Lord and of Gideon, are being condemned for advocating the same truths as were advocated by the dear old brethren who have been called hence to the reward laid up for them in heaven from before the foundation of the world. I trust that the good Lord will bless the present editors in their labors, as the paper always comes richly laden with such good food from the Master's table, and without any conditions in it.

I hope that what I have written will not mar your feelings. I feel to thank God to know that I am not alone in the world, wandering about, hunting for a crumb that is not tainted with will-worship. Dear brother, you are a stranger in the flesh to me, but thank God I feel that we can claim relationship through the blood of the Lamb. I feel to be at his feet in the humblest manner that I know. When it is well with you, remember me, and pray for a poor sinner saved by grace, if saved at all. May the Lord bless you, my dear brother, in your labors in feeding the flock of God, over which he has made you overseer, is my prayer.

O. B. HICKERSON.

SAINT EDWARD, Neb., Jan. 19, 1902.

DEAR BRETHREN:—I received the SIGNS for Jan. 15th, and have read it through this morning, and my heart goes out in love to God, and to his people. As I read Elder Chick's editorial upon the parable of the mustard seed, my heart rejoiced, and my eyes filled with tears, happy tears. I believe every child of grace has found shelter at times in those branches, when they have felt cast down in mind, and as though all earthly friends had forsaken them, and their Savior had withdrawn his presence from them, and all is dark. Then to feel a love in our hearts to God, and to his people, and to say with one of old, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee," and thy hand has led me through all the journey of life to the present time, is joy indeed. Elder F. W. Keene's letter was surely a feast of fat things. I am glad we have such able writers. Yes, God's dear people shall be willing in the day of his power. God works in the hearts of his children, and none can hinder, or say, What doest thou? He works all things after the counsel of his own will. I do rejoice to believe that he has all power in heaven and in earth, and none can stay his hand. "He leads the blind by a way that they knew not, and in paths their feet have not known. He makes darkness light before them, and rough places plain, and by his Spirit they are made to cry, "Abba, Father." For such love let us bow humbly at his feet.

It is almost four years since I have heard a Baptist sermon. I feel much cast down at times, and often wish for the presence of my spiritual kindred. But the will of God be done, and may I be contented with my lot on earth.

I remain your unworthy sister,

ANNA M. CLARK.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**COLOSSIANS I. 15-17.**

BROTHER Peter C. Charles, of Lockhart, La., requests that we present such thoughts as we have upon the language of inspiration which reads as follows: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist."

We have never felt that we were capable of entering into the deep things of God as are many of our brethren, and so have ever hesitated to speak or to write much concerning some of the wonderful descriptions of the blessed Lord, penned by the apostles in their epistles. The language to which our attention has been called, is wonderfully sublime, and presents things which are far above our finite comprehension, yet the great apostle to the Gentiles was inspired to write these things for our instruction, and God forbid that we should be found among those who say that certain Scriptures ought to be let alone, because they treat of things too deep for us. It is a suffi-

cient answer to all such objections as the above, to say that the Holy Ghost did not withhold them from the church, but inspired the apostles to declare them, and so it is sure that they are profitable to be considered.

Such things as are presented in this Scripture are very deep, too deep for reason's line to sound, but it is true of all that is contained in the word that reason cannot fathom it, and so this Scripture stands, so far as that is concerned, upon the same ground as do all others. We desire to respond to brother Charles' request, and above all to write reverently, and with an abiding sense of our need of the Spirit of truth to take of these things of Jesus and show them unto us. We would not seek to go any further than the Spirit of truth may lead our mind. All beyond this would be but profitless and vain.

First, we would say that as the testimony of Jesus is the spirit of all prophecy, so the testimony of Jesus is the spirit of all that is written in the New Testament also. We have but to refer to the connection of the text to learn that Jesus is the theme of the apostle's discourse. Every sentence in this whole chapter is full of meaning, because they all present some grand truth concerning our Redeemer God. The words of the text describe the eternal power and Godhead of him of whom it is declared in the preceding verse that we have redemption by his blood, even the forgiveness of sins. Our blessed Savior, whom we love, is then described in all these verses. Shall we not rejoice at the exaltation which the apostle declares to be his? As we contemplate these things, let us remember that they are said of him in whom we trust for salvation. How secure is this hope given to us then, since

our Savior is such as he is here declared to be. We are not called to contemplate a mere theory, or a being in whom we have no interest, but our own blessed Friend and Savior, who is our hope and our help and our strength. All the things presented here are helpers to our joy, since they confirm the certainty that our Savior is able to save.

Second, it is said that he is the image of the invisible God. Other Scriptures fall into line with this declaration. To Philip when he had said, "Lord show us the Father and it sufficeth us," the dear Redeemer said, "He that hath seen me hath seen the Father," &c. And in 2 Corinthians iv., Paul again declares him to be the image of God, and in Hebrews i., he is said to be the express image of the person of God. The word image involves the word likeness, but also includes much more than likeness. The latter word means simply a resemblance, while image is better expressed by the likeness which one sees of himself in a glass, or in water. We have no doubt that an allusion in all these places is made to the fact that Adam was said to be made in the image of God. Now whatever was meant in this statement concerning Adam, this much at least seems to us to be true, viz: In our blessed Lord, both as the essential Word existing eternally with God, and as the Word made flesh for our redemption, he bore the full likeness or image of God in all things. "It pleased the Father that in him all fullness should dwell." "In him dwelt the fullness of the Godhead bodily." "He was God manifest in the flesh." As God manifest in the flesh, he laid down his life for us, that life which he had assumed, and which was forfeited by man when he sinned in Adam. He laid down that life which he assumed in the flesh,

because no other life than this was possessed by Adam when he fell, and no other life could have been demanded at the hands of Adam, than the life which had been given him. So we understand the text to mean both as regards his eternal being, as the Word which was with God, and which was God, and his revelation in the flesh, he was the true image of the invisible God. And it is true to-day as it was in the days when he was in the flesh, that he who by faith through revelation in his soul, has seen Jesus, has also seen the Father. Jesus did not mean this in any fleshly sense, for then those who hated him would have seen the Father also, but in the true spiritual sense in which believers now share with all the saints in every age.

Third. He is declared to be the first-born of every creature. To the same effect is the language in Rev. iii. 14, where he is declared to be the beginning of the creation of God. This does not mean that he was created of God first, but rather that he is the "Beginner of all the creation," as it is declared that all things were made by him, in the text. All creation would not be represented as adoring him, if he were but one of themselves. It is our understanding that this language means in substance just what is meant in the words, "All things were made by him, and without him was not anything made that was made."—John i. 3. The expression in the text, "He is before all things," seems to imply the same thought, viz: he is the beginning of the creation of God. What a wonderful mystery is here, and how is our blessed Redeemer exalted and glorified over all, so that he is truly Head over all things to the church. Again it is said, "By him all things consist." But we will not multiply quotations with regard to this matter; all these

things are spoken by the holy Spirit to exalt the name of our Redeemer. It conveys to our mind in the time of our weakness and trembling, that we have an almighty Friend, who is God over all, blessed for evermore. The most exalted language cannot describe him, and our highest thoughts do not reach the first step around his throne, and then to be told that this exalted being is our friend, and that his love is set upon us, and that he so loved us that he forsook all this exaltation and glory, and came down to earth, and took upon him our nature, that he might bring us to himself, to live with him forever, and to be like him in all holiness, must humble us in the dust of humiliation on the one hand, and on the other exalt our joy, and add to us supreme blessedness. How secure must these who are so well beloved be. What can harm the objects of such a love? Who shall separate us from it? We do feel as we write these halting words, as though we are lost in wonder, love and praise for such a wonderful Redeemer. It is most good to contemplate such a Savior and such a God.

Fourth. "By him were all things created." All things, and lest some one should say this word had some limitation, the apostle goes on to enumerate and name all this creation: "All things that are in heaven," and this is true whether we speak of the natural heavens above this natural earth, or of the third heavens, into which Paul was once caught up; it is true of all things in the first, or legal heaven, and of all things in the second, or gospel heaven. There is absolutely nothing in all that may be called heaven that was not created by him. All the ordinances of the sun, moon and stars, of the light, and heat, and air, all the dews of heaven, and all the early and the latter

rain that waters the earth with showers, all spiritual blessing showered down upon us while we live on earth, or that shall be ours forever and ever, come to us through him. To us he is the author of them all; they flow down as the oil upon the head of Aaron, to the very skirts of his garments. As it is true of the natural heavens that he created the sun and moon and stars, and set them in their courses to fulfill their appointed work for the blessing of man and of all the earth, so is it true also of the spiritual heavens. ALL, ALL is of him, and through him, and to him, and all shall declare his glory. In all this there is no whisper of praise to man, or to any of the creation of God, only as that creation shows forth the praise of God. "And all things that are in earth." The heavens above and the earth beneath speak one to another of the glory of God. The things of the heavens look down upon earth, and say, "We are because of the wonder-working power and wisdom of God." And all things in the earth look up to the heavens, from whence come to them all spiritual or temporal blessings, and ascribe all praise to the God of the heavens. Naturally Jesus is declared to have created every little seed, and to have given all its fruitfulness to the soil, and to have filled the whole earth with the treasures which feed and clothe and minister comfort to man and beast. But above all temporal things, the new earth shows forth the praise of her Redeemer. Beside all this he created the invisible things, as well as the visible. We cannot put our thought upon anything but that it is true of that thing that he created it. And among these visible and invisible things, Paul mentions thrones, dominions, principalities and powers. It seems to us that the word thrones here

means rather the place of dominion; that place recognized as rightful, and acknowledged among men as the proper source of authority. The word "dominion" signifies rather the sovereign or potentate himself. The word principalities signifies one holding the first or most prominent place, and the word powers means literally power, ability, in the sense of superiority. All these words in substance present the same thought, viz: something exalted, or high, or in authority, yet with these differences in shades of meaning. But we do not need to go into detail concerning all these different words, the one thought is clear enough that all that might come under the heads here named are the creation of God through Jesus Christ our Lord. This also takes in the whole universe, so that wherever any of these things are found, whether in heaven or earth, whether in the natural universe or in the spiritual world, whether in the present kingdom of grace, or in the future kingdom of glory, whether in the legal or in the gospel covenants, they were created by the blessed Lord our Savior, and are for him.

Fifth. "And all are for him." What does this mean but that all shall work out the glory of God? All is for the lifting of Jesus on high. Nothing shall prove of no avail in the kingdom of the Lord, all shall surely work out his un-failing purpose and grace; all are for Jesus, and being for him, they must also be for his chosen ones. "For," says Paul, "all things are yours, and ye are Christ's, and Christ is God's." All things, according to the apostle, takes in Paul, Apollos, Cephas, the world, life, death, things present and things to come; it is hard to see what is left out. All this is so because we are Christ's, and because

they were all created by him, and for him, and for us in him, and because we are one with him. Because they are the Lord's, they are also the inheritance of his chosen ones. So we, if we be indeed his, need not fear anything in all the universe which has been created. Instead of any harm coming to us from any or all these things, they are for us, and shall work together for good to us. "Nay," says the apostle, "we are more than conquerors through him that loved us." More than conquerors. What does this signify to us? Does it not signify that these things shall all be made to do us good instead of harm? If a man destroys his foe he is a conqueror, but if he makes that foe his friend to do him service, he is more than a conqueror, is he not? Now, believers do not destroy these things that oppose, but they are made to do them good, and to advance that which is truly a blessing to them. So we who have hope in the blessed Lord are also interested in this short sentence, "And for him."

How complete then is the sovereignty of our blessed Master. To us he may well be all in all. David, beholding the vanity of all earthly things, after he had been envious of the prosperity of the wicked, and had then come into the sanctuary of God, and beheld there their end, could say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Thou art the portion of my heart and my strength, and this forever." And David could also say, "As for me, I will behold thy face in righteousness, then shall I be satisfied when I awake in thy likeness." Nothing then can work harm to the believer in Jesus; nothing can separate us from his love; none is able to pluck them out of the hand of the Father, and no harm shall

come nigh their dwelling. What seems to be harm to them, in all the providences of God over them, and in all the conflicts of the narrow way, are not really to their hurt, but all shall work out some spiritual advantage to them. "Before I was afflicted I went astray, but now have I kept thy word," said David.

We know not how it may be with those who may read these feebly expressed words, or how it may be with the brother at whose request we have written, but for ourself we will say that we have found solid consolation in the contemplation of such precious things just now, and also during the past years since we first believed; in these things have we found our best assurances. May God bless his truth to all who love him.

C.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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SHROB, Ill., May 7, 1859.

DEAR BROTHER BEEBE:—I earnestly desire you to answer, through the SIGNS, the following questions: 1. Why do the Old School Baptists object to their members joining secret and oath-bound orders, as the Free Masons and Odd Fellows? 2. What course should a gospel church take with members who join these orders and attend their lodges? For one, I feel deeply the importance that the Baptists should be well informed on these points, for numbers of them are joining these orders. I mourn that it is so. Please answer early. Affectionately your unworthy brother,

D. BARTLEY.

R E P L Y .

In replying to the inquiries of brother Bartley, it is not necessary for us to attempt to show what are the merits or demerits of the societies or orders of which he speaks, and we frankly confess our utter inability to do so from our own knowledge. We have never been connected with any of them, either directly or indirectly. Like most of the modern self-styled religious societies of the pres-

ent age, these orders claim to be benevolent, moral and philanthropic, and to possess some valuable secret, which their philanthropy does not lead them to divulge without money and without price. Our soul has never come, or sought to come, into their secrets, with their assemblies we have had no inkling to be connected. As worldly, social or benevolent institutions, we shall not attempt to analyze them, nor to pronounce sentence of approval or condemnation on them. But the question of our brother calls for the reason of the course pursued by the Old School Baptists in regard to their own members, and we deem it proper that we should, so far as we are able, reply to his inquiries. Of course he does not expect us to answer for all the Old School Baptists, or to pledge all Old School Baptists to indorse what we may say on this or any other subject, but merely to give such reasons as have weight on our own mind on the subject.

The first reason we have to give why we do not join those institutions, or feel willing that our brethren should join them is, that whatever may be their excellence, even admitting them to be as pure and benevolent as their advocates claim that they are, we find in the gospel of Christ and in the organized church of the living God, a fullness which leaves no room to hanker for any of the *leaks* or *onions* of Egypt. In Christ, it has pleased the Father, that all fullness should dwell, and if, as professed disciples of Jesus, we are found seeking for treasures or comforts which are not found in Zion, we imply by our conduct that there is not that fullness in our Father's house which has been represented. Why should we go abroad for joys if we have a feast at home?

Second. Whatever may be the secrets held by Free Masons or Odd Fellows, we

have a *secret* which is far more profound, more useful and important; for the secret of the Lord is with them that fear him, and God will show to them his covenant. As heaven is higher than earth, so does the Lord's secret transcend all human mysteries. In Jesus our Lord are hidden all the treasures of wisdom and knowledge. And this fact the apostle has declared to the saints, lest any man should beguile them with enticing words. (Col. ii. 3, 4.) This wisdom and knowledge comprise all that can be profitable to the saints; for in him is given to them all things that pertain to life and godliness. (2 Peter i. 3.) This heavenly treasure, this divine secret of the Lord, which God has hidden from the wise and prudent of this world, and revealed unto babes, is far superior to any secret of the orders under consideration. First, because it is the free and sovereign gift of God, and cannot be bought with money. Secondly, it requires no oath, pledge or penalty to keep it, for none but God can reveal or show it, and none but those who are born of the Spirit of God can possibly learn it. Christians may talk freely about it before all men; ministers of the word may proclaim it unreservedly to Jews and Gentiles, without the fear that any of Adam's race will ever know it unless it be to them revealed as it was to Simon Bar-jona, by our Father which is in heaven. To seek for a secret or mystery in any other fraternity or brotherhood than that of the household of faith is to depart from the greater to seek a less.

Third. Old School Baptists object to their members uniting with those orders, because the obligations assumed in doing so conflict with the obligations assumed in their allegiance to Christ, to be subject to the watchcare of one another. In visiting the lodges, they cannot be under

the watchcare of their brethren, who are not permitted to accompany them in their secret conclaves. That which makes void the laws of Christ is incompatible with the christian profession.

Fourth. It is said an oath or affirmation, a solemn pledge, or profane imprecations, are exacted of those who become members of those orders. Presuming this to be the case, the Old School Baptists object to their members assuming such obligations, because the King of Zion has forbidden them to forswear themselves.

Fifth. To waive all other objections, it is certain that when members of the church unite with those institutions, it occasions grief and trouble to their brethren. This, of itself, is sufficient to render it highly improper and disorderly for any member of the church to join such orders. They have professed to prefer Jerusalem above their chief joys; and if they do not they certainly never ought to take on them the sacred name of Jesus, or profess before heaven and earth to be disciples of the Son of God. Those who name the name of Jesus should regard it as the business of their lives to keep the unity of the Spirit in the bonds of peace; to follow after the things which tend to peace, and things whereby one may edify another. What can there be in our joining the secret orders of Free Masons or Odd Fellows that tends to the peace or edification of the saints of God? Churches have been thrown into disorder, distress, and, in some instances, have lost their visibility from this very cause. But who that sincerely loves our Lord, who is willing to deny himself, take up his cross daily, and follow the Lamb, will persist in breaking the peace of the church, wounding the hearts of dear brethren, and in bringing reproach upon the sacred cause of God for this gratification of his



fleshly mind? Who would, like Esau, for one morsel of meat, sell his birthright among the saints in the house of God? We have Christ and his apostles as our example, and until we can find them running into these connections, and disregarding the peace and comfort of the church, we are solemnly bound to abstain from them.

These are, at least, some of the reasons, as we apprehend, why Old School Baptists object to their members joining any of these societies, and they are some of the reasons why we could not consent ourself to join them, or feel satisfied with brethren who do join them.

The second question of brother Bartley is, "What course should a gospel church take with members who join those orders and attend their lodges?"

According to our understanding of the laws of the kingdom of Christ, a gospel church should labor faithfully, affectionately and prayerfully to reclaim such disorderly members. Point out to them the impropriety and wickedness of their course, and to restore them to the order of the church. But if after a gospel course of labor they cannot reclaim them, if they really prefer the society of Free Masons and Odd Fellows to that of the church of the living God, then the course of the church is very plain. Let them go to their own company; but let the church withdraw from every brother that walks disorderly, as Christ by his apostle has commanded. If they refuse to hear the church, let them be unto thee as heathen men and as publicans.

Before we close this article, we wish to say, that on all subjects of discipline, a hard, overbearing or domineering spirit should be studiously avoided. You that are spiritual should attempt the work of restoration in the spirit of meekness. Let

nothing be done through strife or vain glorying, but with singleness of heart to the glory of God. We have doubted the propriety of requiring a brother who has joined any of these orders to come out and denounce them, or to divulge any of their secrets, which he has promised or pledged himself to keep secret. To satisfy our own mind, it is enough that the brother discontinues his connection with such institutions, come out from them, and walk no more with them.

One word more. We hold the same objections to our brethren or sisters joining any of the professedly religious or benevolent societies of the age, except the church of God, whether it be for religious, moral, social or political purposes. Whatsoever things are pure, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, may be pursued, without any unjustifiable confederacy or organization with any of these institutions. And we should never turn aside from the footsteps of the flock of Christ for any cause or pretext whatever. If, for instance, Mission, Tract or Sunday School societies do not require the forswearing of their members, yet they make more extravagant pretensions to religion than the order of Free Masons or Odd Fellows do, and are perhaps more likely to decoy the unsuspecting. Other institutions for the ostensible purpose of temperance or politics, have used pledges, if not oaths, which are very far from being harmonious with either the spirit or letter of the gospel. Concerning all these things then, we would reiterate the admonition of inspiration, "Touch not, taste not, handle not." The man who attempted to go from Jerusalem to Jericho fell among thieves, who stripped, and robbed, and wounded, and left him half dead. Let us take

warning then, and remain in Jerusalem forever,

"Where our best friends and kindred are,  
Where God our Savior dwells."

MIDDLETOWN, N. Y., August 15, 1859.

### CIRCULAR LETTERS.

*The Baltimore Old School Baptist Association, to the churches comprising the same, sendeth greeting.*

DEAR BRETHREN AND SISTERS:—As you will expect to hear from us through a Circular Letter, we will try not to disappoint you.

We feel at this time to call your attention to a Scripture found in the first epistle of John, second chapter, twenty-first and twenty-second verses, and reads as follows, "I have not written unto you because ye knew not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son."

We feel that we can adopt this language as our own, and say to you that we write to you because you know the truth. We would not like to tell you things you do not know, but would like to stir up your pure minds by way of remembrance. Paul told Timothy that if he put the brethren in remembrance of these things he would be a good minister of Jesus Christ. This Scripture, like all others, proves in itself that it is addressed to those who already believe in Jesus Christ, and shows that neither prophets, Christ nor apostles in their public ministry spoke or wrote with the view of making believers of unbelievers, but with the view of comforting those who were already believers.

The words of no gospel minister find a lodging place in the hearts of dead sinners, it is God's voice alone that makes

the dead hear, and that is not audible to the ear, but still and small, yet powerful in their hearts, so then when men and women read letters from apostles, or hear sermons from gospel ministers, and find comfort in them because it brings to their minds their own experience, it is an undisputable evidence of life already received. Jesus said, "Blessed are your eyes for they see, and your ears for they hear." Therefore seeing, hearing, feeling and believing are all by the power of life, which is God's first gift to a poor sinner. How vain then it would be to address a letter to a dead sinner, who knows not anything, and in whose heart therefore the word of Jesus has no place. God has a people in all nations, but they, like all others, are dead in sins until God by his Spirit speaks to them, saying, Come forth. Then the disciples being commanded by Jesus can take away the grave clothes, loose them and let them go. This Paul and others did when they preached the gospel plainly and truly to the end the brethren might be established, and this is no doubt done many times to-day, and how good it is to those thus taught the way of God perfectly, where the word spoken falls on the circumcised ear and into the circumcised heart, and brings to mind some experience that the humble child of God had thought peculiar to himself; (and wondered if there was any one like himself) how he is benefited and encouraged. The gospel has come to him as a witness that his experience is that of a child of God. Who then of the servants of Jesus would not love to write and speak the truth to those who know it and are therefore good witnesses of what he says, and do always rejoice in the truth? Now these know that no lie is of the truth, the word which was with God, and was God,

is truth, through which Jesus prays the Father to sanctify his disciples on earth. He is God and cannot lie; he never makes false impressions on men's minds, therefore our sense of exceeding sinfulness and nothingness is the right feeling, and God gives it, also our sense of the exceeding greatness and goodness of God. But when the child of God feels that he is rich and has need of nothing, (as did one of the churches of Asia) he is pharisaical, and it grows out of his own conceited and deceitful nature, and is not the influence of the Spirit of a pure and holy God. And when our carnal minds claim our works as a help in our salvation, thereby denying that Jesus is Lord, or if we should deny that he came to save sinners, men and women of Adam's fallen race, and that the man, the woman, who feels in their hearts the power of sin, is the same that does and shall in the great beyond feel the power and sweetness of his saving grace, it lies to us, for Jesus who is truth tells us that he came not to call the righteous, but sinners to repentance. No heretic is taught by Christ, but by antichrist, for no lie is of the truth. How sweet it is, and how safe it is, to have a Friend who loves us with an everlasting love, and who never will leave nor forsake us, but will be with us always, even unto the end of the world, and to know that this Friend has never and will never tell us a lie, and so pure and holy is he that no lie can emanate from him, but all that he tells us, and all that he makes us feel of our sin and our great need of him, yet our unworthiness of him, is all the truth, which he has given us to see and to feel, and therefore know to be the truth. But there is another side to this picture more beautiful to behold. This Friend was delivered for our offenses, and by his stripes we are healed. He has

overcome the world and dwells in you, and is greater than he that is in the world, and says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." This also is his word, and is the truth and no lie.

"Who is a liar but he that denieth that Jesus is the Christ?" Those who in the days of Jesus' flesh denied that he was Christ, the one whom God had anointed and would exalt to be a Prince and a Savior, lied. His name is called Jesus because he shall save his people from their sins, but neither his pure life nor miracles convinced his enemies that he was the Christ, but they lied, saying, "He is a man that maketh himself God." He is the only name under heaven given among men whereby we must be saved; should we claim any part of the glory of salvation, either of ourselves or others, we should deny that Jesus alone was thus anointed, and so deny that he is Christ, and be liars.

"He is antichrist that denieth the Father and the Son." This to our mind refers not only to those who would deny that Jesus, the son of Mary, was the Son of God, but also to those to-day who would deny the sonship of such sinners as we have found ourselves to be. This same Jesus who was truly the son of Mary, and verily man, is as truly the Son of God. He wept and cried, saying, O Father, hear me, and he has given us of his Spirit, whereby we cry, Abba, Father. We then who are the sons and daughters of men and women, are also born of God, and are therefore his sons now. Yes, now though we sin and wander from our Father's house, we are his sons, and all shall come to him and be saved with an everlasting salvation. This salvation is of the Lord as truly as Jesus came into the world, and he did not come to save

himself or anything that came from heaven. The Spirit of God has no need, and therefore does not cry for mercy and salvation, but he has graciously given us of his Spirit, whereby we cry, Abba, Father. The sinner being shown his sins and his great need of righteousness, cries to Jesus in whom he sees the power of salvation, which salvation he receives through Jesus Christ in such way that he knows it is the gift of God, and in all his experience in this life it is he that feels his proneness to wander from God, and mourns because he cannot be what he wants to; he knows he is weak and sinful still. As a loving son he fears his heavenly Father, he does not wish to displease him, but would like to be the pride and pleasure of a loving Father.

Our earthly fathers may disinherit us, turn their back to us forever, but our heavenly Father never, his mercy endureth forever. He hath borne all our sins, and carried all our sorrows, and is with us alway. Take courage, then, poor, trembling, doubting ones, for it is you that the Father loves. Sometimes we fear that we shall be left behind, because we are so little and weak, but do you not know that when a loving father walks with his children that he always keeps the smallest one nearest to him? He leads the little one by the hand, and should he tire, or should the way be rough, he carries the little one in his arms, not forgetting to point out the best way to each of them, nor to advise them concerning their conduct toward him and toward each other. Your Father, dear children of God, will not leave you, but will be with you in the fire, in the water, and in every trial. You could not bear them if he did not, so now remember that though you are weak, he is strong; though you are ignorant, he is wise;

though you are sinful, he is righteous; though you forget his benefits, he never forgets your needs, and he will supply them according to his riches in glory by Christ Jesus. God's promise is that the weary shall find rest, the hungry and thirsty shall be filled. How sweet such promises to the poor and needy, to whom God says, I will feed you, even you, O poor of the flock. It is not therefore an eternal spirit, not an indescribable something to represent the sinner, but the poor, sinful, fearing, trembling, doubting son and daughter of Adam's fallen race, who shall see Jesus as he is, and be like him, and it is he who bears enough of that blessed image now to be known and loved by all who love our Lord Jesus Christ.

The spirit that denies this loving, personal, effectual work of God in our hearts, denies that God is our Father, and that we are his children, and so denies the Father and the Son, therefore he is anti-christ, for the apostle tells us that of his own will begat he us by the word of truth. Jesus Christ has not only come in the flesh, but is come in the flesh, for Christ is in you the hope of glory; it is God that worketh in you both to will and to do of his good pleasure. It is not an outward demonstration of power, but an inward sense of necessity laid upon us, and so Jesus Christ is come in the flesh to do that for us which the law could not do, and cannot do, for there is neither life nor comfort in the law. O, how good, how unspeakably sweet to the poor sinner to feel assured that Christ Jesus came into the world to save sinners, of whom he is chief.

May God give us this assurance more and more, and to his great holy and precious name be all glory both now and forever. Amen.

WM. GRAFTON, Moderator.  
MILTON DANCE, Clerk.

CORRESPONDING LETTERS.

*The Baltimore Primitive Baptist Association, in session with the Harford Church, sendeth greetings to the associations and meetings with which we correspond.*

DEAR BRETHREN:—We are glad to say that we are having a pleasant meeting; good weather prevails and we have little to disturb us. Our churches are all walking, so far as we know, in the order of the gospel of Christ, and it seems good to us to meet together in these meetings, and hear the sweet story of Jesus and his love. May God in his love and mercy grant us many more pleasant seasons of refreshing in the Lord.

Our next session is appointed to be held with the Ebenezer Church, in Baltimore city, at the usual time in May, 1903, when and where we hope to meet your messengers, and receive your messages of love.

WM. GRAFTON, Moderator.  
MILTON DANCE, Clerk.

ORDINATION.

PURSUANT to a call of Smyrna Church, Union Co., Arkansas, the following Elders met in council April 26th, 1902, for the purpose of setting apart to the gospel ministry; brother J. T. Nash, viz: Henry Archer, W. K. Smith and Robert S. Farrow.

The candidate was examined by Elder Archer, prayer offered by Elder Farrow, and Elder Smith delivered the charge.

The occasion was a solemn one, and all seemed to be impressed that the Lord's hand was in the matter.

L. C. TRULL.

WESSON, Ark.

MARRIAGES.

By Elder W. Lively, May 18th, 1902, E. S. Renfro, of Valley Head, Ala., and Miss Nettie P. Lively, of Opelika, Ala.

By Elder H. M. Curry, May 20th, 1902, at the residence of William Logan, Lebanon, Ohio, A. J. Stout, of Transit, Ohio, and Mrs. Elizabeth Oliver, of Franklin, Ohio. They are both believers, and godly persons, and we believe they are married in the Lord.

OBITUARY NOTICES.

DIED—At the home of her son-in-law, Mrs. Mary Roberson. She was born April 30th, 1817, and died June 20th, 1899, of pneumonia. She was the daughter of William and Anna Hogan, and was raised in Giles Co., Tenn. She received a hope in Christ when young, and I believe she joined Sugar Creek Church. She married James McGill, who died in Tennessee. After his death she moved with her parents to Arkansas, where she married my father, David Roberson. She loved the sound doctrine taught by Christ and his followers, and was quick to detect error, either in preaching or in practice. When she was taken sick she told us that she was going home, and begged us to shed no tears for her. She had been an invalid for twenty years. I said to her, "Mother, are you willing to go?" Her answer was, "Yes, God does all things well." O, it is so hard to part with mother, never to see her on earth again, but we believe our loss is her eternal gain. We lived near Wapanucka, in the Chickasaw Nation, at the time of mother's death. She was buried there on the 21st of June. Pray for me and mine. Her daughter,

REBECCA SMITH.

Kezia L. Brees died at the residence of her son, A. B. Brees, May 16th, 1902, aged 85 years, 9 months and 12 days. She was born August 4th, 1816, in Chemung Co., N. Y., whence she emigrated to the territory of Michigan, with her father's family, and other relatives, about 1831. She was married to Solomon M. Brees, Feb. 10th, 1841. When about sixteen years old she experienced a hope in Christ, and joined the Baptist church, to which faith she has unwaveringly held ever since, and when the division occurred she remained steadfast in the original faith of the Baptists, needing no improvement in methods or means of salvation upon the merit of Christ, and redemption by his blood. She always appreciated sound doctrine and order in the church, and endeavored to set an example of humility and love, yet faithful and forgiving. She died with no malice toward those whom she had thought were inconsiderate and harsh. Her last words breathed the sentiment of peaceful regard for all on earth.

Elder Jacob Gander spoke comfortingly at her funeral.

A. B. BRESSES.

OUR brother, E. Wilson, who departed this life May 7th, 1902, was born in Yancy Co., N. C., in the year 1846, and there grew up to manhood, and was married to our sister, whose former name was Luesey Hill. He then emigrated to Minnesota, where he joined the people known as the United Baptists; not being satisfied with them and their doctrine, he moved back to Palo Pinto Co., Texas, where he found the people

that he thought knew and believed the truth, the Old School Baptists, with whom he united, and was baptized in the year 1885, and lived a member of the Primitive Baptist Church until his death, always contending for the doctrine of salvation by grace. Brother Wilson leaves his wife and five children, together with many friends, to mourn, but we hope they mourn not as those who have no hope. He was always a great lover of Baptist company, and all brethren and sisters visiting him were kindly treated. To know brother Wilson was to love him. His whole mind was to talk of salvation by grace, and grace alone, and he often spoke of his weakness to do all as he wished to do.

J. T. ANDERSON.

Troy, Ind. Ter., May 10, 1902.

## POETRY.

### EXPERIENCE.

"GLORIOUS things of thee are spoken,  
Zion, city of our God;"  
Not one promise shall be broken  
To thy saints baptized in blood.  
They shall see thee  
Far beyond time's fire and flood.

They shall have faith's tribulation,  
Wear sin's yoke of grief and shame;  
Out of every kin and nation  
Hear thy guilt-atonement fame;  
Rising heavenward,  
Boast in thy beloved name.

On the scrolls of earth, scarce written,  
Graven in life's book they stand;  
Through all ages slain and smitten,  
Gathering still a lowly band,  
Round their Savior,  
Corns of wheat in death's dark land.

Who would choose the wordless sorrow  
Daily crucifixion brings?  
Who by nature's hope would borrow  
Tears to dim its hope-poised wings?  
'Tis thy gift, Lord,  
Life alone life's conflict brings.

So a mighty race, yet lonely,  
All their pathway traced in blood;  
Serried ranks of visage homely,  
Sons of Adam, sons of God;  
Brave, yet timorous;  
By his power their feet are shod.

MRS. J. STREET.

BRANTFORD, Ont., May 10, 1902.

## CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|                              |          |
|------------------------------|----------|
| Previously acknowledged..... | \$565 55 |
| R. M. Clark, Arkansas.....   | 1 00     |
| Total to date.....           | \$566 55 |

## CHANGE OF ADDRESS.

ADDY, Washington, May 18, 1902.

VERY DEAR BROTHER BEEBE:—Please send the SIGNS OF THE TIMES to Addy, Washington, instead of Oregon City, Oregon, as I have taken up land here, and we intend to make this our future home. Would be glad to hear from any of the brethren, especially those in Washington. I am in Stevens Co., ten miles south of Collville.

F. O. LONG.

## M E E T I N G S .

THE sixty-ninth annual session of the Sandusky Regular Baptist Association, will be held with the Rocky Fork Church, in Marion Co., Ohio, commencing at 10 a. m. on Friday before the second Sunday in June, 1902. Those coming by rail will be met at Morral, on the Hoeking Valley, and at Monnett, on the C., S. & H.

H. D. BISHOP, Clerk.

THE yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, at the usual place, Aughrim schoolhouse, in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, 1902, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD MCALPINE, Clerk.

SILOAM Association, of Oregon and Washington, convenes June 13th, 14th and 15th, 1902. Brethren and friends will be met at the depot at North Yakima, Wash., June 12th, on arrival of east bound train, at 4 p. m., and the west bound at 2:30 p. m. Those intending to come by rail will please write W. J. Hess, R. D. 3, North Yakima, Wash. The place of meeting is about five miles north-west of the city, up the Natchez River.

THERE will be a two days meeting at Tapscott Church, in Warren Co., Ohio, on the third Sunday in June, and Saturday before. Those coming from the north, on the Mackinaw R. R., will get off at Carlisle, and inquire for Henry Marshall. Those coming on the electric cars will get off at Franklin. Visitors should arrive in Franklin by half past ten o'clock Saturday. Get off at the ticket office. All that love the Lord Jesus in sincerity and truth are invited to meet with us, whether in the church or out.

H. M. CURRY.

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THE

## "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., JULY 1, 1902. NO. 13.

## CORRESPONDENCE.

OAK LANE, PHILADELPHIA, Pa., Feb. 4, 1902.

DEAR BROTHER CHICK:—Once more I will write you. I feel that I have once again been made to praise and give thanks to the Father of all mercies for giving me such a great feast. For a few days I have journeyed in such a lovely way that it seemed there were no thorns nor thistles by the way, but sweet, fragrant flowers, such as God's cheering and sweet promises, and a feeling of thankfulness for all his loving kindness and his protection over me in all my life.

Sunday I was not well enough to go to the meeting, but it was a most precious day, with not a cloud, and all light and grand; I had a feeling of humility given me out of the great storehouse of God; it seemed to me that I had a view in that storehouse, and O, how precious the things which were therein. There was the whole armor, the sword and the shield, the oil of healing, the balm, the sweet spices, the milk and the honey, the fountain of living waters, and the garments, which were O, how beautiful, of charity, of humility and of love, of peace and of sweet submission, all were there.

I could not mention anywhere near all that I saw there, and I had a feeling of praise and adoration to him who giveth all things as he sees his children have need. I did feel that all would be well, for the Father was at the helm; no storm could harm us.

I now look back and see the dark clouds that I have been in, and that have been over me, at a time when all these things were locked from me, and I can now see that it is well to be in such darkness at times, for it gives a greater appreciation of the light. I sung with the song of David, concerning which I have often wondered how he could sing, after being in such darkness with the feeling of distance from God. I felt that I had a taste of his great joy when he sung, “Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.” The whole sixty-sixth Psalm seems to describe the praise I felt to the great and holy One. I did feel that he was omnipotent, omniscient, omnipresent, and that his name is holy and reverend.

Monday I wanted to read something; I had read the last number of the SIGNS through, and had enjoyed it so much, and one thing right here I wish to speak of: it gave me so much joy to read of so many who had been readers of the SIGNS for so many years saying that they were just the same as at first, and that the doctrine was being contended for just as when those strong forefathers wrote in its pages. How true it seemed that he will never leave nor forsake us. How faithful our God has been to keep us in the same good old way, when there are so many lo heres and lo theres. But his mercy endureth for ever. But to return, as I was saying, I wished to read something, and as I did not know just what to read, I thought of a letter from brother Coulter, which he had written me over two years ago, in answer to one from me with regard to the leaven and the unleavened bread. At the time I received it I knew it was good and true, but I had no great enjoyment in it, but as I read it on Monday it was as apples of gold in pictures of silver. When I finished reading it I said to myself, Why did I not enjoy that before? It seemed as though it were spoken to me, "Awake, thou that sleepest, and arise from the dead," and it did seem that I had been asleep, but now was awake to the honor and praise of God. I read the letter over again, and felt that it was bread cast upon the waters. My mind was not so fruitful as brother Coulter wished it to be. How I would have rejoiced to hear him tell all that he saw in it. I will inclose the letter to you, and if you enjoy it as I did, I am sure that you will give all a chance to read it. All of us love brother Coulter, but none of us fully know his worth, as the Salem church knows it. I pray that the Lord will continue to strengthen

him to feed and to comfort us in our low estate.

I have written much more than I intended. I so often write you of my darkness and gloom, that now that I have had a season of light, I desire to tell you also. May the Lord bless you in your ministry, and bless both you and brother Beebe in your editorial labors.

From your unworthy sister,

MARY HILL TERRY.

PHILADELPHIA, Pa., Dec. 7, 1899.

DEAR SISTER TERRY:—I was greatly pleased to receive your letter this evening. The subject of the leaven is truly an interesting field for meditation, inasmuch as it holds a prominent place in the types presented under the ceremonial law in the Old Testament Scriptures, and also is a part of the teaching in the record of the ministry of Jesus, and in the letters of the apostles. It is well for us always to keep in remembrance that all that took place in Israel as a nation, their manner of life, and all their works under the law, was but a type of all that is now realized and experienced by the children of God under the gospel, as spiritual Israel. When Moses received commandment of all that he should make, of all things that were to be used in the Jewish ceremonial service, God said to him, "And look that thou make them after their pattern which was showed thee in the mount." And as you know, the pattern of a thing is but the symbol of the reality. The view which you presented to me in your letter is in accordance with the christian experience. As you said, bread is that which supports and strengthens and nourishes the body, and the leaven in the bread represents the unrighteousness which is the natural element of the natural mind and the natural

body. Works for reward were the things to be accomplished under the law. The promise of reward to the children of Israel was, that when they were obedient they should eat the good of the land, and when disobedient they would be punished. Therefore the leaven fitly represents the works of the creature, which is the leaven of unrighteousness, and to which Jesus referred when he said to his disciples, "Beware of the leaven of the Pharisees and of the Sadducees." The work of the unrighteous leaven still goes on, even in this our gospel day, keeping alive the vain desires and lusts of the flesh. And when Jesus put forth the parable, saying, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," he pointed to the great truth which has presented itself in all time, that the leaven of unrighteousness began its work with the woman in the garden of Eden, and its work will not be completed until the end of time. The "three measures of meal" signify the three dispensations. The first, from Adam to Moses; the second, from Moses to Christ; and the third, from Christ to the end of time. At the expiration of which the whole lump will be leavened. When the whole is leavened, then the work of the leaven ceases. Leavened bread supports, sustains and nourishes the natural body, and is pleasant to the natural appetite, because it is the element of the natural life. Unleavened bread is not pleasant to the natural taste because it is in opposition to the natural desires. Now the Israelites were commanded to eat unleavened bread in the special services rendering praise and thanksgiving to the God of their deliverance; manifesting themselves as passive in the hands of the God who was able to

deliver them fully and completely without any works of their own hands. In the special feast of the institution of the Passover, when the lamb was slain, and its blood sprinkled upon the side posts and the upper door posts of their houses, they were commanded thus: "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and WITH BITTER HERBS they shall eat it." And the Lord also commanded, "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." How I wish I had the time and opportunity to tell you the many wonderful and precious things that are herein presented in type. But I will just mention a few of them in outline, and I am sure your fruitful mind will gather precious handfuls from its contemplation, and that you will also draw water from the wells of salvation opened up before your delighted and enlightened mind. As you said in your letter, no man can teach you, but the Lord can make all things plain. The blood of the sacrifice sprinkled upon the door posts, signifies and points to the great atonement on Calvary. That the "blood of Christ cleanseth from all sin," and that the eternal life of all spiritual Israel is secure in the shedding of the blood of our gracious Redeemer, that they have already entered into the "holiest of all" by the blood of Christ. "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. ix. 13, 14. When the last enemy, death, trav-

eled all through that land on that dreadful night, it could not enter beyond the blood of sprinkling upon the door posts. Whosoever hath Christ in him the hope of glory cannot die, for Jesus said, "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. The unleavened bread signifies dead works, and an entire dependence of the creature upon the Lord for deliverance. Then as soon as they had partaken of the passover feast, eaten with bitter herbs, (the sufferings and afflictions of the saints) then were they shod, and girded, with their staffs in their hand to begin that long journey out of Egypt into the wilderness, and on to the promised land. So the pilgrimage journey of the saints of which you have had experience, dear sister, is one continuous journey, and an incessant warfare until the end, and there is no discharge in this war.

You will please overlook the delinquencies in this letter, for I have written at intervals and in haste. I must now close, hoping to have the privilege of talking with you further on this interesting subject. And I may say to you, in the language of the apostle, the words which you quoted, and of which you have truly expressed the meaning, "Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." This do all the saints by the grace which doth work mightily in them.

Affectionately your brother,

B. F. COULTER.

SYRACUSE, Kansas, March 28, 1902.

VERY DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—It is in much

weakness, and with a feeling of unfitness and unworthiness, that I attempt to address you, yet it seems that I cannot get rid of the impression to write you, although questions arise in my mind as to whether it is from a desire or lust of the flesh to have my name and writing read by the readers of the SIGNS, and to try to crowd myself in with the dear people of God, or whether it be from a desire to edify and build up the feelings of the dear saints scattered throughout our land; I hope and trust that I am influenced by the holy Spirit, and trust that God will in his divine wisdom guide my pen and control my mind.

I have been a reader of Baptist papers about two years, but in that short time I have had more real enjoyment than in twelve years before, at which time I left my dear old home church, called Honey Creek, in Vigo Co., Ind., and came here to Kansas. I tried to find some Primitive Baptists for two or three years after I came west, and finally found three: brother Charles Mitchell, and brother Henry Holdren and wife, with whom my dear companion and I have had sweet communion, although then they were not members of any church, but believed the doctrine of salvation by grace, and grace alone. They are now members of the church called Bethel, located nine miles north of Lamar, Colorado, of which myself and wife are also members. We found the church about two years ago by an enemy of the church writing in a slurring manner about it, and having it published in the County paper. He meant it for evil, but God meant it for good, as in the case of the brethren of Joseph, when they sold him to the Ishmaelites, to save much people alive. This dear little church has prospered ever since, and is still prospering as in the days of the

apostles, when the Lord added daily to the church of such as should be saved. The more the world and Satan persecutes the church of God, the stronger she grows, and the brighter she shines. If we go forward as this little church did, and as little David did, trusting in the God of Israel, we need not fear the Arminian world, with all her brood of institutions, such as Sabbath Schools, Bible societies, Tract societies and Mission boards, for they are nothing, and less than nothing and vanity, and will become unto us as did Goliath of Gath unto David. And this must be by faith.

Paul in Hebrews xi., speaks of many things done by faith, and through faith. In verse thirty-two of that chapter he says, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets." Then he tells what they did through faith, and what great things they suffered, of which time and space will not admit the telling here. In verses thirty-nine and forty he adds, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Then in the beginning of chapter xii., he exhorts them to constant faith, saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and the Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Yes, Jesus is seated at the right hand of the majesty in the heavens, making intercession for us. Let us think, dear brethren and sisters, of what the dear Savior suffered for us, if we are what we profess to be; no pen can ever write, nor tongue ever tell, nor can the mind of man ever draw the faintest picture of his suffering. O, then what manner of persons ought we to be? Let us think about this. Are we living the life we ought to live? Are we attending to the duty devolving upon us, or are we neglecting these things? Jesus said, "If ye love me, keep my commandments." Again he said, "A new commandment give I unto you, That ye love one another." Dear ones, how can we show that we do love one another? Is it not by showing forgiveness for each other's trespasses; by bearing one another's burdens; by trying to remove every obstacle out of the way which might cause a dear brother to stumble, and if any poor, weak sinner is overtaken in a fault, by going to him in the spirit of meekness and trying to reclaim him? If we do these things we shall accomplish much. Peter came to Jesus once and said, "Lord, oft shall my brother sin against me, and I forgive him? till seven times? Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Have any of us ever forgiven our brother this often? I think not. I do not understand that our erring brother must come and get down on his knees, and ask forgiveness, but even without the asking we ought to forgive. And if we know that our brother has cause to be offended with us, it is also our duty to go to that brother and in the spirit of love ask for his forgiveness. Also, if any brother or sister writes anything that we think they ought not concerning us, or

what we believe, let us forgive them. We all of us are ready to admit that we ourselves are prone to sin as are the sparks to fly upward, and therefore we ought to look over the faults of others.

Now, dear brethren editors, if I have written anything that in your judgment would wound the feelings of any one of the saints of God, I think it is your duty to point it out, or not to print it. There is no doubt in my mind that many dear ones have written on the spur of the moment, while they were feeling a little hurt at a brother, and have said things of which they would have been glad afterwards if they had not been printed.

I do love to read the letters written by the dear brethren and sisters, but it causes my poor heart to ache to see contention and strife among the dear people of God. Brethren, do not call each other hard names; the world will give us enough of such names. If we cannot all see alike upon all points, let us not fall out and say hard things; let us believe and say we differ honestly, and let us write more about the things upon which we agree. I know that I leave many things undone that I ought to have done, and do many things that I ought not to have done, and am many times made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" I look back over my life, and see that it has all been a failure. What have I ever done to show my love for the dear Savior for all his goodness to this poor, polluted worm of the dust? Surely he has blessed me all the days of my life, and very poor have been the returns of my heart. "When I would do good, evil is present with me."

When I was about sixteen, I trust that I was shown that God for Christ's sake had forgiven my sins; then a love for

him and his people sprang up in my heart, which I trust is still there.

I must bring my letter to a close; I hope that God will bless his truth, and pardon error, and that he will cause all jars and discords to cease among the brethren, and bind us all together with his love, and help us to esteem our brethren as better than ourselves.

And now may the grace of God, and the Spirit of our blessed Savior rule in us, and reign over us in all our dealings one toward another, is the prayer of your unworthy brother, if a brother at all,

A. G. HURST.

[To our readers we commend the kind and humble tone of the above letter. The most important thing is to know and hold to the truth. Then it ought to be always remembered that the truth ought to be held and taught in love. Let there be no swerving from the truth, but let us love all who know the grace of God indeed. Earnestly contending for the truth is perfectly consistent with great forbearance toward those who may not see it clearly. We all see but in part. We hope to be also kept in the use of kind words, and not to be left to call any one hard names. There is no need of this at any time.—Ed.]

RUSHING, Texas, May, 1902.

ELDER G. BEEBE'S SON:—On the 23d, 24th and 25th of April, 1902, I attended the old ex-confederate reunion held in the city of Dallas, Texas, where I met many old comrades, and a host of people from the various States and Territories of the United States. Previous arrangements had been made for an Old Baptist meeting to be held in the Court House at the same time, which was the most important of my visit to Dallas; to meet many of the dear Old School Baptist

brethren whom I had never seen before. This was an unspeakable pleasure to me. The coming together of many dear brethren from the different sections of our country to mingle their voices in hymns of praise and thanksgiving to the Lord of heaven and earth, far exceeded in importance the great clamor of any earthly reunion. During the hostilities of war, great armies are called out. Each company or regiment having captains and colonels, but in the kingdom of heaven, the church, one God and Father of our Lord Jesus Christ, the true and living God, is the great Captain of our salvation. What a contrast between the worship of God, and that of the world. While the thousands were rushing to the different camps of the old soldiers, looking for their friends and relatives, and other thousands were pressing at the entrance of the auditorium to hear the speeches of some generals who commanded in the southern army, the Old School Baptists could be seen as a little handful making their way through the crowded streets to the Court House, there to bow before the most high God, and to pour out their petitions unto the Lord and to worship toward his holy temple, ascribing greatness unto Israel's God. Here I met many brethren in the ministry for the first time in my life, and among them the two dear servants of God, Elders Boaz, of Fulton, Ky., and Wm. Lively, of Opelika, Ala., whom I had long desired to see, as I had read after them in their published writings many years, and knew them by reputation as sound and able ministers of the New Testament. After the meeting closed at Dallas, Elders Boaz and Lively came to Arlington, and preached to the church near there on Saturday 26th, and then to Fort Worth, Sunday 27th. Here I met the dear brethren again and heard

them with ability speak forth the things that become sound doctrine; preaching the fullness and power of the eternal God, and the nothingness of poor, finite man. From here I accompanied the two brethren to Keller, Texas, their next appointments, for Monday and Tuesday, 28th and 29th. Here we met Elder A. D. Bourland, pastor of the church at that place, and a small company of dear brethren and sisters, where again the two Elders addressed us in the fear of the Lord; preaching ably salvation by grace alone, to the satisfaction and hearty approval of the church. After this service the two brethren went to the pleasant home of Elder Bourland to rest for the night.

From here the two Elders went to Liberty church, on Wednesday, 30th. Here we had another good meeting, and the preaching was all of a piece. Now after our feasting under the preaching of Elders Boaz and Lively, the separation came, and we were obliged to bid the two brethren farewell, praying God to prosper them on their way, and to crown their efforts with peace and reconciliation to the divine will. Those dear brethren made a favorable impression among the Baptists of Texas, and we hope, if it is the Lord's will, they will come again to us with the same consolation, in the fullness of the blessings of the gospel of Christ.

Dear brother Beebe, I have written the above at the request of many brethren, giving a little sketch of Elder Boaz's and Lively's visit to this country, and our appreciation of their stay among us, whom we fully indorse, and are grateful to find sound in the faith, walking in the fear of the Lord, and immovably fixed in the unlimited sovereignty of God, and salvation by grace alone, unconditionally. It re-

joiced our poor hearts, and gives us renewed assurance that the Lord is God, and beside him there is none else. We now submit to your better judgment whether or not to the publication of this. God bless you, and long live the dear old SIGNS, to contend for the truth, is our prayer.

ASA HOWARD.

CARDINGTON, Ohio, April 27, 1902.

DEAR BROTHER BEEBE:—I feel that I must tell you that I appreciate the dear SIGNS, and that I often think of you. I am not indifferent concerning my obligation to you. If I do not receive the money soon will try to borrow it. Have just been reading the SIGNS of April 15th, how sweet it is to my taste. I am glad the Lord gives you boldness to contend so earnestly for the faith. There are so many good letters I would like to speak of, but you know their merit as well as I. The Lord has given us to enjoy the same things. Is it not wonderful and comforting to read our own experiences of hope, fear, joy and sorrow, from the pen of some brother or sister? When we can see the likeness of the mark in our forehead reflected back from their own, it causes us to take courage. Elder Durand's letters are especially comforting to me. I see no contradiction between your letter and his in the latest SIGNS, there are times to nurse with milk, and also times to rebuke sharply. I felt thankful for both letters. I would be glad if I could just give you my hand in fellowship and love in the Lord.

We have things here to make the heart ache. But O blessed thought, the Lord omnipotent reigneth! O, my brother, I cannot praise him enough, or love him enough. How beautiful are all his attributes. In every one perfection shines.

And nothing can separate us from his love and care. What comfort to know that he is able to keep us, and to preserve the honor of his name. It seems strange that we should fear or be sad. But it is decreed that we must suffer with him, and we know that he doeth all things well. May his will be done. I am so glad he is able to fulfill everything he hath purposed; so thankful that the government is upon his shoulder. He hath formed a people for his praise; he hath caused them to walk in his statutes; he hath caused them to abhor all their works, to have no confidence in themselves. When I have a view of what I am, I wonder that I ever hope in his mercy. To say that I abhor myself, seems hardly to express it. But I cannot forget the whispers of his love, efficacious cleansing of his blood. O what love, to love a sinner like me. None but an omnipotent power and perfect wisdom could have saved me; none but an almighty God could keep me all the way. I dare not present any of my works and expect return for them. I dare not! for I in myself am vile, helpless and poor. I can give him nothing but sin. But in him have I righteousness and strength. Yea, all things are mine not only through him, but in him, for we are in him, and he in us. One with Christ, our sins were his, his obedience ours. Beautiful, wonderful truth; our hope of salvation is Christ in us; there is complete fullness in him, and he leadeth us in the paths of righteousness for his name's sake. I grow to despise myself more and more, and to know that I cannot do good unless the Spirit leads and causeth me to walk in the way. The work is the Lord's, and he that hath begun a good work in us will perform it to the end.

With love in the Lord, your sister,  
JOIE E. WICKHAM.



KANSAS, Ill., May 26, 1902.

BENTON L. BEEBE—DEAR BROTHER:—  
 Having a desire to once more address the dear readers of the SIGNS OF THE TIMES, I do so, if you think proper to publish it. I have been a reader of the SIGNS, and an occasional correspondent, for sixty years, and have found no change in the doctrine it has from the first advocated. I am naturally much drawn to it. Most of the first correspondents, as well as your dear old father, its founder and able editor, have passed away, but the Lord has raised up others to fill their places, so the truth is published and sent amongst the faithful in Christ Jesus. Go on, my brother, contend earnestly for the truth, it will stand when all men-made theories fail, truly as the prophet said, "The Lord's portion is his people, Jacob is the lot of his inheritance." An inheritance is something that comes from another. So Jacob is from the Lord, and is as secure as the one from whence he came. The apostle Paul said this is true where he has said, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans xviii. 38, 39. This fact, brother Beebe, being so completely established in holy writ, is a sure foundation to stand upon. "Other foundation can no man lay than that is laid." Again, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We may well inquire just here, What is this seal? It is no more nor less than the blood of Christ, and we read the names of his people are "graven in the palms of his hands," and in addition to this he, Jesus, has said, "As I live, ye

shall live also." So, dear, trembling child of God, take courage. The salvation of God's people is finished, and not one shall perish, but all "shall be brought off more than conquerors through him that loved us, and gave himself for us." It seems to me there is no conditionalism in all these proofs, neither for time or eternity, and that "salvation is of the Lord." I have no hope other than this, either for time or eternity. This has been my stay and hope for the last sixty years, and now that I have almost reached my four score years, I desire no other salvation.

In closing this I feel to be bidding farewell to all of God's people so far as writing is concerned, and my prayer to God is that he may still keep me to my end, and that all of you that read this may be blessed in Christ Jesus.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior be glory and majesty dominion and power, both now and ever. Amen."

JAMES M. TRUE.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Please be particular about this.

## CIRCULAR LETTERS.

*The Delaware Old School Baptist Association, in session with the Salem Church, at Philadelphia, Pa., May 21st, 22d and 23d, 1902, to the churches of which this Association is composed, sends greeting with love in the Lord.*

BELOVED BRETHREN:—We follow a long continued custom in sending you this Circular Letter. While new isms and doctrines are extant in the world to satisfy the cravings of modern fleshly ideas, and to propagate new matter to stimulate the waning interests in the so-called religious world, we desire to "Remove not the old landmark, and enter not into the fields of the fatherless." Not because we are apathetic, and prefer to run in grooves established by our fathers, but because the law of God which was established and written in the hearts of the fathers still retains its power undiminished and undimmed in the hearts of the children. God changeth not. "He is the same yesterday, to-day and forever." His laws are not subject to change. His church that was set up in the wilderness is in the wilderness still. "Pure religion and undefiled before God and the Father," is ample and sufficient in this enlightened age, as it was in the dark days when the followers of Jesus were hunted and persecuted so that they, in sheepskins and in goatskins, being destitute, afflicted, tormented, wandered in deserts, and in mountains, and in dens and caves of the earth. We, as the church of the living God, desire above all things to be set as a seal upon the heart, and upon the arm of our gracious Redeemer, for the love of God, and for the glory of God, and not for the glory of man. A landmark that remains in continuance, and is handed down from generation to genera-

tion, gives evidence by its continuity that it points all lookers thereunto in the right direction. The advice of Gamaliel, a doctor of the law in the time of the apostles, to the high priest and the council at Jerusalem was this: "Refrain from these men, and let them alone, for if this council or this work be of men it will come to nought. But if it be of God ye cannot overthrow it." God works in the hearts of his people, and they are joined together as one body, having one faith. They worship God in Spirit and in truth, and not according to the dictates of reform councils or conventions of men who deem themselves wise, though they have been blind from their birth. The Scriptures of truth need not that men should revise them in order that they may conform to modern notions. They are the simple testimony of Jesus. To those to whom they are vital and necessary they cannot be changed. The dear, ignorant child of God goes to them for instruction in righteousness; for the edifying of his mind. And if good works is the result of his inheritance in Christ Jesus, it is because the Scriptures have thoroughly furnished him unto them. It does look sometimes as if the modern scalpel would endeavor to eradicate the Father's mark from the foreheads of the saints and place there instead the mark of self-righteousness. Of God Job saith, "He is of one mind and who can turn him?" The rulings of his mind are surely according to his own pleasure and will. He has fixed the heavens in their majesty, he hath laid the earth's foundations. All worlds and all creatures are in the hollow of his hand. His wisdom is perfect. He knoweth the end from the beginning. Shall man presume to reach him through the avenues of science, or to influence him with their pharisaic deeds of pretended goodness?

Even Jesus in his humanity declared, "There is none good but God." None of the works of the creature have ever carried him into the kingdom of Christ, or brought him one whit nearer to the tree of life from which he was driven in the beginning and separated therefrom by the cherubim and flaming sword. The word of the Lord for Israel came to Joshua, saying, "And I have given you a land for which you did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive yards which you planted not do ye eat." The wisdom of the Lord was displayed in all that Israel did, and in all that Israel said, and not by any wisdom of their own. Men in this day and time think they are wiser than their forefathers. They strut about on the stage of this generation, saying, Listen to me. Be guided by my wisdom. The old paths and ancient landmarks were good enough for the ignorance of the dark ages; but we are wise above our fellows. Listen, we say, to us. But how different the language of the apostle in writing to the church at Corinth. He says, "Let no man deceive himself. If any man among you seemeth to be wise let him become a fool that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." The points of doctrine which make up the fundamental principles of the foundation of the church of Christ can never be annulled by whatever changes man may make. Christ is the chief corner-stone of that perfect building of God, which is his church. And it is built upon the foundation of the apostles and the prophets. They all testified to the coming

of Jesus. And we know that the testimony of Jesus is the very spirit of prophecy. The prophets testified in prophetic language that Jesus should come. While the apostles testified in no less sure language that he has already come. The burden of all preaching to-day is that Jesus rules and reigns in the hearts of his people. That God has declared the end from the beginning. There is nothing to change. From ancient times the things which are not yet done are known to him, and ordained by him. "Known unto God are all his works from the beginning of the world." This is what we call the predestination of God, and is a part of the foundation of the prophets and apostles upon which the church of Christ is built. Election: How precious is this doctrine to them who have come to the end of their six days of labor and toil under the law. Written in their hearts and presented to their understanding are these words of truth and light. "We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, "Ye are a chosen generation," &c. Again, "For the Lord hath chosen Zion. He hath desired it for his habitation. This is my rest forever. Here will I dwell for I have desired it." The contingency is never with man to choose salvation. The word of the Lord hath gone forth. His law is established. His chosen are forever blest. They desire to walk in his paths, and to work in his vineyards, and labor in his fields. They pray not to "Enter into the fields of the fatherless." Only a "Thus saith the Lord," will satisfy them when they are contending for the faith once delivered to the saints. The fields into which the modern religious world would enter to-day are the "fatherless." They are

without foundation; they find a starting place and a lodgment in the vain imaginations of the minds of men. Other points of the whole doctrine of God our Savior are indelibly written in our hearts. Let us be simple minded, desiring rather to become fools than wise, that all glory may be ascribed to the God of our salvation. For all his works shall praise him, from the least of them to the greatest of them.

J. N. BADGER, Moderator.

P. M. SHERWOOD, Clerk.

*The Delaware River Association convened with the Kingwood Church, at Locktown, N. J., May 28th, 29th and 30th, 1902, to the churches of which she is composed, sends greeting.*

DEAR BRETHREN:—It has been a long established custom at these annual gatherings of the Association to address to the churches some thoughts with regard to the things in which, as believers, we are concerned, and which it is good for us to contemplate. We desire to follow this custom at this session also. In the past it has been generally the custom to present some portion of the word of God for our consideration, and to call attention to the things which have seemed to be presented in it. To this custom also we think it well to adhere, and so for your consideration at this time we desire to speak of the words of inspiration found in 2 Timothy iii. 16, 17. This Scripture reads as follows: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

First, we desire to call attention to the fact that the very language of the text itself shows how important it is that we

do carefully consider the Scriptures. In this day when, among almost all men, there is such a great indifference to the teaching of the word of God, it is doubly needful that we all should have our pure minds stirred up to still more reverence for the word, and to a still greater care in the interpretation of it. If indeed we be lovers of God, we shall in proportion to the depth and earnestness of that love, also hold the words of God in reverence and love, and shall be exceedingly anxious to know what they do teach with regard to God himself, and with regard to men, and with regard to both the law and the gospel.

Let us then come to the consideration of some things which seem to us to be embraced in the above named text. It may be well to first notice one expression in the verse preceding, as it will help us to define what is intended by the words, "All Scripture," in the sixteenth verse. In the preceding verse Paul said to Timothy that from a child he had known the Scriptures. There can be no manner of doubt that Paul in this language meant the Scriptures of the Old Testament, for then the New Testament was not written. This however does not at all imply that now the books of the New Testament are not to be considered as also being of that Scripture which has been given by inspiration of God. Surely as Baptists we do not need to say that we believe that the New Testament is of equal authority with the Old Testament, so far as divine inspiration is concerned; but still it remains true that when Paul wrote these words he meant the Old Testament Scriptures. These Scriptures were able to make Timothy wise unto salvation. Now it is of this Scripture that Paul in the text says that it was all given by inspiration of God.

What does this mean? Does it mean that each and every word in the Scriptures is a statement of truth; divine, infallible truth? A moment's consideration of the subject will show that this could not have been his meaning. These words of Paul were written by the Spirit of God living and moving in him, and were therefore altogether true. And so Paul could not have meant anything that was not true with regard to the Scriptures of the Old Testament. We have recorded there the sayings of evil men, and of false prophets, and of Satan himself. Things coming from the lips of men altogether false and blasphemous are recorded there. These men were not inspired by the Spirit of God, who is called the Spirit of truth. For instance, the friends of Job said many things to him which were false, and of them God said to them at the end that they had not spoken the thing which was right concerning him as had his servant Job. Satan's words to our first parents were lies, all of them, for he is a liar from the beginning, and the father of lies. And so many things recorded in the Old Testament Scriptures as having been done and spoken by men, were evil and false in themselves. The men who did and spoke them were not inspired of God in so doing and speaking.

What then does this language mean, "All Scripture is given by inspiration of God"? It does mean among other things that we may rely upon every statement of the Scriptures as recording an actual truth, without any mistake as to its correctness. The historians of events which took place were inspired, so that they could not make any mistake in recording those events. We may be sure that Job's friends, for instance, did say just the things recorded of them. We may

be sure that each event in the history of Israel, and in the record of other nations, and cities, and men, is precisely as there stated. Not only must men be inspired of God to declare events yet in the future, so that there shall be no error in their prophesy, but also those who recorded past events must have the perfect guidance of the same spirit to enable them to avoid error, and to state the exact truth. So also all that is said for instance in the Psalms regarding the workings of grace in the soul, with the conflicts of mind and heart through which David passed, while being a record of his own soul's travel, yet must be guarded and guided by the inspiration of God, else we could not be sure that the record is true. And if we cannot be sure that this is so, then we must be plunged in perpetual doubt as to whether our own exercises are what we have hoped they were, namely, the conflicts of the believer in the warfare between the flesh and the Spirit.

There must be no limiting of the word "Scripture" as used in the text, save as Paul limited it, and that was to the books known by us as the Old Testament Scriptures. The word Scripture is used in the New Testament about fifty times, and in every place means the records of the Old Testament. Of many things in the life of the dear Redeemer it is said that they were done that the Scriptures might be fulfilled. We cannot in the limits of this letter of course refer to them all, but all mean the same thing, the written word of the Old Testament. If we accept the words of Paul as the words of truth, we then must believe that every word of the Old Testament was recorded just as the Holy Ghost would have it recorded. Every statement made there is a true statement of what did actually take place, and of what was ac-

tually said by either the enemies or friends of God. We can go to them with absolute confidence, and be sure that we shall make no mistake in receiving them as true.

Now, furthermore, Paul says that they are all profitable. This must seem to be so, if we do indeed believe that our God has by his Spirit written them for us. We could not believe that anything needless would be placed in his book by an all-wise God. Some lesson of either comfort, or warning, or rebuke, or instruction, must be in every line, in every word, as the apostle here declares. Even the narrative concerning ungodly men and their ungodly deeds is profitable for us. Even the words recorded as having been spoken by Satan contain in them some lesson to profit. Our God takes even the wrath of men and of devils, and makes it work to his praise and our good. The mariner's chart must point out the shoals and rocks and quicksands, as well as the ports of refuge, and the channels in which it is safe to travel. One is as needful and useful and profitable to the mariner as the other. Therefore we have in the whole Scriptures, both of the Old and the New Testament, untruth set before us as well as truth, and both are labeled, so that he who runs may read. If a sunken rock is pointed out, we may be sure it is just where it is marked. If a safe channel is marked out, we may be sure that it is safe. There is no mistake in the chart which God has given us. All, therefore, are profitable to be considered. How important that we should consider them. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We cannot then insist too much upon the absolute truth of every statement in the word of God. Deep,

spiritual meaning is found in every portion of the word it is true, yet the literal events recorded there did literally take place, and this must not be doubted or denied. If the literal truth of Bible statements be denied, then we have no certain basis upon which to trace out the spiritual signification. For instance, Joseph's brethren did sell him into Egypt. If not, then the type is of no value. The shadow becomes so shadowy that it is evident that there is no substance behind it. Jesus Christ was actually born of the virgin Mary, and did actually bear our nature, and was actually clothed in flesh, and did actually die the death of the cross. All took place really, and of this whole history the Old Testament prophesied. If this be not so, then we have no basis of hope or faith, and we are yet altogether in the darkness and blindness of those to whom no revelation has been vouchsafed. There must be no shadow of a doubt cast upon the absolute truthfulness of the whole Bible. The moment that such doubt overshadows the word, that moment hope and faith and love sink down in despair, and all our comforts die. But when we are assured that all is as recorded, then indeed we can rejoice and greatly desire that these true records might be opened up to our understanding, so that we can see and rejoice in the spiritual things dimly made manifest in the letter of the word. Herein is the profit of the Scriptures to us.

Now, brethren, it does not seem needful to us to dwell in this letter upon each of the things named by the apostle in which the Scriptures are profitable. He names doctrine, reproof, correction and instruction in righteousness, as embracing the things in which they are profitable. And we have no doubt that these things cover all the ground of that which

is needful to the believer. The word "doctrine" here signifies, as it does in almost all places where it is used, not so much the act of teaching, as the thing that is taught, and the effect that that teaching has. The word "reproof" means here rather conviction of wrong when one has erred; while the word "correction" signifies "setting one right who has erred." The last expression, "instruction in righteousness," has the force of "nurturing," as one would nurture a child by feeding it with food proper for it, that it might grow in stature and strength. Now the Scriptures are profitable in all these things, and it would be hard to find anything needful to the child of God which might not be placed under one or the other of these heads.

But we desire for a moment to call attention to one very important expression in the text, viz: that the "man of God" may be perfect. The Scriptures are then for the benefit of the man of God. This is but one form of expression by which believers are designated, but it is a very forcible and important one. The man of God is one who has been chosen of God, loved of God, redeemed unto God, born of God, kept by the power of God, and at last brought home to God. He is one who loves God, and serves God, and hopes for the presence of God. He trusts in God, and finds all his help and hope in God. What an exalted title, and how solemn the relationship signified. And yet even the weakest and most insignificant of the flock bear this exalted title, and this holy privilege. This man of God feels his need of teaching in the truth, he desires constant conviction of all his wrong doing and thinking and feeling. He desires to be corrected or restored to the right way when wrong, and also that he may grow in grace and

knowledge of the Lord. Here it is stated that the Scriptures are profitable to him in all these things that he feels the need of. How gracious are these words to him. How full of rejoicing is this truth. How much such an one will prize the book of God, and how greatly will he desire the presence of the Spirit to open the Scriptures to him and to apply them.

Surely we do not need to remind you, dear brethren, of our need above all things of the presence of the holy Spirit to enable us to understand the Scriptures, but we will gladly remind you that ye have an unction from the holy One, and need not that any man teach you. Our blessed Redeemer does from time to time walk and talk with us by the way, and at such times when we are sad and have need, he does open our understanding, that we may understand the Scriptures. And so in the Scriptures we have a perfect rule for all our faith and for all that we practice, so that all that is not expressly sanctioned in the word is to be avoided. The Scriptures thoroughly furnish us unto all good works. We need no other chart for our guidance. The man of God who possesses in his soul what that name means, wants no other guide than the word of God. He finds there just what he needs. Its exhortations, its commandments, its promises, its warnings, its reproofs, are all just suited to his need, and they all become in his need an excellent oil, that does not break his head.

In conclusion we would say, May the great Author of the Scriptures, who has given them to us, also put in our hearts a great and abiding reverence for all that he has spoken to us and recorded in his word. And may he continually open our hearts to receive the word gladly, as he did the heart of Lydia in the former days.

May God bless you all with an experimental growth in knowledge and in grace.

S. H. DURAND, Moderator.

ELIJAH LEIGH, Clerk.

*The Warwick Old School Baptist Association, in session with the Middletown & Wallkill Church, at Middletown, N. Y., June 4th, 5th and 6th, 1902, to the churches composing this Association sends christian greeting.*

BELOVED BRETHREN:—In continuance of a custom practiced by this Association for many years, a Circular Letter has been prepared for the consideration of the brethren constituting this body, and, if accepted, to be published with our Minutes, as an expression of the faith of the members comprising this Association. The writer of a letter of this character should ever keep in mind that it differs from a personal communication, in that if it be adopted, it becomes an expression of the faith of the Association, and therefore he should be very careful and not weave in anything of a personal character, or embrace the opportunity to defend any personal views he may have, that he knows are not generally acceptable to the brethren of the Association. Likewise the Association sitting in council on the letter, should be no respecter of persons, and not for fear of hurting the feelings of the brother who wrote the letter, permit anything to pass that they feel is not in keeping with the faith and practice of the Association, but should deal faithfully, so that if the letter is received to be published with the Minutes, each member of the Association would feel willing, if needs be, to sign it as their own personal letter.

That the Association may not be embarrassed with any confusing or ambiguous questions, let us select a plain

declaration of Scripture to write upon, about which there can be no doubt as to even its literal meaning. This we will find in the gospel as recorded by John, third chapter and sixth verse, viz:

“That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.”

These words were spoken to Nicodemus, by our Lord, in answer to his inquiry, How a man could be born again? He wanted Jesus to explain to his natural understanding how such a thing could be a physical possibility? But Jesus did not gratify Nicodemus' carnal curiosity by philosophizing or resorting to vain reasoning to convince his natural mind, but declared to him that all that is born of the flesh, natural wisdom included, belongs to the flesh, and avails nothing in understanding the things of the Spirit.

There is no mistaking the import of this language, it could not read plainer. It divides everything in nature and grace into two distinct classes, and only two, for there is no blending of them, or middle ground. This unalterable truth runs as a middle wall of partition through the whole inspired word, from Genesis to Revelation, and through the experience of every saint. In fact every thought, word or act in all the universe, is on one or the other side of this wall; there is no merging of the two natures; each must remain as they are born, as long as time lasts, and each can only exist in its own element. It is as utterly impossible to change that which is born natural, into spiritual, as it is to change that which is born spiritual, into natural; they are as opposite as the east is from the west, and all efforts to change the natural into the spiritual, can only result in confusion. This striving to transform the flesh into



the Spirit, is what creates the christian 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." Every one that has been taught by the holy Spirit, knows how fruitless have ever been their efforts to change their old carnal nature, and yet having this knowledge, they still continue looking to the flesh to see if they cannot find some evidence that it is growing more spiritual, and invariably they have to turn away sadly disappointed and discouraged. But the trouble is, they are looking on the wrong side of the line; among the things born of the flesh, to find spiritual comfort. To just the extent we think we are successful in our search for something good in our flesh, to just that degree we are qualified for the companionship of the pharisee, and disqualified to say with Paul, "In me (that is, in my flesh,) dwells no good thing."

Is there a child of God that has not often been sorely tried in their endeavors to discern whether certain acts, or thoughts and intents of their heart, were of the flesh, or of the Spirit? They have learned by sad experience how closely the flesh can counterfeit the Spirit, and many times when they have thought they were actuated by the Spirit, and their motives were the best, have they been afterwards shown that it was all of the flesh, and prompted by a selfish desire for admiration, or prominence among the brethren. Perhaps they have attended the assembly of the saints, and attempted to speak to their comfort and edification, and felt that they had some liberty, and thought, Surely this was of the Spirit, but afterwards have been shown by the light of the Spirit that they were more rejoiced over the successful way they were able to

express themselves, than they were concerned about the honor and glory of God. Thus being so often deceived in *their best efforts*, they are led to inquire, How are we to know when we are truly obedient, and influenced by the Spirit? There is no safer way to determine this question, than to appeal to the inspired word, and there we find the distinction between flesh and Spirit clearly defined, for the Scriptures declare that the flesh *works*, but the Spirit *bears fruit*. Paul tells us in Galatians what are the *works* of the flesh, and also what is the *fruit* (not fruits) of the Spirit. Now whatever is produced as a result of our works, belongs to the flesh, but that which is of the Spirit, is manifested as the fruit, which comes forth and matures without any effort on its own part, but wholly as the result of life within itself. And of this fruit of the Spirit, the first of the beautiful cluster mentioned by Paul is, Love, which is the life of the fruit, next joy, then peace, &c. It should be marked that joy and peace are as much the fruit of the Spirit as is love, and are no more obtainable by the voluntary efforts of the saints, than love, and who that has an experience of grace, will say that we can of our own volition command the love of God to be shed abroad in our hearts? Or who when it is the pleasure of God to so unspeakably bless them as to pour out his holy Spirit upon them, can prevent this heavenly fruit, joy, peace, &c., from coming forth? God has his set times to favor his children, and he will prepare each and every one of them in his providence, either by sore afflictions, or whatever way he sees fit, to bear this divine fruit, and all the efforts of the flesh to force the yielding of this fruit, outside of God's appointed seasons, can but result in the production of a counterfeit, void of all spiritual life.

How beautifully the figure of the vine and the branches portrays Christ and the members of his body. The life is transmitted through the vine from the root, which is the reservoir of the life. So our spiritual "life is hid with Christ in God," and through Christ, in his mediatorial character as the vine, this life is conveyed to the branches, and from the branches the fruit is put forth as the effect of this life. No effort is exercised by the material substance of the branch. But, says one, The branch is not conscious like man, therefore the figure is not complete. In answer to this we will first say, If any are not satisfied with the figure they must settle the matter with the Author of it. As to the consciousness of man, or his carnal mind, if tested by the line drawn in the text, it will be found that they belong among the things born of the flesh. In fact, the neutral condition of the material of the branch, while in no wise spiritual, is in a far more favorable condition than man, with his boasted reasoning faculties, for all are born of the flesh, both his mental and physical power, and the fact that man is possessed of a natural intellect, instead of giving him pre-eminence, only separates him farther from God and holiness. Because the carnal mind of man is itself enmity to God, and it is not subject to the law of God, neither indeed can be. It sets itself up in judgment over the things of the Spirit, and rejects all that it cannot conform to its logic. This conflict between natural reason and spiritual revelation will never cease while we remain in the flesh, for one is born of the flesh, and the other is born of the Spirit, and it is only by the direct power of the Spirit that we are ever kept from being carried away by the philosophy and vain reasoning of the natural mind.

May God give us divine wisdom to draw the line between the things of the flesh, and the things of the Spirit, and grace to enable us to hold fast that which is good.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

### CORRESPONDING LETTERS.

*The Delaware Old School Baptist Association, in session with the Salem Church, in Philadelphia, to the corresponding associations and churches with which we correspond, sends christian good will.*

DEAR BRETHREN:—We are glad to inform you that our meeting has been to us a season of enjoyment and encouragement because of the manifest grace and favor of our God abounding unto us. Our several churches are abiding in harmonious peace, love and fellowship, endeavoring to keep the unity of the spirit in the bond of peace.

Our meeting is largely attended, not only by our own churches, but also by brethren of our faith and order from distant associations and churches, all uniting with one heart and one voice in the exaltation of our Redeemer to the praise of his grace, who loved us and gave himself for us.

Our next session will be held, if the Lord will, with the Bryn Zion Church, in Kent Co., Del., where we cordially invite you to meet with us in May, 1903, where and when we may again manifest our love and fellowship to one another in the name and Spirit of Christ, our eternal bond of union. Blessed be his holy name.

J. N. BADGER, Moderator.

P. M. SHERWOOD, Clerk.

*The Delaware River Old School Baptist Association, in session with the Kingwood Church, to the associations, corresponding meetings and churches with which we correspond, sends greeting in the Lord.*

BELoved BRETHREN:—It is written,

"As in water face answereth to face," so the heart of man with his friend; so with the association of brethren in the appointed meetings of the church, as they join in songs of praise and thanksgiving to our God for his love and tender care over the redeemed subjects of his grace, brought into fellowship through the revelation of the Spirit, and are made partakers of that life that separates them from the vain things of this time state, and unites them together in the enjoyment of the blessings of that life of which they have a foretaste while journeying through this wilderness world, manifesting the perfect work of Christ in their salvation, and preservation unto eternal glory.

We have received your messengers and correspondence, laden with the rich fruits of the Spirit, and have set together in a heavenly place in Christ Jesus.

Letters from our churches report the Spirit's work in calling redeemed subjects of God's grace to Zion's solemn feasts, through the liquid tomb, to a resurrection and newness of life, realizing that old things have passed away, and all things become new. And many have departed from us to their inheritance with the saints in the realms of eternal glory.

The events of the past year confirm to the Lord's people that the King Eternal reigns in heaven and on earth, accomplishing all his purposes concerning his people and the inhabitants of the earth, and it becomes us whether in sorrow or affliction, prosperity or adversity, to bow in humble submission to his will, knowing that he reigns in righteousness, and rules in justice for the good of his people.

The blessings of the gospel of the Son of God have been presented to us during this meeting in harmony and demonstration of the Spirit, witnessing to us that there is one Lord, one faith and one bap-

tism, unto which we are called, in one hope of our calling. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, where Christ our forerunner hath entered.

Our next meeting is appointed to be held with the Southampton church, Bucks Co., Pa., to commence on Wednesday before the first Sunday in June, 1903, at 10 o'clock a. m., when we hope to receive your messengers and correspondence in the love and fellowship of the gospel.

S. H. DURAND, Moderator.

ELIJAH LEIGH, Clerk.

*The Warwick Old School Baptist Association, in session with the Middletown & Wallkill Church, at Middletown, Orange Co., N. Y., June 4th, 5th and 6th, 1902, to the associations and meetings with which we correspond, sendeth christian love in the Lord.*

DEAR BRETHREN:—Once more we feel encouraged to address you. The God of all comfort has been pleased that we meet at our usual time as an association, to receive your messengers, and messages of love and fellowship. How glad we are to know you are steadfast in the apostle's doctrine. We are also glad to state that we abide in the same, having faith and hope in God. Our session now about to close has been a pleasant one. Your ministers have preached Jesus Christ, and him crucified, with power, and in demonstration of the Spirit. No uncertain sound has been heard. We desire a continuation of your christian correspondence.

Our next session will be held, the Lord willing, with the Ebenezer Old School Baptist church, in New York city, Wednesday, Thursday and Friday, before the second Sunday in June, 1903.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1902.

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*Middletown, Orange Co., N. Y.*

**ROMANS VIII. 22, 23.**

"For we know that the whole creation groaneth and travaileth in pain together until now. And 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."

Brother W. T. Myers, of Tyron, Texas, requests our views on the above Scripture, especially the last verse, and in reply we will say,

First, that there is in all probability no Scripture upon which more divergent views have been held by those who know and love the truth, than the above named portion of the word. We do not feel that we are any wiser than any of those who have written upon this theme, yet we do feel that it is our privilege to present such things as seem to us to belong to the theme, and leave the matter to the judgment of the brethren. It becomes us to tread carefully where brethren, equally precious, and equally lovers of the truth, have differed. It becomes us all to tread carefully whenever we consider any portion of the inspired word; the things of the Spirit must not be handled lightly. We desire at least to always speak and write reverently concerning what the word presents. Most of all do we desire to feel our dependence

upon the Spirit of truth to take of the things of Jesus and show them unto us.

The first and most important question arising in the consideration of the text is this, Who or what is intended by the words, "creature," or "the whole creation," used in the text, and connection? For a long time we have been convinced that these words mean just the believer, the child of God, of whom Paul has been writing all through this wonderful chapter. It is the man in Christ Jesus, the man made free from the law of sin and death, who is not in the flesh, but in the Spirit, in whom Christ dwells, whose mortal body shall be quickened by the Spirit that dwells in him, who is led by the Spirit of God, and is a son of God, who has not received the spirit of bondage again to fear, but the spirit of adoption, by which he cries, Abba, Father, and who is an heir of God, and a joint-heir with Jesus Christ, who suffers in this present time, but in whom the glory of God shall finally be revealed. All these things are said of the believer, in the preceding portion of the chapter.

Second, we do not understand these things to be said of the Spirit alone, by which we cry, Abba, Father, and which dwells in the child of God, nor are they said of the sinner alone, in whom this Spirit dwells, but of the believer, who is the sinner in whom dwells the Spirit of God, crying, Abba, Father, and by which this sinner himself cries, Abba, Father. The sinner who is still dead in trespasses and sins is not meant, and neither is the Spirit of God, aside from the sinner in whom he dwells, meant by these words. But the sinner redeemed and quickened into divine life, and now living unto God is, as we understand, intended by the creature in the text.

Concerning this creature the apostle

says, verse nineteen, that his earnest expectation waiteth for the manifestation of the sons of God. The word "expectation" here means, "a looking for," and includes both the thought of desire and expectation. It seems to us that this text means just what John said in his first epistle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." The creature is now a child of God, but the full glory of that sonship is yet veiled. We are not yet what we desire to be, and we do not yet see what we desire to see. Therefore believers are said to be waiting and desiring and expecting what has been promised, and what their own experience has brought them to love. This is the full manifestation of what their sonship means. As long as life here shall endure will these words express their attitude. The aged in natural life, as well as the young; he that has been on the King's highway many years, as well as he who entered the way but yesterday, are still waiting for this full manifestation, when we shall be what we desire to be, and see the full glory of God. We shall be like him, for we shall see him as he is.

Now, verse twenty, the apostle says that this "creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." The word "vanity" here seems to mean all that becomes a trial and source of sorrow in the life of the believer. The word in itself means uselessness, and this is the constant feeling of the child of God; he cannot do the good that he would; he cannot love and serve God as he would; he cannot be of the least use to his brethren, as he desires to be. He is made subject to this as a part

of his experience to humble him and abase him, that he may learn from whence his strength and righteousness comes. It is not willingly with him; he desires to be of use, and cannot be satisfied to see that he is nothing but vanity, yet the grace in him, which leads to this experience, is of God; God hath subjected him to this for good reasons, yet take notice that it is in hope, after all. The promise of verse twenty-one is with him, he shall be delivered from this bondage, into the glorious liberty for which he longs. It is the same thought, as we referred to before, in the epistle of John: "But we know that when he shall appear, we shall be like him, for we shall see him as he is." We are indeed now the sons of God, we are led by the Spirit, and are heirs of God truly, yet we are not fully delivered from our sore bondage, which is in the flesh and of the flesh; but we shall be. What a wonderful fullness of meaning must be in the words, "The glorious liberty of the children of God." Not any longer the bondage of sin, or of the law which condemns, and which can do nothing but condemn the sinner, but the liberty of sons, who are one with God, and who dwell in his presence, as Christ the elder Son also dwells there.

In verse twenty-two we read, "The whole creation groaneth and travaileth in pain together until now." The word creation, and the word creature, are in the Greek precisely the same word. Paul is speaking of the same believer, but now with this difference, he takes them all in. The word "whole" may just as truly be translated "every," and so the text means "every creature," rather than "the whole creation." This brings this twenty-second verse into full harmony with all the connection. Paul appealed, in this verse, to the common knowledge of all to whom

he was writing. They all, without exception, knew what this groaning and travailing in pain under this bondage of corruption, this vanity, meant. All the brethren to whom he wrote, felt this constant struggle and warfare, and this inability to do the good that they would. It is all just what Paul has expressed in the closing verses of the seventh chapter with regard to the warfare. Out of this he was constrained to say, "O wretched man that I am! who shall deliver me from the body of this death?"

In verse twenty-three, Paul says that not only all believers thus groan, but he himself, and all who had received the first fruits of the Spirit were thus groaning, waiting for that which they had not yet received, to wit, "The redemption of the body." It was just because they had received the first fruits of the Spirit that they did thus groan. This groaning expressive of mortal anguish belongs to the child of God. No one else finds his sin and inability to do the good he would, a bondage. That man who is described in the first two chapters of the Romans as loving sin, and rolling it as a sweet morsel under his tongue, cannot be said to groan under it. He who does not like to retain God in his knowledge, cannot be said to be waiting for the revelation of God, and for conformity to his image. But those who find sin a burden unspeakable, and separation from God the most sorrowful of all experiences, will groan under such a painful burden, and long for release. It matters not that such a release is promised, so long as the release is not fulfilled, there will be pain, and that pain will extort groaning. A man under the surgeon's knife may feel well assured that the end of the operation will be cessation from all pain, and yet he can but groan while the pain lasts.

A man may know that the end of his warfare shall surely be victory, and yet the warfare will be none the less with confused noise and garments rolled in blood. So the child of God feels well assured of victory and rest at last, but still while the strife lasts he suffers, and can but groan within himself, waiting for the final victory. And for this victory he longs. It is a constant question of the adversaries of grace, "If your final victory is assured, why take any care or thought for the present?" What, shall a child clothed in filthy rags, and knowing and feeling the degradation of them, cease to grieve over them, and to long for the royal robes, because he is well assured that one day he shall be clothed in them? So long as the rags with their filth remain, he will abhor himself, and long for the full cleansing, and for the word, Take away his filthy garments from him. If there be no anxiety there is no watching or waiting. Some loved father is coming to bring his child home. Who is waiting for him? Is it not the child who longs for the coming? Others may have heard of the coming of the father, but the child only is waiting for the day to dawn, when he shall come. Other children of other fathers may have heard of the hope of this one child, but yet they are not waiting; they are going right on with their pleasures; they are not waiting, because the coming of this father means nothing to them, but the children of God have the Spirit, and their longings are the longings of the Spirit; the Spirit cries in them, "Abba, Father," and by it they are crying the same, and to thus cry means that they want and must see the Father, else they cannot be satisfied. So David said, "Then shall I be satisfied, when I awake in thy likeness."

No matter what the attainments of the people of God here may be, no matter how much of his dear presence he may vouchsafe to them, no matter how dear are the ties which bind them to all who love his name, there is something yet to be desired, something yet to be attained to, and for this something they long and wait. God's people are now waiting; believers are waiting; we do not count ourselves to have yet attained; we are not yet satisfied, there is something yet before every living child of God; he is not what he wants to be as yet.

This one thing for which we wait Paul says is the adoption, the redemption of the body. This adoption, this redemption of our body, is the glory which shall be revealed in us (verse 18). It is revealed in us, and not to us. If to us it is because it is revealed in us. It is so with the present heavenly places, we can only see that glory which is in us, we can only know the grace of God by its revelation in us. So it will be with the final glory, according to the apostle. It was so when Jesus was transfigured before the disciples; the glory was not shining from without upon him, but from within; it was not a reflection, but a transfiguration. Our final glory also will not be a reflection from without, but a transfiguration. The sons of God will then be manifested. We are now sons, but then will be the full manifestation. It is for this that Paul says we are waiting. We now have the spirit of adoption, then we shall have the adoption itself. The adoption is the redemption of the body. Here is the promise of the resurrection of the body, and its final glory, even as the risen and ascended body of Jesus is glorified, and as the body of Enoch and Elijah are changed; here is full deliverance from

the bondage of corruption; in this glorious experience there shall be no more suffering, so needful here, no more subjection to vanity, no more bondage to corruption, no more groaning and travail-ing in pain, no more waiting for the adoption, but full redemption, and full perfection, and full glory for ever and ever. What encouragement then to bear the present trials and burdens, and to glorify God even in the fires. May our God add his blessing to what has been here written. C.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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#### ROMANS V. 14.

BROTHER BEEBE:—Will you please give your views on Romans v. 14? Who were those who had not sinned after the similitude of Adam's transgression? May the Lord abundantly bless you, and enable you to conduct the press to the honor and glory of his great name, and to contend earnestly for the faith which was once delivered to the saints.

Yours, as I hope, in tribulation, and in hope of immortality,  
JOHN S. BRINSON.

NEWBERNE, N. C., Feb. 4, 1858.

#### R E P L Y .

The word "similitude" in the text referred to, as in other passages of the Scriptures, simply means *in the same manner*. In this fifth chapter Paul proves that the family of mankind were under law to God before the Mosaic dispensation, or before the Sinai law was given to Israel through Moses. As sin is a transgression of the law, and death is the wages, or consequence of sin, so the fact that death reigned from Adam to Moses, demonstrates that sin was in the world, and, sin being the transgression of the law, the law must have existed before sin entered, for where there is no law, there can be no transgression. That all the family of man were involved in Adam's transgression is proved from the fact that infants as well as adults died before

Moses proclaimed the Sinai covenant to Israel. Adam was not deceived; he had a knowledge of the authority against which he rebelled, and the precept which he transgressed, when he followed our mother Eve in the transgression. But those, either infants or idiots, who do not after that manner or similitude sin, are equally subjects of mortality, because they were in Adam, and were Adam, when he ate of the forbidden fruit.

Again, Adam is the figure of him that was to come; that is, Adam is the figure of Christ, and consequently his transgression was a similitude of the manner of Christ's assumption of the guilt of his church. Paul says that Adam was not deceived, but the woman being deceived, was in the transgression. "This is a great mystery, but I speak concerning Christ and the church." Christ, the second Adam, being the Lord from heaven, could not have been deceived when he followed his bride (to redeem her) into the transgression, when he was made sin for her, who knew no sin, that she might be made the righteousness of God in him. The type or figurative import of Adam's transgression pointed to the coming of Christ to put away the sin of his bride, by the sacrifice of himself. But death reigned from Adam to Moses over all his posterity, whether they had sinned in the manner, form or similitude of Adam's transgression or not.

MIDDLETOWN, N. Y., September 1, 1859.

#### I CORINTHIANS IX. 14.

ELDER BRIBBE:—Please give your views on 1 Cor. ix. 14: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." I want your views particularly on the ordination of God relative to the Lord's preachers living by the gospel. I presume you believe that what God has ordained comes to pass; if so, why is it that the Old School Baptist preachers generally get little or nothing of a temporal support? Are they not called to

preach? or does the ordination of God fail? By attending to the above request you will much oblige an inquirer after truth,  
ISOM CRANFILL.

#### REPLY.

The word "ordain," like many other words in our vocabulary, is used to express more than one idea. Sometimes it is used in the Scriptures to express the determined counsel or decree of God, as in Eph. ii. 10. Sometimes it is applied to the setting apart of elders, pastors or apostles to the work whereunto the Holy Ghost has called them, &c.; but in the text under consideration, it is, as we understand it, intended to signify that the Lord had instituted or commanded that they which preach the gospel should live of the gospel, just as he ordained, instituted or commanded in the ceremonial law, that they which minister about holy things, should live of the things of the temple, and they which waited at the altar should be partakers with the altars. Even so has he given commandment concerning his gospel ministers, who devote themselves to that work, that they shall be sustained by the brethren. They sow to the brethren spiritual things, and receive from them of their carnal things.

But like all the other commands of Christ, this is sometimes disobeyed, and for this very reason the apostle admonished the church in regard to it. Inasmuch as Christ our King has ordained or enacted this as a law or precept, and made it binding, it should be solemnly regarded by all his loyal subjects.

We certainly believe that the firm decrees of the throne of God shall all be fulfilled. What he predestinates must surely come to pass. As many as were ordained to eternal life believed. And Christ was ordained before the foundation of the world as a Lamb slain for them who, by him, do believe in God, &c. But when



the word is used in reference to his laws and ordinances in the church, it does not express what he has promised himself to accomplish, but what he has enjoined on his saints to do in obedience to his commands.

We certainly believe that Old School Baptist preachers are called to preach, for they are the only class of preachers under heaven that we know anything about who do preach the gospel of Christ, but why they, or any of them, fail to receive an adequate support, would be as difficult for us as for brother Cranfill to tell. In some instances it may be that they are located among brethren that are poor, and unable to be as liberal as they wish, and in some cases it may result from a reprehensible negligence, or disregard for the laws of Christ.

But it is possible that the ministers themselves are in fault. When Jesus sent out the seventy as lambs among wolves, he allowed them not to take purse or scrip with them. They were to rest solely on the indemnity of his name, and leave the whole matter of their support to him, and they returned, and reported that they had lacked nothing. Christ's ministers are still required to go in his name, and to rely on his power and providence to sustain them, and if in doing so they lack anything, let them report the matter to him.

Some of our preachers have in protesting against making a trade of divinity, or merchandise of the gospel, been understood to hold that it is wrong for ministers to be supported by the liberality of the saints, and to denounce those who are so sustained, as hirelings. Others again have, by an overreaching greediness of filthy lucre, by storming, scolding, fretting and complaining of the meanness and covetousness of their brethren, dis-

heartened them. The most liberal hearted christians are, probably, as a general thing, those who are the best fed. But there can be no reasonable doubt that too little regard is paid to the authority of Christ by the churches in regard to the obligation laid on them to communicate to the support of those who labor in word and doctrine among them.

MIDDLETOWN, N. Y., September 1, 1859.

## PERSONALS.

PHILIPPI, W. Va., May 28, 1902.

B. L. BEEBE—MY DEAR BROTHER IN CHRIST:—If you will allow a poor, helpless sinner to claim such relationship in the precious Christ. On last Saturday evening, which was our meeting day at Mt. Olive, my dear crippled daughter, B. D. Cole, who has been unable to walk for twenty years, was carried into the water by Elders J. N. Bartlett and S. A. Cleavenger, and baptized in a chair. It seemed to be her soul's desire to follow her Master through the water. She did not seem to mind going into the water in the least, but wiped the water from her face with her own hand. When brought out and set in a chair on the bank of the stream, she called for a little babe which was in its mother's arms, in the crowd, and said, "For of such is the kingdom of heaven." She will not soon forget the grand counsel and good instruction that Elder David Bartley gave her. No doubt the dear brother will be glad to learn that she has been baptized, with many others who knew her condition. She was then carried from the water to the house in a chair, some four hundred yards, by her own dear husband, Truman E. Cole, and others.

Also, at the same time and the same place, Elder J. N. Bartlett baptized a

young man by the name of Nathan M. Corder, who came eighty miles to be baptized, from Fayette Co., Pa.

J. S. CORDER.

#### CORRESPONDENCE SOLICITED.

WE would be glad to correspond with any Primitive Baptists contemplating moving to the west, and invite any members of our church coming our way to call on us. There is lots of room out here unoccupied.

S. K. PAINTER.

2204 LAMBARD, AVE., EVERETT, Wash.

#### SELECTED.

#### FRAGMENTS.

WE are often bound to a certain extent by traditions and theoretical beliefs, which have been taught us by the commandments of men, but which are not according to the truth of salvation. The evil result of such natural beliefs, such efforts to have our belief conformed to the wisdom of the world, would be greater, but that divine life is in constant exercise—within the soul, and will tend to correct such mistakes, and throw off those doctrines of men which are not in accordance with its own nature and principles. "The fear of the Lord," which God puts in our hearts, "is a fountain of life to depart from the snares of death." Our doctrine, our theories of religion and salvation, must be continually brought to the test, in our own experience, and tried by the principles of the Spirit of Christ within us, and the hungerings and needs which that Spirit makes us daily to feel.

[THE above is copied from "Fragments," in *Zion's Landmark*, written by Elder Silas H. Durand.—ED.]

#### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|   |          |
|---|----------|
| Previously acknowledged.....  | \$566 55 |
| Elder D. Bartley, Ind., \$1.00; L. B. Hanover, Ohio, \$2.00; A friend, N. Y., \$5.00; L. S. Bloomfield, Colo., \$1.00; Mrs. M. Beardsley, N. Y., \$2.00; Mrs. Effie Wood, N. Y., \$2.00.— |          |
| Total.....  | 13 00    |
| Total to date.....  | \$579 55 |

#### OBITUARY NOTICES.

Sarah Ann Moulton was born in Taswell Co., Ill., Sept. 18th, 1829, married Alfred W. Simmons, August 26th, 1847, and together they settled on the farm near Greenbush, in Warren Co., Ill., where they have resided continuously for nearly fifty-five years. She was the mother of ten children, six sons and four daughters; three sons and one daughter have passed on before, three sons, Henry, of Abingdon, David, near Youngstown, and William, of Berwick, and three daughters, sister Marjorie Ross, Mary Sink and Rose, at home. These, together with the husband, Deacon Simmons, and one brother, Thomas Moulton, together with a number of grandchildren, and many other relatives, survive her. In April, 1862, she united with the New Hope Church, and for over forty years was a devoted communicant. It can truthfully be said of her, she was faithful in all the relations of life, and filled the description of the virtuous woman, as recorded in Proverbs xxxi. During her long illness, lasting over three years, she uttered no word of complaint, but was always cheerful, and although her sufferings at times were excruciating, she was the most jovial member of the company, always seeing the brightest side of every circumstance and condition of life. She was greatly loved, and universally respected for her sunny disposition. When the end came it found her prepared by grace divine to say, "Come, welcome death, I will gladly go with thee." She died on Sunday evening, May 18th, 1902, the day of the church meeting.

The funeral, which was very largely attended, was held at the residence on Tuesday. The services were conducted by the writer, assisted by Elder S. H. Humphrey. She was buried in the cemetery west of the village of Greenbush.

ALSO,

Mary Phronia Ketchum was born Dec. 7th, 1866, in Henry Co., Ill., where she grew up to young womanhood, moved with her parents to Elmwood, Ill., in 1883. In 1892 she began teaching in the common schools; in 1895 entered the art department of the University of Illinois, and became quite proficient as an amateur artist. She was married to Prof. S. H. Smith, of the agricultural department of the State experiment station, at the State University, August

8th, 1901, and settled in the city of Champaign about the 10th of September. At about this time she contracted a severe cold, which persistently refused to yield to medical treatment, and about the first of January a case of pulmonary tuberculosis developed. Her mother came to her bedside as soon as she could leave her home, and done all that a devoted and loving mother could do, employing the best medical talent that could be procured, and during March and April her symptoms encouraged the hope that she would overcome the disease. So by advice of her physicians, and on her own solicitation, on the 13th of May her mother and two brothers took her to Lajunta, Colorado. She stood the journey well, and even enjoyed the trip; greatly enjoyed visiting with her two brothers, (who are located at Lajunta) eating and sleeping well until Tuesday evening, her mother noticed she was a little more nervous than usual, and called in a doctor, who said the spell would soon pass off. Then about 2 o'clock in the morning they called another physician, and he told them she could live but a short time. She was very quiet, suffering but very little if any. At about 4 o'clock she began to realize that she must die, and began to give directions as to the disposition of her things, selected the dress (her wedding dress) to be put on her, gave directions how to trim it; spoke to her brothers kindly and lovingly, counseled them to be true to themselves, an honor to their parents, and a blessing to mankind; said she thanked God that she was raised by christian parents; selected a text that she said had for a long time been very dear to her, which reads, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen, and stand upright. Save, Lord: let the king hear us when we call."—Psalms xx. 7-9. Selected hymns to be sung; asked that Elder John L. Scott preach her funeral; sent messages to father and brother, and of love to husband, then lay very quiet for some minutes; then a sweet smile spread over her face; she raised up and said, "I have had one glimpse of that beautiful city," closed her eyes, gave one light gasp, and at 4:30 o'clock, May 21st, the mother and brothers realized they were alone in the presence of death, no, not alone, there was an unseen presence that said to those aching hearts, "Peace, be still." The mother and two brothers brought the body to the home in Champaign, where it was buried on Sunday, May 25th, 1902. We were much disappointed because Elder Scott was prevented by sickness from complying with her wishes. She leaves a devoted husband, father, mother and five brothers, Prof. Milo S. Ketchum, of the State University, D. C., Principal of the Rosemond schools, G. S. and C. C., composing the firm of Ketchum Brothers, of Lajunta, proprietors of the Bon Ton Restaurant, and Harold, fifteen years old, to mourn the loss of a faithful wife, a loving and

dutiful daughter, and a very dear and affectionate sister. She has left us many proofs of her artistic taste and skill, as well as tokens of love and affection, but the sweetest and most precious jewel of them all is her last words, "I have had one glimpse of that beautiful city."

Her sorrowing father,

SMITH KETCHUM.

CHAMPAIGN, Ill., June 4, 1902.

John G. Morgan was born in Dade Co., Mo., March 13th, 1839, and died at his home in Independence, Mo., March 11th, 1902, thus lacking only two days of being 63 years old. He was married to Miss Lavina Plank, in Doniphan Co., Kansas, Oct. 31st, 1861. To this union was born one son. Mr. Morgan never united with the visible church of Christ, but was a firm believer in the salvation of sinners by grace, and was a Primitive Baptist in belief, but often expressed himself as being too unworthy, and feeling to be too great a sinner to unite with so good a people as he held the children of God to be. He would always attend meeting when he could, and enjoyed the preaching so much that I have often seen the tears trickling down his face while under the sound of the preaching of the gospel of a loving Savior. His home was a home to the Baptists, as many can testify to who have partaken of his hospitality, and the ministers who have been helped on their way are not a few, for he was liberal to those who proclaimed the truth. In the year 1886 he first saw himself a sinner in the sight of God, and received a hope soon after. Mr. Morgan's sickness was of short duration; not feeling well for some time, yet going about most of the time, his death came as a surprise and shock to his friends. He suffered from a fall in the winter, and other complications setting in, he was made to feel that the end was near, but the faith of Christ being in his heart, he rejoiced in Spirit, so much so that he sang songs of praise to God. When the end was near he told his wife that he was ready to go, he did not fear death, and that her loss would be his gain, and passed peacefully away in the enjoyments of a living faith, leaving behind a loving, dutiful and humble but sorrow-stricken wife, to mourn as only a childless widow can. Elder Wm. T. Brown and myself were sent for, but Elder Brown did not come, so I tried in much weakness and deep emotion to speak to the sorrowing relatives and friends words of comfort concerning the glorious resurrection of the bodies of the saints of Christ. This was the most solemn funeral occasion I was ever at; young people wept bitterly, while old men cried like children. He was highly esteemed as a citizen, well liked and respected as a neighbor, kind and gentle as a father and husband. It was our privilege to live with him for a number of years; he was so kind and good it was hard to give him up.

He was buried in the old family burying ground in

Doniphan Co., Kansas, where he will rest until the Master will bid him arise in newness of life to praise him in heaven, where parting will be no more. So weep not, Aunt Vina, the time will not be long until we, too, I hope, will bid farewell to this vain world of sin and sorrow, to meet Uncle John in glory and eternal praise to God through eternal ages, is my sincere prayer for Christ's sake.

WM. L. HALL.

OTTAWA, Kansas, May 25, 1902.

MY dear sister, Alice R. Search, youngest daughter of Griffith and Maria Search, (both deceased) departed this life at 8 p. m., March 22d, 1902, at the hospital in Baltimore, Md. It was a terrible blow to my sister Corrie and I, and to the whole community as well. She had always been delicate, but during the past year she had been suffering much more than usual, and showed plainly that she was fast losing strength. No advice that we could obtain in the country seemed to help her, so on March 15th, we took her to Baltimore city, to consult a physician. She went under his treatment, and he thought her in a fair way to recovery, when all at once her heart began to weaken, and in one short hour, without a struggle or a murmur, she quietly went to sleep. The doctor who was with her said that there was no murmur, nor any words but of praise to the physician and nurse who attended her. On Sunday morning, just eight days after we had taken her away, we brought her body home. No tongue can tell my anguish, nor my utter helplessness in this dark and bitter trial. Kind friends and neighbors flocked around my home, all anxious to help and comfort me, but all in vain. On Tuesday afternoon, the 25th, my dear and lifelong friend and brother, Dr. C. H. Waters, spoke comforting to a large assembly of sympathizing and sorrowing friends and neighbors, at our home. As I looked for the last time upon the form of my loved sister, robed in white, it seemed so hard to give her up; my own little sister, the last one to remain in my home, and whom I have loved and cared for nearly all her life. There are only sister Corrie and I left now, and I am all alone, while my sister has her family. Alice had been much depressed over her suffering condition all winter, and would often say, "O, if the Lord would only let me die, if I could just drop out of the line it would be better, and I need not suffer any more." She was not a church member, but had a great respect for religion. How much I miss her, and how lonely my life will be, no words of mine can tell.

With deep sorrow I remain your sister in hope,

IDA SEARCH.

[OUR heartfelt sympathy goes out to our sister, and to the other sister of whom she has here spoken, in their sore bereavement. Both of them are members of the church in Baltimore city, and both know well where is the source of all true comfort. We also

grieve for the sister, whom we first know as little Alice, and who always had a kindly greeting for us when we visited their home in former years. May God comfort the dear sisters, for they sorely need his comfort.—Ed.]

DIED—At their home in Roanoke, Texas, J. A. Fanning, Nov. 5th, 1901, and wife, Rada Fanning, May 17th, 1902. Brother Fanning dying of pneumonia, after a week's illness; sister Fanning dying from a lingering spell of paralysis. They were married in 1843, in Fayette Co., Ill., and both united with the Primitive Baptist church in above mentioned County, the same year they were married, Isaac Sidwell being pastor, but name of church unknown. Only one child was born to this union, which died in infancy. About 1850 they moved to Denton Co., Texas, and were members in the constitution of Denton Creek Church, in 1855, and he was chosen church clerk at that time, and served in that capacity continuously until he was ordained deacon, in May, 1866, in which capacity he served his church faithfully until death. Uncle Johnny Fanning, as he was familiarly known, was indeed a model pattern of a man. He was not only a very meek, humble and orderly walking christian, but had the respect and admiration of every one, and those that differed with him religiously would often commend his honesty, integrity and steadfastness. Truly to our little band he was a father in Israel, a safe instructor and wise counselor, always in his seat on meeting days, if not providentially hindered. He and his companion both strove hard to make their home a home for the brethren. Often in the early days of Texas, during association times, they would take care of from fifty to seventy-five people, their whole desire being to serve faithfully their brethren. He has been almost a lifelong subscriber to the dear old paper, the SIGNS OF THE TIMES, taking it from its early days of publication, contending earnestly for the doctrine set forth in its columns, declaring it to be in harmony with that taught by Jesus Christ and the apostles. While each member of our little church feels the magnitude of our loss, yet we mourn not as those who have no hope, feeling as we do that our loss is their eternal gain.

Sarah Winchel Brown, daughter of the late Jacob and Sarah A. Winchel, of Olive, N. Y., and widow of the late Wm. L. Brown, was born in Olive, N. Y., Nov. 21st, 1825, and died in Rollin, Lenawee Co., Mich., June 1st, 1902, aged 76 years, 6 months and 10 days. She was married to Wm. L. Brown, August 17th, 1844. To them were born seven children; the three oldest died in childhood; four remain to mourn the loss of a loving mother. For many years she was a manifest lover of the truth, although she did not publicly profess a hope in Christ. She loved to attend the public services of his house, and delighted in

the company and companionship of lovers of the truth, but through fear of a lack of sufficient spiritual revelation of Christ as her Savior, she was hindered from taking up the cross publicly. In her late illness she spoke of having had a love for spiritual things from childhood; that when a mere child she delighted in hearing visitors at her father's house talk of the good things of the kingdom. Her last sickness was the result of a fall on Sunday night, March 30th, from which she never fully recovered. On Sunday evening, June 1st, she suddenly breathed her last while being prepared for the night's rest. Besides her own immediate family, she leaves three brothers and four sisters to mourn the loss of a loving sister and friend.

Her funeral services were conducted by Elder W. L. Lines, of Indiana, after which her remains were laid beside those of her dear husband in the little cemetery near Woodstock, Michigan, to await the last call.

HER CHILDREN.

**DIED**—At Port Deposit, Md., April 15th, 1902, Mrs. **Eliza Morton**. She was a member of the Ebenezer Old School Baptist church in Baltimore city, having been baptized by ourself May 10th, 1891, in the fellowship of that church. Her sister writes us that she was not ill long, only about a week, and that she suffered but little, and that her mind remained perfectly clear until the last. It seemed like a literal falling asleep in Jesus. She often, during her illness, spoke of the presence of the Savior being with her. She was buried beside her husband at Parkton, Baltimore Co., Md., on the 18th, and her pastor, Elder J. T. Rowe, conducted the services. We desire to add a brief tribute to her memory. We knew her for several years before it was our privilege to baptize her, and was much in her company afterwards, and learned to appreciate her devotion to the truth, and to her Savior. She loved the services of the sanctuary, and also to converse upon the theme of her soul's experience of grace. She was of a gentle and cheerful disposition, and it was pleasant to be with her always. She lived and died in full hope of the final resurrection, when this vile body shall be changed, and fashioned unto the likeness of the risen and glorified body of the Redeemer. Our sympathy goes out to her sister, and to all her relatives and friends, and to the church which she loved so well, and who loved her.

C.

**DIED**—Jan. 30th, 1902, our dear brother in Christ, **Peter Brill**. His home was at Broughton Hollow, Pa., where he had lived and raised his family. He was married to Miss Elizabeth Moyer, July 14th, 1852, who with six children are left behind to mourn, together with the church and many friends. He was 75 years of age, and was baptized by Elder Durand, about thirty-five years ago, uniting with the Old School Baptist Church at Cherry Flats, Pa. About

six or eight years ago he united with the church at Cammal, Pa. Brother Brill was highly esteemed by the church as a faithful christian, talking continually with his feet and hands, but quiet and unassuming in conversation and manner. He had been a constant reader of our family paper, the SIGNS OF THE TIMES, for many years, and believed and loved the doctrine published in it. He died suddenly of heart failure. He is at rest. God bless our lonely sister, his widow, and the children.

D. M. VAIL.

**DEPARTED** this life, May 2d, 1902, near Halcottsville, N. Y., after a generally debilitated condition from lung trouble for a year or more, Mrs. **Emily Vermilyea**, in her 70th year. Sister Vermilyea was the widow of the late N. D. Vermilyea. Again the Second church of Roxbury sustains a great loss, for in the person of sister Vermilyea the church had a stable traveler as long as she was able to go, having been a member forty-five years or more. It is not necessary to speak of her good qualities to those that knew her, for she was a good true woman, wife and mother, as well as a christian sister, quite generally known among the churches here. Surely we believe she is at rest, and we must go on a little longer without her company. Her natural spirit was greatly broken a few years ago in the loss of their only daughter, which was followed by the death of her husband, leaving her sad indeed. She has left one sister older, and a sister-in-law and their families, beside her two sons and grandchildren, with more distant relatives, and the church, to mourn. Elder Slawson was with me at the funeral.

J. D. HUBBELL.

**Somers Bennett**, son of Mrs. Bettie Bennett, of Washington, D. C., was born Jan. 23d, 1879, and died of pneumonia, on the 5th day of February, 1902. He was sick one week. His mother was sick with the same disease, in the same room, and when he was nearing the end, he called his mother and told her he was going home, and asked her to come and go with him. He said he would not go back. Sister Bennett feels her loss is great in being bereaved of her only child, but feels that her loss is his gain. Sister Bennett is a lovely christian woman, and we all sympathize with her in her sad affliction.

Written by request.

J. T. ROWE.

At the residence of her son-in-law, near Pataskala, Licking Co., Ohio, **Susan Peters** departed this life May 24th, 1902, aged 79 years, 5 months and 11 days. Her maiden name was Warthen. She was married to Simeon Peters, July 20th, 1843. They had four children, three sons and one daughter; her husband and daughter passed away a few years ago. She united

with the Baptist church at Reynoldsburg, some forty years ago, and retained her standing with them until her death. The funeral services were conducted by Elder G. N. Tusing, after which her body was laid away to await the resurrection day, when her hope will be realized.

G. N. TUSING.

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## MARRIAGES.

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By Elder G. N. Tusing, June 4th, 1902, at the residence of the bride's parents', Arthur W. Blue, of Fairfield Co., Ohio, and Mrs. Flora C. Crawford, of Ross Co., Ohio.

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## POETRY.

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### JESUS A PRECIOUS FRIEND.

COMPOSED BY BETSY BOUTON, IN HER EIGHTY-FIFTH YEAR.

O precious Jesus, Prince of peace,  
When wilt thou my poor soul release?  
I sit alone from day to day,  
And sometimes think I cannot stay.

But all things, Lord, are in thy hand,  
And all events at thy command;  
Submission to thy will I crave,  
Till landed safe beyond the grave.

Thy precious word is all my stay;  
I meditate from day to day,  
But not one word can understand,  
Unless unfolded by thy hand.

Helpless and poor is all my plea,  
Dear Lord, when destitute of thee.  
I hope and trust thy promised grace,  
And long to see thy smiling face.

Nature is restless as the sea;  
Godly content must come from thee;  
And when thou sayest to the waves be stayed,  
Thy powerful word must be obeyed.

Man's days to seventy years are set,  
But fifteen more to me is let;  
I find the patriarch's word is true,  
Sorrow and pain are still in view.

My precious friends have passed away,  
I can but little longer stay;  
I watch and look as for a friend,  
And wonder when the scene will end.

---

### CHRIST THE LIFE.

CHRIST is the Life and Leader, too,  
Of all the chosen race,  
Though they were ordained to cares and woes,  
Sustained by his grace.

He is Alpha and Omega, too,  
The beginning and the end;  
He never lets his children go  
Out sight of a faithful friend.  
He lets them murmur and complain,  
And then he makes them know  
He is the one them doth reclaim  
Out of the depths of woe.  
He is the Shepherd of the sheep,  
He goes before them all;  
He knows his sheep, they know his voice,  
When they do hear him call.  
He is the Rock on which they rest  
When tribulations rise,  
But soon he'll take their weary feet  
With him above the skies.  
O Lord, may this my portion be,  
When all my toil is done,  
To dwell throughout eternity  
In thine eternal home.

BETSY BOUTON.

ROXBURY, N. Y.

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## ORDINATIONS.

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By special request of Ammon church, Taylor Co., W. Va., J. S. Corder and S. A. Cleavenger, Elders of the Primitive Baptist, met with the church on Saturday before the third Sunday in May, 1902, to ordain Ila Henderson to the office of deacon, and Andrew Jackson Rogers to the work of the ministry of the Lord Jesus.

The candidates were set before the presbytery on Sunday morning. S. A. Cleavenger proceeded to sing a suitable hymn, and call on the deacon for his christian experience, which was satisfactory. The parties then knelt down. The ordination prayer was by S. A. Cleavenger; charge by J. S. Corder; hands laid on by the presbytery.

The said Elders then proceeded to ordain the minister. S. A. Cleavenger asked for his christian experience and call to the ministry, also his views on Bible doctrine. Being fully satisfied, they knelt down.

The ordination prayer by J. S. Corder; charge by the same; hands laid on by the presbytery.

J. S. CORDER, Moderator.

E. T. HENDERSON, Clerk.

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## CHANGE OF ADDRESS.

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ELDER David Bartley having changed his address from Montgomery, Ala., to Lebanon, Ohio, requests his correspondents to address him at the latter place.

BROTHER J. T. Barnes, formerly of Prescott, Wash., has changed his address to Touchet, Walla Walla Co., Wash., and requests his correspondents to address him at the latter place.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., JULY 15, 1902. NO. 14.

## CORRESPONDENCE.

### “WHAT MUST I DO TO BE SAVED?”

THIS was the deeply solemn question of the jailer at Philippi. Paul and Silas, the faithful servants of the Lord Jesus, answered, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.”—Acts xvi.

The miraculous and almighty power of the Lord was manifested in all this amazing and glorious work of salvation, as the inspired history of it clearly shows. In this merciful work, the power of God had quickened the heathen keeper of the Roman prison, by his life-giving and convicting Spirit, so that he was filled with awful fear and trembling, under a solemn sense of the mighty power of God, as well as of his own sin and guilt, and his righteous accountability to him who had so fearfully shaken the foundations of the prison by an earthquake, opened the prison doors, and loosed the bands of all the prisoners. The jailer was awfully convinced that all this was nothing less than the righteous judgment of God in this fearful display of his just indignation

against his wicked enemies, who had so cruelly sinned against him in persecuting his servants, in which he himself was guilty, and that now the impending wrath of God was about to fall upon him in a fearful death, which he justly merited. His only hope of escape from this dreadful doom was in the mercy of God, and so he, in his guilty terror, instinctively pleaded with the servants of the Lord to tell him what he must do that he might escape the fearful punishment of his sins and be saved.

This guilty and awfully condemned man fitly represents the case of every awakened and unpardoned sinner, who is made to experience sin and guilt and condemnation by the law and Spirit of God, in the dreadful ministration of justice and wrath against sin and ungodliness. It was at the dark hour of midnight, when men naturally are locked up in unconscious sleep, typical of death. Out of this helpless sleep the mighty power of God awaked this unthinking and uncaring man, and at once guilty terror and remorse seized him. Till now he had been unmoved by the tortures inflicted upon the meek servants of the Lord, but his own hands would add to

their cruel persecutions by making their feet fast in the stocks.

"Christ Jesus came into the world to save sinners," and they are dead in trespasses and sins, and are by nature the children of wrath, even as was the cruel and wicked jailer. But the fearful display of the power of God, "who quickeneth the dead," awakes the sinner out of death, as did the power of the Lord call up Lazarus out of death, and although the guilty soul was locked up in carnal security, yet the power of God fills him with a sense of impending wrath and dreadful guilt; fear and trembling overpower him, and he cries out in alarm, turns to man for help, and asks what he must do to be saved. For every awakened sinner is under the law, and sincerely thinks, but ignorantly, that he must keep the law or do something to be saved. So did the troubled jailer think, not knowing that "Salvation is of the Lord," nor that the Lord Jesus Christ came into the world to save sinners, the chief of sinners. This was the gloomy and hopeless experience of each one of us who have believed on the Lord Jesus. For the law was our schoolmaster until Christ came and fulfilled it; yea, until he fulfilled it *in us*. "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." Not fulfilled *by us*, but *in us*, by the righteous Christ, who is the end of the law for righteousness to every one that believeth, and who liveth in every believer. But of this way of salvation, the guilty and fearing jailer

was ignorant, and he therefore tremblingly asked Paul and Silas, "Sirs, what must I do to be saved?" In this he voiced the legal spirit of every one to whom God has not revealed his Son, for, like him, all naturally depend upon works of their own doing to save them, and cleave to the law of works for salvation, as does the wife to the husband for protection when danger is impending. This is the way that seemeth right unto man, but the end thereof is the way of death. For the reward or wages of sin is death, and all our works are marred by sin.

There are only two principles and ways of salvation, and the question of the lost jailer represents one way, the legal way, the way of works, the way of being saved by what we must *do*. This *do* religion, *do* and be saved, is the way of all the world, and all the world, both Jew and Gentile, Catholic and Protestant, accept and believe in this way, and it is the way that seemeth right unto them. Then let us not abuse them for it, dear brethren in Christ, for they, like Paul and we, were alive without the law, and so they are not dead to this first religion, which is natural and legal. Therefore, as we see and know, the whole world is carried away with this *do salvation*, and their great zeal is in doing something to be saved. All their religious works are for this purpose and to this one end—*to be saved*. So with the jailer; he was deeply in earnest, devout and sincere in it, for he was lost, and fearfully he felt and realized it, so now he sought to be saved, but he sought it by what he must do. So it is with the world. The fatal weakness and error in this way of being saved is, it is of self, by self, for self, and all selfish, for it both begins and ends with self. It asks, What must I do? What for? we ask. Because you love the Lord,

who died for you and saved you, and therefore you would live to him and glorify him? No, not this, but "to be saved." What must I do to save myself? So all the religious world is saying, both in christian and heathen lands. This, then, is the way of the wise and prudent, the popular way, the only way that will ever make the Baptists popular and sought after. Alexander Campbell, Andrew Fuller, and all lesser leaders among the Baptists who have gone in their steps, have gone in this way, and have taught the people that they must do something to be saved. They may be and are shades of difference as to what must be done, and as to the extent of salvation, yet the principle remains the same among all—do and be saved.

The answer of Paul and Silas to the trembling sinner reveals the other way of salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." Through faith in the Lord Jesus is the way of salvation, therefore, and so Paul states it, saying, "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 settles it, both as to the power and the way of salvation, showing that it is not of works, but by grace through faith in Christ, and faith is the gift of God to us, therefore not of ourselves. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And so, when the legal Jews said to Christ, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." It was not their own work, then, to believe on Christ, but the work of God, wrought by the Spirit in them, and faith is a fruit

of the Spirit, not a work of ours, which we must do. So when Peter believed on the Son of God, Jesus said to him that his Father in heaven had revealed it to him. This is true in every believer in the Lord Jesus Christ. Paul therefore says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh *not*, but believeth on him that justifieth the ungodly, his *faith* is counted for righteousness. \* \* \* Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed"—to all the heirs of promise. How clearly and strongly does Paul thus separate between works and grace, as between chaff and wheat, and shows that faith is of grace, but not a work that we must do.

To teach otherwise, and say that to believe on the Lord Jesus Christ is what we must do to be saved, and that it is now a condition of our salvation here in time, and is our work, and depends upon ourselves, and that this is voluntary on our part, to be either done by us or refused, is an Arminian and legal principle and doctrine. And it is condemned by the Scriptures already given, and by all the oracles of God. Our works never produce faith in the Lord Jesus, nor cause us to believe in him, but the revelation of his faith in our hearts by the power and Spirit of God, will and does produce in us the works of faith and labors of love, moving the blessed possessor of the faith of the Son of God to believe on the Lord Jesus Christ, and to show his faith in him by his heart-given service of loving and willing obedience. This is the obedience of faith, which worketh by love and purifieth the heart, and it is both the way and the evidence of salvation; yea, and its testimony in the heart and life of every saved sinner

is, that salvation is of the Lord, and by his mercy and grace alone. The believer in Christ will not say, It is by what I must do that I am saved, but the blessed Jesus saves me now and ever by his death and life, by his Spirit of love and grace and power, "which worketh in me mightily," so that I joy in God through our Lord Jesus Christ, whose grace is sufficient for me, and whose strength is made perfect in my weakness. "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." Therefore, to me the precious word of Jesus is all my desire and all my salvation, saying, "I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by me." "By him my prayers acceptance gain," of his fullness do I receive, and grace for grace, and with him my God, who is rich in mercy, freely gives me all things; so that for me to live is Christ, and to die is gain. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The jailer earnestly desired and sought to be saved. Paul faithfully told him by whom and how he should be saved. He should be saved by the Lord Jesus Christ, through faith in his name. Thus and in this way he and his household should be saved. What did they mean by the word "saved?" It would be trifling with the most solemn matters and feelings to say that neither the question nor the answer meant anything more than a sort of salvation which was only temporal and in part and for the time being, and which he

must obtain by what he must do, for the guilty sinner cried out for salvation from his sins, and of this salvation Paul and Silas preached to him and his household. They pointed them to Christ, the Lamb of God, testifying that salvation is by him, and that whosoever believeth in him shall be saved. So the vastly momentous word "saved," in the question and answer, covers the whole ground of salvation, affirming that Jesus is the only Savior, and that faith in him is the medium or the manifestation and assurance of salvation. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Not for calling on his name, but because they realize that they are lost and cannot save themselves, they do thus pray to him who is able to save them to the uttermost who come unto God by him; therefore they shall be saved by him on whom they call, and living in him they also believe in him, and call on him in whom they believe. Thus saved by the Lord Jesus Christ, and given faith to believe in him to the joy of their heart, yet with fear and trembling, they are received to the cross of Christ, and to them is given the sacred ordinance of baptism by the authority of Christ, as the declaration of their faith in him as their only Savior, and as the figure of their salvation from sin and death, by him who died for them, and rose again, and is their resurrection and their life. It was of this salvation from all that can destroy that the jailer asked, and faithful Paul and Silas answered.

From this answer, which is by inspired revelation, let every penitent and fearing believer in Jesus, who trembles in view of the solemn greatness of salvation, of which he feels entirely unworthy, take courage and be comforted in faith and

hope. For the beloved John says, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Paul says, "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And blessed be the name of the Lord, this salvation is now, and for ever and ever. The blessed Savior himself says, "He that believeth and is baptized shall be saved." Saved now, and saved world without end. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." "And whosoever liveth and believeth in me shall never die," said Jesus to Martha. Nothing less than this salvation did the jailer tremblingly ask for, nor Paul and Silas assure him of in the blessed words of truth: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." This is the glorious way and power and fruit of salvation, and it is to the glory of the Lord and his grace, and the rejoicing of the saved.

In the faith of Jesus,

D. BARTLEY.

MAY 28, 1902.

#### SOLOMON'S SONG IV. 6.

"UNTIL the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."

The light of the knowledge of the glory of God shines in our hearts, and we by faith see the day; then we learn something new and old about the written word. The Bible does not bring any one to God, but he brings us (if indeed we do know anything) to the knowledge of the truth, and we learn that we love him because he first loved us, and not because the Bible says that he must be known and loved. God gave the love of the truth, the Bible religion, and the writers of the book say, "The word of the Lord came to me saying." Hence the word must first come to us, and then that portion of the written word which is needful to each one for growth in grace, is revealed to us. We were enveloped in darkness until he came into our hearts, then in this day dawn of our experience we came to know both light and shadows; it is only in this way that we can come to see the beauty of the text.

This Song of Solomon is very sweet, for it is the song of Christ to his church, and her song to him. "My beloved is mine, and I am his." God has joined them together, and they cannot be put asunder. Nothing can separate us from the love of God, so says Paul. This Song of Solomon was sung under the law, in the darkness of the legal dispensation. It was truly a song in the night. I once heard a bird singing in the night; all around was darkness, and it was so quiet that there seemed to be no life; lonely I lay upon my bed and wondered, then all at once a beautiful trill, a wonderful melody came to me; how sweet it was, it was a promise of life, and of day to come. But the song of this bird is more beauti-

ful when we remember the sweet songs that the prophets sung before the coming Christ; they sung of the glory of the gospel day to God's sorrowing ones who longed for the light, and were made glad by this evidence that the world was not all dead. In the song of these night birds was the promise of daybreak, when the Sun of righteousness should arise with healing in his wings.

Isaiah sang, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isaiah vii. 14. Hagai wrote, "Behold the desire of all nations shall come." Then, as the time was at hand, God moved the wise men from the east to follow the star to where the young child lay, even as you, my kindred, were moved to follow the star of hope through darkness and doubt, to the place where you found Christ the hope of glory. The shepherds watched their flocks by night, when the angel of the Lord came upon them and proclaimed the birth of the King, and even so the chosen flock of God had been kept by his power, and their salvation was sure, because he knew them every one. Then John came crying in the wilderness even as something cried in your heart, saying, "Prepare ye the way of the Lord." The day was near at hand. Many heard the glad tidings, "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." By the power of God, John the Baptist was made to know the Lamb of God.

In the coming of Christ the law was fulfilled, and with it all the types and shadows; the old heavens were rolled together as a scroll, the new heaven and the new earth were made, the light of the gospel day dawned, the birds sang of peace and joy, and the little ones were

fed and enabled to fly from the old nest into the open field, where they found all that they needed prepared for them in the green pastures, and beside the still waters. The flock of God had been kept unto this day by the Shepherd who knew them every one, but now the Shepherd has come, and wonderful to contemplate, they knew his voice, and were called together; this was because they were of God. Our Lord said to some, Ye do not hear me, because ye are not of God. Then the disciples were taught and made ready to feed his sheep, and by his death and resurrection he prepared a place in the mansions of the Father's house or kingdom, which he came to prepare for each one of them.

Many a prodigal, many a poor sinner, has come crying to this house to find the best robe and a loving Father to bless and keep him. Never could they come to him under the law; Christ is the end of the law; until the appointed time they must walk in darkness. It was night when the tidings came to the shepherds. He must come to us; no one comes to him, for like Job, they cannot find him, though they rise from their bed, wandering, laboring, looking for their beloved. This is that earnest looking and longing given of God to his chosen ones, but when he is come, the day breaks and the shadows flee away, and the light shines round about them, leaving no shadow. Now they see Jesus, who "of God is made unto them wisdom, righteousness, sanctification and redemption." Thus only can we really learn that Jesus has come in the flesh; thus only can we come to know that the gospel day did break when the Light of the world came; thus only can we learn that the Scripture is the word of God, which came to the writers of the Bible. Praise be to God,

it is all in his hands, and man cannot take it away. One must be of God before he can say of the Scripture, These words are true and faithful.

The most evident proof that Jesus did come into the world and save his people is the known fact that in your heart some power, or spirit of truth or love, has come, and has turned you about from the ways of destruction, and has made you desire salvation from sin, to such an extent that your walk manifests that you are led by the love of truth and righteousness; this is evidence that one is called, and that Christ is working in him both to will and to do of his own good pleasure. Do not say that God has not given you evidence enough. Hope is not something that we can see, but it is an earnest expectation and desire; it is a looking for that blessed coming of our Lord Jesus Christ. You are satisfied of this, you hate sin and mourn on account of it; you are satisfied that you love truth above all things, and that even in your hours of doubt, when you question whether there be a God or no, you believe if there is, that he is a God of power; you love his manifested children, and the doctrine that teaches his power and everlasting love. May the everlasting Father bless us with strength to do his will, and give us from time to time a glimpse by faith of that day dawn, so that all the dark shadows of the law of sin and of affliction may flee away. One bright glimpse will drive away all care.

O, our Father, what would we do without thy love in our hearts? What a desolate place is this world without the love and sympathy of his people, yet even they may be hidden from us by the veil of the flesh, still in his own good time he will raise us up and the veil shall be rent in twain. Thanks be unto God

who giveth us the victory through our Lord Jesus Christ, who keeps us with him on the holy hill of sweet smelling frankincense and myrrh, until the day break and the shadows flee away.

In the book we have the record of the legal dispensation, of the dawn of the gospel day, of the setting up of the kingdom, and of the church looking for the final coming of Christ, when time shall be no more. So in our experience we labor under the law until we are given faith to see Jesus Christ, the hope of glory, and learn from him that we are under grace, then in this hope we live, looking for the final consummation of all things, when in deed and in truth the day shall break and the shadows flee away for ever.

Peace to God's people.

DUDLEY G. JOHNSON.

LAWRENCEBURG, Ky.

REIDSVILLE, N. C., June 18, 1902.

DEAR BROTHER CHICK:—Through the goodness and mercy of our heavenly Father we passed through our trip among the brethren and returned home safe. Our last appointment was in Washington, on Monday evening, where we had a goodly number of good hearers. The whole trip was very pleasant, and we were often made to feel, "How good and how pleasant it is for brethren to dwell together in unity." This is the only way they dwell together. There is quite a difference in living in the same house, or even in the same family, and in dwelling together in unity. Where there is unity there is a oneness. There is a sweet and sacred unity in the Godhead, there are no schisms there. For this cause the election, the redemption and the sanctification are all of one, and for one. By this is the vital unity of Christ and the church.

Not only that they are made nigh by the blood of Christ, but they are kept nigh by the operation of the holy Spirit in the heart. By this Spirit the people of God are brought together in sweet fellowship; they drink deeply of each other's sorrows, and rejoice in the one Spirit. Thus they are manifestly united with and in the one Head, and both he and they are one. By the operation of this Spirit they are made to hate sin with all of its evil consequences, and, hating these, they desire with all their hearts to turn away from all iniquity. Because they see sin in all they do, they mourn and are brought very low, and often hate their own lives. O, what a mass of contradictions and sin we are! What a blessed source of righteousness is our Lord Jesus! What a contrast between these two! How powerful and wonderful that life and death that makes that poor sinner pure and white as that pure and glorious Lord! How incomprehensibly great is this mystery of mysteries, and yet here lies the secret of our unity of fellowship in which we come together in the worship of our God. This is a secret we cannot tell, it is foolishness to the wise of the world, and a stumbling-block to the infidel; he will dispute the Scriptures and accuse them of being contradictory, but when we tell him of the personal, internal workings of the Spirit in our own heart, in harmony with the Scriptures, he is put to silence, for it is something he cannot understand. The worldly religionists are just as blank when they hear of this testimony. This shows that everything but the truth is of the same evil spirit, and of the same class. This is the reason they all join together in one voice against the truth of salvation by grace alone. Herod and Pontius Pilate made friends when our Lord was to be put to death. Even

so all the enemies unite against the truth. This proves that we are the church, for it is the sect everywhere spoken against. In our many trials we are the more closely united, so that in the valley of Achor we find the door of hope, and here we enter in through the gate into the holy city. This gate is Jesus, for he is the door into the sheepfold, by whom if any man enter he shall go in and out and find pasture. Whether we are lifted up in the praise of our God, or if we be low down in the valley, Jesus is all our hope, and in all our changes he is our only refuge. If we sing, or pray, or preach, or hear, if we tell the dealings of the Lord with us, there is no feeling, no life if we do not feel Jesus with us in all we say or do. Here is our unity and strength. I am satisfied that the further we are from conditionalism, and the more firmly we believe in the unlimited sovereignty of God, and our complete salvation thereby, for all time and in vast eternity, the worse we hate sin, and the further we want to stay from it, and the more we love righteousness, and the stronger we are to pursue it. Here all our strength fails us, and as passive matter in the hands of God, he gives us his strength and his mind, and we desire to follow him. He hath wrought all our works in us, and his goodness leads us unto repentance, which he gives us from his throne above. Thus faith is in lively exercise, and through this channel we receive all the graces of the Spirit, and we press forward toward the mark for the prize of the high calling of God in Christ Jesus. Our Lord said, "I can of mine own self do nothing." "My Father worketh hitherto and I work." This should be a key to all lovers of the truth to tell them the source of all their good works and of the joys thereto belonging.



Dearly beloved, let us go on in this way as the Lord has led us into it, and not be led about by every wind of doctrine, and by the cunning craftiness of men who lie in wait to deceive.

The Galatian brethren did run well, but some bewitched them and turned them from the service of the Lord to the service of the law, and the apostle told them that those who had been thus turned had fallen from grace. Why should I desire to teach my Father's children in such a way as to cause them to fall from grace? God forbid. No, let me speak the truth in righteousness, that all may be to the praise of him who hath made us acceptable in the Beloved.

I want to say to those who are so situated that they cannot often hear the preaching of the gospel, Be of good cheer, knowing that he by whom you believe, and whose arm is underneath you, is with you, and is the fullness of the gospel. Many hear preaching (in the letter) all their life, and never know the truth, but the one sweet whisper by our blessed Jesus in your heart brings a knowledge of this truth which liveth and abideth for ever. You hunger and thirst often, but you shall be filled with the righteousness of our dear Lord, and when you awake with his likeness you shall be satisfied.

To the many brethren, sisters and friends who showed me so much kindness, I want to thank you through our Lord Jesus. May his blessings attend you, and his grace fill your hearts with peace which passeth knowledge.

The Lord grant that the SIGNS may continue steadfastly in the apostles' doctrine, contending earnestly for the faith once delivered to the saints.

Brethren editors, I know you are but men, and if left to yourselves you would

go in the drift of the times, but with the blessings of our God may you be able to keep your heads up the stream, with your eyes steadfastly on our Lord Jesus and his glorious kingdom.

I am your brother in this blessed hope,  
L. H. HARDY.

OXFORD, N. Y., March 17, 1902.

MRS. CARRIE DRAKE—MY DEAR SISTER:—I must sit down and tell you how the blessed Savior seems so near to me, so near that I can almost reach out and touch the hem of his garment. O, "It is heaven below, the Redeemer to know." I am at times sure that it was the Savior that spoke peace into my troubled soul, and said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." What is sweeter than rest in the Lord, and to feel that he is your all? His rod and his staff comfort me. If we feel this here for a time, what must it be when we enter into that long rest for which we hope? and of which we hope that many who have gone before, have entered it.

Sometimes my hope seems almost gone, and doubts and fears come, and I become afraid that I never knew anything about these things, and think that the church must be convinced it is so, and I almost shrink from writing to the brethren and sisters. I feel at times so unworthy, so sinful, and to be no fit company for the saints, but when I do meet them, I am so glad, and am made to rejoice with them, for they so often tell my feelings, which I often wonder whether any one else has. Sometimes I wonder how I came to be numbered with them, but all that I can say is, I hope it was all of the Lord.

I tried for so many years to keep out of the church, and also not to say much to the dear Old Baptists; but the time came

when there was no resting-place, and the Lord stretched forth his arms, and said, "Come my child, come in ye blessed of the Lord." What a sweet season that was, and I longed for it to last, but he knew what I needed, and he had many trials for me to pass through, and there are many now, and will be many more, as he sees fit. In all my afflictions I never quite lose sight of my blessed Redeemer, and am made to cling closer, and to put my trust in the Lord, and to stay upon my God: if indeed I dare call him my God. I hope he is mine; I hope that I am not altogether deceived, but he knows the heart and will judge, and to-day I feel willing to leave it all with him, and we cannot have such a feeling of willingness except the Lord gives it.

Now sister, I want to say a little about death; I do not fear death as some speak of doing; I have been many times very near death, as the doctors have said to me, and I must say that I have felt almost sorry to think it was not so, and sometimes now I wish that the end was near for me. Arminians do not fear death, many of them, because they feel so sure. I do not feel so sure, but am willing to leave it all to the Lord; let him do as seemeth good in his sight, and all will be well. It is not because I do not feel that I am a sinner, for I feel to be the worst of sinners, and of myself I cannot do one good thing, and if saved at all, it must be by the grace of God.

I felt that I must write this to you to-day, while the fountain was open, and that I must relieve my mind. Most of the time I am shut up and cannot utter a word as I would like to. Is there any one like me; I am such a strange creature?

It seemed the last number of the SIGNS was better than ever, at least, I received

so much comfort from it. As I write this, the tears fall, and moisten my paper so that I can hardly write, but I cannot seem to help it. Wonderful indeed are the works of the Lord. My desire is that I may always be found trusting in the Lord. I hope I know what prayer is, I hope that I have felt it.

I must say a little more to you about the rest. Have you not ever felt tired and weary of worldly things, and of light talking, O so tired and footsore, and burdened with temptations, and losses, and crosses, and come near to despairing, and then the Comforter come and sweetly put underneath you the everlasting arms? Then how safe and secure you felt; there can nothing harm you then; you then felt to rest, rest under the great Protector's care. "Weary I am, I know, and the weary long for rest." Even if it lasts but for a short time, it is so sweet to have Satan flee, if only for a little, and we can say what a merciful God.

I cannot get to the meeting often, as it is so far, and my health not good so much of the time, but I am wonderfully blessed with such good reading in the SIGNS OF THE TIMES and the Bible.

Since I have written this letter I do not know as I will send it to you, it seems to look so much like me, but I may send it and you can put it in the fire.

Let any one read this if you wish to do so; let Elder Chick see it. I would like to know what he thinks of my thoughts about death, it troubles me for fear it is not the right feeling; I do not know that any one else feels as I have spoken here, I never heard any one say that they did, but they are my feelings, and have been ever since I was a child.

May the Lord bless you, my beloved sister. He bestows so many rich blessings upon me every day, but am I thank-

ful? "What was there in me to merit esteem, or give the Creator delight?"

I must close, with love to all the household of faith, I am your little sister,

MARY BREWSTER.

[SISTER Brewster desires to know what we think concerning her excercises about death. We think that she has been wonderfully blessed of the Lord to enter into that experience of victory, which Paul expresses when in the triumphs of faith he exclaims, "O death, where is thy sting? O grave, where is thy victory?" Our dear sister feels all unworthy, and is humbled, but this is the result of that work of the Lord which always abases self, and exalts Jesus, and Jesus has conquered death, and risen from the grave, and so secured the final victory of all his redeemed. In this experience of mind concerning death, our dear sister is but entering into the victory of the blessed Lord. May God bless all who may read this excellent letter, with the same soul-humbling experience of the grace of God. Our own righteousness exalts us, but the grace of God exalts the Lamb of God, and abases the creature. Any experience or any doctrine that lifts up man, ought to be at once rejected; any experience that humbles us, and exalts Jesus, cannot be wrong.—ED.]

LAWRENCE, Mass., June 12, 1902.

MY DEAR KINDRED IN CHRIST:—It is in my mind to tell you of my safe arrival home, where I found all well. If I could only express the joy and comfort I have had in your company the past four weeks it would be the best letter I ever wrote, but as the joy is "unspeakable," each one of you have the letter written in your own hearts by the wonderful work of our God. There is such a realizing sense of the goodness of the Lord to me,

I cannot help feeling that this letter should be full of praise and thanksgiving to him who has so richly blessed me. It is a great blessing to have health and strength to journey so many miles, attend all the meetings of three associations, make several visits at the home of loved ones, have the privilege of meeting one Sunday with the church at Southampton, one in Philadelphia, one in Hopewell, and one in Roxbury, and not feel very tired when I arrived home. But how far beyond my ability it is to tell how I was blessed with the hearing ear and understanding heart, as each servant of God declared the unsearchable riches of Christ. There is something wonderfully sweet to me in hearing the name of Jesus exalted above every name that is named. Over thirty years ago he was wrought in my soul the hope of glory, and revealed as the Savior of sinners, and since then salvation by grace has been my theme. It made me rejoice to behold the unity of all God's servants at the three associations in declaring that "Salvation is of the Lord." I was deeply impressed as each one spoke, that God had given the gifts, and they were all for the edifying of the body of Christ, all necessary, and not to be thought lightly of, for he fills the earthen vessel, and not the least fragment of the gospel will ever be lost. The Lord prepares these vessels and makes them feel their unfitness, unworthiness, and they seem crushed and broken, but how sweetly the power of God unto salvation is set forth in every sentence, and the little ones strengthened, comforted and fed. This is the Lord's work, and all praise must be given unto him. Your expressions of christian love and fellowship made my visit very pleasant, and I hope profitable. Pleasant because the same love and fellowship was

in exercise in my own heart; profitable, because it humbled me and made the evidence shine forth more clearly that I had indeed been with Jesus and learned of him, and was dwelling in the house of the Lord. My pure mind was stirred by way of remembrance, and the words I sang so many years ago with a sweet melody in my heart to the Lord, have been given me again:

"Now, my remnant of days  
Would I spend to his praise,  
Who hath died my poor soul to redeem;  
Whether many or few,  
All my years are his due,  
May they all be devoted to him."

It is with a more subdued and chastened feeling I sing them now, for I hope I have been made to see his wonders in the deep; have traveled in the way the Lord leads his people, and know that growing in grace is having the confidence in the flesh destroyed. My walk and conversation have been so different from what I desire, there is an earnest prayer in my heart for mercy and grace. There must be a continual looking unto Jesus, and who can express the sweet peace and joy when the assurance, "My grace is sufficient for thee," is felt in the heart? Then again it is impossible to express the utter desolation, the uneasiness, the longing to fly away and be at rest, the coldness and darkness that comes upon me when all this spiritual comfort is taken away; I go down into the depths, and am at my wit's end; my cry is unto the Lord for help, and in his own time and way he delivers me out of my distresses, and makes me sing again, "The Lord hath triumphed gloriously." It has been a journey of sorrow and joy, conflicts and peace, trials and deliverances, and I believe it is the way the Lord leads his people, and I love it, and desire to be found numbered with them.

"My soul shall pray for Zion still,  
While life and breath remains;  
Their my best friends, my kindred dwell,  
There God my Savior reigns."

As some of you asked if sister Ruth Keene had come to the church, it is in my mind to say to all that she was received and baptized last October, and it was a time of rejoicing with the church at North Berwick, and a day never to be forgotten by our dear little sister Ruth.

Brother Beebe, I hope your health has improved very much since I saw you, and that you will be spared to us many years. If I write too often, or the letters are too long, cast them aside, and it will be all right. May God bless and comfort you all, make us meek and lowly, more like Jesus whom we desire to follow.

Your sister in hope of eternal life,  
ATTIE A. CURTIS.

CAMMEL, Pa., Dec. 7, 1901.

DEAR BRETHREN:—I have been somewhat worried, feeling that I ought to write, but yet feeling so much unfitness at the same time, but I know the dear Lord does his will in all things. I hope that it is through him alone that I am impressed to pen these lines; if it be of myself it will be but poorly done; I am afraid of self, even in writing. In me, I know, dwells no good thing; there is but one good, and that is God. I often think when I read the SIGNS, what a comfort it is that we have the privilege of reading the narrations of experience of the dear brethren and sisters, and when I do read such an experience I think if my writing would sound to me like that, I would be glad. But I must not complain, all comes from the kind hand of him who is above. Every good and every perfect gift comes down from above, we are told. It is not because we are worthy, but all is the free gift of God. I often think, as I look out

over the earth and see the beautiful snow-flakes falling, not one of these could be made by any earthly hand. I remember, something over a year ago, one sweet afternoon I was looking out of doors, and the beautiful snow in large flakes was falling, and all at once the bright sun came out, and how beautiful was the sight. It seemed brighter than sunlight. I was carried above the valley, and I wondered whether others could see as I did. I even asked some whether they saw what I did? They did not remember. I felt overcome with joy. There have been many times when I would only know that it was snowing, or the sun was shining, but now the Lord showed to me the beauties of his wonderful handiwork. O, what a moment. How glad I am that the dear God of heaven has made me to see thus. I have a hope in his love. How dependent we are upon him for all things, health, breath, and all must come from him.

My dear friends, I do hope that I love my Redeemer. I feel that without my God there is no peace, yet I have dark hours, and sadness, and fear, and doubts, yet I believe that if we are ever his, we shall ever be his. But I do want to walk in the right path, and if not walking there, all is sadness and sorrow. A good part of the time I seem to be in the valley of bitterness, this place seems to be my home much of the time, but I desire to say, The will of the Lord be done; in it all there is a needs be; it is good to dwell at Jesus' feet, and I hope I am one of that number. He can bring his people down, and he alone can raise them up, and he does, when it is his own good pleasure. He can place them upon a rock, and that Rock is Christ. He is the blessed Lord who rules all things, the blue sky, and the twinkling stars, which God has placed each one in its

place, and the moon to give its light by night, and the sun to rule the day. How beautiful is all this work of the Lord, and he has, I hope, shown something of it to me. Then I wonder, Am I worthy of handling these precious things? God alone knows. I feel to be very unworthy, but still I cannot help at times, as I look out over this beautiful world, rejoicing in him who made it, and while I know all is as it used to be, yet it comes to me as something new. I desire to praise my God, that if I am his child, he has suffered and died for me, that I might live, and then I feel my heart attuned to sing, "Blest be the tie that binds our hearts in christian love."

Since I began to write there seems to be a joy and comfort in my soul, if I could but find words to express my feelings. There is a joy that is unutterable; I feel as though God has once more given me a season of love. For a long time I have been in sadness, and much cast down, but how merciful and kind God has been to me. Great and marvelous are his works. I often remember the suffering of mind when, as I trust, the dear Lord was first leading me to him; I cannot doubt his work, it was not of myself. It is true that in Adam we die, but in Christ we are made alive. Jesus takes his children up out of the horrible pit, the miry clay, he sets their feet upon a rock, and puts a new song in their mouths, even praise to their God. Yes, it was a time of love, but soon again doubts and fear came. God himself brings his children into this darkness, and thus leaves us nothing to boast of. But how ignorant and how far from knowing God's ways we are; his ways are past finding out.

I have wanted to thus talk with the Lord's people for quite awhile. Will it

prove of any comfort to them? When I took up my pen, I did not know that I should write so much, but yet hoped the Lord would lead me. O that the Lord would guide my ways.

Well, I must say that I do love to be with the people of God, and to talk with them, though I feel to be the least among them all. I am glad the blessed Lord has given me the sweet privilege of loving his truth, and has made me to know that he is God, and there is none beside.

With love and fellowship for all the dear ones, I am your sister in hope,

MARY E. OSTRANDER.

JACKSON, Mich., Jan. 29, 1902.

EDITORS OF THE SIGNS OF THE TIMES:—Much esteemed for the truth's sake as it is in Christ Jesus our divine Lord and Master, and to all the scattered ones who, with the poor, unworthy writer, love the sweet gospel dainties published in our dear and much loved paper, the SIGNS OF THE TIMES, which has stood the test for seventy years.

Just to think, our fathers and our mothers loved its pages, and how we, with them, have been strengthened from time to time by its pages, to go on in the rugged way, sometimes halting and sometimes in doubting castle, and in great and sore trials every day, when everything, as with good old Jacob, seems to be against us. But when the dear SIGNS comes laden with the sweet words of gospel truth how often we do feast upon the delicious fare.

My dear kindred, I send this to you, I know full well that none but the tried and poor of the flock loves this doctrine, and these have no strength of their own, but trust in Jesus, the source of all strength for the righteous.

In my lonely and sad moments, how

refreshing to me to hear from the lonely ones. For over two years I have been removed from the old home some little distance. This was the church of my youth, and how I mourn at times because of this, yet the dear, good Lord sees fit to allow me to fill my place, if indeed I have one here. I feel very unworthy of a place in the sanctuary, but it is of all things the dearest to me in this world of sore trials and disappointments; it is to me a source of great delight when I am in company with the dear saints. If I am excluded from their company I have no other place to go. We read, Blessed are they that do hunger and thirst after righteousness. This has given me hope, for if I desire anything in this life, it is to be a true and faithful follower of the meek and lowly Jesus, but I come so far short that it causes me sorrow and mourning. O that I might walk in his precepts and keep his commandments.

Soon I shall put off this body. Will I then be clothed with raiment of needlework? Will I be among that happy number who shall hear the welcome plaudit, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world"? Is this language not plain enough? This great and eternal work was entered upon before the foundation of the world, and it was a covenant ordered in all things and sure, to all the heirs of glory. O my Father's children, is it not grand and glorious? But it is the heirs only that receive this inheritance; the Master said to the mother of Zebedee's children, it was for those for whom it was prepared of the Father. Can we inherit what belongs to some one else? No indeed, but I do trust and hope that Jesus is my elder brother, the near of kin to me, if so, he will ever keep me and all his dear

children, as Peter said, To an inheritance incorruptible and undefiled and that fades not away, reserved in heaven for all who are kept by his power through faith unto salvation, ready to be revealed in the last time. It is Jesus, the great Advocate, who intercedes for his dear ones, else they would fall, never to rise, but he is ever near, and his right hand, and mighty arm, is always underneath them. It is my only hope that Jesus has become my surety, and that he will when a few more sad, dreary and cloudy days are past, and the summons comes, take me to himself. He said to his sorrowing disciples, "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." What a comfort to our poor tried hearts that Jesus knows our every motive, and that he knows all, is what causes us to hope and believe in his dear name.

Now I will say that every time I send my remittance I must say something to the dear ones, who write for the paper which has become so dear to me.

With much love to the household of faith I remain, as I hope, your sister,  
(MRS.) M. P. LEWIS.

CAPRON, Okla. Ter., Dec. 31, 1901.

DEAR CHILDREN OF GOD:—While others are passing the last night of the year in worldly amusements, I feel like passing it in a different manner. Silver and gold I have none, but such as I have give I unto you. It is written in Psalm cxxvii., "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." Thus we learn that it is vain for man to try to build the church of Christ, and yet we find men striving to do

this work all over the world. They think that this is their work and mission in the world. The dear Savior has told us that men would say, "Lo here, and lo there, is Christ," but that we are to believe them not. No man is foolish enough to say, "I am Christ," in so many words, but a blind man might almost see that virtually these men claim to be the Savior, by claiming to save men. How often it is said that our mission here is to save souls. Every heaven-taught soul knows that the Lord himself came into the world for that very purpose.

The angel said to Joseph, "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." Then according to the testimony of the angel, it is not the preacher that saves souls, but this Jesus. But how was the immaculate Lamb of God to do that work? Why, he was to come under a violated law, and render full satisfaction for the sins of his people; he was to be made lower than the angels, and then crowned with glory and honor, and set over the works of the Lord's hands. It was said, "Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that

sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 8-12. And the Redeemer said unto Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Thus Jesus is the builder of the house; and it is a sweet consolation that the gates of hell shall not prevail against it. Are you not, dear child of God, glad that the Lord is the builder of that house of which you are a part?

The expression, "the gates of hell," includes all our own weakness, every temptation, every trouble. Sometimes I feel as though these gates have well nigh prevailed against me, for I find that I am so ready to yield to every temptation. O, how can I be a child of God? In myself I am so mean, but as the Lord is the builder, he knows just what every part of the house is, and all must be perfected for the place which it occupies. By the obedience of this one man many were made righteous. This is my hope. And dear child of God, it is by the obedience of the dear Savior that you are made righteous, and it is not by your own obedience. Thus every part of this building is so perfect that it cannot be made more so. But, says the poor, tempted child of God, "I am anything else but perfect; in one thing only am I perfect, I am a perfect sinner." But so is Jesus a perfect Savior, and "Where sin abounds, grace does much more abound." Blessed indeed is that man to whom the Lord does not impute sin. Now if the Lord does not impute your sins to you, why are you not perfect? I know that I suffer greatly because of my inbred corruptions, but Christ, the Captain of our salvation, was

made perfect through sufferings. He was our Head, and if the head suffers, how can the members hope to escape? I suffer in body, but I suffer in mind on account of my short comings more than in all bodily sufferings.

Paul speaks of bodily afflictions as being light, and only for a moment, and says that they work out for us a far more exceeding and eternal weight of glory.

Solomon's temple was a type of this house which the Lord builds; in that temple every stone was prepared before it was brought to the temple, and there was not heard the sound of axe or hammer in its erection. All the material in this spiritual house is ready prepared before it is brought to the house, from the quarry of nature. By his Spirit he pries them out from the quarry, and he leads them about, and instructs them, and keeps them as the apple of his eye; he takes away the stony heart, and gives them an heart of flesh. Now this poor child can for the first time weep on account of sin, and this poor sinner feels that he is almost anything else than a part of the house of which the Lord is the builder. O, how happy such ones would be could they only believe that they were parts of this building. I feel altogether unworthy of a place in that house; it seems to me that I become more and more mean and vile. I must be candid, my dear brethren, and if you can have no fellowship with me it is no more than I deserve. Yet I cannot bear to be entreated to leave you, nor to return from following after you; I want to follow after this dear people who say that salvation is of the Lord, and who sing, "Grace all the work shall crown through everlasting days."

Except the Lord keep the city, the



waketh but in vain. Now all false watchmen will tell the inhabitants of this city that now being saved, they must keep themselves by careful living, else they will yet be lost, but Jesus, the builder of this city, says, "I give unto them eternal life, and they shall never perish." All false teachers say that although Jesus has given eternal life, yet if they are not very careful they will still perish. Dear reader, you can be the judge as to which is right. Paul said, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Dear children, as sure as your life is hid with Christ in God, so sure will the city be kept. Peter said, We are begotten unto a lively hope, and unto an inheritance incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. The Lord does keep this city unto final salvation. The inhabitants of this city are loved with an everlasting love, and so he will surely keep them from all harm. Do not be afraid, dear child, you will not be left out of this city, but to the end you will be kept inclosed within the walls of this city, whose maker and builder is God.

How strongly fortified is this city, for salvation is appointed for walls and bulwarks. The Lord came once to redeem us from all iniquity by his own precious blood, and before he left the world he spoke words of comfort to us, saying, "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself;

that where I am, there ye may be also." It is declared that he is coming again, but not to suffer for sin, but to take his jewels to himself. In that world there will be no need of the sun to shine, for he is the light of it; the countenance of our King will lighten that city. O, then lift up your heads, for the day of your redemption draweth nigh. It will soon be said to you, "Come up higher." You feel all unworthy of a high seat, and are perfectly satisfied with the lowest seat, even at the feet of Jesus. But he loves his bride too well to suffer her to remain at his feet, but will take her to his side.

O, let us bless the Lord for his safe keeping of this city. As surely as you want to be by his side, so surely you will not perish before him. No! he will never permit any soul that would see his face to perish at his feet.

Dear brethren, may God bless his cause, and may he bless the editors and correspondents of the dear old SIGNS, together with all the readers; may he bless the dear souls who get no preaching only through the dear SIGNS; may he deal tenderly with his church; but we know he has chosen the church in the furnace of affliction.

Now do with this as your better judgment dictates, and all will be right with me.

I am, as I trust, your brother in the hope of a better world than this,

J. M. DULEY.

MASSEY, Va., June 25, 1902.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I hardly thought when I wrote last, that I should ever ask for space again in our family paper, but during my attending the associations, namely, Delaware, Delaware River and Warwick, what I witnessed stirred up

quite an exercise of mind, and for relief I have concluded to pen some of those exercises down. I thought the very first day of the meeting that I never had seen such bright indications, and heard such strong expressions of love and fellowship in all my life, and my mind was arrested at once, and I began to feel humble and crushed, and my strength as a man began to give way, and I soon began to feel overcome with humble joy, and began to wonder what this meant. At first I could not apply it anywhere but to myself. I thought these strong expressions of fellowship are meant to strengthen and prepare me personally for some approaching trial, and I really thought that it was a sign to me that this was the last interview that I should ever have with the saints in the north-eastern country, and it kept me filled to almost overflowing. I have not only wondered how I ever got along in the pulpit, but how I did behave while in there, for it seems to me that I was hardly responsible, for I felt more like a child than a man, and this personal application of what occurred to me never changed until brother B. L. Beebe commenced talking at the close of the Warwick association, then all at once like a flash it occurred to me, It is general in its application, and wisdom has designed it for general good. Then I began to fear that some great trial is going to come upon the associations and churches, and this is the way the Lord is going to prepare them for it when it comes, by increasing their love and fellowship, and thus make them strong in the power of his might. So I am settled, and firmly believe that it is coming, if the signs of the times which are before us express anything. Who would have thought twenty-five or thirty years ago, that so many "isms" and "schisms" would have

found way in amongst us? Who would have dreamed that war would have been made in the ranks of the Primitive Baptists against the doctrine of predestination, by attaching to it such awful limits, allow the God of heaven to predestinate the good things, and the devil the seeming wicked things? because predestination means whatsoever cometh to pass. Then all things are predestinated by some power or wisdom. Again, who would have even thought, even a few years ago, that such a theme or phrase would have arisen amongst us as a "conditional time salvation"? I think that brethren have got things phrased up wrong; we all know that there is such a thing as being in possession of or possessed by the joys of salvation, and at other times to feel that those joys are shut out from us, causing the cry, "O Lord, restore unto me the joys of thy salvation." I think truly that every act of obedience to the divine law is the effect of the grace of God, and will be to the praise of that grace; if it be otherwise, it would be to our praise. Then we would claim pre-eminence over some one else, but it must not be so. How terrible it is whenever any of these new ideas are sprung upon us, there seems to be a spirit in them to drive brethren to accept them or be renounced. But let us be quiet, not rendering evil for evil, but be gentle toward every one. None of these things should raise a bar of fellowship; let us wait on the Lord. If predestination in its full sense had been made a bar of fellowship some time after I was baptized I should have been cut off, but now I believe it with all my heart. And it seems to me the more I try to secure my time salvation, the more I blunder and fall, and the more bruises I get. But sometimes he, the Lord, leadeth in paths of righteous-

ness and peace, for his name's sake, and not for anything that I have done, and the praise is all the time due to his name. My heart's desire is that war would cease against the doctrine of predestination, and wait on the Lord, and also all caviling about "conditional time salvation." For when the Lord shuts, none can open, do as they can; and when he opens, none can shut; not all the powers of the flesh and Satan, and I do hope and trust that the doctrine of the non-resurrection of the saints will not become a topic, or be urged upon, for take away the hope of the resurrection of the saints, my hope is much blasted. As Paul has said, "For if in this life only we have hope in Christ, we are of all men most miserable." I hope that we may be kept from trying to make it appear that the resurrection has passed already, and thus overthrow the faith of some, as says the apostle, for what I long for in this life, I have not nor cannot attain, but faith views it fully consummated in the resurrection.

Brethren, I fear there is a trying day approaching; let us mark the signs as they appear, and let our loins be girt about with truth, and have on the whole armor of God, so as to stand firm and united.

I wish to express my gratitude for the kindness shown on our visit to the three associations; we will not soon forget it.

Brother Beebe, if you think this worth publishing, do so, if not, lay it aside.

T. M. POULSON.

GEORGETOWN, Texas, 1902.

DEAR BROTHER BEEBE:—If I could write like other brethren I would love to do so, they all write so plainly and lovingly, and their words are so comforting. How good and pleasant it is for the children to agree, and how good it is to be led by

the Spirit of our God in all our preaching, and praying, and singing, and sitting together in love. Brother, I call all this good works, which we are created unto; they are the fruits of the Spirit of God; this all is the working in us of God, both to will and to do of his good pleasure. I desire to tell you what I believe. The language of Jude has reference to the salvation that is taught of men, such as Paul preached before his conversion. Jude says, Beloved, I write unto you of the common salvation, and it was needful for me to write unto you, that ye should earnestly contend for the faith, once delivered unto the saints. Now, as I understand, brother Beebe, Jude never told them to contend for the common salvation, but for the faith of God's elect. Jude told the brethren to contend for something that God had given unto them, for faith we are told, is the gift of God. The whole tenor of this epistle of Jude leads my mind to the preaching of Paul while he was persecuting the saints. Charity, which is the greatest of all things, seems to abound in this chapter. Love is the gift of God, as much so as salvation is his gift.

God made choice of his people to serve him, and they do so, for God works in them, both to will and to do of his good pleasure, and they cannot help serving him. God opens, and none can shut, and he shuts, and none can open. So also with obedience, till God opens none can obey; till he opens, none can repent; till he opens, none can preach the everlasting gospel; till he opens, none can love him; till he opens, none can love another; till he opens, we cannot perform any good work, for all love and obedience is of God, without any conditions on our part. No man can receive anything only from heaven.

If I could live obediently all the time

before God, why should I be chastised? God says in his word that whom he loveth he chasteneth, that they may bring forth more fruit, to the honor and glory of God, and, if any be without chastisement, they are not sons. Christ Jesus the Lord was obedient in all things, and his lot was one of suffering, and at last death, because it was the purpose of God that it should be so. And he says, if we suffer with him, we shall also reign with him. If our disobedience is the cause of all our suffering, we would suffer all the time, but we do rejoice a little sometimes, but it is for a little time only, for sin is mixed with all we do. If then, we could work out a salvation at all, it would be a sinful one, and would not be worth anything to us in time or in eternity.

Now another question, If the doctrine of the SIGNS OF THE TIMES was right at first, and there has been no change from that good day till now, how is it that they are wrong now? God is the same God now, that he has always been. Never, no never, has he changed in anything. God bless the SIGNS, and its editors, and all who love them. I glory in the doctrine published in them, for it is of God now, and has always been, it is the truth, and if the truth make us free, we shall be free indeed. May God bless us all for evermore. Do with this as you like; I am ashamed to send it to you.

Your brother,

J. I. YARBROUGH.

PHILADELPHIA, Pa., March 2, 1902.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—After reading the many excellent letters in the SIGNS for Feb. 15th, I felt like writing a few lines to express the comfort and edification that I received therefrom, and did so, but my scribble was so imperfect that I was ashamed to send

it, and so laid it aside. Now I have just read several of the letters in the SIGNS for March 15th, and feel like adding my feeble testimony. I do not know whether I will send this to you or not. I can never write a letter to suit me. I write many letters which none ever see save myself.

For a long time I have been in the wilderness. "Like one alone I seem to be, O is there any one like me?" O that it were with me as in days past, when the candle of the Lord shined round about me. Will I never experiencethose golden balmy days again? Then Jesus, all the day long, was my joy and my song. I think I have known what it was to rejoice in the God and Rock of my salvation, and now my prayer is, "Restore unto me the joy of thy salvation." "If a moment in praising of God I employ, I have hours again to complain." I often become very much discouraged; my lofty aspirations are all blasted; my bright hopes to the winds are given; the shadow of death is upon my eyelids; my days are swifter than a weaver's shuttle, and are spent without hope, and yet I have hope, but it is a hope against hope; I seem to be waiting for the Lord, but what else can I do? The longer I live, the more I realize man that is born of woman is of few days and full of trouble. Are these the trials we must expect? Is this the lot of God's elect? Has he who has been so precious in my young life, now cast me off?

Could I realize that the experience through which I am now passing is for the good of myself, and my brethren, and for the lifting of Jesus on high, I would not only be willing to endure it, but would glory in it, but how can it rebound to this end, when my mind is so barren and I have no light on the Scriptures, and no travel of mind, but con-

stantly am thinking of myself, poor, sinful self. I do not feel to complain at the Lord, no! no! for in all this he hath not dealt with me according to my transgression, but in the midst of deserved wrath he has remembered mercy. Yea, it is through his mercy that I am not consumed; it is by his grace that I am what I am; he will not lay upon man more than is right. Pray for me, my dear brother, for I am poor and needy.

Yours in tribulation,

EDWARD F. ROUNDS.

OTEGO, N. Y.

EDITORS OF THE SIGNS OF THE TIMES:  
—It is with a feeling of gratitude to my heavenly Father that I am again privileged to write to the household of faith. The dear Lord has been pleased to favor me with strength to attend once more the association at Middletown. I can say it was "a feast of fat things;" Christ was exalted as a Prince and a Savior to give remission of sins. If I know anything of these things, he is the only true and living way, for he is the truth and the life. How blessed to sit under his banner, to drink his blood and eat his flesh. It has been a wonderfully refreshing time to my thirsty soul. How cheering to behold the Lord's servants raised up to preach glad tidings of salvation. As our dear aged ones are called home, others come forth. It encouraged my soul to see the Lord carrying on his own work; none can stop or hinder. What a mercy that all the powers of earth and hell combined cannot frustrate his design. "It must go on, amen, amen." Sometimes we are brought into dark places, and cannot see any evidences of belonging to this glorious company; but the Sun of righteousness appears once more, and out of the

darkness he ariseth "with healing in his wings."

"The more the beauty strikes my view,  
The humbler I shall be."

Many times I have to mourn my wretched, depraved nature, yet I have a hope; why should I mourn? If I had never known the Lord, I should not know anything of the light. When the sun breaks forth with refulgent glory, then I can say, "My Beloved is mine, and I am his."

It was delightful for me to attend the ordinance of baptism, to witness what I had so much desired. For many years I have been looking and praying for it; I have known Clara from her childhood, and have long been assured she was one of the chosen ones. It encourages me to look still to him who is a prayer-hearing and a prayer-answering God.

I wish to thank all the dear friends for their kindness. The Lord reward them and bless them. The love and unity manifested among the brethren and sisters was delightful to behold. May the Lord enable us all to stand fast, and as the day approaches, have on the whole armor of God, being grounded in the faith. I believe the day is not far distant when our faith is to be tried. May we stand immovable, always abounding in the work of the Lord.

I bid you farewell, I may never see you again in the flesh, but am with you in spirit. We shall join our voices in singing the sweet anthem of redeeming love. To him that hath loved us and washed us in his own blood, be glory and honor, now and forever.

"Then we shall see his face,  
And never, never sin,  
And from the river of his grace  
Drink endless pleasures in."

ELIZABETH BEESLEY.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
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F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**CHRIST THE FIRST THAT SHOULD  
RISE FROM THE DEAD.**

(1 Cor. xv. 20; Col. i. 18; Rev. i. 5.)

FROM some cause our mind has been very pleasantly dwelling upon the truth presented in these portions of holy writ of late, and we feel like presenting some of our reflections for the consideration of our readers. Nothing can be more important to be considered by all who believe, than the truth of the resurrection of the dear Redeemer, because all our salvation both here and hereafter depends upon it. Take away the fact of the resurrection of the crucified body of the Savior from the gospel, and we should have no gospel left to proclaim. Paul abundantly testifies in all that he says in all his epistles that if Christ be not raised, all his preaching was vain, and our faith is vain, and we are yet in our sins; that is, we are not yet justified, and our hope is for this life only, and cannot embrace what is beyond. "If in this life only we have hope in Christ we are of all men most miserable."

There are three special things which are declared in the word to be involved in the fact of the resurrection of the body of Christ. We say the body of Christ, because that was what was taken down

from the cross, and which was laid in Joseph's new tomb, and which arose from that tomb, and appeared to many before the time came in which he ascended out of their sight. These three things we wish to briefly call attention to.

First, Paul in Romans i. 4, says that by his resurrection he was declared to be the Son of God with power; that is, his rising from the dead proved him to be all that he had claimed to be during his earthly ministry. He said that he was the Son of God. In his death, to his enemies it seemed that his claim was fully proven to be false, and could he have remained in the grave there could have been no assurance to his disciples that he was what he had claimed to be, but the rising again of Jesus from the dead was full proof that he was all that he had claimed to be. Now this is of the utmost importance to all who believe, because in this sonship of the dear Redeemer lies our sonship also. If he be not the risen Son of God, then we are not sons of God; we cry, Abba, Father, in vain, if Jesus be not risen from the dead. We do not purpose to dwell upon this, but have simply desired to remind those who read of this truth.

Second. Paul also testified in Romans iv. 25, that he was raised for our justification. Not only is our sonship then involved in his resurrection from the dead, but also our state of justification before God. In all the Scriptures this truth of justification is presented, and presented as a thing essential in the sinner's salvation; this we do not need to argue, for surely none among all the people of God question or doubt this, yet it is good to contemplate this truth for our comfort and joy. Job asked the solemn question, How shall a man be just with God? And here in the doctrine of the resurrec-

tion of the blessed Lord, we have the answer. The resurrection of the body of Christ proved that his atonement for our sins was complete, for had this work remained unfinished in his death, then he could not have risen again from the dead; his resurrection proves that the divine law was fully satisfied, and that now there could be no more condemnation to them who were embraced in the covenant of redemption. In the death of Christ, and in his resurrection again from the dead, lies our only but yet all-sufficient hope of salvation. Christ did indeed die for our sins, according to the Scriptures; in this is our salvation, because in him is our atonement and justification, and our righteousness, and all that we need, but none of these things could ever have been ours had he not risen from the dead.

The third thing that is again and again said in the word to be connected with the resurrection of Christ, is our own resurrection from the dead. It is not only true that in his resurrection we come to be sons and daughters of the Lord Almighty, by a new and spiritual birth, and are justified freely through his redemption, but also the final and future resurrection of our bodies is involved in it, so that if Christ be not risen, there is no resurrection for us who believe, and if Christ be risen then nothing can hinder the resurrection of our bodies also. This need not be dwelt upon here surely, because all are familiar with the scriptural testimony which so abundantly bears upon this subject.

There have been some reflections in our mind in more special connection with the texts of Scripture referred to in the beginning of this editorial, to which we have felt like calling attention, and first among them is this, that in all these

places Christ is declared to be the first to rise from the dead. There is no contradiction here of the statements of the Old and the New Testaments concerning the raising again of the two children by the prophets Elisha and Elijah, or concerning the raising up of the ruler's daughter, and the widow's son, and Lazarus, by the word of the Savior himself, for all these were but raised up to a resumption of this natural life, and were still subject to disease, decay and death, together with sin. Paul in Hebrews testifies that women received their dead raised to life again, while others were tortured, not accepting deliverance that they might obtain a better resurrection. Better than what? Why, better than that accorded to the children who were restored to their mothers, better than a resurrection back again to this natural life. None had before been raised up, as was the blessed Lord. In the true gospel sense he was the first to rise from the dead. None had thus risen before him. This is a plain statement, and by it we learn that none of the patriarchs, or prophets, or holy men of old, had yet been raised up from the dead. Two of the Old Testament saints had been translated, that they should not see death: "Enoch walked with God and was not, for God took him," and Paul singles him out as a solitary example of the escape of death. Had this been a common experience of believers, it would not have been said of Enoch more than of the rest. Enoch alone under the patriarchal dispensation, and Elijah alone under the prophetic dispensation, escaped death. God gave to them this faith. But of all the rest who died in faith, it is not said that they were translated that they should not see death. And of them all it is true that they have not risen from

the dead, else Christ had not been the first to rise.

This is also evident from this additional fact. It is testified by the holy Spirit by the apostle Matthew, that among the wonderful signs which accompanied the Savior's death, such as the rending of the rocks, and the darkening of the sun, and the rending of the veil of the temple, that the graves were opened, and many bodies of saints that slept arose and came out of their graves after his resurrection, and went about the holy city, and appeared unto many. Thus it is evident that these bodies at least were not yet risen, else they could not have been said to have been raised, and to have come out of their graves after his resurrection. Also we ought to notice that it is not said that all the bodies of all the saints that slept thus arose, but many. "The word "many" just as surely means only a part, as the word few would mean it. Thus the resurrection of these many bodies proved beyond all contradiction that Jesus was truly the first to arise from the dead. In view of this it is no wonder that Paul in 2 Timothy ii. 17, 18, utters such condemnation of the heresy of Hymenæus and Philetus, who said that the resurrection was past already, thus overthrowing the faith of some. This was an express denial that Christ was the first to rise from the dead, and if this were denied, then the hope of justification, and of their sonship in Christ was vain; they who had hoped in his resurrection were yet in their sins, and all the experience that they had rejoiced in, was but a figment of the brain. No wonder that Paul uttered such severe condemnation of these men and their heresy.

Still further, if Christ was the first to rise from the dead, then it is manifest that in the sense in which this [is spoken,

his people did not rise when he arose. Had they have then arisen, it could not have been said that he was first. All who rose with him would have been first, as well as he. In one sense all his people did indeed rise with him, that is, from under the curse of the law, and into the new covenant relation with God. This is shown elsewhere in the Scriptures, and is not disputed, and we need not to dwell upon this here, but in the sense in which the apostle spoke, his people did not then arise. Their resurrection is also yet in the future. From the example of the Old Testament saints, and from the resurrection of the bodies of many that slept after his resurrection, we learn that the resurrection does not take place at the moment of death. And we learn from the statement that he was the first to arise, that his people did not rise at the moment of his resurrection. Therefore the resurrection, to all the people of God, save only those whose bodies arose when he arose, is in the future, and this the Scriptures in all places say. They always speak of it as being yet future.

Another thought suggests itself here, viz: Jesus himself was in paradise while his body lay in Joseph's new tomb. He said to the penitent thief, "To-day shalt thou be with me in paradise." We know from the narrative that their bodies were not in paradise, both were laid away in the earth. The body of Jesus arose on the third, the appointed day. Thus was fulfilled in the death of both Jesus and the penitent thief the decree, then shall the dust return to the earth as it was, and the spirit to God who gave it. But we see the dust of Jesus rising again from the dead, and as he was the first, so shall this dying thief, and all who believe, also rise from the dead, and it appears to us that the testimony of the



record shows that this resurrection will not take place with one until it takes place with all, at the last moment, when the last trump shall sound.

It is because of this hope of the resurrection of the body that saints are said to sleep in Jesus. Sleep has with it the hope of an awaking again. Because this is so the word is used to set forth the hope of a believer that when he dies he shall rise again from the dead. We would call attention to the fact that before the resurrection of Christ from the dead, the word sleep is used to describe death, and after his resurrection saints are not only said to be asleep, but also dead. In Job xiv. 12, the dead are said to be asleep. See also Jer. li. 57, Dan. xii. 2, Deut. xxxi. 16, and other places in the Old Testament. Jesus also said of Lazarus that he sleepeth, meaning as he said directly, he is dead. Thus death was spoken of as being a sleep, before the resurrection of Christ, and on the other hand afterwards saints are said to be dead, as well as asleep. They are so spoken of eight or nine times in 1 Cor. xv. See also 1 Thess. iv. 16, and other places beside. But whether we use the word sleep, or the word dead; whether we speak of those who sleep in Christ, or of the dead in Christ, this sleep and this death still abides, and none are yet risen from it save those who arose when Jesus arose. For in all places their resurrection is said to be in the future. Faith in the people of God can say no more nor less than the written word says, and the word of God speaks of the resurrection as being in the future. If we therefore say that the resurrection is past with any, save those already spoken of, we come into the same condemnation as did Hymenæus and Philetus. And as it was the body of Christ that arose, so must it be

our bodies also, that they may be fashioned like unto his glorious and glorified body. How his body of flesh and bones was glorified, and what that change in it means, we cannot know, and so also we cannot know what this change means in our vile body, but it was his real body of flesh and bones that was glorified, and so will it be our body of flesh and bones, now vile, that shall be glorified, being changed into his image. For this God's dear people have hoped in every age, and in this hope have they died, triumphing over death, and rejoicing. This glorious hope will not be disappointed.

Redemption will be finally completed. We have not yet attained, but we shall attain. Then shall we be satisfied, when we awake in his likeness. We shall be like him, for we shall see him as he is. This our hope embraces and expects, and for this we wait. This is the adoption, the redemption of our body. The things which we experience here are but the earnest of the inheritance, until the redemption of the purchased possession. As man sinned in the flesh, so must he be redeemed in the flesh; as death passed upon him because of sin, and so the body goes down to the grave and into death, so redemption must embrace the body, else death is not fully conquered, and redemption is not fully complete, but Christ goes before in all; he is the first to rise from the dead, he was the first to enter the full glory. As the bodies of Enoch and Elijah are in that perfect state, changed into the image of the dear Redeemer, and as those who are alive and remain unto the coming of the Lord, shall be changed in a moment, in the twinkling of an eye, so shall the bodies of the dead who believe be raised, experiencing the same change as do those who are alive then, and all together be

with the Lord, and like him.

"This glorious hope revives our courage by the way, While each in expectation lives and longs to see the day."

The crowning thought with us as we write these things is, that in all things Jesus has the pre-eminence; in all things he is the leader of his Israel, and they can but rejoice to follow where he goes. Let us be steadfast in the faith, rejoicing in hope of the glory of God. C.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

#### REVELATION XXII. 2, 3.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

In this connection we have an illustration of the kingdom of our Lord Jesus Christ, as a holy city, New Jerusalem, coming not up out of the sea, like the seven-headed beast described in chapter xiii. 1, or the two-horned beast which came up out of the earth, in the same chapter, nor like the scarlet colored beast ascending out of the bottomless pit, described in chapter xvii.; but in this vision the church of God, as the bride, the Lamb's wife, is seen coming down from God out of heaven, prepared as a bride adorned for her husband. All her preparation, and all her adorning comes with her from God, from heaven, and needs none of the trappings of earth to make her the perfection of beauty. Under the similitude of a city, her foundations, gates, streets, light, and all her internal glory, order, provision, security and happiness, is beautifully described in chapter xxi., and the description is continued in the xxii. and last chapter of

the New Testament. The pure water of life flows clear as crystal from the throne of God and the Lamb, for her abundant supply. And, "in the midst of the street of it." That is, in the midst of the street of the holy city, or church of God, and on either side of the river, was the Tree of Life. A street is a thoroughfare, a way, a passage by which the citizens have intercourse with each other, and enjoy the privileges of the city. Our Lord Jesus Christ is the way, and all the citizens of the New Jerusalem abide in him. He is the Truth, and they all walk in him. In the midst of this street, that is, in the Lord Jesus Christ, who is God and Man, and Mediator between God and men. His Mediatorial indentity being the centre or midst of him, in which dwells all the fullness of his eternal Godhead, and in which the entire church of God is complete.

By the Tree of Life, we understand the whole church in her vital and eternal union with Christ, for he is the Root and the Offspring of this Tree of Life, while the Church and all her branches are brought into manifestation by their vital union with the Root. He is the true vine, and his members are the branches. Centering in him all the family of God exist.

"And on either side of the river." Not only subsequently to his advent into this world, but throughout the patriarchal and prophetic ages, and even from everlasting, this Tree of Life has existed; and subsequently to his manifestation in the flesh, this Tree of Life has been revealed in her gospel organization. As in Zech. iv. 3, Two Olive trees supply the bowl of the lamp or branches of the golden candlestick, with golden oil; the one on the right side of the bowl, and the other on the left side thereof, so this Tree of Life

is on both sides of the River of Life, which John saw. This tree, as we are told, bare twelve *manner* of fruits, and yielded her fruits every month. The number twelve agrees with the number of months in a year, also with the number of the tribes of Israel, apostles of the Lamb, of the gates and foundation of the city, &c. By the twelve *manner* of fruits we do not understand a difference in the nature or quality of the fruit, for our Lord has informed us that a good tree cannot bring forth evil fruits, and as this is a good tree, a Tree of Life, all its fruits must be good and vital. But in *manner* its yielding is adapted to the varied circumstances and condition of the citizen of the New Jerusalem. As the seasons of bearing, *every month*, show that there is no time or vicissitude of the church or of her members, in which this Tree of Life fails to supply with the fruits of immortality or life. These fruits, the apostle informs us, are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c., against which there is no law. God has his set, or appointed times to favor Zion. She has her winter and summer, her seed time and harvest, but she has never yet found a time or season in which the grace of God has not been sufficient for her.

*"And the leaves of the tree were for the healing of the nations."* The leaves, as well as the fruits of a tree, are the productions of the tree, and show that the tree is in a healthy and vital state, and that the life or sap from the living root is diffused throughout the tree, and all the branches where the leaves appear. The tree is clothed in verdure and beauty. So the Church of God in her living union with Christ her Root, from spiritual life derived from him, is invigorated and made to flourish like the Palm Tree, and to grow

as the Cedars of Lebanon. While the exhibition of truth, righteousness, and purity in doctrine, order, ordinance, and in all her practice, resists the corruptions of our fleshly nature, reproves the disorders and abominations contracted from the world, and heals those who are made partakers of its medicinal virtues, of those inordinate affections, hatred, variance, emulations, wrath, strife and seditions, wherein we once walked, and produce in them a love of holiness, a desire to be more conformed to the image of their divine Lord, to mortify the deeds of the flesh, to put off the old man with his lusts, and to put on the new man, which after God, is created in righteousness and true holiness. The kingdom of Christ is indeed but one nation. "A chosen generation, a peculiar people, a holy nation." But her members are redeemed out of every nation and kindred, and require the healing virtues of the leaves of the Tree of Life.

*"And there shall be no more curse."* The holy Jerusalem is the vision of peace. No wrath can enter: For this, saith the Lord, is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. (Isaiah liv. 9, 10.) Although the Lord has chosen his people in the furnace of affliction, and ordained that in the world they shall have tribulation, and although he rebukes those whom he loves, and chastens every son whom he receiveth, yet it is always in love, never in wrath. His word, his oath is pledged that he will not be wroth with

them; therefore it is impossible that there shall be any more curse. All things do work together for good to them that love him.

"But the throne of God and of the Lamb shall be in it." The throne is the place of power, and the throne of God must be the place of Almighty power, of Divine Omnipotence, the power by which he governs the armies of heaven and the inhabitants of earth, while the throne of the Lamb more immediately refers to his spiritual dominion over his subjects as the King of saints. Still, as all power in heaven and in earth to reign in providence and in grace, is vested in our risen and exalted Redeemer, and as he is ever in, and inseparably identified with his church, the throne of God and of the Lamb is in this holy city. Whatever, therefore, the saints may need in providence, or to protect, support, and defend them in temporal matters, as well as all the spiritual government of the church, is in him, and he with all power and grace is in the midst of Zion, so that she shall not be moved. Truly he is the head over all things to his church, which is his body, the fullness of him that filleth all in all.

"And his servants shall dwell there." Happy then to be a servant of the dear Redeemer. All his subjects are children, but the relationship of a son is demonstrated by birth, that of a servant by obedience. His servant ye are to whom ye obey. Neither obedience, nor any act of ours, can make us sons, but if God has made us sons and heirs, is it not our duty and privilege to obey him? We enter in through the gates of this city, and have a right to this Tree of Life, by our obedience, if we are subjects of his grace, for he who proclaims himself Alpha and Omega, the beginning and the end, the first and the last, says in verse fourteen of this chapter,

"Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Those who obey are his servants, and they shall dwell there; Jerusalem shall be their abiding place, and they shall go no more out forever.

MIDDLETOWN, N. Y., October 15, 1859.

### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|  |          |
|--|----------|
| Previously acknowledged.....   | \$579 55 |
| Philemon Stout, Ill., \$10.00; Nancy Strath-<br>ers, W. Va., \$3.00; Mary A. Deffenbach, Ohio,<br>\$1.00.—Total..... | 14 00    |
| Total to date.....   | \$593 55 |

### CHURCH NOTICES.

THE Primitive Baptist Church of Jesus Christ, at Providence, holding to the doctrine of election, predestination and salvation by grace, near Farrar, Limestone Co., Texas, to all orderly Primitive Baptists in Texas and elsewhere.

This is to certify that Elder G. I. Thomas, having been excluded from our fellowship at our April meeting, 1902, and this church having demanded of him his credentials, and he refusing to give them up, we therefore desire to inform the Baptists generally, that we are no longer responsible for his deeds or conduct.

This done and signed by order of Providence church, in conference this June 14th, 1902.

WM. LITTLE, Moderator.

JOHN BISHOP, Church Clerk.

### AT A GREAT REDUCTION.

"THE Priesthood of the Son of God" will be closed out as follows: one copy, 40 cents; two copies, 75 cents; three copies, \$1.00. Sent postpaid. Address,

D. BARTLEY.

LEBANON, Ohio.

This book was approved by the editors of the SIGNS, the late Elder Wm. M. Mitchell, and very many others. It is now the only book devoted entirely to the priesthood of our precious Redeemer, and as it is not electrotyped, this is the only edition, and all who would secure it should order soon. This is done in order to publish a third edition of "Man Redeemed from Sin and Death," of which notice will be given, if the Lord will.

D. B.

## MARRIAGES.

By Elder A. B. Francis, at his residence, Delmar, Del., June 18th, 1902, his daughter, Edith B. Francis, to Joseph Eusminger, of Harrisburg, Pa.

By Elder T. M. Poulson, assisted by Elder J. G. Eubanks, at the Welsh Tract meeting-house, New Castle Co., Del., June 10th 1902, Everett C. Jobinson and Miss Louisia J. Staton, formerly of Newark, Del.

## OBITUARY NOTICES.

It is among the sad duties of a pastor's life to be called upon to conduct a service at the funeral of a beloved member of his flock, more particularly in the case of one young in years, and in the church, and for whom he had reason to hope for a long and useful life, who is cut down in the flower of manhood, or womanhood. Such was my feeling on being called to attend the funeral of sister **Margaret Hannah Gordy**, at our meeting-house in Delmar, Del., on the afternoon of the first Sunday in last month. She was the wife of brother Edward E. Gordy, and with her husband, not long after their marriage, was baptized in the fellowship of the Old School Baptists, at Little Creek, Delaware, in September, 1894. She had a warm place in the affections of her brethren, and well deserved it, because of the many sterling virtues that made up her lovely character. She was of a retiring disposition, and did not have an extensive acquaintance, but was loved by all who knew her. She was a true home-maker, devoted to the interests of her home, husband and son. She was a victim of Bright's disease, from which she suffered over three years, and which caused her most intense suffering for about three months prior to her death, which occurred on the night of the second of May, 1902. During all her illness she never complained, but was a most patient sufferer, and when she knew that the summons must soon come, waited for the call of the heavenly Lover in humble faith and hope. Her age was 31 years and about 6 months. She leaves her husband and one son, her father, brother Perry D. Lecates, six brothers and two sisters, all of whom realize their loss deeply, and the church of her membership. But our sorrowing is not without hope.

A. B. FRANCIS.

DELMAR, Del., June, 1902.

**Dr. L. N. Mimmis** was born in the State of South Carolina, April 1st, 1812, departed this life May 23th, a few minutes before 8 o'clock a. m. His disease was dropsy of the chest. He was compelled to sit up in his rocking chair about two weeks, could not lie down. He bore his sufferings with great patience and christian fortitude, without a murmuring word, but said to his dear old companion and children, "I cannot stay much longer with you, but I am ready and

willing to go home, and can only leave you all in the hand of God," and soon fell asleep in the arms of the dear Savior. He left South Carolina when quite young, and went to Mississippi, afterwards to Louisiana, then to Texas, afterwards returning to Louisiana, settling in the latter State, where he resided till the last great change came. He was in three wars, in two as a soldier, and in one he practiced medicine. He had been a practicing physician about sixty years. He embraced the faith of God's elect many years prior to the time of coming to the church. He united with Antioch church, Big Woods, La., (one among the oldest Primitive Baptist churches west of the Mississippi River) about four years before his departure. He was one of the excellent men of the earth, had many friends and a good reputation. He leaves an aged companion, several children, all married, and many grandchildren, besides a host of friends, to mourn their loss, but we mourn not as those who have no hope; we believe with him it was far better to depart. He called to mind affectionately the church to which he belonged, in his last conversation. He said, "Tell my brethren and sisters of Antioch church good bye, my love to them and best wishes for ever."

Elder Wm. Perkins was requested to preach his funeral at the graveyard, on the second Sunday in June, 1902, but on account of sickness he was unable to meet the call, and at his request Elder D. Richey filled the appointment. The text used on the occasion was 1 Cor. xv., "O death, where is thy sting? O grave, where is thy victory?" There was a large attendance and good order throughout the services.

D. RICHEY.

**Mrs. Mary Wade Sutton**, daughter of Thomas and Julia Wade, was born near Darrrtown, Butler Co., Ohio, Jan. 11th, 1817. Her parents moved to Vermilion Co., Ind., in the year 1821. She was married to Sylvanus A. Sutton, Jan. 24th, 1839, and moved with him to Indiana Co., Pa., where she resided until March 4th, 1869, at which time she returned with her family to Franklin Co., Ind. Her husband died in Oxford, Ohio, Sept. 9th, 1888, where they spent part of the time. She was the mother of three children, two of whom died in infancy. The other, Julia Emeline, married T. B. Barkley, Feb. 28th, 1866, and died Feb. 17th, 1877, leaving five small children. The youngest, a girl, Mary, was given over to the care of her grandmother, and proved a great support to her in her declining years. She grew up an accomplished and affectionate lady, doing everything in her power to make her grandmother happy. Since May 31st, 1897, the grandmother and granddaughter resided in College Corner, Ohio. She united with the Primitive Baptist church at Bethlehem, November, 1869, and remained a worthy and consistent member until death. On Friday, Jan. 24th, she was stricken

with paralysis, and sweetly fell asleep in Jesus at 6 o'clock, Jan. 26th, 1902. In her the community loses a cherished friend, the church a useful and faithful member, and her grandchildren a loving and beloved counselor. Several years before her death she selected John xvii. 3, as her funeral text, and requested that the writer preach the discourse, and her request was granted. She was a subscriber and reader of the SIGNS for many years.

W. N. THARP.

SISTER Hester Hogan Tatum departed this life June 19th, 1902, at Ocheyedan, Osceola Co., Iowa. Deceased was born in Estill Co., Ky., August 8th, 1822, and came to Putnam Co., Ind., when six years of age, and to Fulton Co., Ill., in 1845. Her maiden name was Hogan, and she was married to Landrine Tatum, March 19th, 1846. Six girls and four boys were born to them, of whom four sons and three daughters survive. Sister Tatum united with the Regular Predestinarian Baptist Church in 1862, and lived from that time a consistent member of the same, and a helpmeet to brother Tatum, who remains to mourn his sad bereavement.

The burial was from their home on the 20th, as she requested not to be taken into an Arminian church after her decease. Words of comfort were spoken to the sorrowing relatives and friends by Elder William Morphew, from John xi. 25, 26. The congregation sang by her request, "Rock of Ages cleft for me," and "Jesus, lover of my soul;" after which her body was laid in the earth from which she was taken. (Gen. iii. 19.)

GARRETT MURPHY.

GARDEN CITY, Minn., June 25, 1902.

## MEETINGS.

THE Spoon River Association of Regular Predestinarian Baptists will meet in her seventy-first annual session, the Lord willing, with New Hope Church, in Greenbush, Warren Co., Ill., on Friday, Sept. 5th, 6th and 7th, 1902, at 10 o'clock a. m. Those coming by rail will be met at St. Augustine, on the Quincy branch of the C., B. & Q., on Thursday evening before. The a. m. train from the south will be met on Friday. Those coming from the northern direction will come to Galesburg by 5 p. m. on Thursday evening, and go south at 5:45 p. m. All lovers of the truth are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

PROVIDENCE permitting, the Old School Baptist Church of Cammal, Pa., will hold their yearly two days meeting Saturday and Sunday in August, 30th and 31st, 1902. We are expecting Elders John Slaw-

son, of Delaware Co., New York, and Joshua Rowe, of Baltimore, Md., and would be pleased to see others who love the truth, and desire the company of God's people, present at our meeting; all are welcome. Those coming from the south will come to Williamsport, Pa., and take train at Philadelphia & Reading depot, N. Y. Central R. R., to Cammal, Pa. Those coming from the north will take same railroad at Corning, N. Y., to Cammal, Pa. Brother Sammy Moffat, Mr. James Jamison and sister Charity Campbell live only a few rods from depot. Friends will be met and cared for.

LORENZO CAMPBELL, Church Clerk.

HAZEL Creek Association of Regular Predestinarian Baptists, will meet in her forty-eighth annual session with Providence church, three miles north of Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1902, and continue the two following days. Those coming by rail will be met at Plano, on the K. & W. R. R. All lovers of gospel truth, especially ministers, are invited to attend.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

ACCORDING to promise I will do as the brethren at Montgomery requested me to do. I have written one letter to the SIGNS as an acknowledgment of what was received, and also replied to each letter sent me with contributions for our house of worship. I am more than glad to express our sincere thanks to all who aided us, and to say we received enough to buy our lot and move our house, and at our last meeting, the second Sunday in June, met the brethren who seemed so thankful for our present surroundings in our house, on a lot of our own. By the kindness and help of our brethren we are thus situated. We have enough to finish paying for all work done. We will also paint our house and build a fence. We are standing firm on predestination and on salvation by grace, and grace alone, and we hope for the blessings of God to rest upon us. We have changed our meeting to the third Sunday and Saturday before in each month. Our district meeting will convene with our church on the fourth Sunday and Saturday before, in July. Our place of meeting is near the terminus of the Court street car line, Montgomery, Ala., and would be glad for any of our brethren to meet us at any time they should visit the city.

May the Lord bless, encourage and prosper his people in the truth is my sincere desire.

W. LIVELY.

P. S.—Since I last reported received \$15.00 from sister Guernsey, sent by the church at Otego, N. Y.

W. L.

OPELIKA, Ala., June 17, 1902.

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(ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., AUGUST 1, 1902. NO. 15.

## CORRESPONDENCE.

BISMARCK, Mo., March 15, 1902.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I desire to send the following to your readers upon the words, “The whole world,” as these are the favorite words of the Arminians and Universalists, and sometimes they puzzle some Primitive Baptists.

First. John said, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” To whom was John writing? To the children of God. “For the promise,” says Peter, addressing the children of God among the Jews, “is to you and to your children.” Shall we stop here? No! If we do we shall have none saved outside of the Jewish nation, where but a part of the children of God are; but he adds, “and to all that are afar off.” Now if we stop here we shall have universal salvation, and this would be haudling the word of God deceitfully, and not rightly dividing the word of truth; but

Peter adds the words, “even as many as the Lord our God shall call.” Now here is the world that is meant, the church. Paul says they are first saved, and then called, with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ before the foundation of the world. (2 Tim. i. 9.) Again he said, “But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, [in the past, when Jesus died,] by the washing of regeneration, and renewing of the Holy Ghost.” (when quickened or born again.) Again Paul said, “For as many as are led by the Spirit of God, they are the sons of God.” And “the Spirit itself beareth witness with our spirit, that we are the sons of God, and if children, then heirs, heirs of God, and joint-heirs with our Lord Jesus Christ.” Then let us put the word all in every case where God has put it, and it means everywhere just all that are referred to.

Paul says again, “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that

he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" These are God's *all*, chosen in Christ before the foundation of the world. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" Here then is the "all the world" of John. They embrace the saved and called among the Jews and the Gentiles.

Let us read again: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with them after those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts, and I will be their God, and they shall be my people. And they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord, for they all shall

know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sins no more." Now this is the "all the world" of John, embracing both Jews and Gentiles who are saved. And Jesus said in his prayer to his father, "I thank thee that 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." "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Now can we suppose that those from whom these things are hidden can with the help of Satan's ministers, who compass sea and land to make one proselyte, find out that which God has hidden from them? And the blessed Redeemer said, "All that the Father hath given unto me shall come unto me, and him that cometh unto me I will in no wise cast out; for I came down from heaven not to do mine own will, but the will of him that sent me, and this is the will of him that sent me, that of all that he hath given me I should lose nothing, but should raise it up at the last day." Thus we see that even our blessed Savior was not a free agent. If he was not, where does free agency come in? There never was and never will be a free agent among the sons of men. We see that all that are saved will be with him at last, as sure as there is a God in heaven. All power is of God, and he has never created a power that he cannot and does not control.

Christ said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." And again it is said, "These words spake Jesus, and

lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." I pray for them, I pray not for the world, but for them which thou hast given me out of the world, for they are thine. Now can all the efforts of men save that world for which Jesus would not pray? John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." This is the same whole world of which John spake as quoted at the beginning of this article. Jesus said again, "Other sheep have I which are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." These sheep of the two folds brought into one fold, compose the whole world referred to, and he gives all these sheep eternal life, which the lost world does not possess. Read and compare the thirty-fourth chapter of Ezekiel with the tenth chapter of John.

And the apostle said that the seed of Abraham are not all children, but "In Isaac shall thy seed be called." That is, these which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed. Again it is written that "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." "As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of

the mouth of thy seeds' seed, saith the Lord, from henceforth even forever." And David says, "A seed shall serve him, it shall be accounted to the Lord for a generation." This seed is the whole world which John had under consideration. Now if any man, Jew or Gentile, "be in Christ, he is a new creature; old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Again it is written, "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." This is the same all that the Father gave to the Son, and Christ said of the same all that they should know the truth, and the truth should make them free. And again of them he said, that whom the Son should make free, should be free indeed. It is also written, "For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; whereunto I am ordained a preacher and an apostle. I speak the truth and lie not, a teacher of the Gentiles in truth and verity." Here we have the same all again, and limited to the people of God. And it is said, "All thy children shall be taught of the Lord, and great shall be the

peace of thy children." Christ referring unto this said, "No man can come unto me except the Father which hath sent me draw him." Now how does the Father draw them? Let us hear Jeremiah. "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." And such Jesus said he would raise up at the last day. The Lord has but one way of bringing his people unto himself, in all ages of the world, and that is a right way. It is written in the prophets, "And they shall all be taught of the Lord. Every man that hath heard therefore and hath learned of the Father, cometh unto me."

Some doubt the ability of God to teach without a great deal of help, and so they form a great many societies to help him, as they say, carry on his work, but he needs none of their help; all power is of God, the powers that be are ordained of God, and he has made no power that he cannot and does not control. He is all-wise. None but they who are taught of God ever will or ever have come to Christ. "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." Now let us go on and see who this every man is: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I

will put my trust in him. And again, behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; 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."

If you see fit to publish this, please send me a copy of the paper, and oblige. I have been a subscriber for thirty years.

R. S. BANKS.

NORTH BERWICK, Maine, March 31, 1902.

MISS P. HITCH—DEAR SISTER IN THE LORD:—"The Lord bless thee, and keep thee, the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Numbers vi. 24-26. Thus of old the high priest blessed the tribes of Israel. Much more will Christ, our great High Priest, pour forth upon his people, whom he has redeemed, all grace and glory. While here in the world we have only glimpses, "the earnest of our inheritance," but when we are brought home to glory then we shall see face to face, then in all its infinite fullness we shall know the blessing of the Lord our God.

"Not all things else are half so dear  
As his delightful presence here:

What must it be in heaven!

'Tis heaven on earth to hear him say,

As now I journey, day by day,

Poor sinner, cast thy fears away,

Thy sins are all forgiven."

Having a precious hope that the Lord has been gracious to us, and that his grace endureth for ever, we may well trust in him, go on our way in sweet confidence, with our hearts lifted up in the ways of the Lord. (2 Chron. xvii. 6.) Though I write this I well know that we

need much grace ministered to us by the holy Spirit that we may in truth be found cleaving to the Lord with full purpose of heart. I can well understand your lament of the smallness of your love to the dear Redeemer; my cry continually is, O that I could love thee, O Savior.

"Lord, it is my chief complaint,  
That my love is weak and faint,  
Yet I love thee, and adore,  
O for grace to love thee more."

But I promised you to write upon a certain subject. Now lest I should make my letter too bulky I will begin and quote as a starting point Hebrews iv. 15: "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Christ Jesus our High Priest is both God and man. This is a precious and glorious mystery, for it presents him so pre-eminent, and so peculiarly suited to be our Friend and Mediator beyond all that the wisdom of men could have devised. He is the Son of God equal with the Father, (Phil. ii. 6-8,) and to whom equal honor is due. (John v. 23.) God the Father hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. i. 1-3; John i. 18; Psalm cx. 1.) Then we have the glorious mystery to contemplate that the Son of God became incarnate. "The Word was made flesh and dwelt among us."—John i. 14. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii. 16. His name is Emmanuel, God with us.

"Some take him a creature to be,  
A man, or an angel at most;

Sure these have not feelings like me,  
Nor know themselves wretched and lost.  
So guilty, so helpless am I,  
I durst not confide in his blood,  
Nor on his protection rely,  
Unless I was sure he is God."

Now such a person as our Lord Jesus Christ became us to be our High Priest, our Redeemer, Shepherd, Husband, Friend, our All. He has such power and grace in his own person as the incarnate Son of God to undertake all things for time and eternity in behalf of his people.

I have mentioned these things pertaining to the person of our High Priest because when it is taught us that he is touched with the feeling of our infirmities, we may know that he is able according to the fullness of his compassion to succor us in all our times of need. Creatures may feel their hearts often touched for each other's woe, and yet find themselves powerless to afford any relief. No such lamentable condition can befall Jesus, our almighty Friend, "but what his soul desireth even that he doeth."—Job xxiii. 13. Our blessed Redeemer stands in such relationship with his church that it is not an exaggeration to speak of Christ as saying,

"I feel at my heart all thy sighs and thy groans,  
For thou art most near me, my flesh and my bones;  
In all thy distresses thy Head feels the pain,  
Yet all are most needful, not one is in vain."

"He that toucheth you toucheth the apple of his eye."—Zech. ii. 8. When Saul of Tarsus was making havoc of the church, Christ arrested him, saying, "Saul, Saul, why persecutest thou me?"—Acts ix. 4. How very near and dear the church must be to Christ.

"Ye children of God and the Lamb,  
Remember when sorrows press sore,  
Your Jesus did once feel the same,  
When trials and conflicts he bore.  
And still his redeemed should know  
He's Jesus the same in his love;  
The foot can't be crushed below,  
And the Head be unconscious above."

The precious doctrine then is, Christ is touched with the feeling of our infirmities. He wept at the grave of Lazarus, he had compassion upon the hungry and weary multitude. (Mark viii. 2.) He was touched with the affliction of the widow of Nain. (Luke vii. 12-15.) He shewed compassion upon the man possessed with a legion of devils. (Mark v. 19.) How many instances might be cited to declare that he is touched with the feeling of our infirmities. O, he is full of compassion, and his compassion never fails. (Psalm lxxvii. 38; Lam. iii. 22.) Even when his people are smarting beneath sore chastenings because of their transgressions, his compassions fail not. (Jer. xii. 15.) Muse upon the following revelation of the kind heart of the Lord our God. "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him, I will surely have mercy upon him. saith the Lord." That sweet text you mentioned in your letter is very appropriate: "Like as a father pitieth his children, so the Lord pitieth them that fear him." How very blessed it is for a poor sinner amidst his manifold infirmities to be drawn to the everlasting God, and endowed with the spirit of adoption to say, "Our Father who art in heaven, hallowed be thy name."

It is declared of our dear Savior that he was tempted in all points like as we are, yet without sin. He therefore knows our infirmities, he is in truth acquainted with our grief. (Isaiah liii. 3.) Touched with all the woes of his body, the church, he was beyond all others a man of sorrows. He made himself of no reputation, he was poor, he hungered. The foxes have holes, and the birds of the air their nests, but Jesus had no where to lay his

head. He was persecuted, despised and rejected of men; cruel men buffeted him, smote him, spit in his face, beat him with whips and crushed upon his sacred brow a crown of thorns; they pierced his hands and his feet, and lifted him up upon the cross, a spectacle to men and angels, the mob reviled him, mocked him, but he reviled not again; while they cursed him he prayed, "Father, forgive them, for they know not what they do." For our sakes our dear Savior surrendered himself to all these shameful and cruel things. He gave himself a sacrifice for our sins, and in enduring all this ignominy and misery it was that he also should come into all the trials and miseries of his body, the church. Truly he was touched with the feeling of our infirmities, and in that he suffered being tempted he is able to succor them that are tempted. He was tempted of the devil. (Matt. iv. 1.) He was tempted of men. (Matt. xvi. 1.) He was called a gluttonous man, and a winebibber, a friend of publicans and sinners. They said, He hath a devil, they called him Beelzebub. (Matt. x. 25.) Thus he was touched. It is comforting to consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. We have many infirmities, and at times are in heaviness through manifold temptations. We have seasons when Satan with hellish spite infuses into our minds dreadful things, his messengers buffet us, his fiery darts are hurled at us, and sometimes hit and wound us, too, when we have neglected to use our shield. (Eph. vi. 16.) You remember how Christian was assailed in the valley of the shadow of death. But our Lord Jesus who was touched is our succorer.

"When Jesus with his mighty love  
Visits my troubled breast,

My doubts subside, my fears remove,  
And I'm completely blest."

When Christ draws near, the enemy flees, our trust is then in him and his precious atonement for our sins. O, his blood silences all the accusations of the enemy, and quiets our troubled minds. Our sinfulness is no trifling thing, how it sometimes seems to drink up our spirit, and we are brought (yes, a gracious and divine power brings us) in shame and heaviness of spirit, with a contrite heart before the Lord. Have we even then a compassionate Friend in our High Priest? Yes indeed. In a wondrous mystery Jesus so bore our sins that he was wounded, grieved and crushed beneath them. He himself was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. But Christ the Lamb without blemish and without spot was made sin for us, who knew no sin, that we might be made the righteousness of God in him. To the pure and holy Jesus how black and loathsome was our guilt. O, what sickening anguish he endured beneath our dreadful sins, and then upon him, our dear Surety and Ransomer, was poured the wrath of God. He was the victim, our atonement. Well might the lovely Savior, the just One, be sore amazed and very heavy, and sweat great drops of blood when all our sins confronted him, were laid upon him, while he was stricken, smitten, wounded, bruised for our transgressions. He indeed was touched. Having such an High Priest, so kind, so compassionate, who does not despise us and cast us aside because of our infirmities, let us unbosom to him all our cares and temptations; "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Those lines you quoted from the beauti-

ful poem, "The glory of God in creation," were noble and inspiring. Let me now close my letter by quoting a few lines from another poet, they have a tender place in my heart.

"I was a stricken deer that left the herd  
Long since. With many an arrow deep infix'd  
My panting side was charged, when I withdrew  
To seek a tranquil death in distant shades.  
There I was found by One who had himself  
Been hurt by the archers. In his side he bore  
And in his hands and feet the cruel scars,  
With gentle force soliciting the darts,  
He drew them forth, and healed, and bade me live.  
Since then, with few associates, in remote  
And silent woods I wander, far from those  
My former partners of the peopled scene,  
With few associates, and not wishing more."—Cow-  
per, "The Task," Book 3.

I shall be expecting a few lines from you before long. May the Lord graciously watch over you and uphold you in his fear.

I am your brother in the fellowship of the Son of God, who is touched with the feeling of our infirmities,

FRED. W. KEENE.

336 HANCOCK ST., NASHVILLE, Tenn., May, 1902

B. L. BEEBE—BELOVED BROTHER, IN CHRIST:—It is time to renew my subscription for the SIGNS another year, and inclosed I send a money order. Little did I think one year ago that I should be spared to renew again, but the Lord has been mindful of me in sparing my unprofitable life, and I desire to be thankful to him for his loving care which has held me up and guided my steps; he is all my refuge for deliverance from sin and death, and I can put no confidence in the flesh; the flesh is enmity against God and prone to do evil. With sorrow of heart I find some dear brethren who have offered new things which have disturbed the peace of Zion, which grieves the Spirit of God; I am made to mourn on account of this going back to the works of the law for

righteousness; we have no righteousness of our own to offer before God; God's people are poor and afflicted, with nothing to offer, but thank God, he will save us and pity us, and will strengthen the inner man to say, "Salvation is of the Lord," and he gives a heart to rejoice in this, and to glorify his holy name; our God will save them, and will not forsake them. Solomon has said, "Remove not the ancient landmark which thy fathers have set." Jeremiah said, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, for there is the good way, and walk therein; and ye shall find rest to your souls." But they said, we will not. The characters here spoken of remind me very much of some in the present time who have gone out of the old paths, and have invented something new. The Lord sent watchmen as he does this day, but none will heed them, as it was then. God said, "They shall eat of the fruits of their own desire."

Dear brother Beebe, your editorial in the last number was good, in calling us back to remember the many years of peace and harmony among the people of God. This peace has been disturbed by the inventions of men, who profess to know God, but who have gone off into strange doctrine, and who have declared non-fellowship with those who do not follow their invention; they are opposed to strong meat, and are not content with what God has given his people to eat, and cannot digest it, and so they want to banish it from the table; and to refuse those who want to eat of it. These do not wish to observe the old landmarks, as the faithful old SIGNS always does. I am glad that it has stood against all the storms for many years, and that it still clings fast to the old landmarks. These things were taught by your aged father,

who stood firm as a rock, and contended faithfully for the former paths. He plead with those who opposed him, to walk in these paths, and they would not, and do not still. I am glad to see you standing so firm in the old ways, and contending for the faith as did our fathers. Our esteemed brother Chick is also, I find, firm; and the able brethren Bartley, Durand, Perkins, and others, also go forward in the strength of Israel's God. These all like Paul say, "By the grace of God I am what I am." But some who claim to be Baptists are so much intoxicated with the wine of Babylon, and so prejudiced against the doctrine of God's eternal purpose and predestination of all things, that they oppose it altogether. I could pray that God would, if it be his will, deliver them from this bondage. May they see the error of their ways, and let us live in peace, and worship God together under our own vine and figtree, with none to make us afraid. May we all walk in the name of our God forever. How pleasant it is for brethren to dwell together in unity, having fervent love one for another. Let us have no harshness, but let us stand firm, contending for the truth as it is in Jesus. Such false teaching is but fulfilling the Scriptures, and is pharisaical. We are not wise enough to understand his ways, and as you say, "It is because it so seemed good in his sight." We have no right to call our God into question with regard to anything, he made all things for himself, yea, even the wicked for the day of evil; all are his to do with as seemeth good in his sight.

I was very much pleased with the reply of Elder Chick to brother Rowe in answer to his question. He depends upon God to be his instructor, and to make him ready to give a reason of the



hope that is in him, with meekness and fear, and this hope is an anchor to the soul, both sure and steadfast. This faith was once given to the saints, and gives God all the praise, as all true believers do, for he is all and in all, he is the source of truth for time and for eternity. This river of life flows out from our spiritual head, with no uncertain sound, and it is an everlasting stream, which makes glad the city of God, and this is the new Jerusalem, which is adorned as a bride for her husband. Isaiah said, "There the glorious Lord shall be unto us a place of broad rivers and streams." Here is the divine life, which is given unto the church, and which flows to us through the mediation of our glorious Lord and Master, and is clear as crystal, and pure and undefiled. The true city must be pure, seeing that it is supplied with water of this divine river, which is also pure, and which proceeds from the throne of the Lamb. It flows from the Father, and comes to men alone through Jesus Christ, who is the only source of this river, which makes glad the city of God. What a strong foundation is here. This poor little one may be here oppressed with doubts and fears, but he feels to thank God for such wonderful love and mercy.

I have that hope that is sure and steadfast to the soul. In him is holiness and righteousness, and he brings us to his banqueting-house where all is love, peace and joy. How pleasant it is to dwell together in peace. Nothing but his loving arm extended around us will draw us together, we cannot trust in the flesh, or make it our arm. The Son of God, the tree of salvation, stands in the midst of the street, or the way of salvation, which is the way of life, and this life is in his Son; this life was given us in Christ before the foundation of the world, and this good

old way is a denying of self in all things, but walk therein, and ye shall find rest to your souls. If ye know these things happy are ye if ye do them, but how prone we are to do evil, forgetting to look into the perfect law of liberty, and continuing to abide therein. But I feel so unworthy, and with fear I claim him, who am the least of all. The way looks dark and gloomy, but I feel to thank God sometimes, that I have the evidence within. I love to hear about and to read of his glorious plan or salvation, this salvation is given to all poor hungry souls who are seeking his love to know, and who are made to feel that if there is any righteousness at all, it is in our blessed Jesus, the friend of sinners, of whom I am one. Without his righteousness, I am nothing. O, may I be kept humble at his feet in all things, and may I be willing to bear all things, as the blessed Master endured all things unto the end, for his bride, the church. He bore our afflictions and our sins, and blotted them out with his blood, and cried, "It is finished." But was I embraced in his suffering? This is the chief question with me. I often feel to hope so, but so many things cause me to doubt. I often ask, Am I his, or am I not? I desire to feel the indwelling of his love, and to have his presence with me, that I may be kept humble and submissive in all things to his holy will. O, that his true followers may be brought together by his mighty arm, that they may see eye to eye in giving him all the praise, so that peace and fellowship may abound.

I was talking with a dear brother in our city, and he said in speaking of the SIGNS that it was the soundest and best periodical that was published. I was glad to know that there are some left to read them, who have not bowed the knee to the image of Baal: I thank God that it is

so. Our God has said that he will not leave himself without a witness, and the SIGNS is filled with the writings of the tried ones who have been in the furnace of affliction, and have come out with no smell of fire upon their garments; they stand firm in the old paths, and are not hunting for new things. What glorious promises God has given to his little children while they walk in the old paths, and put no confidence in the flesh. He has promised not to forsake them, and he says that he will be unto them a God, and they shall be to him a people. This should satisfy all the doubting Thomases. I know that the flesh is weak, and that the finite mind cannot think a good thought, why then quarrel about words to no profit? Let us ask the Lord to strengthen the inner man that we may show forth fruits meet for repentance, denying the body in all things.

I did not think that I should write this long letter, but my mind is so much absorbed in this glorious subject that I have kept on writing; I trust that the Lord has directed my mind; I feel no harshness against an erring brother, but hope that the Lord may direct the steps of all such in the way wherein they should go. What I have written is my belief and hope, if you do not think it is according to the teaching of the written word of God, please throw it aside, and all will be right with me.

Dear brother Beebe, I leave this to your better judgment, I hope to see another article from you again, in the SIGNS soon.

From your brother in hope,

O. B. HICKERSON.

CAMMAL, Pa.

DEAR BROTHER CHICK:—I send the following letter, with sister Hamilton's consent, for publication in the SIGNS,

believing that others as well as myself will enjoy it, should you see fit to publish it.

MARY OSTRANDER.

NEWARK, Del., 1901.

MY VERY DEAR SISTER IN CHRIST:—

If I may indeed include myself in this blessed relationship. I received your dear letter of July 11th, and need not say that I was pleased to hear from you, I have delayed replying because I have felt unable and unworthy to write about the things of the kingdom of God, I often feel a desire to write, and a love for these things draws me on to do so, yet I feel my unworthiness so greatly; I think I feel something as Elder Brees said it was with him, in a narration of his experience in the ministry, published some sixteen years ago, he said he dared not look to himself when engaged in the work of the Lord, so I think it is with us all, in a measure, at least, we must look beyond the flesh in filling our place, we must look only unto God, realizing that it does not depend upon ourself, our ability, to comfort or instruct others, but that he works in us both to will and to do of his good pleasure. Do you feel as I do about these things, or am I different from others? But when I can feel the leading of his Spirit, as I trust, drawing me to write or speak, then I have some assurance that it is his will that I should do so, as do others, to the comfort and building up of the dear ones of the Father's family. Do you feel thus also?

We know the things whereof we speak, and testify what we do know, and we can speak with no uncertain sound, for the salvation whereof we speak, is revealed in us; it has not come to us in weakness, but in the power of God; it is not as men who are only taught of men, preach, or

rather teach, that it is a salvation wrought out of themselves, but rather, it is a salvation wrought in God for us. God is not dependent upon men for the working out of his salvation towards his predestinated people, whom he has predestinated to be conformed to his image, before the foundation of the world, but to us he appears as God having all power over all things, and as a Savior having power in heaven and in earth to save, to redeem, to call, and to prepare them for the inheritance, which he has prepared for them. These things we are taught, not of man, or by man, but by revelation of Jesus Christ, and these things man is utterly incapable of teaching. The natural man receiveth not the things of the Spirit, and cannot know them, because they are spiritually discerned. It is all by revelation of Jesus Christ.

Jesus said, Ye must be born again; born from above; a spiritual birth. Thus the Scriptures, and the experience of the children of God are in perfect harmony; this is the way spoken of by the prophets, in which all his people are taught of the Lord, their experience is the same, wherever and wherever they may be in the world, and such ones can have no fellowship with those who are only taught of man, and not by revelation of Jesus Christ. The Lord, by the prophet Isaiah said, "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Does not this show the power of God to save his people?

Jesus said unto Peter, when he had said, "Whom say ye that I am?" and Peter had replied, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Does not this show plainly how the knowledge of Christ comes to the soul? Thus Jesus teaches us the things of God, and there is no other teacher of the things of the kingdom. He is the only teacher of those who are called to preach the gospel, as well as of those who hear.

I think those who are called to preach the gospel are brought more than any others, to realize their own dependence upon the Lord in the preaching of the word, and to know that their strength is in him alone, and that without him they can do nothing. He speaks through them now, even as in the days of old he spoke by the mouth of the prophets. The effect of the calling upon them was the same then as now. When the word of the Lord came to Jeremiah, he in response said, "Ah Lord God! Behold I cannot speak; for I am a child. But the Lord said unto him, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." And all are called of God in like manner, and all are brought to know the power of God, and their own inability and helplessness, and are made willing to follow him in all things, and to speak what he has commanded them.

I want now to tell you how very much I was comforted by your letter, it was made precious to me; I would so much like to meet you, and converse with you upon spiritual things, I believe that it would do me much good, and be far more satisfactory than writing. May the Lord give me this privilege in his providence.

It is indeed a great comfort to talk with one another of the blessed things of the kingdom. I can see by your letters that you are much blessed along the way, and are much further along the way than I am, and I think that it would be to my profit to be with you and hear you speak; my part in the conversation would be very little, for I cannot speak of these things as I would like to, and I feel that I have not journeyed very far in my experience, yet I would not give what little hope and interest I have in these things for all that the world could give, and really they cannot be compared, as they are so opposite. A dear brother said, "The things which I need, and desire, and hope for, the world cannot give. Nothing will give me peace and rest, and comfort, and satisfy me, but the things pertaining to Christ and his church." It is true that many things in this world are needful for us while we are in the world, but the Lord knows just what things we have need of, and we need not take thought for ourselves what we shall eat, or drink, or wherewithal we shall be clothed. The life is more than meat, and the body more than raiment, and our heavenly Father knows that we have need of all these things. Then the dear Redeemer speaks of the ravens and of the lilies of the field, of how he feeds the one and clothes the other, and then says, "Are ye not much more than they?" Then he adds, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is and ought to ever be first in the hearts of the people of God, and if we are dependent upon God for the things of this mortal life, how much more are we dependent upon him for the things that pertain to our spiritual life; how entirely apart from and distinct are the things of the

kingdom, from the things of this life; how heavenly are the joys, how sweet is the rest of the gospel; how precious are the seasons when for a time we are taken from the things of the world, and for a little season are made to sit together in heavenly places in Christ Jesus, and with Abraham Isaac and Jacob, in the kingdom of our God. At such times our joy is full, and all our trials, sorrows and afflictions are forgotten. As I heard our dear pastor say one time before I was baptized that he thought these seasons were a foretaste of heaven. I think that I then understood what he meant. In your letter you wrote of the way in which you had been led, and of the things that you love and have been taught of God, and my mind was stirred up by way of remembrance in the things which I trust and hope I do already know.

I have written you a long letter, and must stop. With love to you from us all, I am, as I hope, your sister in a precious hope,

LAURA A. HAMILTON.

FRENCHTOWN, N. J., July 4, 1902.

ELDER D. M. VAIL—DEAR BROTHER:—I have you in mind this morning, and will try writing you. I have had some thoughts on these words of the Savior, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In undertaking to write upon this, I am somewhat bothered in my own mind with this question, How shall we, so full of evil thoughts, so full of vanity, so easily captivated by seen things, come to an

understanding of divine things? You remember Jesus was talking to his disciples, and Peter had just been told, that he should deny him, although Peter felt and said he would not forsake him. It occurs to my mind this way: The disciples and all those who testified of this same Jesus, had the traditional mind that prevailed among the Jews that Christ would come, or had come, (for some did believe him to be the Christ, and some did not,) and reign as king over Israel, and that he would establish his kingdom here on the earth, and all the world, Jews and Gentiles, would see and know his power, but they did not understand, even those spiritual Jews did not know what the spirit in them did signify. The old legal covenant or dispensation pointed to him as the end of it, all the law and the prophets were fulfilled in him. The law must be satisfied, and Jesus alone could satisfy its demands. Not one of all the children of God could come forth from under the curse and condemnation of the law without him. Jesus then as the head of the body, the "Father's house," must go away, must go down in death, must come forth from the grave, and ascend at the right hand of God. Thence he knew what they evidently did not; he knew what was accomplished in his death, burial, resurrection and ascension to glory. All the Father's house was in him, all those who were given him before the world was, and in the accomplishment of his Father's will, nothing was lost, all the Father's house must be complete in him, and in this work which he accomplished by his going away; the way devised in infinite wisdom by which they could be and were brought into that perfect oneness with God, made manifest.

The part I wanted to speak of more particularly is the "many mansions."

You know the Jews were few, and now as Jesus was about to go away, and in that work break down the middle wall of partition between Jew and Gentile, and the desert be made to blossom as the rose, the Gentiles were to be brought in. Not the Jews only, but all those who were given him before the world was; chosen out of every kindred, tribe and tongue under the whole heaven, made fit for a habitation of God through the Spirit. Jesus saw them the whole Father's house, he saw every member of his body, and he declares, "In my Father's house are many mansions." "I go to prepare a place for you." For these mansions, they never could be a dwelling-place for God, never could be the temple of God, only by this one offering by which he perfected forever them that are sanctified. And now in the testimony of every child of grace, in the judgment of the church of God in all that pertains to godliness, there is now made manifest that which Jesus said, They come from the north, south, east and west, and sit down in the kingdom with Abraham, Isaac and Jacob. In every testimony of the children of God that are received in the church, Jesus is manifest as dwelling in the testimony; in every act of obedience Jesus is manifest; in the walk and all that pertains to the church walking in gospel order. These are the ones who Jesus saw and spoke of as the "many mansions;" mansions of his love, and in these mansions he dwells alone, there are no strange gods with him, every false god is destroyed and consumed in the brightness of his coming, and in these mansions is the law fulfilled. Thou shalt have no other gods beside me, &c. Hence it follows that he must go away to perform the work of preparing a place for them, and presenting them to the Father

holy and without blame before him in love, and they are accepted in him, for he says, "This is my beloved Son, in whom I am well pleased." They are now made in his righteousness the dwelling-place of the Lord. What wonderful work is this, man, a poor lump of clay, with not power to live naturally without God gives the life, yet so depraved, so dead that he even blasphemes his only source of dependence, this unholy man made perfect in God's perfection, by the blood of Jesus, and becomes a mansion in which God dwells forever.

Will close for the present. Excuse blunders.

Yours in hope of life,

O. R. KUGLER.

RICHMOND, Maine, May 4, 1902.

ELDER F. A. CHICK—DEAR BROTHER:—At the time of our last association I think I told you that I would write to you, as there were many things that I desired to speak with you about. I had of course looked forward with much pleasure to the time of once more meeting with the brethren, and hearing the word proclaimed, and as I took my place among the audience at the opening exercises of the first day, I was struck with the falling off in numbers, from our former meeting. In my mind's eye, I pictured the faces of those near and dear ones who had gone out from our midst since I could remember attending an association, I saw their places vacant, and realized as never before, the meaning of the words, The places that knew them once, shall know them no more forever. Their upright lives, and their godly conversation came up before me, and I realized that theirs had been unto us a precious example, and I recalled that they had seemed to me as the salt of the earth. Then came to me these

thoughts, "You are now nearly at the age of some of these departed ones when you first knew them, they have gone to their reward, the burdens and duties which they so nobly bore and fulfilled, have fallen upon you, and your brethren, how do you bear yourself before your brethren, and in the eyes of the world? Do you think that any one seeing your weakness and blundering could for a moment regard you with that reverent spirit with which you always regarded the children of God?" Need I say that I was crushed with a sense of my unworthiness, and with a sense of my inability to walk as I desired to do, or in such a way that others seeing me should say, She has been taught of the Lord? My shoulders felt all too weak for the burdens, and I was saddened and cast down, I wondered if any one else ever felt so unfit, so unable to fill their place acceptably, as I did. I do not know that any one noticed my depression, and I could not tell my feeling to any one either. Now this was the burden that I bore during the two first days of the meeting. I had hoped and anticipated a crumb from the Master's table, even if I could not sit at the feast, and instead of this the dreadful sense of unfitness, and of being unable to bear the burdens and responsibilities and privileges of the christian life becomingly, was with me all the time.

Now the reason I have written this is that I want you to know that God must have given you the mind to say just the things that I was longing to hear. In your sermon on Sunday you told of just the same feelings, the same sense of unworthiness, and you told it so much better and plainer, than I have been able to do, that I was made to know that my experience was but the experience of every child of God. We are not to feel fit, we are not

fit for or capable of anything good, but Jesus is all and in all to us, he has become unto us wisdom, righteousness, sanctification and redemption, and the more we realize our own nothingness, the more we realize the wonderful love and mercy of him, in whom it pleased God that all fullness should dwell.

I do not say that I have remembered your exact words, only some of the truths you brought forth, and I was made to rejoice, and to thank God that he had given me bitter draughts to drink, that I might be permitted in a small degree to have fellowship with his suffering, and although the trial was in some respects strange and disquieting, yet I have realized that it has brought forth peaceable fruits. I think that I have been led in such a way that I can declare boldly that there is no God like unto our God; he maketh the clouds his chariots. Yes, I am so wayward that he chasteneth me often, but I can and do rejoice that it is only his own children that he chastens.

Dear brother, I hope that I have not exhausted your patience, I have wanted to tell you of the deliverance that your sermon brought to me, and to give God all the glory. Give my love to all, and to sister Hubbard if she is still with you. I have been to our meeting to-day, Elder Beal was down, and brother Clark came also, Elder Beal's text was, "For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ!" You may know we had a good sermon. I must add just a word and close, I want to say that I often think of dear Nellie in her bereavement. Hoping sometime to hear from you, I remain as ever, your sister,

ANGIE J. THOMAS.

ROCKVILLE, Md., June 17, 1902.

DEAR BROTHER BEEBE:—Inclosed you will find post-office order for two dollars, my remittance for our dear and interesting family paper the SIGNS OF THE TIMES. Such comes twice every month, and I enjoy it much. You already know the reason of my long delay, from a hard spell of fever of three months at home, and four weeks in the Garfield hospital. I had every attention at home, but the change benefited me, and I am now able to go all about near home. At my age of nearly three score years and ten, I have done pretty well, is the opinion of the doctors, as also my nurse at the hospital. But it was not my time to go, though I had no desire to get well, but I have to stay my appointed time, which is known only to our God of love, mercy and grace. My mind dwelt much on the resurrection of our blessed Jesus, who left his silent tomb just at the appointed hour, though the cave was sealed, and the Roman guard was near. But do I know him, the power of his resurrection and fellowship of his sufferings, and was mine in fellowship with his great sufferings on the cross? were questions that occupied my mind much during my sufferings. The peace of Jerusalem, and prosperity of Zion, were also given me at times, and I hope they are still in my heart in faith and love. But the dear Lord only knows the spirit of man, and he searches all the inward parts. Search me, O Lord, and try me, and show me the evil of my heart. He must come to us, show us our sins, and teach us to repent, or we can never know him in power, sufferings, faith and love. O, how much there is in that little word love, the greatest of the three graces.

"Could I but make those doubts remove,  
Those cruel doubts that rise,

And see the Canaan that I love,  
With unbeckoned eyes.

Could I but stand where Moses stood,  
And view the landscape o'er,  
Not Jordan's waves, nor death's cold flood,  
Could fright me from the shore."

My long spell of sickness caused my eyes to be very weak, and I could not read or write but little until a few days since, and am compelled to be careful now and not try them too long.

May the blessing of our God of love rest upon you, dear editors of our dear family paper, and fill your hearts with love, joy and peace, to continue to publish the whole truth, that perfect word that knows no deception, that Elder Ashburn defined to the great Theologian during his stay in Washington city; yes, the truth of an unconditional salvation for time or eternity, is the desire of one who hopes for unconditional and eternal rest in Jesus the Savior of sinners.

RUTH ADAMSON.

WAVERLY, Pa., March 3, 1902.

DEAR BRETHREN:—The inclosed letter from sister Moffet was sent me by the sister to whom it was written, to be forwarded for publication, when you have space. It is one among many experiences that does not harmonize with the doctrine, "If you will do this or that, you will be happy." "I am perfectly helpless," is the testimony of living sinners saved by grace.

Your very unworthy brother,

D. M. VAIL.

CAMMAL, Pa., March 6, 1900.

DEAR SISTER IN BONDS OF LOVE AND FELLOWSHIP:—I will try in my weak way to answer your welcome letter, after so long a time, but do not think I have forgotten you, for I hold you in sweet fellowship. I do hope it may be the dear

Lord's will to keep me, for I know I cannot keep myself; this I hope I know from experience, for when I would do good, evil is always present. I am so prone to sin, this is one of my worst troubles, I fear that I am not born again. But this thought sometimes comes, Do you love the brethren? O, dear sister, what joy I find in the blessed Scripture, "We know that we have passed from death unto life, because we love the brethren." And if I know what this means, it is to love them after the Spirit, not the flesh, and how soon my heart goes out to one that I find loves the truth.

We still have our little meetings every Sunday, and how I do wish it might be that you could be with us, as you seem to be all alone and away from all the sweet privileges of meeting with us. I hope you may be able to come to our next meeting, I will be glad to have you at our place; Elder Vail will preach, if all is well. I hope it may be the Lord's will for you to be with us again, and that it may be your privilege to eat that manna that falls from heaven, and how strange it seems for a moment to us that we cannot lay up any, or it is like this with me, I hear the word and how I do enjoy it, but how soon it is gone, but if this were not so we would not get hungry, and it would not be enjoyed so much. It is not always we are prepared to receive the word. The preparation of the heart is of God, and when he has prepared it we receive it gladly, and how we do enjoy the preaching then.

I have been away for some time, and all the while gone not once heard the name of the dear Lord praised; it made me anxious to be home again to meet with those that give God all the glory, and not man, poor, puny man. The Bible says, "Cursed be the man that



trusteth in man, and maketh flesh his arm." How many that do this, or it seems they do, when they are trusting in their own works to save them. As for me, I am so helpless and destitute of any good that I am made to ask God for mercy every day, and I do hope I am thankful for his many blessings to me, so vile a sinner as I feel to be in the sight of a just and holy God.

I will close, hoping you will cast the mantle of love and charity over all mistakes. My husband joins me in saying, Come to our meeting, as we are always glad to have any one that loves the truth with us at that time, and our house is always open to friends.

Your sister in hope,

ELLA MOFFET.

PHILIPPI, W. Va., May 3, 1902.

DEAR BROTHER BEEBE:—I have read the SIGNS of May 1st, where several have written encouraging you for your steadfastness in contending for the truth, and this has stirred up a poor, unworthy sister, as such things have done many times before, to add her feeble testimony. I trust that God may sustain you in your arduous labors, for I am sure that they are many. Some who claim to be Primitive Baptists are drifting from the old landmarks, and fixing up their side tables, as you term them, and very appropriately, too, but there will still be some whom God will enable to contend earnestly for the faith which was once delivered to the saints. I have just been reading an old copy of the SIGNS, date 1886, which my daughter found. She said, "Ma, the first article is from Scio, Oregon, and I know it is from Elder Stipp. I expect it is one that you have laid away." So I began to read, and found it was from him, and very interesting. Dear old servant of God

as he was. He is gone, but his testimony still lives. I then began to read the next article, and found it was upon the subject of predestination. The further I read, the more interested I became, as I found some ideas which I had been trying to advocate in my weak way, with regard to the chain of God's purposes, for they will surely come to pass. When I came to the end I found it was from Elder Lively, and you do not know how much good it did this poor, old sinner to find his views in so much accord with my own. My husband and I talk the subject over many times. I sometimes tell him that some who claim to be Primitive Baptists, are as afraid of the word predestination, as they would be of the small-pox. I see that one of our learned preachers uses the words "efficient predestination of holiness," and "permissive predestination of sin." I do not understand the language. If this be ignorance on my part, I would be glad to be better informed.

The Bible teaches us that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, for correction, that the man of God may be perfect, thoroughly furnished unto all good works." I think the word of God ought to be sufficient for all lovers of truth, without any interlining.

I also wish to say a word or two in commendation of brother Chick's editorial with reference to the impotent man at the pool of Bethesda. I thought it such good preaching.

Now, dear brother, I hope that God will comfort you with his sweet Spirit. David said, "By thee I have run through a troop; and by my God have I leaped over a wall." All our help must come from him.

This is from a poor, old, helpless sinner, saved by grace, if saved at all.

VIRGINIA A. CORDER.

PALESTINE, Texas, May 28, 1902.

EDITORS OF THE SIGNS OF THE TIMES—AND ALL OF LIKE PRECIOUS FAITH:—It is to you that I write, for it is you that are my joy and comfort, and some of you are here in this country, but you that are far off, I hear from oftener than you that are close by. Anciently they were not all Israel that were of Israel; just so it is yet, but if I am not one of them, I think I am acting Ruth pretty well, for I am still following you up, and then, brethren, I must be like you in some other respects, for I am most of the time bleating or crying, and this bleating and crying is not because I feel so good, but most of the time it is because I feel so mean; so in this I am like some of you. "So brethren," as the old colored man said, "if such as dis makes kinsfolks, wes kin." Anciently God's people were writing bitter things against themselves, and so we are. If God ever had any "better" servants, it was those that cried, "Guilty; unclean, unclean; I am vile; no soundness in me; no good thing in the flesh." Well, in all this complaint we are akin to them (our fathers), or else we are base hypocritical liars. As to what we see in ourselves, and as to what we are really of ourselves, brother Beebe has told us in this number seven, April 1st, 1902. Yes, my brother, I have experienced many such seasons, and then I have played that other part, too, hypocritical coward. Brethren, it appears to me of late that your writing, or communications, in the SIGNS, are more edifying. The editorials more pointed, while at the same time along this line you have always done the best you could. Brethren, it has always

been that we should watch, but now methinks the more so, since they have turned their guns on us; and one gun charged with the limitation act, and another with conditionalism. It appears to me the time has come to be plainly seen that the love of many has waxed cold; it seems in this country that the time for a great falling away is at hand. Brother Beebe may not be surprised at what I shall state, but I am, it is this, twenty years ago I came to this county, then there was in this county a great many subscribers for the SIGNS, now if there is one besides myself, I never hear from them. Sometimes I think it is as hard for me to raise the two dollars each year, as it can be for any of them, and really that will do for an excuse. I am by this like I am by non-attendance, it will do to tell, but yet the devil does not believe it, for I heard one preacher of this country say, the SIGNS OF THE TIMES caused more devilment amongst the Baptists than anything else, and after that made a tour amongst you, partook of your hospitalities, and came back. I deal in facts. I have a basket full of SIGNS, if they that are not able to pay for them want to read them, they can do so at my cost. I deal in facts. I tell them if they just come to the church to have their name there, they are an imposition, a burden to the church. Men and women that have to be run after three or four times a year, on account of non-attendance, their treasure must be somewhere else. I tell some professing to be Baptists, that do not like the SIGNS, you lack just that much of being an Old School Baptist. Brethren, very few in this country I can walk with, and I see some of our best preaching brethren proposing things which I do not indorse.

Yours in sorrow,

U. J. BELL,

FARMVILLE, N. C., July 7, 1902.

DEAR BROTHER BEEBE:—I promised some of the sisters that I met on my visit to the associations in May and June that I would write a short piece for the SIGNS, and let them hear how I got along, and how I found all at home on my return. I have delayed writing until now, being somewhat busy with the affairs of this natural life, although I have, as much as I feel to be practicable and right, tried to lay aside the burdens and annoyances, and also the allurements of the world, that I may the more diligently and sincerely devote myself to service in the gospel.

I greatly enjoyed my trip, and feel to say the good Lord greatly blessed me with the liberty of his Spirit, both in speaking and hearing. At the meeting in Philadelphia I did not feel quite well in body or mind, and while my judgment approved of the preaching, and I believed it was in demonstration of the Spirit, and with power, yet I could not enter into the sweet spiritual feeling of it that I so dearly love to enjoy.

I was blessed to get back home on the 9th of June, and to find all my family, who are living with me, in usual health, but one of my sons, who lives about fifteen miles from me, and who had been off to school, had returned to his home with typhoid fever. He has since recovered from the fever and has married, and is now at my home with his wife, staying with me while convalescing.

The Lord has also blessed my younger sons, who are at home, and to whom I had rented my little farm, with good judgment and skill to rightly manage, and has blessed their labor with the prospect of a good and bountiful crop.

I feel that I cannot thank the good Lord enough for his abundant mercies to

me. My love is too weak, my adoration too imperfect, and my thoughts and desires too much mixed up with self. He is abundant in mercies, and I am so weak and imperfect that I cannot appreciate them. O, that I could love him more, and that I might be more devoted to his service and think more upon his name.

I feel to desire to ever remember the dear brethren and sisters with whom I met on my trip, and may the beloved Master abundantly bless each and every one of them with all needful blessings.

D. A. MEWBORN.

ROELLEN, Tenn., April 16, 1902.

DEAR BRETHERN IN HOPE:—I am still a poor old sinful worm, and cannot do the things that I would. Though I have had a little hope for nearly forty-one years, I am just as weak and dependent as I ever was, and all my hope is in Jesus, for he is the only Savior of poor, lost and ruined sinners, that the dear word of God tells many things about. I believe that he is sufficient, I cannot divide the glory with man, at least not such as I am, for in me there is no good thing. Ofttimes I have to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Jesus must do it, if I am delivered.

Dear editors and correspondents, I do believe I truly thank and try to praise the Lord for sending and qualifying such precious gifts as he has, to comfort and encourage his poor, little, feeble children; I have failed to ascribe the praise and honor to the earthen vessel, as I should do if our time salvationists are right; if they are, I cannot see why the Bible, our only guide, talks so much about the holy Spirit leading and directing his poor little ones. I am glad, and try to thank his holy name that he has said he will never

leave nor forsake us. Jesus is all my hope, and I feel that he is sufficient.

Your little brother in hope of a glorious resurrection. May the good and gracious Lord keep you in the right way, is my prayer for Jesus' sake,

M. A. WELBORN.

### CORRESPONDING LETTERS.

*The Covenanted Baptist Church of Canada, to the Baltimore, Delaware, Delaware River and Warwick Associations, of Old School Baptists, with whom she corresponds, sends greeting.*

WE, being convened together at our annual quarterly meeting, have received your messenger and beloved brother, Elder S. H. Durand, who has come to us in the fullness of the gospel, preaching only salvation by grace, and we were made glad by his coming, and to hear that you desire a continuance of your correspondence with us, which has been so pleasant in the past, which desire we do hope we reciprocate, and we also do desire a continuance of the correspondence. And in the absence of any messenger from us we desire to convey to you by letter our fellowship in the gospel, and in the blessed truths which have been preached among us. And we also desire to let you know that we still hold fast the blessed doctrine of salvation by grace alone, both for time and for eternity. We also still hold fast to the sure and certain fulfillment of all God's purposes, which he purposed in Christ Jesus ere the world began. And we do most firmly believe that his purpose includes all things that have ever or that will ever come to pass, in this and in all other worlds, and therefore we must believe that our God, the Almighty, the God of heaven, has predestinated all things with-

out respect to what poor, fallen man may call good or bad, and that he most surely does his will in heaven and earth, and in all the universe, and that no man has the right to say unto him, "What doest thou?" or to question his sovereign right to do what seems good in his sight. A copy of this is desired to be sent to the SIGNS OF THE TIMES for publication.

Done by order of the church.

ROBERT SCATES, Clerk.

EKFRID, Ontario, June 21, 1902.

*The South Ouachita Primitive Baptist Association, in session with Good Hope Church, Union Co., Ark., September 20th, 21st and 22d, 1901, to the associations with which we correspond, sendeth greeting.*

DEAR BRETHERN:—We thank the infinite Giver of all good for his merciful dealings toward us in permitting us to meet with the brethren of your bodies with their epistles of love so precious and comforting to our souls.

The next session of our body will be held with the church at New Ramah, in Claiborne Parish, La., six miles west of Haynesville, La., commencing on Friday before the fourth Sunday in September, 1902, when and where we hope to meet with you, bearing your kind epistles of love. Brethren, pray for us, that brotherly love may continue to abound, and that the unity of the Spirit and the bond of peace be kept.

Done by order of the Association.

W. K. SMITH, Moderator.

S. B. BAUCUM, Clerk.

### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 1, 1902.

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**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be ad-  
dressed, and money orders made payable, to*

**GILBERT BEEBE'S SON,**

*Middletown, Orange Co., N. Y.*

**MARK XII. 34.**

Will you please give your views upon the Script-  
ure found in Mark xii. 34, especially the middle  
clause of that verse? and oblige a poor sinner saved  
by grace,  
W. J. BAGGETT.

BETHLEHEM, Ga., June 10, 1902.

The special clause to which our brother  
refers reads as follows, "Thou art not far  
from the kingdom of God."

In the connection it is said that one of  
the scribes came, and having heard the  
Redeemer and the Jews reasoning to-  
gether, and perceiving that Jesus had an-  
swered them well, asked him which was  
the first commandment of all. And when  
Jesus had replied that love to God and  
to the neighbor were greater than all  
other commandments, the scribe said,  
"Well, Master, thou hast said the truth:  
for there is one God; and there is none  
other but he: and to love him with all  
the heart, and with all the understanding,  
and with all the soul, and with all the  
strength, and to love his neighbor as him-  
self, is more than all whole burnt offer-  
ings and sacrifices." Now in the verse to  
which the brother refers, Jesus, it is said,  
perceived that he had answered discreetly,  
and said unto him, "Thou art not far  
from the kingdom of God." Evidently  
Jesus perceived that this scribe did not  
question him to catch him, or to obtain

matter upon which to accuse him, but  
honestly and seriously, desiring to know  
the truth, if indeed Jesus could teach him  
the truth. There also appeared in this  
man a readiness to receive the truth, and  
a power of comprehending the truth.  
This could come from God alone, and it  
is bestowed alone upon reverent spirits.  
There was also in this scribe a perception  
of the superiority of this essence, or sub-  
stance of the whole law, "love" over all  
forms and outward offerings whatever.  
These things showed that he was close  
akin to those who should enter the king-  
dom of God. While he might not clearly  
see as yet just what the true work of re-  
demption meant, nor his own need of  
that redemption, yet he did possess that  
spirit to which God does impart this  
knowledge of himself. Such a spirit is  
from God, and God honors and owns it  
by revealing his truth to him who pos-  
sesses it. One who can say from the  
heart what this man said, is not far from  
entering into the fullness of that knowl-  
edge and joy which belongs to the king-  
dom of God. In this sense he was not  
far from the kingdom. Thus the eunuch  
was not far from the kingdom of God  
when he was reading the prophet Isaiah,  
in his chariot, with desire to know what  
the Scripture which he was reading meant.  
So all to whom has been given a spirit of  
seeking, and some knowledge of the use-  
lessness of forms, and the need of vital  
godliness, are not far from the kingdom  
of God. Souls who are mourning over  
sin, and longing for righteousness, are not  
far from the kingdom of God. That is,  
they are near akin to it, and soon shall en-  
ter more fully into its privileges and joys.  
Not every one who asks questions upon  
the subject of religion is near the king-  
dom of God, but they who ask with reve-  
rence and fear, and who desire above all

things to know the truth, are near the kingdom. In one sense they are already in the kingdom, but they need to enter into it more abundantly, so far as the knowledge and enjoyment of it are concerned. These shall follow on to know the Lord, and the promise is that they shall know. These come to know, and so to enter more fully into the kingdom by what often seems to them to be a very bitter experience. Such experiences humble their souls, and bring them away from self and the world, and to count the wisdom of the world but foolishness, and so they come to trust alone in Jesus. Thus they grow in faith and knowledge. Some whom we know seem to us to be near the kingdom of God, and still are not yet clear in the knowledge of the truth, but they have grasped the root of the matter, and know that the love of God shed abroad in the heart is more than all forms or works of men. C.

### JONAH'S DISOBEDIENCE.

COULD Jonah have gone right on and preached as God bade him at Nineveh? If he had done so could he have been a sign of the Son of man through being in the whale's belly three days and three nights?

DAVID L. MCNEES.

MEMPHIS, Tenn., May 1, 1902.

It seems sufficient to know that he did not go right on, and that by not doing so, he did become a lively figure of the Son of man as he was in the whale's belly three days and three nights.

Brother McNees says that some brethren claim that he could have at once obeyed the command of the Lord to preach to Nineveh. It is certainly true that he did not want to go as God bade him; he did not desire to preach there such unpopular doctrine as he was bidden to preach. The one question which lies at the root of the whole matter is this, Could he have wanted to go when he did not

want to do so? Before he could obey a spirit of obedience must be begotten in him, and that spirit was begotten in him afterward when he had that bitter experience in the belly of hell, with the weeds wrapped about his head. Down there he learned the lesson that salvation is of the Lord, and was made willing to confess it, and to act upon it. Jonah did not want to go, and he did want to flee away from the word of the Lord, and this was the way in which God brought about his own purpose that Jonah should be a type of the blessed Lord. Some time since a brother wrote us that he was present at an association in the vicinity of which a fair was going on, and he heard a brother in the pulpit say to the people, contending for freedom of the will, "Now you all could have gone to the fair if you had wanted to." That was no doubt true, but that did not touch the real question; they could have gone indeed had they desired to go, but could they have desired to go? Suppose that minister had said to that congregation, "You could all have desired to go to the fair this morning," perhaps hundreds would have at once said, That is not so, I could not desire to go. If a man can control his desires, so as to desire or not to desire a thing at will, then he may have some shadow of reason for saying that his will is free. But our desire is not under the control of ourselves or of our own will, but rather we are controlled, and our will is controlled, by our desires.

So when it is said that Jonah could have gone to Nineveh at once, we are confronted with the fact that he did not desire to go, and that he followed out his desires when he took ship to Tarshish. When the Lord wrought a change of desire in him then he did go. Jonah's desire or will not to go manifested the re-

bellion and unbelief of his nature, just as when Peter denied his Lord he manifested his own weakness. This was an evil deed on the part of Jonah, and it proceeded out of his own heart of unbelief, and so he ought to be condemned, and no doubt felt condemned, as did Peter, when he went out and wept bitterly. Peter did not seek to excuse himself from blame by saying, Lord, thou didst say last night that I should deny thee thrice before the cock should crow twice, and so I could not help it, and am not to be blamed therefore. The Lord had indeed said that, and after he had said it there could be no escape from it without involving a denial of the perfect knowledge of the Redeemer, yet Peter was none the less to be blamed. So indeed Jonah must become a type of the blessed Lord in his burial and resurrection, yet Jonah was none the less blameworthy, and could not excuse his fault. The words of Peter, and the deeds of Jonah, proceeded out of an evil heart of unbelief in them, and were sinful, yet God controlled the denial of the one, and the wrong deed of the other, and brought out the evil purpose of men, much good to his people in all ages. Indeed the wrath of man shall praise him, and the remainder he shall restrain.

What proneness there is in man to exalt himself. This claim to human free will is the offspring of that desire which lies hidden in every human heart, and which shows itself on all occasions, but often with the garb of an angel of light. It sometimes garbs itself with the appearance of great zeal for the righteousness and truth of God, and insists that only upon the ground of free will can God justly judge men, either to condemnation or to exaltation at his right hand. But if we believe in sovereign and un-

merited grace we must reject human free will. When one comes in, the other hides itself away. O.

#### BUILDING SOLOMON'S TEMPLE.

DEAR BRETHREN:—I have heard many times that in the building of Solomon's temple there was one stone for which no place could be found, and which was regarded as useless by the builders until the building was ready for the capstone, and then this stone which had been rejected was found to be the only one which would fit in that place. Is there any record in history of such an event?

Your brother,

C. B. BARTLETT.

IRVINE, Ky., May 10, 1902.

There is no such record in any history, of which we have ever heard. In Psalm cxviii. 22, 23, we find the words, "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes." As recorded in Matt. xxi. 42; Mark xii. 10, and in Luke xx. 17, Jesus applies these words to himself, and in Acts iv. 11, Peter is recorded as also applying this text in the Psalms to the Savior. So that it is sure that he is the stone intended in the Psalm. He was rejected of the Jewish builders, but is become the chief corner-stone of our salvation. Upon him the whole church rests. He is both the foundation and the capstone of the building. This capstone is brought forth with shoutings, crying, "Grace, grace unto it," according to the prophet Zechariah. We have ourself heard from our childhood the tradition of which brother Bartlett speaks, but it is only a tradition without any shadow of proof. We have no doubt that the story grew out of the text in Psalms, to which we have referred. We do not know by whom it originated. But the text is a very striking one. It seems to us, from the use made of it in the Scriptures, to have been a common saying or proverb

in use among men to present in a brief and forcible manner how that one who had been esteemed of no account among men, might be exalted to the highest places under the providence of God. Let this be as it may, however, the language was true of the blessed Redeemer in his human humiliation, and then in his exaltation in glory. It is true also with every one who is brought to believe in him as the Savior of the soul. Jesus first is rejected as of no use by every man, but when grace begins the work of salvation in the heart, at last it brings that soul to Jesus as the only name given under heaven, among men, whereby we must be saved. And then indeed he is exalted in the highest, and Jesus truly becomes the head of the corner. In the eyes of all who experience this work it is marvelous indeed.

C.

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#### MINISTERIAL AUTHORITY.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Will you please tell me how Primitive Baptists have generally done when their minister or pastor was desired to assist in organizing churches, ordaining ministers, &c? I mean, does he go at his own discretion, or does the church of which he is a member, appoint him and send him?

Your unworthy brother in hope,

L. A. GIBSON.

THORNTON, Texas, May 14, 1902.

We think that the general rule has been for the churches to be called on to send messengers from their body, whomsoever they would, to act in such cases. A minister thus appointed would have the weight of his church behind him in that case. We can conceive of cases where a minister might be called upon to act in the constitution of a church, or in the ordination of a minister, being present as a visitor, and being invited by the church or counsel to act with them, in which no wrong would be done, if he should thus act, but we think that as a

rule the custom has been followed of appointing messengers by the churches, and we think that this is a good custom to follow. We do not know that any Bible rule is violated when a minister takes part in such a counsel without special appointment by his church, but it is not likely to be as satisfactory as when he has been sent by his church. It is well to act in all such cases carefully, and in a manner that will show regard for all the household of faith. Some things may be lawful which yet are not expedient to be done. One who acts inexpediently will lose in the esteem of his brethren as a careful, wise man. They may not lose their love and fellowship for him, but will come to feel that they cannot trust his judgment safely. Such an one will become a burden upon the hearts and minds of the church where he belongs; such an one may not be censurable as an evil doer, but he will weaken his influence through want of judgment. Our advice to all ministers and pastors would be to secure the appointment of the church, if possible, before acting either in establishing churches or ordaining ministers.

C.

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#### ALL GONE.

ALL of the cloth bound small hymn books are gone, and all we have left of the other styles of binding, of the small books, are 42 blue plain; 10 blue gilt edged; 15 Imitation Morocco; 7 first quality Turkey Morocco. For full description of these books, prices, &c., see next to last of the white pages of this number. We cannot now say when we will have any more of these books, if ever, as we have not yet decided whether or not we will print any more of them. If we should decide to do so, notice will be given in due time.



**"THE TRIAL OF YOUR FAITH."**

WITH what significance the words above quoted come to every tempest-tossed child of God. Every trial they are called to pass through during their sojourn in this mortal state, is designed by their heavenly Father for the one purpose; the trial of the faith that he has given them. There is no need that they should have the depravity of their wicked natural heart demonstrated to them, for that is among the things that can be seen by every heaven-born child, but the things that pertain to faith cannot be seen, for it is written of "faith," that it is "the evidence of things not seen." And this faith is the gift of God; no one can possess it at their option. This trial of your faith is not to prove either to God or yourself, how *much* faith you have got, for we are informed by the Captain of our salvation that we are "of little faith." But this God-given faith is made more precious than gold, that perisheth, by the trials we endure, and the more it is tried the more precious it becomes. Gold, though it will endure the fire and come forth even more refined from the fiery trial, yet the heat can be increased to that degree that it will vaporize the gold, and it perisheth. But this is not true of this faith, "which is the gift of God;" though it may seem to each individual who has been so unspeakably blessed as to receive it, by the grace of God, at times about to perish, and they are thereby made to cry, "Lord, increase my faith," it is as impossible for any trial that can be brought against this heavenly faith, to diminish it, as it is for the Author and Finisher of it to be dethroned. Then, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are par-

takers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

B.

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**EDITORIALS OF THE LATE  
ELDER GILBERT BEEBE.**

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I JOHN II. 1, 2.

BROTHER BEEBE:—Will you please give your views on 1 John ii. 1, 2? "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world."

Yours in love,

JOSEPH HUGHES.

PENNINGTONVILLE, Pa., Nov. 21, 1859.

R E P L Y .

We have scarcely room to express all that might be said on the text proposed for consideration, and must necessarily be brief in our remarks, as we have considerable very interesting matter waiting for insertion in our crowded columns.

The simple, but affectionate appellation, "My little children," frequently occurs in the writing of this beloved apostle, and shows the paternal solicitude which he felt for the saints, to whom his instructions were addressed. "These things write I unto you, that ye sin not." The context shows what things he alluded to, not only what he had said of their spiritual, immortal, eternal life, which was with the Father, and was manifested, and of their consequent fellowship with the Father, and with his Son, Jesus Christ, and their fellowship one with another, but the strife and opposition of their carnal, depraved natures, in opposition to the Spirit of life revealed or manifested in them; but also all that the whole epistle contains was designed not only that their joy might be full, but that they should not sin. A knowledge of their eternal vital union in and with their Lord

Jesus Christ, was calculated to deter them from sinning, and to awaken every heavenly energy within them to holy aspirations, joy, and love, and gratitude to God, for his abounding goodness and grace. The apostle could by no means indorse the foolish theory that a knowledge of the fixed and immutable principles of God's eternal counsel and decrees, would tend to licentiousness, but, as he fully implies, they should be written and read, preached and believed, for the very opposite effect, which they were sure to secure, that the saints, or little children, instructed in them should sin not. The mystery should be elucidated, that we all, while in this state of existence, have a depraved, sinful, unrenewed nature, so that if any man shall say he hath no sin, he deceiveth himself, and the truth is not in him. But notwithstanding the indwelling pollution of their nature, which makes every saint groan while in this earthly tabernacle, earnestly desiring to be clothed upon with their house which is from heaven, or in other words, that mortality might be swallowed up of life, there is in them who thus groan, an inward man that is born of God, and does not sin, "Because the seed remaineth in him, and he cannot sin, because he is born of God." The old corrupt nature is born of the flesh; but the new man is born of the Spirit, and is Spirit. For this reason the saints are admonished to crucify the old man with its affections and lusts, and to put on the new man, which, after God is created in righteousness and true holiness.

But, notwithstanding the opposition of the inner man to the sins and depravity of the flesh, the children of God are frequently harrassed and perplexed with a consciousness of their short-coming; to will is present with them, but how to perform that which is good they find not; and

if it were not for the happy consideration that they have a divine Advocate with the Father, they would utterly despair. They are too thoroughly acquainted with themselves to allow them to have any confidence in the flesh. But—

"If any man sin, we have an Advocate," &c. Whatever be the condition of others who sin, (and all men are sinners,) we, the saints, the little children, have an Advocate with the Father. Who is he? Jesus Christ. What is he? The Righteous. Then Jesus Christ the Righteous is the Advocate of his people, and this consideration is calculated to fill them with joy and gratitude. He has every requisite qualification to manage their cause with honor to God and safety to the saints. His name is an ample guarantee of this: Jesus signifies a Savior, and Christ, the Anointed and Holy one. As he is the Savior, he can be relied on, and as he is anointed to preach good tidings to the meek, to bind up the broken hearted, to open the prison to them that are bound, and to comfort all who mourn, &c.; no other one could fill the office of our Advocate so well. Possessing in himself embodied all the fullness of the Godhead, with all heaven and earth at his command, and all principalities and powers, thrones and dominions, things visible and invisible, under his control, with all the power in heaven and earth in his hand, and all the treasures of wisdom and knowledge hidden in him, how can he fail to maintain the cause of those for whom he officiates? He is the Righteous. He is never wrong. "He is of God, made unto us wisdom and righteousness, sanctification and redemption." And not only is he the Righteous, but he is "the Lord our Righteousness." By virtue of a deathless union with all the members of his mystical body, he is their righteousness, and so in the presentation

of himself before his Father, he presents his saints perfect and without blame before him in love. Eternal Justice is satisfied with him as the justifying righteousness of his body, the church; the law can ask no more; and the Father is well pleased for his righteousness' sake; but the apostle adds—

“And he is the propitiation for our sins.” The word propitiation signifies reconciliation, or atonement, satisfaction &c. He, our Advocate with the Father, by his righteousness, is the reconciliation or atonement for our sins. He gave himself for us that he might redeem us from all iniquities, and purify to himself a peculiar people, &c. Instead then of sinners being redeemed with corruptible things, as silver or gold, nothing short of the precious blood of Christ could propitiate, conciliate, or satisfy the demands of law and justice for our sin. And instead of the pardon of the Pope, or Priest, the absolution of the Bishop, the prayers of ancient or modern revivalists, or the works of our own hands, commending us to the favor of God, he, and he alone, is the propitiation for our sins, and that on the most sacredly righteous principles, as he is *the* righteous. No sacrifice that we could make, or offering the world could afford, could atone for our sins. The cattle of a thousand hills, ten thousand rivers of oil, or the fruit of our body, or the labors of our hands—all, all would be offered in vain. “Sacrifice and offering thou wouldst not; neither hadst thou pleasure in them. Then said I, [Jesus,] Lo, I come, in the volume of the Book it is written of me.” And it is written in that volume of none other, consequently there is salvation in none other. Ages of penitence, rivers of tears, millions of wealth bestowed for benevolent purposes, with all the refor-

mations, prayers, or voluntary humility that mortals could perform, could make no propitiation for our sins, any more than they could make another “Jesus Christ the Righteous.” For Jesus Christ the Righteous is not *a* but *the* propitiation for our sins. And for any man to attempt to make or offer, or to rely on anything else for atonement, or reconciliation, is to set up another Christ, which is idolatry.

“He is the propitiation.” This declaration is clear, positive and emphatic; it admits of no uncertainty; it rests on no contingent agency or condition. It is not something which may be, or is to be; he already is the propitiation for our sins; and this propitiation is complete, as Jesus is complete; it is righteous, as Jesus is righteous; and it is the only propitiation, as he is the only Jesus Christ.

“And not for our sins only.” That is, as we understand the inspired apostle, not only for the sins of those little children, or saints to whom he addresses his epistle, which were scattered abroad, and then in the flesh; but *also*, or in like manner, *for the sins of the whole world*. The enemy has attempted to pervert the terms, *the whole world*, by an unrestricted application of them to the whole material world. But while they thus cavil, they would scarcely allow that it should include the sins of horses, swine, snakes and vipers; but they would rather contend that it means only the human family. They themselves, then, while they condemn the restriction of the application of the words, do themselves what they condemn. But let it be remembered that the apostle John uses the same words in reference to another class who, instead of being reconciled to God by this propitiation, are still in their sins: “We know that we are of God, and the *whole world*

lieth in wickedness." Here it is very obvious that John contrasts the condition of those who are of God, with that of the whole world, which lieth in wickedness. (John v. 19.)

These words are to be understood according to the manner in which they are used. When used in an unrestricted sense they mean the heavens and earth, and all that they contain. When used in reference to the saints, they mean all the saints, from the beginning of the world to the end of time; and in this instance it applies more expressly to the saints among the Gentiles as well as those among the Jews. And when used in regard to those who lie in wickedness, it means all sinners, in all ages, and in all the nations and kindreds of the earth.

The plain and obvious sense, then, of the words, as they are used in the text, is that Christ is the only Propitiation in the whole world. That God's elect among the Gentiles are saved in the same way and manner, as are the saved of the Jews. Go where you may, no other Savior of sinners can be found; with no other sacrifice will God be pleased; with no other atonement could the law, or eternal justice of Jehovah, be satisfied. All, therefore, who are redeemed from among men, in every kindred or nation, are reconciled to God by him who is the only and blessed Potentate, the King of kings, and the Lord of lords, who only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen. (1 Tim. vi. 16.)

Notwithstanding all the caviling of Arminians, and general atonement advocates, on the text under consideration, there is not another text in the Bible the plain and palpable meaning of which they have more reason to dread than this. It

sweeps away, as with a besom of destruction, every refuge of lies on which they would predicate their cherished theories of salvation by works, by the use of means, by the labor of good or of bad men. Let the plain import of the text be admitted, and Jesus Christ the righteous will stand alone confessed as the only Savior, the only propitiation, the only propitiatory sacrifice for sin, that the eternal counsel of God has ordained, that the law can recognize, or eternal justice admit.

The contemplation of our subject is full of consolation for the tried, tempted, troubled and persecuted saints of the Most High God. The inspired words of truth regards them, as they really are and should be, a brotherhood of little children. They do not feel like giants, able to save themselves, and aid considerably in saving others. They feel the necessity of being led by the Spirit, step by step, and instead of eating or earning their own bread, or of wearing their own apparel, they desire the sincere milk of the word that they may grow thereby. As the confiding babe relies upon the strength of its faithful nurse, so do they rely alone on the everlasting arm of their blessed Savior, which is underneath them. They rejoice in their adorable Advocate with the Father. In heaven's high courts they have a reliable Advocate. As Jeremiah said, "Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon."—Jer. i. 34. Our Advocate knows our feeble frame, he knows the feeling of our infirmities, and well he knows how to succor them that are tempted. Nor is he less familiar with his Father's counsel. The law of God is in his heart, and all that he asks of the Father is granted, for the Father always hears him,

and is always well pleased in him. He never lost a case, nor will he ever lose a case. While the presumptuous, who love sin, and find in it a congenial element, are sent empty away, the poor, the broken-hearted, who lament their vileness, and who, above all things, desire to be holy, as their Father in heaven is holy, may rest assured that

"Their cause can never, never fail,  
For Jesus pleads, and must prevail."

MIDDLETOWN, N. Y., November 15, 1859.

### ORDINATIONS.

By order of the Leading Creek Church, Randolph Co., W. Va., Elders J. S. Corder, J. B. Cross, J. N. Bartlett and S. A. Cleavenger, met with the church on Saturday, June 28th, 1902, to ordain to the work of the gospel ministry, brother Jonah Murphy.

After singing a suitable hymn, Elder S. A. Cleavenger called on the candidate to relate his christian experience and call to the ministry.

Elder J. N. Bartlett made inquiry by many questions relative to his views on Bible doctrine, all of which were satisfactorily answered by the candidate.

Ordination prayer by Elder J. B. Cross.

Charge given by Elder J. S. Corder.

Laying on of hands by the presbytery.

Right hand of fellowship given by the brethren and sisters.

JAMES MURPHY, Moderator.

A. G. PHILLIPS, Clerk.

### CHURCH NOTICES.

THE State of Texas, County of Freestone, Salem Church of the Old School Primitive Baptist faith and order, now seated in conference, on Saturday before the first Sunday in July, 1902, to the editors of the SIGNS OF THE TIMES.

This will inform you that we have excluded Elder G. W. Meece, and sister Meece, wife of G. W. Meece, from our fellowship upon the following charges, to wit: Contempt of the church, and such conduct of late as to destroy confidence in him as a Baptist. We also demanded of him his credentials, which he refused to give up, therefore we are no longer responsible for his acts. Therefore we ask you to publish this in the SIGNS OF THE TIMES.

Done in conference and signed by order of the church.

WM. LITTLE, Moderator.

I. R. BETTS, Church Clerk.

### HELP WANTED.

WESSON, Ark., July 11, 1902.

DEAR BROTHER BEEBE:—There are a few Primitive Baptists here, and we are poor, most of us, in worldly goods, and we are contemplating erecting a house of worship, provided a sufficient amount of means can be raised. We would like to erect a nice but small house here in Wesson, Ark., for our people to meet and worship in. Should any of the brethren who read the SIGNS feel it in their hearts to assist us in this matter, such contributions, however small, will be gladly received and properly appropriated. A small amount from each one would enable us to build the house. Send contributions direct to me, either by registered letter or post-office money order.

LATTUS C. TRULL.

### MARRIAGES.

By Elder D. M. Vail, July 3d, 1902, at the residence of the bride, Otego, N. Y., Eli Cartright, of Oskosh, Wis., and Mrs. Eliza A. Bundy.

### OBITUARY NOTICES.

FELL asleep in Jesus, on the evening of the 24th of May, 1902, Jennie B. Allen, beloved wife of Herbert Allen, and only child of Mr. and Mrs. Arthur Gunnell, aged 27 years and 9 months. She was sick six weeks with whooping cough, and for four weeks confined to her bed. Her suffering was intense, but she bore it without a murmur, saying always to the loved ones around her, who were so anxious and distressed about her, that the Lord knew best in all things, and that it was all right. She said she wanted to live for her dear husband's sake, for he would be so lonely without her, but prayed that she might be made willing to bear whatever the Lord saw fit to put upon her, and that her husband and all her loved ones might be made submissive to his divine will. The last hours of her life were peaceful and quiet. Laying her head on the bosom of her dear Savior she breathed her life out sweetly there, without a struggle or a groan. It seemed a literal falling asleep in Jesus. She was not a church member, but had great respect for religion, and believed in salvation by grace, through Jesus Christ alone. She had a happy and cheerful disposition, and it was pleasant to be with her always. None knew her but to love her, or named her but to praise. Her life was short, but sweet and beautifully spent. She was a good true woman, a devoted and loving wife and daughter, and we believe a good christian. As we looked for the last time on our loved one robed in white, how hard it was for us to give her up, and we felt to cry out, O Lord, why hast thou taken her and left us here to mourn? O, how we miss her, and will miss her always, and how lonely

our lives will be without her, is more than words can tell. She died in Washington, D. C., where she had lived since her marriage on Oct. 12th, 1897. We brought her home and buried her in the old graveyard by the side of her little babe, where she will rest until her Savior bids her arise in newness of life, to praise him in heaven, where parting will be no more. The time will not be long when we, too, will bid farewell to this vain world, to meet her in glory, I hope, where no more farewell tears will be shed. Truly in her death her dear husband and aged parents have sustained a great loss, but we should not mourn as those without hope, for we feel assured that she is safe in the kingdom of a dear Redeemer.

We loved her, O, we loved her,  
But Jesus loved her, too,  
And took our precious darling  
To a bright and shining shore.

MOTHER.

Mitchel H. Varnes, of Patterson, Pa., was born Feb. 17th, 1838. He united with the Tuscarora Old School Baptist Church near Mifflin, Pa., on July 29th, 1882, being baptized by Elder A. B. Francis. He at once became an active member, and was dearly loved and highly esteemed by the church for his faithfulness, and for the truth's sake. He had been in poor health for quite awhile, and yet his death was very sudden. On the morning of June 23d, he told the dear members of his family that he would not live to see the sun set that day. This was a true prophecy, for about 6 o'clock that evening he passed away.

The funeral services, which were held in the Tuscarora meeting-house on the 26th day of June, 1902, were conducted by the writer, after which the remains were laid in the cemetery at the meeting-house.

Each member of the church feels the loss, yet believe that their loss was his gain, and that he is now at rest. May God comfort and bless his widow and children.

J. C. MELLOTT.

RIDDLESBURG, Pa., July 8, 1902.

## MEETINGS.

The Old School Baptist Church at Brookdale, Pa., will hold a two days meeting, if the Lord will, at Franklin Forks, Pa., on the 19th and 20th of August, 1902. We invite all lovers of the truth to meet with us at that time. Those coming from the west will be met at Conklin, Monday, the 18th, at 6 o'clock p. m., also Tuesday a. m. at 8 o'clock. Those from the east will be met at Montrose Monday afternoon at 3 o'clock.

By order of the church,

WILLIAM M. HART, Church Clerk.

The Abington Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be

held Thursday and Friday, August 21st and 22d, 1902. All lovers of the truth are cordially invited to meet with us. Those expecting to come will please write me at Justus, Pa. Those coming by D. & H. or O. & W. R. R., will be met at Olyphant. Those coming by D., L. & W. R. R., will get off at Clark's Summit. Arrangements will be made to meet all who can come. Our place of meeting is three miles from Olyphant and four miles from Clark's Summit.

GEO. GOODRICH.

HAZEL Creek Association of Regular Predestinarian Baptists, will meet in her forty-eighth annual session with Providence church, three miles north of Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1902, and continue the two following days. Those coming by rail will be met at Plano, on the K. & W. R. R. All lovers of gospel truth, especially ministers, are invited to attend.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

PROVIDENCE permitting, the Old School Baptist Church of Cammal, Pa., will hold their yearly two days meeting Saturday and Sunday in August, 30th and 31st, 1902. We are expecting Elders John Slawson, of Delaware Co., New York, and Joshua Rowe of Baltimore, Md., and would be pleased to see others who love the truth, and desire the company of God's people, present at our meeting; all are welcome. Those coming from the south will come to Williamsport, Pa., and take train at Philadelphia & Reading depot, N. Y. Central R. R., to Cammal, Pa. Those coming from the north will take same railroad at Corning, N. Y., to Cammal, Pa. Brother Sammy Moffat, Mr. James Jamison and sister Charity Campbell live only a few rods from depot. Friends will be met and cared for.

LORENZO CAMPBELL, Church Clerk.

The Spoon River Association of Regular Predestinarian Baptists will meet in her seventy-first annual session, the Lord willing, with New Hope Church, in Greenbush, Warren Co., Ill., on Friday, Sept. 5th, 6th and 7th, 1902, at 10 o'clock a. m. Those coming by rail will be met at St. Augustine, on the Quincy branch of the C., B. & Q., on Thursday evening before. The a. m. train from the south will be met on Friday. Those coming from the northern direction will come to Galesburg by 5 p. m. on Thursday evening, and go south at 5:45 p. m. All lovers of the truth are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

The South Ouachita Association, of Arkansas and Louisiana, convenes September 26th, 27th and 28th, 1902, with New Ramah church, Claiborne Parish, La., six miles west of Haynesville, La., on L. & N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

**E B E N E Z E R  
O L D S C H O O L  
B A P T I S T C H U R C H,**

IN

**N E W Y O R K C I T Y.**

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**2:30 P. M.**

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., AUGUST 15, 1902. NO. 16.

## CORRESPONDENCE.

### THE APOSTLES' DOCTRINE AND FELLOWSHIP.

**BELoved BRETHREN:**—The doctrine of the chosen and inspired apostles of our Lord Jesus is the revealed truth of God which they taught, both by tongue and pen. The doctrine primarily regarded the “eternal Godhead,” revealed as the Father and the Son and the Spirit in the one Mediator between God and men, the Man Christ Jesus. In the fullness of his holy Manhood dwelt the fullness of the Godhead bodily. Jesus the Son of Mary was God manifest in the flesh. So in him God was related to men as the covenant-God of his chosen and predestinated people and the Father of his quickened and saved children.

This is a brief summary of the doctrine of the apostles. They thus preached Christ Jesus the Lord, the Emmanuel, God with us. “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.” This sums up the doctrine of the apostles, the whole truth of God which they taught and preached. This doctrine

embraced the redemption and salvation of the children of men, whom God predestinated unto the adoption of children unto himself in glory by his Son, who was put to death in the flesh, but quickened by the Spirit and raised up from the dead by the power and glory of the Father. In view of this Jesus said, “I am the Resurrection, and the Life.” He is this to all his people, who were chosen and blessed of God in him with all spiritual blessings before the world was. Therefore, the apostles of Jesus preached through him the resurrection of the dead. This was the gospel of Christ, the good news and glad tidings of salvation of dying sinners; therefore it is called the gospel of salvation. Salvation, then, is the fullness and blessing and glory of the gospel of God our Savior. Unto this end, Christ both died, and revived and rose again. For this cause he came into the world. “Christ Jesus came into the world to save sinners,” said Paul. The angel of God said, “For he shall save his people from their sins.” They need only this.

All this was clearly and fully brought out in the apostles' doctrine. It was the burthen of their teaching and preaching.

Salvation, the salvation of sinners, salvation through Christ Jesus, was their glorious proclamation. They were determined not to know anything else among the people in their doctrine or teaching, "Save Jesus Christ, and him crucified," and risen from the dead. For they joyfully preached, "Now is Christ risen from the dead, and become the first-fruits of them that slept." "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth." "It is the power of God unto salvation." It never falls short of this. So the glad tidings of Christ is salvation. "Neither is there salvation in any other." His very name, Jesus, is salvation. With him in his arms, Simeon blessed God, and said, "Mine eyes have seen thy salvation."

One point more in salvation was in the apostles' doctrine: *How* does God save sinners through his Son? Does he save them conditionally? or unconditionally? Is it by his grace? or of their works? This is the great contention in the religious world, who oppose the "sect everywhere spoken against," for believing that we are saved by grace alone, and "not of works;" while the world says that, while God in Christ made the way possible, which is grace, yet he now offers salvation in the gospel upon conditions of acceptance and obedience, which make it partly of works which we must do. This is a fair statement of the controversy as to how God saves sinners through Christ.

But now, behold, a compromise of this difference is devised by some middlemen or go-betweens, as a modification or softening down of both grace and works. This half-and-half gospel (?) is thus expressed: The eternal salvation of sinners is by grace; but the salvation of believers in Christ in conditional is time and de-

pends upon their works of obedience. The advocates of this yea and nay gospel (?) take pride in this compromise between grace and works, and make great claims for its advantages over either of the other ways of salvation. And they fondly think they have laid a good foundation for the fellowship of the Grace Baptists, by putting in it the plank of eternal salvation by grace; and also a broad and liberal enough platform for the fellowship of conditional religionists, by adding to it the popular plank of "Conditional Time Salvation." Thus a confederacy is formed between grace and works, or rather an alliance, making a fair and agreeable blending of the two, as is supposed, with which all believers in salvation should be pleased, and come and unite in fellowship in a grace-conditional gospel (?) For it is held that in this half-and-half way of salvation grace is honored in giving it the first part in the salvation of a sinner, which is enough for grace; and then due honor is given to works also, for the salvation of believers in time, is of works. This will please many, no doubt, because it is putting the sinner humbling grace of God in the background, and placing the greater stress upon the believing sinner's own works, upon which his salvation and its blessings as rewards depend in time. With this liberal grace-and-works gospel (?) it is easy to allow grace to regenerate sinners, since their salvation is then in their own hands as long as they live in time, and depends upon works of their own. Why, yes! this is a religious platform broad and liberal enough for all conditional salvationists in the world to unite upon; for they all admit that the death of Christ was in some sort necessary, and that the regenerating Spirit is necessary, and these are of God's grace or favor; and not a devout believer in condi-

tional salvation on earth would object to being in fellowship with the doctrine of the conditional time salvation of professed christians.

But the apostles' doctrine spoils this mongrel or mixed salvation, saying, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." This settles it, either for grace, or for works. It proves that salvation is one harmonious whole, in which there is no yea, and nay, but yea and amen, to the glory of God and his grace.

The natural result of the doctrine of conditional salvation in time is, revivals of religion will be gotten up by the preachers of this half-and-half salvation of grace and works; for many will be taken with it, because it suits their natural feelings; it appeals to their selfish desire to seek the reward of happiness for their religious service in joining the church, and so there will be a great many of all sorts gathered into the churches of a conditional time salvation gospel. This is the fruit of such doctrines, taught as the way of salvation, and it will thus go on, more and more, in all conditional churches. For if the salvation of believers is conditional in time upon their works, and they thus receive salvation as a reward for their religious services, a flood-gate is opened to religious zeal, and a strong appeal is made to the selfish desire in young and old to thus seek happiness and self-good. And to help on in this sort of salvation, conditional upon religious works and zeal, protracted meetings will be gotten up, running days and nights, perhaps into weeks, in which many appeals will be made to the natural feelings and sympathies of all who are at all religiously inclined (as most persons

are); they will be invited to come forward for prayers, and members will be sent through the congregation to urge them to come to the church and receive the salvation and happiness which they may thus obtain. While thus aroused and wrought up in their feelings, the appealing exhortations will be interspersed with pathetic song after song, until there is produced a general religious fervor of excitement, and the effect is, not a few, especially of the young and sympathetic, yield to this strongly religious excitement, impulsively go forward and are gathered in. Perhaps some of God's children are thus taken in, but others, not a few, doubtless are. The result of this conditional effort will be published abroad, as an inducement to others to go and do likewise; and so the work of conditional salvation (such as it is) spreads here and there, like fire fanned by the winds in a burning forest—as the fire spreads the winds increase. Moreover, as time salvation is believed to be conditional, and so depends much upon the conditional workers in the ministry, and the churches and people who must thus be saved in time, ministerial meetings (like institutes for school teachers) will spring up, as helpful to preachers in successfully gathering a large membership into the churches, and such meetings or conventions of "leading preachers" will become more popular, until a preacher will be quite behind the times who does not attend them. Then, too, a Sunday School for the young people will naturally come in for its share of aid in conditional time salvation, and this religious enterprise and zeal will not be content without the Sunday School to help the young, as it will not be without the ministers' convention to help the preachers. Then, again, since stirring music and en-

livening songs help much to fan the religious fervor in a revival meeting, it will be counted a great aid to bring in the organ to make the singing more thrilling and effective; and so the organ also will come in for its part in the work of conditional time salvation. Some "old fogies" and croakers may grumble at first against all these helping influences in this cause of getting all the conditional salvation in time we can, but they will have to give place to the more active and zealous workers in this salvation of works. Candidly, they should take back seats, or else go in for all that helps on the work of salvation in time. For, admitting that this conditional gospel (?) is true, it necessarily follows that all these things are helpful in making this sort of salvation more effective and successful, and there is no denying it. Hence, religious schools and societies for better instructing all, both preachers and people, to take hold and do their part in time salvation, are not only justifiable, but needful as well. There is no evading this, and these things are sure to come. The New School Baptists are a good example of the natural consequence of these things, which follow as certainly as *cause* and *effect*. Within my memory they were with the Old Grace Baptists. Where are they now? They have only carried out the doctrine of conditional time salvation. And as a religion in time, they have been very successful in this conditional gospel, (?) and are enjoying all the religion they live for or work for. They have great ingatherings in membership, *because* they have, consistently with the doctrine that salvation in time is of works, called to their aid all those things named above. And so they have sent out their religious teachers and workers as home and foreign missionaries; rightly so, if conditional

time salvation is right, and they should be commended for their consistent practice with their doctrine. For, once admit the principle of conditional salvation, and then all this practice in religious zeal and works will follow as the legitimate fruits of the doctrine that salvation is of works. The attempt to modify and guard this doctrine, by limiting it to our salvation in this life, does not in the least change the principle and nature of the doctrine, which is *conditionalism*. This is the principle of the religious doctrines held by all the world. Hence, all Baptists who fall away into it, are sure to become more popular with the world, just as it is with the Baptists of the conditional time salvation school to-day. For Jesus told his disciples that the world would love its own, and if they were of the world, the world would love them. The world loves all worldly religion.

Let us now return to the apostles' doctrine, that we may see what they taught is the way and principle of salvation. While they were all with the first gospel church in the city of Jerusalem, the question as to the way of the salvation of believers in Christ arose in the church at Antioch, and on one side it was taught that they must do certain things, or they could not be saved; but Paul and Barnabas opposed this principle of conditional salvation, and held that believers are saved by the grace of God through Christ alone. This question was then submitted to the apostles and whole church at Jerusalem, and this is their decision: "We believe that through the grace of the Lord Jesus Christ we shall be saved." This is by the authority of God himself, and it stands in the true gospel church for all time. To the saints and faithful in Christ, Paul therefore said, "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." Time conditional Baptists have said, Paul speaks of eternal salvation, but the clause, "*are ye saved,*" is present time, and the words "through faith," make it clear that Paul speaks of salvation in time, for it is here in time that we walk by faith, not by sight. Then the last clause, "*not of works,*" we know refers to works in time. This apostle says, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain: but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Certainly this was gospel salvation in time, when Paul thus preached Christ, yet he says it was the grace of God which was with him, and not himself. So he said, "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." "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." So their apostleship was of grace, and gospel obedience is of faith, which is by grace and is the gift of God. "For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. \* \* \* Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Thus the full and entire salvation of sinners from all their sins is proven to be by abounding and sovereign grace, from its beginning in making them spiritually alive from their death in sin, through all time, unto eternal life, and this because matchless grace now

reins, reigns through righteousness, and reigns by the power of the Lord Jesus, who is the righteousness of his people and their salvation. The invincible and saving "reign" of much more abounding grace than abounding sin, makes it certain that our salvation here in time is by grace, for the word "reign" is in the present tense or time.

"Now to him that *worketh* is the reward not reckoned of grace, but of *debt*. But to him that *worketh* not, but believeth on him that justifieth the ungodly, his *faith* is counted for righteousness." (not his works.)

This is the apostles' doctrine. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is written of all the church in Jerusalem. Their fellowship was in the *doctrine* of the apostles, which is the doctrine of God our Savior, the truth of salvation as it is in Christ Jesus. It is the doctrine of grace, of salvation by grace alone, as here proven. Therefore, had they not continued thus truly in the apostles' doctrine, neither would they have continued in their fellowship. Later on some did not thus continue, for the apostle John says, "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Fellowship is a fruit of the Spirit of truth, and a blessing of God's grace to his household, and this fellowship is in the truth of salvation, which the apostles taught. So John wrote, "I have no greater joy than to hear that my children walk in truth." And Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and

the truth shall make you free." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

"And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." The gospel of Christ, therefore, is the gospel of grace and truth, and it is the gospel of salvation. For this doctrine of Christ, Paul was made to endure bonds and afflictions, yet he said, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." With faithful Paul, so would I likewise "testify the gospel of the grace of God" to the close of my ministry, which I have received of the Lord Jesus. For the gospel of Christ is the power of God unto salvation to every one that believeth, and so it is the gospel of the grace of God. The gospel of salvation is in time, we know; therefore our salvation in time is in the gospel of grace. There is no other gospel.

In the apostles' doctrine and fellowship your brother,

D. BARTLEY.

[WE desire to add to the letter of solemn warning from Elder Bartley published above, that just the results which he predicts as sure to follow in the wake of the term "conditional time salvation," have been also the things which we have feared. It is certainly true that if any part of our salvation be conditional upon ourselves, our choice or our works are what decide whether we will be saved in that sense or not. If our final salvation be unconditional it is and must be all of grace and not of works. We suppose

that none will deny this. On the other hand, if our present salvation from error and disobedience and sorrow be conditional, then it is equally sure that grace has nothing to do with it. We have apostolic testimony that grace and works cannot be partners in salvation. The entrance of the one casts out the other. Now it is because we have seen plainly that "conditional time salvation" meant that grace had and could have nothing to do with it, that we have opposed that expression. And we must continue to oppose it so long as it seems clear that it casts grace out. We have not at any time charged that all brethren who have adopted the expression and contend for it, see or mean what is really involved in it. (Neither do we understand brother Bartley in the above article to charge this.) If they did, we are persuaded they would object to it, and reject it with abhorrence. The question is simply this, Will the brethren who contend for that expression, be willing to say as some have, "Grace has no more to do with our present time salvation, than works have to do with our eternal salvation?"

Exhortation, admonition, reproof, warning, instruction, which are all found, and abundantly found in the Scriptures, does not argue that our "time salvation" is of works, or of ourselves, since again and again holy men of old, including kings, prophets and apostles, thanked God for all the graces that were manifest in the people of God, and for all the fruits that they bore. Solomon thanked God that the people gave of their treasure freely and willingly. Paul thanked God for good reports which he had heard from his brethren. All, then, is of God, and by his grace. Both the good works, and the joy which is found in them, are to his glory and praise. We want to feel and

say such things all our lives. Grace all the work shall crown, both our fruits, and the redemption secured on Calvary. —[Ed.]

#### AN INDEPENDENT GOD.

INDEPENDENT means not to be controlled by any power or circumstance. God does not act according to circumstances, nor what we may think of him. He is above all beings, being eternal and self-existing, and therefore not controlled by any power. The psalmist says, "Our God is in the heavens; and hath done whatsoever he hath pleased." Thus it is evident that he possesses power over all worlds and things, to control all events according to his will, though the worldly religionists think they by their good works can prevail with the Lord, and he will save them. Then he would not be independent, but governed by the actions of individuals. Job says, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. Man is not so. Hear again what Job says, "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."—Job xiv. 5. We are mortals, and must die; we cannot live beyond the appointed time, because we have no power to retain the spirit, and there is no discharge in that war. Therefore all power is in his hands, and we exist only by the power of God, then we, being his creatures, have no power whatever, only the power given us by the Creator. Then we cannot go beyond the power given us. It is evident we can do what we do do, but to say we could have done otherwise is without any evidence. We poor, weak mortals sometimes think we are great, when we are nothing, yet our God in his majesty, and from his

lofty habitation, looks down on his creatures with pity and compassion, sending rain on the just and unjust, and is the Savior of all men, especially them that believe. In the common salvation, we see no difference between the believer and unbeliever, but his choice of individuals to eternal salvation is unconditional, otherwise he would be a conditional God. As there must be a choice, God uses his prerogative in choosing the heirs of salvation; and his ways are not our ways, his ways are higher than our ways, as the heavens are above the earth. We poor mortals are ready to do good to them that do good to us, but Paul to the Corinthians says, "He [God] hath [in the past tense] chosen the base things of the world, and things that are despised, hath God chosen, yea, the things which are not, to bring to naught the things that are, that no flesh should glory in his presence." God's works are contrary to human nature, for a man in nature thinks God has human nature, and that he will bless with salvation them that are good and obedient, while there is no commandment to people in the state of nature to hear what Jesus says: "If ye love me keep my commandments." John says, "He that loveth is born of God, and knoweth God." Then there is no commandment to any but to those that are born again, and they are not able to keep the commandments that are in the Bible, but there is a law, the judgments of which we keep, and that law is put in the mind, and written in the heart, and every command in that law we are in perfect obedience to. Hear what the apostle John says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." We see a great many of the Lord's people not walking in the footsteps of the Master,

and who seem to be disobedient, but it is because so far there is no command in the law, that is, in the heart. Hear what Paul says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments." How do we then know what he has determined for us to do? Some say our time salvation is conditional. How can any one keep a command that is unsearchable, and cannot be found out? The idea would be in contradiction of the Scriptures. Then hear what the Lord says, "I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers." The promises in the covenant he made with the fathers, were yea and nay promises, that is, conditional. But the promises in Christ are yea and amen, to the glory of God. Then all the promises are sure in Christ. Can it be supposed that God ever prepared anything for any of his people that they will never receive? I think not. Hear again, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath [in the past tense, already] prepared for them that love him." Being an unconditional God, he blesses accordingly, and again he said, "I open, and no man can shut; I shut, and no man can open." If any part of our salvation is conditional, then we could open the door of mercy at our pleasure, or close it at any time, which is contrary to divine teaching.

It seems to me that they that believe such, have two husbands, Moses and Christ. Thinking that the latter husband is not sufficient, but that they must look to both. But I find we are dead to the law, by the body of Christ. Being dead to the law, separated, then we are under

a dispensation of grace, and if there are conditions to perform in order to our time salvation, there are also conditions to perform in our eternal salvation. If grace is a divine favor in one part of our salvation, then in all. Paul says, "By grace are [past and present] ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." If any part of our salvation depended upon our works, and some would perform the works, they certainly would boast of their enjoyment by their obedience. I have seen happy times, but never thought it was on account of my worthiness, but always thought it was by grace. I can see nothing in myself to merit it.

Editors SIGNS OF THE TIMES, do as you think best with this.

JOEL HUGHETT.

VIRGINIA, Ill., March 15, 1902.

LEBANON, Ohio, July 2, 1902.

DEAR BROTHER CHICK:—This evening a peculiarly touching letter came to me from a dear brother, I. H. Webb, Waco, Texas, son of the late Elder Richard Webb, who was an able and prominent minister in the south, and then in Texas. I had not heard from brother Webb in some years, and was both surprised and revived on reading his letter, which has so wrought on my feelings that I want to share it with you, and if you think best, with the readers of the SIGNS. I have just written him in reply, to try to comfort him, for I do feel a deep and tender sympathy for him.

Your brother,

DAVID BARTLEY.

604 TYLER ST., WACO, TEXAS, June 29, 1902.

ELDER D. BARTLEY—DEAR BROTHER IN CHRIST, AS I HOPE:—From some cause I have thought of you frequently



of late, and this morning in looking over some relics I found a letter from you written in 1897, the last one I ever received from you. I also found one written by Elder Mitchell twenty-two years ago. These things go to make up life and some of them afford pleasure to think upon, and it is pleasant to see the handwriting of those whom we love for Jesus' sake. I have had much conflict of mind during the past six months, and I am writing to you now, to see if I cannot relieve my mind for a few moments at least. We lost our dear and only son on the 21st of May, aged nineteen, which has been one among the worst trials of my life. He was sick and in bed most of the time for four months, suffering much pain and spending many restless hours by day and by night, until the final summons came to take him away. He had been afflicted all his life with bladder and kidney trouble, and as he grew older the disease seemed to grow worse. He seemed to be hopeful all the time of getting well again, and often expressed a desire to be well once again. We did not approach him at any time upon the subject of religion, or of a future life, and he left no evidence of a gracious state, more than that his life was good, moral and upright. I find myself grieving over these things. I felt impressed at several different times to speak to him on spiritual things, but kept thinking that he would get better, and was unable to approach him in that way, which is now a regret on my mind. I know that if his name was written in the Lamb's book of life, and he was one of the ransomed, he is happy in the presence of the great I Am.

Dear brother, I can hardly contain myself when I contemplate the relative condition of this time world, and the world

to come. Here all is sin, sorrow, disappointment and continual changing of scenes and times, and finally death. While on the other side all is perfection, all is day, all is joy eternal, and no fear of death is known. O, the wearisome hours which I spend in brooding over my imperfections, my mistakes in life, my shortcomings, and the loathsome condition of my being, so sinful, so weak and so imperfect. I am made to often seriously question the reality of my claim of a true hope in Christ, as there often seems to me to be but little evidence at my command to rely upon for comfort. Still there is something that keeps me longing for the better land. I am no longer desirous that this earth should be my permanent abiding place. No, but I am seeking a city yet to come, whose maker and builder is God. I feel sometimes as though I want to open the door and pass through. I am vain in attempting to peep through the veil that keeps us benighted from that heavenly land, but such are my desires to know of the other country, that I become impatient waiting for my change, which as I am sensibly and forcibly reminded will not be long in coming.

Looking back this morning over the past, I see so many changes, so many scenes of sorrow, and of disappointment, that I am ready to say it would have been better for me to never have been born. Why these conflicts? I cannot tell. My whole life has been a bundle of mystery, and I can never know what I am here for, or why I have been permitted to remain on the earth this long. I have accomplished but little that I have desired to do, and have been a continual dead head, and now the best part of my life is past, and I cannot hope to ever come forth from the rubbish heap, to

victory. But I know, or believe, that I shall slumber out the remainder of my days on earth. I am a great complainer I know, and have not been an obedient servant, and this worries me, but the war will not last a great while longer.

Now, for fear that I shall worry you, my dear brother, I will change the subject and say a few things and close. We expected to have had preaching here in the city yesterday and to-day, but rain hindered the minister from coming, and the meeting was postponed. There are several Baptists here in Waco, but no house in which to worship. The ministers seem to take but little interest in preaching here, and there is not much life manifested. After the storm at Galveston, we decided to come here, but there has not been much comfort or prosperity since we came.

I notice that you have lately moved from Montgomery, to Lebanon, Ohio. I would be glad to see you, and hear you preach once again in life, but I reckon it will not be now, unless you should come this way. I am in a poverty-stricken condition, and see no way ahead of me to be better off what time I live. But I would give all honor, all praise and all power to him who holds the keys of death and hell, and who can kill and none can make alive, and make alive and none can kill.

"Dear Jesus, thine I'd ever be,  
From sin and sorrow make me free."

O, dear brother, will it be that we shall soon meet around the great white throne, and there enjoy in reality what we hear about, what we think and read about, and what we hope for, or will it all prove to be a myth, a dream, a disappointment? I know that we can never know in this life how it will be in the life beyond. We must live by faith, and as this is a

gift from the Father, we must say, "Not my will, but thy will, O Lord, be done. This is a sweet resting-place, when we can sit down and sip at the fountain of pure and simple truth, believing that Jesus is the Christ, the Son of the living God. Pray for us, dear brother. May God bless you and yours, for Christ's sake.

Your brother in sorrow,

I. HARVEY WEBB.

CAMMAL, Pa., March, 1902.

DEAR BROTHER BEEBE:—Feeling my unworthiness, a very grave and serious doubt arises in my mind as to the right to use the word brother. I have had very many serious reflections when examining myself, whether it was right for me to claim this very important relationship, and to-day the doubt comes to me anew, and so I am to made to fear and tremble. In myself I feel that I am very far from being the character that I should be, or that has a right to use this expression, but bear with me this once. For some unknown reason I have a very warm place in my heart for those who have obtained like precious faith with me in the doctrine that salvation is of the Lord, and that we do not fulfill the law's demands by the labor of our own hands. It is by grace that we are saved, and not of works, lest any man should boast; it is the gift of God. I believe that God has a people whom he chose before the foundation of the world, but I often have my doubts and fears whether I am one of that number, for I am so unworthy of such glorious things. I find that as one day goes, so goes another; I get no better, but rather worse; I am not satisfied with myself either when I am on the mountain top or in the valley, but the Lord has been very merciful to me all my days, yea,

he has been my hiding place, and yet how ungrateful is my heart for all his blessings. I have never been able to tell my full experience to my satisfaction, but I have listened to the brethren and sisters in the Old School Baptist church here at Cammal, as they have told of the way in which they had been led, and they have fully told my experience for me; I can indorse what they say, but I am unable to tell it for myself.

I was received into the church and baptized by Elder Vail, July 4th, 1900. I felt unworthy to take that step, but there was no place on earth for me, where I could find any comfort, except among the brethren. I loved them because they told the same old story of Jesus and his love; they told my experience. I feared all was of the flesh, but I am made to hope that this love and drawing to them was of the God of Abraham. I hope that God will keep and sustain us, as it seems good in his sight, although I feel too unworthy to ask any blessing at his hand; I trust also that my dear brethren and sisters will allow me to follow after them.

I have read so many good articles in the dear old SIGNS, and for this reason I have been made foolish enough to try to write something about myself, but I am just as far from writing as I want to write, as when I commenced. I dare not claim anything of myself, either temporal or spiritual, rather, with the psalmist I would say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." When my heart is engrossed in meditation, I believe I can go beyond this world of trials, and at times rejoice, but most of my way is surrounded with doubts and fears, and so I am always searching for evidences to confirm my hope that I am a subject of grace. When I look back upon my past

life with its affliction and troubles I find the grace of God has upheld me, and that now is all my hope and my salvation. "By the grace of God I am what I am." My prayer is that Jesus will keep me at the foot of the cross, believing that he alone is the way, the truth, and the life. Blessed be the name of the Lord, it is my heart's desire to do the will of the Master, but I come so far short of it many times, but my hope is that God will keep us all. I ask an interest in the prayers of God's dear children for myself, and for the little church here at Cammal, that we may be kept in perfect peace, and in the enjoyment of the fullness of his love.

I may send this to you and I may not. If I do send it, do with it as you deem best, for I do not see what has made me foolish enough to write anything for the SIGNS, but I find that I am always trying to do something that I have no business to try to do, but Jesus knows all our weakness, and we are told, "All things work together for good to them that love God, to them who are the called according to his purpose." This seems to me enough, and no one can get into any dark and low place where these words cannot reach and comfort them. Many times we think all these things are against us, but if God be for us, who can be against us? Who can overturn those who have God on their side? The salvation of the children of God is sure, as sure as the power of God can make it; one thing is added to another until it seems that none could deny the final perseverance of the saints. Then we may say, Who shall separate us from the love of Christ? Shall tribulations, or distress or any other thing? Nay, in all these things we are more than conquerors through him that loved us.

Wishing you many long and happy

years in this glorious cause as editors and publishers of the SIGNS, I remain an unworthy scribe,

ALVA B. CALLAHAN.

POWELVILLE, Md., March 9, 1902.

DEAR BROTHER BEEBE:—I received your statement, which is correct. I have been waiting, thinking that at the spring associations I would see Elder Chick, or some one else who would attend to the matter. I could have paid you long since, but have neglected it until now. I will not delay any longer, as I am satisfied you are in need. A little from each of so many delinquents would be of great help to you, and it would not be much to any one of them. I do not feel that I am as prompt to do my duty as I ought to be, but I cannot see why any honest Old School Baptist should neglect to help a cause which is so important as the publication of the SIGNS OF THE TIMES. For many years your dear father fought hard against the enemy, who, if possible, would deceive the very elect.

I know that the Lord is able to take care of and bring to himself all for whom his blood was spilled, yet I believe that they can be led off into error by seducers, and by doctrines of devils. If there were not something like the SIGNS OF THE TIMES, or the preaching of the word to them, for instruction, and the building of them up in the faith which is wrought in them, many more would be led into error. Many a time I have commenced reading the narrations of the experience of those who have been led by the mighty power of God, who has brought them through the furnace of affliction, and it has touched a tender chord in my heart, and caused my tears to flow. How would we know, were it not for the SIGNS, or some way of communication, whether the Lord

was working elsewhere as well as in our own hearts, and this is worth more than thousands of dollars laid up for some one after us to waste in riotous living. So I say, Brethren abroad through the land, let us encourage our paper which brings to us good news from a far country, and enables many who are destitute of gospel preaching to rejoice and be glad at the sweet messages brought to them through the SIGNS. How good such messages are to those who have experienced like precious things with those who write. Thus they are built up in the most holy faith.

Dear brother Beebe, if I had the gift to express my thoughts and place them on paper, I would gladly pen down what runs through my mind at times; I would tell how much I enjoy such seasons of refreshing as I derive through the SIGNS. I do not think that I can all the time enjoy it, or all the time feel spiritually minded, or even at any time as I desire. My mind is so much tangled with worldly things I cannot feel always as I would like to.

I hope that others will think of you, and help you out. I know something about giving long credit. You spoke of some who would be offended if you should stop their paper after the subscription had expired, but I should think it would be a greater offense to you to furnish the paper to delinquents year after year, and then you not receive anything to encourage you in your kindness to them. I think that every honest reader will arrange to pay you, or else have the paper discontinued. I think to be more strict in the matter would be better both for you and for them. If you are sending the paper at a loss to yourself, and to your creditors, you are doing both yourself and creditors injustice, unless you

can do this without a burden upon yourself. If any have no other gospel preaching, and are too poor to pay for the paper, there are others abundantly well able to furnish means to assist in sending it to them without your assuming all this burden. If any are able and do not pay, I do not see why you should throw away your labor upon them by sending the paper to them.

Now I have written what seems to be my mind in the matter, and if it is worth anything to you, publish it. If not it will be all right with me.

As ever your brother,

L. A. HALL.

[It is always encouraging to receive assurances of an interest in the welfare of the SIGNS, and words of kindness from the friends of the paper.—ED.]

BONO, Texas.

ELDER G. BEEBE'S SON—DEAR BROTHER IN A PRECIOUS HOPE:—I was very much interested in brother Ker's letter published in the SIGNS OF THE TIMES, where he was telling of the glorious meeting at Duart, and how sweet his meditations were after his return home. It caused me to think of a pleasant meeting in Atlanta, Ga., during the exposition there, when I was carried in Spirit to the mountain top, where I was suffered to remain for some months after my return home. I yet at times have sweet meditations as a result of that pleasant meeting.

I was made to shed tears when I read brother Chick's letter telling of his trip to Canada, and of the pleasant time he enjoyed among the brethren, and of Elder Curry's touching and cheering remarks, and of the number who came to the church, telling of the great things the Lord had done for them. I could but

cry out in my heart and say, I want to go to such meetings, too. I long to hear the glorious truths proclaimed by God's able and gifted ministers who are not afraid to declare the whole counsel of God. Brother Ker struck a responsive chord in my heart when he said he had never seen or heard the doctrine of election or predestination either written or spoken too strongly for him. With me it is either an Almighty God or a God of chance. He either rules supreme or he does not rule at all. "The Lord reigneth; let the people tremble." "The Lord is great in Zion, and he is high above all the people." "Bless the Lord, O my soul. O Lord my God, thou art very great."

Since writing the above I have had the sweet privilege of attending a meeting of Primitive Baptists at Dallas, Texas, during the "Ex-confederate reunion," among the number of preachers there were Elders Boaz, of Fulton, Ky.; Lively, of Ala.; Harris, of Ark.; J. C. Sikes, of Texas, and McCauley, of Miss., who were not afraid to preach the whole counsel of God, lest some one would say, "Can't help it ism," or "absolute ism." No, they preached an almighty, all-powerful, all-wise God, and yet merciful to the noticing of a sparrow's fall.

I want to thank sister Bessie Durand for publishing the two letters she received from brethren Lefferts and Rounds. I did so much enjoy the sweet messages they contained. I also enjoyed sister B. E. Wright's letter, telling of her pleasant trip to Virginia. I know she did so much enjoy it.

Brother Beebe, I have been a reader of the SIGNS OF THE TIMES for about thirty-three years, and if possible every number grows better. I love the doctrine it has ever contended for. May God in his mercy spare you long to the noble work

you are now engaged in.

If you deem this worthy, give it space in our family paper.

Your unworthy sister in hope,

LYDIA C. RAY.

P. S.—Brother Beebe, since writing the above letter I have been blessed with the hearing of the gospel preached by brother H. B. Jones, of Mt. Vernon, Texas, and brother Humphreys, the blind preacher, whose letter appeared in the SIGNS a few numbers back. I have attended a series of meetings, and while the gospel has been ably set forth by God's gifted ministers, yet I have not received what my soul longs for, and that is, "a refreshing from the Lord." I long for a "shower of blessings."

L. C. R.

PSALM LXXIII. 10.

"THEREFORE his people return hither, and waters of a full cup are wrung out to them."

Often, of late, have the above words been my portion, or field of contemplation, but this was more especially the case during one day's journey over a rugged mountain's side, where the passing panorama of nature's varied hues was a source of constant pleasure to me, and in the love of nature I held communion with her various forms. For a time I thought on the giant trees, shady glens, rugged rocks, among whose wonderful groupings were delicate forest flowers, and indeed all the elements of primal earth were lavishly bestowed upon this bit of untamed earth, making it to appear like nature's own camping ground, and destined to forever defy the puny hand of man to substitute it. Streams and torrents of water trickled and leaped down the slopes to bury themselves in the brimming river, recalling the lines, "Time that sears us, maims and mars us, leaves no track or trench on thee," until the desire to drink

of that pure, cold water was transcended by that more than mortal theme of the living water, of which if a man drink he shall never thirst, and it shall be in him a well of water, springing up into everlasting life. Then came the contrast to my mind of that time when waters of a full cup are wrung out, which waters are the vain lusts of the flesh, pride and all worldly cumberance, which entangle our footsteps, and goad us with their rigorous demands, until we have crossed the mountain, traversed the plain, and are far out upon the desert waste. Then it occurred to us that these waters of the earth have each a bound, beyond which they cannot pass; these streams cannot rise beyond their source, and all their channels lead downward, until they converge at one common level, and their turbulent volume returns to cover the earth.

Now we realize that it has all been the work of the Lord; his strange work. He has commanded the sea, saying, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." He gave to the sea his decree, that the waters of it should not pass his commandment. These are strong bulwarks of faith to him whose life is hid with Christ in God, and whose trust is stayed upon the holy One of Israel, and whose judgment has been quickened to discern the work of the Lord in the land of the living, where all things, both animate and inanimate, temporal and spiritual, work together for good to them who love God, and who are called according to his purpose. "Waters of a full cup have been wrung out to them," and their desire is toward him, who passing through the valley of Baca makes it a well, and their constant prayer is for that rain which filleth the pools.

The waters of the earth are now placed

under the powerful microscope of spiritual discernment, and their poisonous contents become sickening to the soul. We crave to have their contaminating elements entirely wrung out, and that we be not numbered with the multitude who taste only the waters of the earth, and who by their seductive flow are lured onward and downward.

The trembling saints of God, who is Jehovah Jireh, and who hath wrought salvation by his own right hand, and by his holy arm, can scarcely lisp the prayer which has been written upon the fleshly tables of their hearts, yet it is their only hope that in God's appointed time, and in his own good way, they each may come to the living fountain and partake afresh of these abundant streams. Here is displayed in a beautiful manner the Spirit's power, and the work of the Holy Ghost, that permeates these emptied channels, carrying the truth to every part that it may be assimilated, and then manifested in the new creature, in Christ our Lord and Savior.

This mysterious work, this strange act, is not performed upon the vessels of mercy, while the cups are full of earthly waters. Hence they are wrung out by processes which are according to the determinate counsel of God. Each in a way differs from all others, and yet all are made partakers of the full cup, and to such the water of life flows freely, and to him that is thirsty, they are given freely, without money and without price.

O, what a blessed privilege to journey toward that fountain, whose streams make glad the city of the living God, where the gentle loving Savior stands, ever ready to greet the weary pilgrim in a land of brooks of water, of fountains and depths, which spring out of the mountains and valleys.

This letter would have been forwarded sooner but for the feeling that some one else had written upon the same subject, but I have not been able to find anything in the SIGNS upon it, and so will send it.

I remain your sister,

MARTHA J. LEE.

CAMMAS VALLEY, Ore., March 10, 1902.

LANHAM, W. Va., Feb., 1902.

DEAR EDITORS OF THE SIGNS:—As I am confined to the house on account of the bad weather, and my mind runs out after the dear children of God, I feel that I must write, though I have no education, but I hope you will make allowance for me, and so I will make the attempt, God being my helper.

In the book of Ruth it seems to me that I see a beautiful cluster of types and shadows which are profitable to the saints of God in this day. It seems that Ruth represents all the dear children of God, who desire to be within the pales of the church, and who can adopt the language of Peter, "Lord, to whom shall we go? thou hast the words of eternal life." While they linger around the fold in hope of obtaining a crumb from the Master's table, that the inner man may be strengthened, they ever have a single eye to their mother-in-law, Naomi, (which means gracious, comely) the church. As we read on, we see that Ruth gleaned after the reapers, the ministers of Jesus, and that they dropped some handfuls of purpose. This is God's purpose. Yes, the poor have the gospel preached to them now in this gospel day, for they are fit subjects of gospel address, for they have no might nor power of themselves. To such the gospel is preached, and is glad tidings of great joy, and good news indeed to the poor souls who feel that they want to be with the saints of God. Then

they cry out in the language of Ruth, "Entreat me not to leave thee, or to return from following after thee." But Orpha kissed her mother-in-law, and went back unto her own people, and to her gods. This kiss was only lip service, from the teeth outward. I have thought that I have seen such worship as this by those who made a loud profession of religion, and soon turned back to their old habits, as the dog to his vomit, and the sow to the mire. But Ruth was one in whom the fountain of the great deep had been broken up, and in whom the hard and stony heart had been taken away, and to whom a heart of flesh had been given. In that heart God had written his laws, and had promised, I will be to you a God, and you shall be to me a people. "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord?"

Boaz was a faithful type of Christ, and the near kinsman. Howbeit we are told that there was a nearer kinsman still. Now this nearer kinsman must be the law, for it has the first claim upon the poor sinner; but it cannot give life, if there could have been a law which could have given life, verily righteousness should have been by the law. The law is unable to justify the guilty, for the law is not of faith. This nearer of kin seems to me to set forth the law. By nature the Jew is under the law, and the law therefore has the first claim upon him. Hence this nearer of kin in the gate of judgment and in the presence of the ten elders, which I think represent the ten commandments, tells Boaz to buy or redeem his right according to the manner of Israel. So he plucks off his shoe in the presence of witnesses, and gives it to his neighbor Boaz. So now Boaz is the neighbor who stands in his shoe, or in his right under the law, and bears all the

burden, and redeems the sinner, and raises up seed to the dead. He is typical of that neighbor that showed kindness to him that fell among thieves. He is typical of that brother born for adversity, or necessity. He stands, as it were, in our shoes, and does all that is needful to fulfill the law; he redeems his inheritance; he marries Ruth, who is figurative of the Gentile church, and raises up seed to the dead, which is typical of the resurrection. He builds up the house of Israel so that Jew and Gentile, fitly framed together, grow up into an holy temple in the Lord.

O, how pleasant to preach Jesus, the way and the truth and the life of all the saints. We, in this country, are few, but the promise is to the little flock. The enemy of truth is all around us, bragging of their numbers, and it seems to me that because iniquity abounds, the love of many waxes cold. I believe that many, even of the children of God, are paying for the asses' heads, as set forth in second Kings, or the brain work of dead men, committed to memory, and sold at a salary.

Yours in hope,

J. W. McLANAHAN.

KNOXVILLE, Iowa, June 23, 1902.

MY DEAR BROTHER BEEBE:—I have often felt like writing to you and offering a few words of encouragement if I could, but I am so ignorant I cannot find language to express my appreciation of the dear SIGNS. The editors, as well as all that write for it, are dear to me, and I cannot pick up the paper and read it through without shedding tears, for my heart goes out to them in love, and how I would love to meet them all. I would give up in despair sometimes if it was not for this passage, "For we know that we have passed from death unto life, be-



cause we love the brethren." Now, brother Beebe, I do believe with all my heart, the Old Baptists are the only people on the earth that do preach the truth in its purity, and I do believe the SIGNS publishes a sound doctrine, and it is the only religious paper I have any use for, and I am going to take it as long as I am able, and my prayer is that you may be spared long to publish the truth, and I would say to the dear saints that write for its columns, to write on, for they do this old sinner, saved by grace, if saved at all, so much good. I gathered up all the old SIGNS that my father had at his death, and divided them equally among us children, and I get them out and read them over. There is lots of the dear writers gone, we see their names no more, but yet the paper is always filled with good letters.

From your unworthy sister,  
(MRS.) Z. I. JONES.

DADE CITY, Fla., June 2, 1902.

DEAR BROTHER BEEBE:—As you have kindly asked me to write you some account of my life, I will attempt to give a sketch. I was born in the state of Kentucky, September 16th, 1857; married and came to Florida in 1881; received a hope in Christ, of eternal life, May, 1884; joined the Primitive or Old School Baptists at Mt. Enon church, Florida, May, 1886; ordained to the work of the ministry, March, 1889; was called to the care of three churches in 1889, viz: Bethel, Empire and Antioch. In 1892 was called to the charge of Little Flock church; to Et. Bethel in 1900, and to Mt. Enon, 1901. I have been supplying these churches continuously since called, except Bethel, my home church, which I gave up last winter. I have spent about half my pilgrimage since I was ordained in serving

my charges, and to supply them during this time have traveled upwards of eighty-five thousand miles, the greater part was by private conveyance. To visit churches and sister associations have traveled some seven thousand miles. One tour of fifty-six days I was at the session of four associations, traveled about three thousand five hundred miles, and more than three hundred of this by private conveyance, and preached, or made the attempt to preach, forty-eight times. Met on this tour eighty-nine Primitive Baptist preachers; many of these were young men under thirty years old. Though our enemies have been saying for hundreds of years that these people will soon be dead and out of the way, they still find that there is a remnant according to the election of grace.

I have baptized 207 persons, and only six of that number have ever been excluded from the church. I have tried to preach Christ one thousand, five hundred and sixty-seven times. By the way, many have attested that some of my efforts have been comforting and confirming. But strange to say, there have been times when I felt to speak with much gladness of heart, and in demonstration of the Spirit and power from on high, and both expected and desired (perhaps the desire was fleshly) to hear some one say, I was comforted and built up by your sermon, &c., but never a word could I hear. At other times, when I felt to have no special power, more labor than freedom in speaking, the effects or commendations seemed to have been the greater. Hence, if I have ever been blessed to preach the gospel, I seem to be a poor judge of the times. I often wonder if any of the Lord's preachers have such an experience.

Though poor in spirit, as well as in

the goods of this evil world, the good Lord has sustained me, and kept me from looking to the liberal or illiberal moods of the churches. I believe that those whom God calls to feed the church, or flock, which he has purchased with his own blood, and that go preaching with that faith which worketh by love, that God will dispose the sheep of his pasture, according to their prosperity, to give unto his servant's necessities. The preacher is Christ's servant, and only the servant of the church as he serves the Lord. With such ability as God has given me I have not shunned to declare all his counsel. Truly I can say, my brethren have made loving sacrifices to hold up my hands, for which I desire ever to thank them and praise the Lord.

Yours in church bonds,

MOZELLE L. GILBERT.

[THE above was written as a private letter, but we have taken the liberty to publish it without asking the consent of brother Gilbert, and hope we have not incurred his displeasure by so doing.—Ed.]

DALLAS, Texas, March 29, 1902.

DEAR BROTHER BEEBE:—I thought that I would write and tell you that I enjoy reading the SIGNS, for it is all the preaching that I have. I do not know how I could do without them. I see that you have a great many delinquent subscribers, who do not pay. I do not see how any Baptist can take it without paying promptly. He is not worthy of it, if he can pay, and if he cannot, he ought to notify you at once, and stop it.

I want to give you a little of my experience. From my conviction to my deliverance was only about three days and a half. I went to a Baptist meeting, and the preacher said that he judged a

man by the company he kept, and that he would be judged by the company that he kept. That is all that I can remember of the sermon, but those words rested on my mind, and I tried for the first time in my life to pray; and the more I prayed, the more I saw myself a lost sinner in the sight of God. On Wednesday evening I went out to a grove to try to pray for the last time, as I thought, and if I did not get some relief I would cease trying, but I did not, for I was not saved. I kept on trying to pray, and after supper that night my wife and I were sitting by the fire talking, about what I do not know now. I replied to her, to keep her from thinking there was anything the matter with me. I was sitting with my head bowed down, and I viewed myself standing upon the brink of a great gulf which was beneath my feet, and there was no one to help me. Then all at once the burden left me, and I thought that I was the happiest man on earth.

The next morning I went out, and all nature seemed to be praising God, the trees and birds and all creatures, and I felt as though I loved everybody and every thing. But I went right into Babylon, and remained there during the best part of my life. About ten years ago, the bottom, as it were, fell out, and I have never been to hear one preach since, and never expect to again; I was living in Waco, Texas. Two years ago, a brother went down there, and I got acquainted with him, and he preached at my house. I believe God sent him to me to instruct me more fully in the Scriptures. He is the only sound preacher that I remember to have heard in all my life. [We could not make out the name of the minister referred to by our brother.—Ed.] He went to Waco occasionally to preach

for us, the last time was on my birthday, June 19th, 1901. I do not expect that I shall ever meet him again in this world, but I hope that we shall meet again in a better world than this, never to part again.

My present wife was born and raised among the Methodists, but she loves the SIGNS as well as I do. I say to her sometimes that the Methodists spring up like the mushrooms, without father or mother.

Now, brother Beebe, if I live to the nineteenth day of June, I will be ninety-two years of age. I am ready to depart, and be with Christ my Savior; I feel that this world is all behind me. I have passed through my six troubles, and the seventh is just before me: that deep still river that Bunyan saw, and had to cross. He looked over into the celestial city, and I can now look over as he did, and see the golden streets and its cool shade so pleasant to look upon.

Brethren editors, and writers for the SIGNS, may God bless you all for Jesus' sake.

T. SPINNEY.

ROSEDALE, N. J., Jan. 26, 1902.

ELDER F. A. CHICK—DEAR BROTHER:—I feel unworthy to address you by that dear name; I feel too sinful and unworthy to call any of the dear children of God by such a name, but the sweet assurance is that we have passed from death unto life, if we do love the brethren. As I was again denied the privilege of being with you all on yesterday and to-day, I will try to write you a few lines. My mind has been with you, but it has not been the will of God that I should be present with you in body. Among you is my home; there my best friends, my kindred dwell, and if it were in my power I should

have met with you. My desire is to meet with the dear brethren and sisters whenever they meet. It has been two months since I was there, and it seems like a long time, but why should I murmur or complain, when I read of so many who never get to meeting at all, or see the dear brethren, and some but once a year? All they have is the SIGNS to read, but they are so good; I love to read them, for in them I find comfort and peace. How good to read that others pass through our joys and sorrows also.

My path is down in the valley most of the time. In this world we must have tribulation, but beyond this vale of sorrow all is joy and peace. My ways are so sinful, and my thoughts so evil. The things I would, I do not; the things I would not, them I do. So I can do nothing pleasing to God. "Amazing grace, how sweet the sound, that saved a wretch like me." If I am saved it is all of grace; I can do nothing good, and my thoughts are evil. I often look back to the time and place when I thought that all was right. I was trying to keep the commandments, and I despised the Old School Baptists, but when the Lord's time came, he opened my blind eyes. It was not by study nor by reading the Bible, for I had tried that, to see whether I was wrong; it was all of the grace of God; it was in his own good time. He has said, "If ye love me, keep my commandments." But O, how far short I have come of what a child of God should be, but I hope he will keep me in the right way, and then all will be well.

I hope that I shall be able to get to the meeting before long. I often think of what dear brother Fetter said to me, "It is better to have a desire to come, and not be able, than to live close by, and have no desire to come."

I feel too unworthy to send you this poor scribble.

I remain, as ever, your sister,  
SARAH GOLDEN.

FARMINGTON, Ill., July 7, 1902.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I have felt somewhat inclined to write a little for the SIGNS, yet I feel to hesitate somewhat. In my recent visit to the association held in Philadelphia, I met so many dear loving friends, brethren and sisters in Christ, I never enjoyed myself better. I believe that I was given the hearing ear all through the meeting. I met with many whom I met four years ago, and many I never met before. One was dear sister Attie Curtis, who writes good letters to the SIGNS. There were twenty-three ministers present, some of whom I did not get to hear, but I feel to thank the good Lord that, as I hope, he was with me, and I was made to rejoice in God my Savior. I seemed to be lifted up for a season out of the slough of despond. But O how sorry I did feel that soon the "needs be" came that we must part from so many loved ones, never perhaps to meet them in the flesh again, or in this veil of sorrow.

From Philadelphia I went to Warren, Md., where I heard on Sunday, a good sermon from Elder Grafton. I then visited brother Milton Dance, and his good wife, and we had a very pleasant meeting in the unity of the Spirit. How pleasant it is to dwell together in love and fellowship. After visiting some two weeks with Elder Grafton and family, and my sister, Mrs. Robinson, I went to Baltimore, to visit a sister in the flesh, and we had a very pleasant time talking of the spiritual things. I attended a meeting in Baltimore city, and heard a

very able sermon from Elder Rowe, and met many of the dear and loving saints there whose hearts seemed to be in the cause. From there I visited my dear brother, Mitchell H. Varnes, at Millin, Pa. I had a very pleasant visit, and remained two weeks. He had been in very poor health for some years, and on Sunday, the twenty-second of June, he was taken very bad, and died on Monday evening, about ten o'clock. O what a shock it was that he was taken away so suddenly. He had made arrangements for meeting on the Wednesday following, for Elder Cordie Mellott. Little did he or I think that he would be silent in death before that time. Elder Mellott attended the funeral on Thursday, and spoke to the people.

On Friday I left in sorrow for my home. I arrived here safe on Saturday evening, and found all well, having been absent nearly six weeks. The Lord was good to me, and kept me from all danger, for which I desire to ever praise his name.

Now, brother Beebe, I know this cannot be of general interest to the readers of the SIGNS, yet to my friends here, and in the east, who are readers of the SIGNS, it will perhaps be of some interest to know of my recent visit east, and return, but I do not wish to crowd out more interesting matter. Now fare you well. Pray for me, a poor, needy, sinful worn of the dust,

E. D. VARNES.

ROLAND PARK, BALTIMORE, Md., July 18, 1902.

DEAR BROTHER BEEBE:—Please state that the notice in the SIGNS that I will attend a meeting at Caminal, Pa., Saturday and fifth Sunday in August, is a mistake, as I promised Elder Grafton in May to attend one at Harford, Md., at that time.

J. T. ROWE.

**MIDDLETOWN, N. Y.**

MIDDLETOWN, N. Y., AUGUST 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**MATTHEW XVIII. 15-17.**

DEAR BROTHER BEEBE:—I wish that you or brother Chick would explain the fifteenth, sixteenth and seventeenth verses of the eighteenth chapter of the gospel of Matthew. I had thought that I understood that Scripture, but I am not sure that I do now. I have heard some say that if our brother offend us, we are to go to him as directed by the Savior, and tell him his fault, and if he will not hear us, take one or two more, and if he will not hear them, tell it to the church, and if he will not hear the church, then let him be to us as a heathen man and a publican, and that this is all that we or the church are called upon to do, and that the church can exclude that one at once, without farther notice. Others, however, say that after the matter has been told to the church, the church must appoint one or more to go to him, and then if they accomplish nothing, the church can exclude, and not say anything more to them. I wish that you would explain it in full, and as plainly as you can. I have nothing in view but to know the true way, and how all this should be done.

Please answer through the SIGNS.

Yours to serve,

D. KOONTZ.

ASHLAND, Ill., July 10, 1902.

In reply to the above communication we will first say that some three years since we wrote somewhat lengthily upon the above subject. Yet we will now give such views as we have in brief. We all need wisdom from on high not only to enable us to understand the Scriptures, but also to enable us to practice what we know. It is much easier to see what the word teaches us regarding the erring brother, than it is to do as we are told in

the word. The precepts of the dear Savior are spiritual, and can be obeyed only when in the Spirit, and when led by the Spirit, and the flesh always rebels against the Spirit, and so we cannot do the things that we would.

When a brother has trespassed against us, the flesh at once is filled with resentment, and the first impulse is to revenge ourselves, if not by some direct reprisal upon him, then by leaving him alone, and refusing to have anything to do with him in the future. The flesh leads us to forget that the brother who has committed the trespass is far more to be pitied than we, against whom he has trespassed. We forget that by his trespass he has cut himself off from the peace and joy which he once had in the Lord, and that he must suffer in his transgression sooner or later. In trespassing against us, he has sinned against God, and must come into darkness and not into light. David, when he had sinned, and was convinced of his sin, said, "Restore unto me the joy of thy salvation, and uphold with thy free Spirit." If we at such times were wholly under the leadings of the Spirit of Christ, we should have great compassion toward the brother who has sinned; we should think more about his danger than about his want of regard to us; we should feel that he was a brand to be plucked from the burning; he needs to be saved from his sin. What does our hurt amount to compared to the hurt which he has received by his transgression?

Jesus meant this, and no more, when he said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea." Jesus meant this for his disciples. It were better, not for the little one who has been

offended, but for him who has committed the offense, that he were drowned without remedy. Jesus was more anxious about that disciple who should commit the offense, than about the little one against whom the offense had been committed. Just so in the text to which our brother has called attention. Jesus was not anxious about the one against whom the trespass had been committed, but about the one committing the trespass. And he was anxious for the salvation of that one from his wrong course. Of course the trespass was understood to be an intentional one. If unintentional, then there is really no trespass. It is the spirit, the intent, that gives value to anything, whether for good or evil. If, then, one has willfully trespassed against us, it shows that in heart and spirit he has become ensnared by the devil, and that he greatly needs to be saved. The one act which he has committed in anger, or selfishness of some sort, is but the index of a grievous sore within. This sore, if unhealed, will rob him of his true life, in the sense in which he that lives after the flesh shall die, as Paul has testified in Romans. If we then love Christ, if we love him in Christ, and because he is Christ's, we shall be sorrowful at the danger he is in. His trespass against us will be as nothing compared with the disease in him which it reveals. We shall greatly desire that he may be healed from that disease.

It seems to us, and has for a long time, that the whole spirit of the teaching of the dear Redeemer in this chapter is that all that is possible should be done to save this erring brother. He is under the dominion of a wrong spirit; he is possessed of devils. Our desire, if we are truly spiritual, will be that the devils may be cast out, and he restored to his

right mind. If he may come again to his right mind, then the outward trespass will cease. A maniac is a dangerous man; under the power of his perverted mind he will seek to injure his best friend, but that friend does not harbor ill will against him, because he recognizes that he is insane. Rather, that friend will desire to see him restored to his right mind. If he may be restored then his friend fears no further evil from him. The people of God may become possessed of the devils of pride, enmity, revenge, selfishness, &c. At such times they will err also in outward life, but how gladly will those who are spiritual see a restoration to their right mind again, and when they are thus restored, all the wrong committed by them will be as though it had not been committed. Nay, more; even before they are restored to the mind of Christ all that are spiritual will pity rather than blame, and will strive to restore and heal, rather than to cut off that one.

Now we understand this is precisely what Jesus tells his disciples to do in all such cases: First, the impulse of true pity and love always is to conceal the weaknesses and failings and faults of those whom we love. We shall try to keep all such things bidden from all around us. In this sense also charity hides a multitude of faults. This is also true in natural life. What mother, or father, or brother, or sister, or child, or husband, or wife, is there who truly loves, who will not with all care guard the weaknesses, and even faults of those whom they love, from coming to the light of day. This impulse is one of the most sacred of our nature. How much more will the love which is in Christ, and which embraces all whom he loves, seek to conceal the errors of another. By this

one thing we may know that the love of God dwells in us, and that we have true fellowship with one another, if we find our first impulse to be to shut up in our own heart the wrong of our brother, of which we may have become aware.

But this charity will lead to more than this. While we shall not reveal to any other one what we have seen, and while we shall be filled with grief, and shall long to see that one restored to the joy of the Lord, we shall be moved to try to save him. We shall go to that brother alone, and this means more than going to his fireside, and sitting down by his side. That any man, even a stranger, might also do. But it means that we become weak to him in his weakness, and in his error. It means that we come to him as Peter, after he had denied his Lord, could have come to some other one who had also denied him; it means that we shall go to strengthen him if we may, in his conflict of soul against the evil that is within him. It does not mean that we shall claim that we are guiltless, and that he has sinned, but we, if we go to him at all in the true sense of the word, will go as one who knows what sore temptations mean, because we also are in the flesh, and have felt them, and know how weak we are against the weakest foe. Yet it may be that the brother to whom we go does not feel these things; it may be that as yet he is under the dominion of the flesh, and so we do not gain him. If we have gained him, and find that the Lord has given him repentance for his fault, and for the hidden evil more than for the trespass against us, and that his confession like that of David, is "Against thee, thee only, have I sinned, and done this evil in thy sight," then indeed we have gained our brother, and saved him, and we can go on our way re-

joicing, and thanking God on his and our behalf. No more needs to be said or done. But if we have not found such a spirit of sorrow in him, and the repentance which such sorrow would lead to, we are not to cease our endeavors to restore him: "Take with thee one or two more," is the command. And let us take them without telling them our story until we are with them in the presence of the brother. We are not to take these that we may have partisans of our own against him, or to have witnesses against him in the church, but that they may help us gain him to the right way again; the whole object is to save him from his error of spirit and deed. If this be not the sole object, then we ourselves are wrong, and need converting sorely, as well as he. As it is the spiritual who are told by the apostles to restore those who have erred from the truth, so we ought to take with us spiritual men. We ought at once to reject the thought, if it occurs to us, of taking with us some whom we may regard as our special friends, or those who may not be specially friendly to the erring brother. If the spirit within us be that which the Lord will approve, the one thing in our view will be that the brother may be helped, and only the spiritual can help any one in time of need. If indeed we be ourselves in a right frame of mind, and if the spirit be in us, we shall at such times feel that it may be that we have magnified the fault of our brother, and if so, we shall want to be shown that also, and so be saved ourselves. It will not be our honor, or our good name, or our credit, for which we shall care, but only to save our brother, and to be saved ourselves if need be. If we truly love the erring one, we shall regret that it was needful to spread his fault abroad, even to the ears of but one or two more.

If the brother hears the united testimony to the truth of the brethren who have gone to him with us, that ends the matter, and it never ought to be suffered to go to another person on earth, but if he is not saved still; and if he still manifests the spirit of rage, envy, hatred, or revenge, which has given rise to the trespass in the first place, then tell it to the church; this is the last resort. Do not understand that we are limited to once going to the brother, and once only. It may be that we shall feel to go again and again, in our anxiety to save the brother. It is safe in all such cases to consult the impulse of love as it dwells in our hearts. Love may hope on, and so may lead us to go to the brother many times before we become convinced that it is useless. Nothing in this whole matter is to be done in a legal spirit, but in the spirit of forbearance and love, the spirit of the gospel, the spirit of the meek and loving Savior.

The church is not to sit coldly, as a judge on the bench, and she will not, if the Spirit of the Master be reigning in her borders. The church, one and all, will remember that they are members of the body of Christ in particular. If this truth be realized, there will be in every member an anxiety to save, and not to cut off or destroy. The church, under this spirit, will not be thinking of her own dignity, or of what men in the world will say, but of the good of the brother, and of the cause of Christ. She will grieve at the slightest prospect that one of her members must become to her as an heathen man and publican. How can we bear to see one in whom we have taken delight, and with whom we have taken sweet counsel together, and with whom we have gone to the house of God in company, by some evil spirit cut off from

that sweet communion, and at last set one side, as an heathen man? For ourself it seems right to say, There have been but few cases in our knowledge, where all have been actuated by the desire to save one from this evil course, that it has become needful to withdraw from him, and in the few cases where this has seemed to be needful, we have not ceased to this time to grieve over them, as we would if compelled to lose a finger or an arm from our body.

In direct reply to the question of brother Koontz, we will say, There is no authority that we know of in the word, for the appointing of such a committee. Of course, the church must let the erring brother know that the matter is before them, and some one must do this, but the church ought to, as a body, talk with this brother at the time of meeting with him. If the brother shall refuse to hear the church, it will be at once manifest that he is under the dominion of a spirit of rebellion to Christ, and the law of his kingdom; he shows that he does not possess the spirit of a citizen, and that he is an alien, or as the Savior said, that he is to the church as an heathen man and a publican. At this point, all has been done that could be done, and all that the Redeemer himself required to be done, and here the matter must rest. The brother still persists in his evil course. Concerning such Paul teaches that he should be delivered to Satan that he may learn not to blaspheme. We do not think that the church will violate the law of Christ if they are so desirous of saving the erring one, that they decide to lay the matter over, after one hearing, for another, and another. Let all long suffering be shown in every case. Still, let the law of Christ be honored both in the letter and in the spirit. The word how-



ever does not require that after the church has heard the case, a committee should be appointed to wait upon the brother who has erred. This is our judgment, and we think it is scriptural.

C.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE IRISH REVIVAL.

MUCH has been said through the Protestant press of late of the wonderful revival in Ireland, and the most flattering hopes have been cherished of the speedy overthrow of the Papal, and prevalence of the Protestant cause in that country. The following description of its attendant characteristics, from a celebrated Protestant Bishop, will show that the anticipated transmigration from Catholicism to Protestantism is to result in no great improvement. We copy the article from the *Banner of Liberty*, for the perusal of our readers.

In former ages the delusive spirit of anti-Christ has produced results of a similar type. Those of whom we read in the early days of christianity, who were possessed with devils, were subjected to physical derangement, falling down, losing their reason, and becoming unmanageable. In the early settlement of Kentucky, Benedict describes the manifestation of the most unreasonable and even ludicrous demonstration of religious insanity; such as jerking, biting, barking, crawling about on the floor or ground, to become as little children.

There is scarcely less fanaticism displayed at the present day, not only in Ireland, but also in our own country, by humanly planned, and humanly conducted revivals. Nor have we any right to look for any better results from any religious excitement that can possibly arise from any-

thing short of the quickening power and grace of God. The asylums for the insane in our country afford fearful proof of the deleterious effects religious excitements produce, by stirring appeals made to the fleshly passions of the people. Lashed to a tempest of terror, the frightened victims of alarm, instead of being scared into immortal life, are driven to madness and distraction, while the doctrine of the Bible remains true, that "the work of righteousness is peace, and the effect of righteousness, quietness and assurance forever." Isa. xxxii. 17.

### THE DEAN OF DERRY ON THE IRISH REVIVAL.

In a letter to his brother, the Bishop of Raphoe, the Dean of Derry, (Episcopal) says:

"Time, of course, can alone satisfactorily test this as to each individual case. I am strongly inclined to think, however, that many of the cases, and a few of the accompanying phenomena, are to be assigned to lower causes. Some of the seizures have taken place under such circumstances, and accompanied by such symptoms, as to have all the appearance of an epidemic attack—the physical effects not being preceded by any apparent exercise of the mind, or referable to any previous excitement. I have met with cases, of persons who had not been at any meetings, and who had given little or no thought to the subject, suddenly struck in their houses, and even in their beds. One woman, who had felt ill and low, but without any apparent reason, all day, fell out of her bed in a state of insensibility, followed by the usual symptoms. Others have described it as beginning with a pricking sensation in the soles of the feet, gradually advancing upward till it reached the breast, when it became insupportable, and led to fainting, screaming, &c.; and I myself saw a woman who, while sitting in a neighbor's house, conversing on ordinary matters, was seized with a sudden faintness and all the appearances of a strong hysterical affection. The sensations, as almost invariably described to me, are a great weight and oppression about the heart, with a distressed, anxious feeling: not generally accompanied by a very acute sense of guilt, but rather by a sense of want and restlessness, and an earnest desire for relief, leading to strong and passionate prayers and cries. This state is usually followed by a kind of trance, in which visions are presented of Satan under various forms, and offering various temptations; of the torments of the lost; of the Savior at length coming to their rescue,

and occasionally of the glories of heaven. A sense of relief and happiness then succeeds, lighting up the countenance and showing itself by every outward demonstration of pleasure, but accompanied and followed for several days by great bodily weakness and exhaustion, much excitability of mind, a disinclination to return to their ordinary vocations, and an almost irrepressible desire to be with those who have been similarly affected. This is nearly the universal process, so far as has come under my notice, and is regularly looked forward to in all its stages by those who are either visited or desire to be. Now while in this there is much that is natural enough, on the supposition of a real work of God's grace in the heart, there is much also that has no necessary connection with such a process, and that may reasonably be referred to natural causes. Atmospheric influences with some, apprehension with others, the excitement of crowded meetings and vehement addresses, a general feeling of expectation and awe, and even a strong desire to be themselves the subjects of this remarkable visitation. Nay, in some cases, exhaustion from long standing pressure and foul air. Any of these may account for the convulsive or hysterical attacks. The visions, &c., are the natural and common result of extreme weakness and exhaustion of mind and body, and the season of relief and comfort may, in a great measure, arise from the abatement or removal of these physical derangements. I am inclined to think that in many instances the entire effect produced may be traced to such causes, and probably much of the outward demonstration, in all. In fact, these phenomena furnish no satisfactory test. I think, therefore, that they ought not to be encouraged, but deprecated. It is a striking circumstance connected with the remarkable revival at Combuislang, in Scotland, in the year 1742; as related by the minister, the Rev. W. McCulloch, that far more of those who were brought at that time under concern without these bodily agitations, persevered in gospel holiness, than of such as were so affected, and this I believe is generally found to be the case, as though the salutary influence was liable to evaporate in the over excitement of mind and body. It would, I think, be very desirable to call attention to the constant recognition of this truth in our church's services, which abound with supplication for that heavenly gift, and to exhort our people to earnest prayer, both public and private, for the outpouring of a large measure of the Spirit among us. This might be accompanied by such information as to the progress of the movement as can be relied on for accuracy and the absence of exaggeration: care being taken, at the same time, to caution the people against yielding to over excitement, against considering swoons, or convulsions, or visions as in themselves any essential part of God's work in the heart, or as such to be desired or looked for."

MIDDLETOWN, N. Y., November 15, 1859.

## TO THE FRIENDS OF THE "SIGNS OF THE TIMES."

To assist those who may have a desire to aid in the increase of the circulation of the SIGNS OF THE TIMES, we have published on the last page of cover of this paper, a proposal to issue one thousand postal cards, in lots of ten cards for five dollars, each card good for six months subscription to the SIGNS, but as these terms are actually below cost of supplying the paper for the six months, we cannot afford to issue more than one thousand of these cards, nor can we receive more than one card for the subscription of the same person.

The convenience of this system can easily be seen: All who may feel to assist in the circulation of the SIGNS, can more conveniently and profitably do so by procuring ten or more of these cards, and then on receiving a subscription for six months, all they have to do is to write the name and address of the subscriber on the card, and drop it in the mail, and on receipt of it we will credit the party whose name and address appears on the card, for six months subscription.

For full particulars read notice on last page of cover of this paper.

### ALL GONE.

ALL of the cloth bound small hymn books are gone, and all we have left of the other styles of binding, of the small books, are 42 blue plain; 10 blue gilt edged; 15 Imitation Morocco; 7 first quality Turkey Morocco. For full description of these books, prices, &c., see next to last of the white pages of this number. We cannot now say when we will have any more of these books, if ever, as we have not yet decided whether or not we will print any more of them.

## MARRIAGES.

By Elder G. N. Tusing, at his residence, July 5th, 1902, James Looker and Mrs. Carrie Johnson, both of Columbus, Ohio.

## OBITUARY NOTICES.

By request of the family, I send the obituary notice of Miss Kate Bateman, of St. Thomas, Ontario, who died on the 17th of May, 1902, aged nearly 35 years.

The subject of this notice was the second youngest of a family of nine daughters and one son. Her father and mother were firm Old School Baptists, and her father was for many years a deacon in the church, and a most consistent and devoted member. From her youth, Kate was a frail, delicate girl, and was of a very modest, retiring and lovable disposition, and was hardly ever known to manifest any feeling of anger or even of vexation, and yet she was of a very bright and observing nature, and thoughtful for her years, though rarely expressing her feelings with any freedom. At her father's death, about twenty years ago, she was exceedingly broken down with grief and sorrow, as she had been devoted to him, and on account of her frail, delicate constitution, she was perhaps more petted by him than the rest.

At about the age of twenty, she became exercised on account of her sinful condition, but kept her feelings to herself as much as possible, but her keen attention to the preaching, and the silent tear, would betray her interest in spiritual things, which she would gladly have kept hidden in her own heart. I well remember speaking to her many years ago after one of our quarterly meetings, when she had been quite visibly affected under the preaching, and I asked her if she did not feel a desire to unite with the church? She replied with tears, "O, I am too sinful, and unworthy to be among the people of God." Then she told me some of her exercise of mind, which I felt was a clear evidence of a work of grace wrought in her, if I knew anything of the matter. From that time till her death I always hoped to see her come to the church, but such was not the purpose of God.

About two years before her death she became more delicate than usual, and that fatal disease, consumption, fastened itself upon her, and she gradually sank to her end. Though at times the lamp of life would flicker up somewhat brightly, yet it would be only for a little while, and then she would again fall in strength. During last summer and fall she was much exercised about her state and condition before God, and felt her exceeding sinfulness and depravity of heart, but it was more from inference than direct talk that she would let her feelings be known. As, for instance, after she had read a letter in the SIGNS OF THE TIMES, in which the writer told of his wicked,

sinful nature, and of his helpless condition before God, and of how his evil nature was a plague and torment to him, she said it was the best letter she had ever read; so it could be readily inferred that she also felt deeply her sinfulness, and the depravity of her own heart. To me this was wonderful, as I had always looked upon her as one of the most exemplary persons that I knew, and could hardly realize that she had a sinful heart, but such was her experience, and she felt herself to be as vile as the vilest.

She suffered much from the fear of death, and was almost in despair at times, fearing that she would go down to destruction, as she realized that her end was near. But the Lord was better to her than all her fears, and the word of God came to her saying, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," and immediately her captive soul was set at liberty, and she could sing the praises of redeeming love. I visited her just after this, and if ever I could see love, joy and peace in any countenance, it was in hers. To me it was as the face of an angel, radiant with the joy of the redeemed. And myself and brother Kerr, who visited her with me, felt it a privilege indeed to be with her, and talk of the goodness and mercy of God, and as brother Kerr said to me at parting, "I felt it to be a profitable visit, and one long to be remembered, and to me it is as a waymark on the rough path which I have traveled." She lived in this sweet, peaceful frame of mind for about seven months, and hardly a shadow of care or a doubt ever crossed her pathway. She seemed to be living on the borders of that blissful shore where sin and sorrow never come, and she wrote me that she could go down to the grave without a shudder or a sigh. On another occasion she said, "O, will not death be glorious?"

You, brother Chick, will remember that you visited her last winter, and she enjoyed your visit very much indeed, as she did also a former visit two years ago, but at that time she did not express her feelings, nor until long after. Elder Curry visited her a day or two before her death, as did Elder Sawin, and she desired that Elder Curry should sing some hymns, and among her favorite ones, "I would not live always," was sung, which she greatly enjoyed. Elder Carnell, our pastor, visited her the day she passed away, and she told him that a day or two before she had passed into the immortal state, and of the beauties and glories she had seen, and how sad she felt to come back to this mortal, sinful state. But she said she never could tell the glorious things she saw in that vision of glory. And on the second or third day after, she passed away to forever enjoy the blissful state of which she had seemed to be given more of a foretaste than is allotted to many.

It may seem that I am writing a great deal about this dear child of God, but to her was given a most wonderful display of the love, grace, mercy and peace

of God, in this time state, such as is not often witnessed, and when witnessed cannot soon be forgotten by a humble, helpless child of God, and pages might be written with profit of her sayings during this happy state of her existence. You, dear brother Chick, I feel sure can testify to this from your short visit with her. What wonders hath grace wrought.

Her remains were taken to her brother-in-law's, in Ekfried, and from thence to the grave, followed by a large concourse of people. Elder Carnell preached from the words, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power," greatly to the comfort of the friends and lovers of the truth generally. Then all that was mortal of her was returned to the earth to await the resurrection morn, when this mortal shall put on immortality, and death be swallowed up in victory.

Dear brother Chick, will you kindly publish what you feel to be profitable and right in the foregoing, and throw the rest aside? for I cannot do any better.

Your brother in hope,

ROBERT SCATES.

[As brother Scates has referred to our visit last winter at the home of this dear sister, we feel to add an expression of our comfort in that visit, and in the solemn conversation which it was our privilege to have with her. Our sympathy goes out to all her family, to whom she was so dear, but they cannot sorrow as those who have no hope. With this obituary from brother Scates we also received a pleasant and touching letter from sister Anderson, her sister, telling us of many precious things which she uttered during her last days. Such testimonies are to the praise of sovereign grace. We most gladly publish that which glorifies God and his grace, whether in the life or death of believers.—C.]

BROTHER Sherman S. Vermilya departed this life at his home in Grover, Bradford Co., Pa., June 10th, 1902, of brain trouble, caused by a paralytic stroke. He was born in Middletown, Delaware Co., N. Y., Feb. 24th, 1844. At the age of seventeen he moved with his parents to his present home, and has since resided in the same locality. January, 1865, he was married to Miss Augusta J. Scudder, of Andes, N. Y., who with one son, C. E. Vermilya, and family, are left to mourn their loss, together with a large circle of relatives and friends, and the little church of which he was the only active male member. Our dear departed brother had been a member of the Old School Baptist denomination since 1872, when he related his experience to the church at Grover, and was received, and baptized by Elder S. H. Durand. The vain theories of modern times did not perplex him, because he was established in the doctrine of God our Savior. He was a person of few words, comparatively speaking, but when he said anything concerning the salva-

tion of the church of Jesus Christ, it was always to the point, and his integrity, uprightness and genuine love for the children of God, showed conclusively that he had been made the recipient of divine life, and that he was a God-fearing person, realizing that he was only a pilgrim in this vale of sorrow, that God was his Father, and heaven his home. He had been for a number of years the main support of the church, always willing to carry its burdens from his own bountiful hand. He was good to the poor, and always ready to lend a helping hand to those in trouble. His house has been a home for the Old School Baptists for many years, and all was done that could be to make them comfortable and happy. As a business man he was well thought of. How we all shall miss him, but none so much as our dear sister, her son and family. They all looked to him for counsel and advice. May it please God to comfort them in this their great bereavement, and may they be reconciled to his will.

The writer of this notice spoke on the occasion to a large congregation of relatives and friends, after which the remains were laid in the cemetery at Grover.  
C. BOGARDUS.

BROOKTON, N. Y., July 20, 1902.

By request of his daughters I send you the notice of the death of Uncle George J. Borthwick, which occurred very sudden and unexpectedly on June 22d, 1902, at the home of his brother, Nathaniel D., where he was visiting, in the town of Rensselaerville, N. Y. He had reached the good old age of 87 years and 1 month, but he had enjoyed good health and strength for one of his age, and his mind and memory was extremely good. He had been here one week, went to bed about 9 o'clock Saturday night, seemingly in good health and good spirits. Sunday morning I went to call him to breakfast, and found the messenger of death had been there, and his body was cold and lifeless. There was not the least trace of suffering, and to all appearance he had fallen asleep very soon after retiring—asleep in Jesus, as we believe, to awake in endless joy. It was a great shock to his children, but all said his desire had been granted, as that was the way he wished to go when his time should come to be called home. He united with the Middleburg Old School Baptist Church, and was baptized in March, 1832, and ever remained a steadfast, faithful and loved member. Our little church feels the loss, but we believe for him to die is gain. He attended our yearly meeting the first Sunday in June, and his seat in the church was never vacant when circumstances would allow him to attend. Uncle George was married to Polly Hagadorn, Dec. 14th, 1836. To this union were born two sons and six daughters. His wife died Dec. 21st, 1873, and April 25th, 1877, he married sister Harriet Vanvalkenburg, who died May 8th, 1890, since which time he has

lived with his children. But he has been called home to dwell forever with Christ, which is far better. I do not think he had an enemy. He leaves one son, five daughters, twelve grandchildren, several great-grandchildren, four brothers, four sisters, and a host of relatives and friends, besides the church, but we sorrow not as those who have no hope.

His funeral was largely attended June 25th. Our pastor, Elder John Clark, conducted the services, and used for a text 1 Cor. xv. 12-16, after which his remains were laid beside the wife of his youth.

ADDIE COOK.

RENSSELAERVILLE, N. Y.

Mr. Samuel Henry Garrett was born in Loudoun Co., Va., Dec. 20th, 1828, and died in Whitt Hall, Frederick Co., Va., Dec. 19th, 1901, from cancer of the stomach. He was a great sufferer, but bore his agony with great fortitude, never once complaining. He leaves a widow and seven children to mourn their loss. Mr. Garrett was a consistent member of the Primitive Baptist church, but the funeral was conducted by Rev. A. A. P. Neal, of the M. E. church, south, Dec. 21st, 1901, five sons and one son-in-law acting as pall bearers. He was a brave confederate soldier throughout the war, serving throughout the war as Orderly Sergeant, in Co. F, 18th Va. Calvary. He was twice married. Thus has one of the most devoted husbands and fathers, one of the most devoted and brave confederate soldiers, and one of the best citizens, gone to his home. Peace to his memory. His death is the first to occur in his immediate family in fifty years.

I will add that brother Garrett came to the Ebenezer church, Loudoun Co., Va., from the "Clark Baptists," with whom he was not in fellowship, several years ago, and was baptized by me, in the fellowship of his brethren of Ebenezer, where he found a home and kindred in spirit. He was a lovely brother, meek and lowly in heart, like his Master. His departure, though such a gain to him, is a great loss to the church, though his residence was such a long distance from the meeting place of the church, he seldom could meet with us, especially in the later years of his life.

Affectionately yours,

J. N. BADGER.

ALDIE, Va., July 15, 1902.

## APPOINTMENTS.

ELDER S. H. Durand is expecting to visit the church at Otego, N. Y., and preach Saturday afternoon at 2 o'clock, August 16th, and again Sunday morning and afternoon, August 17th, 1902.

S. C. GUERNSEY.

## MEETINGS.

THE Old School Baptist Church at Brookdale, Pa., will hold a two days meeting, if the Lord will, at Franklin Forks, Pa., on the 19th and 20th of August, 1902. We invite all lovers of the truth to meet with us at that time. Those coming from the west will be met at Conklin, Monday, the 18th, at 6 o'clock p. m., also Tuesday a. m. at 8 o'clock. Those from the east will be met at Montrose Monday afternoon at 3 o'clock.

By order of the church,

WILLIAM M. HART, Church Clerk.

THE Abbingdon Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held Thursday and Friday, August 21st and 22d, 1902. All lovers of the truth are cordially invited to meet with us. Those expecting to come will please write me at Justus, Pa. Those coming by D. & H. or O. & W. R. R., will be met at Olyphant. Those coming by D., L. & W. R. R., will get off at Clark's Summit. Arrangements will be made to meet all who can come. Our place of meeting is three miles from Olyphant and four miles from Clark's Summit.

GEO. GOODRICH.

HAZEL Creek Association of Regular Predestinarian Baptists, will meet in her forty-eighth annual session with Providence church, three miles north of Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1902, and continue the two following days. Those coming by rail will be met at Plano, on the K. & W. R. R. All lovers of gospel truth, especially ministers, are invited to attend.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist church in North Berwick, York Co., Maine, commencing on Friday, August 29th, 1902, and continuing three days. We shall gladly welcome all who desire to come. Those coming will be met at North Berwick railroad depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THERE will be (if the Lord will) a two days meeting at the Harford Church, Md., on the fifth Sunday, and Saturday before, in August, 1902. Elders Eubanks, Rowe and Melloit are expected to attend.

Those coming from Baltimore will take train leaving North Ave. at 3:20 p. m. Friday for Long Green and Forest Hill.

MILTON DANCE.

PROVIDENCE permitting, the Old School Baptist Church of Cammal, Pa., will hold their yearly two days meeting Saturday and Sunday in August, 30th

and 31st, 1902. We are expecting Elders John Slawson, of Delaware Co., New York, and Joshua Rowe of Baltimore, Md., and would be pleased to see others who love the truth, and desire the company of God's people, present at our meeting; all are welcome. Those coming from the south will come to Williamsport, Pa., and take train at Philadelphia & Reading depot, N. Y. Central R. R., to Cammal, Pa. Those coming from the north will take same railroad at Corning, N. Y., to Cammal, Pa. Brother Sammy Moffat, Mr. James Jamison and sister Charity Campbell live only a few rods from depot. Friends will be met and cared for.

LORENZO CAMPBELL, Church Clerk.

THE Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield church, at Whitefield, Maine, commencing Friday, Sept. 5th, 1902, and continue three days.

Those coming by rail will be met by friends at either Gardiner, Maine, on the Maine Central R. R., or by the way of Wiscasset, and connect with the Wiscasset and Quebec R. R., which will take them to the station at Whitefield, where they will be met by friends on Thursday, the day before the meeting. We shall be glad to welcome all who have a desire in their hearts to visit us.

Z. M. BEAL.

THE Spoon River Association of Regular Predestinarian Baptists will meet in her seventy-first annual session, the Lord willing, with New Hope Church, in Greenbush, Warren Co., Ill., on Friday, Sept. 5th, 6th and 7th, 1902, at 10 o'clock a. m. Those coming by rail will be met at St. Augustine, on the Quincy branch of the C., B. & Q., on Thursday evening before. The a. m. train from the south will be met on Friday. Those coming from the northern direction will come to Galesburg by 5 p. m. on Thursday evening, and go south at 5:45 p. m. All lovers of the truth are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Roxbury Association will be held, the Lord willing, with the First Church of Roxbury, at Vega, (formerly Batavia) Delaware Co., N. Y., on the second Wednesday, and Thursday following, (10th and 11th) of September, 1902, beginning at 10 o'clock. We cordially extend an invitation to those who love and delight in the truth as it is in Jesus Christ, to meet with us, especially to our ministering brethren.

Trains will be met on Tuesday afternoon, at Roxbury, on Ulster & Delaware R. R., the day before the meeting.

WM. BALLARD, Church Clerk.

THE Licking Association of Old School Baptists will be held, the Lord willing, with the church at

Elk Lick, Scott Co., Ky., commencing on Friday before the second Saturday in September, (12th, 13th and 14th) 1902, and continue three days. Owing to circumstances over which we have no control, the meeting will be held in the city of Georgetown, Ky. We extend a cordial invitation to all lovers of truth, more particularly our ministering brethren. All coming to our meeting from north or south will be met at Georgetown, and cared for at places arranged for entertainment.

J. P. FIELD, Clerk.

THE yearly meeting at Rock Springs, the Lord willing, will commence on Saturday before the second Sunday in September, 1902, at 10 o'clock a. m., and continue over Sunday. We hope a goodly number of our brethren may meet with us.

Those coming from Baltimore will take train to connect at Perryville with the 4 p. m. train, on the Port Deposit & Columbia Railroad, for Conowingo, Md. Those from Philadelphia and intermediate stations will meet same train for Conowingo, where they will be met and cared for.

D. M. THOMAS.

THE South Ouachita Association, of Arkansas and Louisiana, convenes September 26th, 27th and 28th, 1902, with New Ramah church, Claiborne Parish, La., six miles west of Haynesville, La., on L. & N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

### AT A GREAT REDUCTION.

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D. B.

### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

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 (ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., SEPTEMBER 1, 1902. NO. 17.

## CORRESPONDENCE.

### LUKE IV. 7.

“If thou therefore wilt worship me, all shall be thine.”

Conditionalism is the foundation, and the framework, too, of all carnal religion. Like the house built upon the sand, when the floods and the winds and the rain come upon it, it falls. Equivalent reward is the promised result of compliance with the offered conditions. “If.” So much depends upon the force and power of this little word. If you will follow the dictates of the carnal mind, the spirit which controls it will give you all within its jurisdiction. But inasmuch as that jurisdiction only embraces carnal things, therefore “He that soweth to his flesh, shall of the flesh reap corruption,” as a necessary result. The temptations presented to Jesus in the wilderness were not an isolated experience of Jesus only. Whatever can be said of him under temptation, can be said also of every member of his body. Between Jesus and his redeemed, the power of resisting or withstanding temptation is not in the strength of the temptation, but in the abundance of grace given. It is declared that

“Jesus being FULL of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness.” Surely Jesus in his humanity was sorely tempted; for did he not come in a body of flesh, and was “in all points tempted as we are”? And also, “For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” He was without sin in the sense that he was given grace without measure, therefore he was able to resist all sin and all temptation; while to his people the gift of grace is in measure. Consequently we fall by the wayside, and into all manner of pitfalls, that we may be succored in all points as we are tempted. Just here is a point upon which there has been much controversy. It is contended by some that the body of Jesus’ flesh was not like our body; that our body is a body of sin, while his was a sinless body. If that were so, how could he be LIKE unto his brethren? If that were so, how could he have been “made under the law”? The law has jurisdiction only over those who are under its curse. Well, some will say, he took our sins (not his own) and bare them in his own body. Yes, that is true, but how? When he came under the law

in a body of flesh, was it not our flesh in which he came? Being born of Mary, was he not our very brother? and he had a body of flesh, and the flesh is sin. None will deny that. But as I have before quoted, he was "FULL of the Holy Ghost," by which he was able to keep the law, and to live above sin. In that sense then he bore our sins in his own body. Yet he himself was without sin, because grace without measure was given him, by which he was able to resist all temptation. Therefore sin had no dominion over him, yet he was tempted in all points as are we. What is it that constitutes temptation? Must there not be an object greatly to be desired, also a subject whose greatest striving is to gain possession of the object? In the absence of either there could be no temptation. Had Adam been created holy, could unholy desires have possessed him? Had Jesus been above all temptation, how could he have been tempted? The record by Luke declares thus: "Being forty days tempted of the devil." In small measure we all know something of the terrible temptations with which he was tempted in his flesh. And what a cross was the denial, and how severe was the resistance, and the superabundance of grace necessary to overcome. Therefore could he say, out of his own perfect knowledge through suffering and sore trials, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Then follows this record, "And in those days he did eat nothing, and when they were ended he afterward hungered." The devil was too smart to offer him a stone, but he did say, "If thou be the Son of God, command this stone that it be made bread." When one is hungry, it denotes a perishing body, a demand for bread, with a longing desire to obtain

it. Had he been offered a stone, would that have been any temptation? No indeed. Had he been offered bread, would THAT have been any temptation? Yes indeed, his perishing body was crying out for it. This is the strong hope of our sonship, that we are succored in that our Deliverer was tempted as we are, and overcame our temptations in and through his suffering. Now the devil took Jesus up into a high mountain, and shewed him all the kingdoms of the world in a moment of time, and offered him all the power and glory of them on these conditions: "If thou therefore wilt worship me, all shall be thine." This is the very essence of all the carnal religion extant in the world: do and live. If you will do, so shall you have. There is no Jesus seen or felt in that kind of religion. Man is the power, and has full liberty to choose, to act, or to let it all alone, and so be lost. When the power and glory of all the worlds were offered to Jesus, think ye not it was a sore temptation? For was he not subjected to these things in our own flesh? For surely power and glory is the highest ambition to which man would attain; and the higher he reaches in the ladder of them, the less esteem he has for his fellow man. But how different with the followers of the lowly Lamb of God. Of Mary, the angel of the Lord said unto Joseph, "And she SHALL bring forth a son, and thou SHALT call his name Jesus, for he SHALL save his people from their sins." No conditions there, no IFS to stumble over, to fall and to die. The only IF in the vocabulary of the saints is, If indeed I be risen with Christ. And the doubt arises in our carnal mind, (which is a very nest of ifs) and not in any uncertainty of the power and of the work of the salvation of God in Christ Jesus our Lord. In an-

swer to the devil's fine offer, Jesus said, "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Can the trembling, fearing little child of God say in his own strength, "Get thee behind me, Satan"? No indeed. But when but a moment before he (or she) is tormented with a legion of devils, and in sore straits, suffering untold agony, not knowing whither to turn, the voice of Jesus speaks, saying, "Get thee behind me, Satan." We look up, and now our enemies have fled at the voice of Jesus, and we behold Jesus only. The power of his resurrection stands between us and all our enemies. Surely this is how we realize the power of his resurrection. There are no conditions when Jesus deals with our arch enemy. He makes no offer with an IF, but he commands, and every earthly power obeys. Does the little child wince under the sovereign rule of their heavenly and divine Master when he says, "I wilt," and "thou shalt"? No, never. But with joy unspeakable they nestle in his sweet embrace, and his banner over them is love. May we all richly experience the fellowship which the sufferings of Christ have brought into our souls, and remember always that he came where we were, entered the death chamber of his bride, and saw her pollution, then in humility and suffering took up our thread of life, worked out its hidden and mysterious problem by his own death and resurrection, making darkness light before us, clothing us in his spotless robe of righteousness, and presenting us before the throne of the Father's glory, as a bride adorned for her husband.

B. F. COULTER.

PHILADELPHIA, Pa., July 24, 1902.

REIDSVILLE, N. C., July 25, 1902.

DEAR BROTHER COULTER:—Your good letter came in good time, and I read it with much joy. However there was one thing in it which made me think a little strange, that was that you were so ready to scold me about what I said about your brother, "L. H. Hardy." Dear brother, if you will not think me speaking illiberally of my neighbor, I would like to tell you something about the fellow for whom you claim such fellowship, and whom you seem so ready to defend. I know that I cannot tell you about him so as to make you fully understand all of his tricks, for I have never become fully acquainted with him myself. We were born about the same time, nearly fifty years ago, but I did not know of him as being full of hateful things for seven years thereafter. At that time he began to trouble me, and I was made to weep because I found him to be troublesome in all his companionship. The more I saw his course was wrong and tried to so persuade him, the more he persisted in going that way. Thus I learned him to be a stubborn, self-willed rebel, and though he has been constantly with me until now, this very principle is yet his delight. I have often expected that my brethren would drive me away from them on his account, and have been surprised that they have borne with me, because I have to keep company with this fellow. When I was under deep conviction for sin, and was often praying to God to forgive me, this fellow began to propose his plans of deliverance just as if he was perfectly innocent of ever having caused me any grief. His first step was to show me his comrades, and tell me how they were enjoying themselves with their worldly sports, and he actually made me believe that my troubles were only a whim, and

that I could throw them by, and he persuaded me to try. I followed him to the dance, and to the card table, and sometimes yielded to his malicious nature and got mad and said things I was made very sorry for, and things I would have given the world not to have been guilty of. And do you believe it, this very impudent fellow after having led me into this trouble, would stand up before me and laugh at me and say, "Don't you see that there is nothing of a religious character about you? if there had been you would not have done this thing, nor have said that ugly thing." Thus I was made ashamed, and he caused me much grief. After all this he had such a cunning way of putting his propositions to me that I would listen to the very next one and follow his dictations. When I was twenty years old the Lord by his mercy and strong grace overcame this fellow, and gave me a blessed hope in my Lord Jesus Christ. Then for nine days this fellow was so firmly overcome that he did not dare to raise up his head. The truth is, everything he had proposed to me I had found to be the way of death, and the very way he had tried to discourage me in pursuing, had prevailed. Does it not seem to you that he would have been satisfied now, and ready to keep his mouth shut, and to not make any more propositions? But no, sir, his eyes were only closed nine days, showing very much of the canine principle.

Dear brother, the very first thing he proposed to me was that all this glory and praise with which I had been so much filled, was a deception, and that there was no reality in it. To my sorrow I accepted just what he said, and the trouble I then entered into I shall not be able to tell you. I was now heart-broken and disappointed, so that I was filled

with weeping. I had thought I was clear of this old man for whom you express such fellowship, and that I would not be troubled any more with his company, but now he had popped up his head again and gotten me to believe him. He began to try to comfort me by telling me I had not told any one of these things, and that I must not tell them lest I might be mistaken, and if I were to deceive any one it would be worse with me. I was thus under his influence for about three hours, and hours of darkness and great distress they were to me. Then I trust the Lord put him down again, and opened up the way of salvation so plainly that all doubts were gone, and I was ready to tell it from the mountain's top. I started to go tell it to my dear mother, but do you believe it? this very fellow stuck up his head again and told me to not say one word about that matter, for my mother, who was a poor, distressed widow, would be worse troubled if I told her this thing and deceived her. I believed him again, and kept it all to myself.

Twenty-nine years ago, on the fourth Sunday in this month, I was baptized, and for a little while this old man was quiet, but it appeared that he was only trying to take a little rest so as to renew his strength. What do you think he next proposed to me? He came up with the suggestion that religion was a farce, and that there was no reality in anything only what we got out of the world as we went along. This suggestion was rather too heavy for him to make me fully believe, but he did shake me terribly for awhile, and threw me under the thickest cloud of doubts I had ever experienced, then he was impudent enough to abuse me for listening to him.

The first time I ever went before the

public in prayer he made me believe that I must say something grand, and that my brethren would be able to see a gift in, and when I tried and failed to do this, notwithstanding I had a good conscience toward God, he made me believe that I had made a most miserable failure. For one year and a half I struggled hard with this old man until the Lord gave me the grace of liberty in speaking in his holy name. Just as soon as he was proven to be false in his former temptations, he came in at the other door and said, "That is the way to do it, just have confidence in yourself now and you will go through all right," and I began to fear that it was my terrible self-will and self-confidence which had enabled me to succeed in speaking that one time, and again I went down under the clouds. Since that time, for some cause the Lord has not taken my liberty from me, but has given me more or less at each effort, and I am often tempted to believe that it is my own strong, determined self-will that has carried me through, and not the grace of God. Thus I fear that it is all selfish—I am so terribly tempest-tossed.

I find this old man to be covetous in many things, and you know, dear brother, that that is idolatry. Some time ago I attended the funeral of a very poor person, and while standing at the grave he said to me, "What do you suppose these people will give you for all this trouble?" I was so hurt with him that I wanted to spit in his face and rub it over with nasty mud. I felt that it would be not half humiliating enough even to do that. I would not have anything from that poor family if they could have offered me anything, which they could not do. Thus you see how tormented I am with this fellow for whom you claim such sweet fellowship.

O, my dear brother, if he were with you in all your uprisings and downsitings, in your outgoings and incomings, at your table, in your prayers, all your thoughts and every devotion, making all your efforts to do good to stink in your own nostrils, you could not have the confidence in him which you have expressed. I have been trying to find him out in all his ways for these forty-three years, but he is so much like a snake that he is beyond my conception. The more of his ways I know, the worse I hate them, and often when I try to find them out, it is to keep out of them, but the only way I ever find them out, is when I get my feet in his snares. Then he taunts me for being so careless.

My dear brother, I have honestly told you something of this old man with whom I have to contend. Now how think you that I can be good or ever escape any snare, with this trial to contend with? Can I be sanctified? can I be holy? can I do any good thing in such evil company? Who shall deliver me from the body of this death?

I hope what I have said will not cause you to lose fellowship for me, but I do not see why it should not, for all I have told you is truth, and yet the half has not been told you. However if you do throw me away, I shall not think hard of you, nor strange of your act, for I have often wondered why all the brethren have not done so. However, I love them, and would be like them if I could.

With love to you and sister Coulter, with the brethren and sisters in Philadelphia, I am your brother in hope and affliction,

L. H. HARDY.

MEMPHIS, Tenn., May 20, 1902.

DEAR BRETHREN:—If obedience is God's work, or the work of God in us, then why did Paul exhort the brethren to obey? Why, rather, did he not exhort the Lord to make them obey?

My answer is, Because it was not Paul who exhorted the brethren, but the grace of God which was with him. It is the work of God to exhort the brethren, and his work is always effectual, and so those, both individually and collectively, unto whom the word of exhortation is sent, are exercised by such exhortation, so that the word of God does not at any time return unto him void, but accomplishes that whereunto he sends it. For this reason Paul said, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thess. i. 5. In this place, the third, sixth and following verses, testify of the effectual work wrought through Paul's preaching. We also would do well to read the second chapter. This exhortation to the church was not at Paul's own option, because the love of God in the heart of Paul constrained him, and even when Satan hindered Paul and Sylvanus, they sent Timothy. Let us stop and read the thirteenth verse of the second chapter, and we shall see that it sustains this view beyond any doubt.

Obedience being the work of God wrought in us, Paul would glory only through Jesus Christ in those things which pertain to God. "For," or because, says Paul, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed."—Rom. xv. 18. It being thus a scriptural truth that obedience is the work of God in us, and he being in one mind and with-

out variableness or shadow of turning, is not obedience every whit established in his own mind, and is it not evidenced as being the fruit of the vine, and will it not in due season manifestly appear? There is with God a time and purpose to everything under heaven; thus the way of man is not in himself, and this is because God has established his goings; especially is this declared of the steps of a good man, for it is said, "The steps of a good man are ordered by the Lord." And indeed it is written of a good man, "Though he fall, he shall rise again," and after being lifted up he only continues in the steps ordained of God, and this fall did not destroy, disannul or prevent the good man continuing walking in the steps in which God has ordained that he should walk. The Lord has lifted him up when he has fallen, that he should continue in the steps appointed for him. This good man is "created in Christ Jesus unto good works, which God has before ordained that he should walk in them."

Whence then is our disobedience? All disobedience is sin, and sin is the transgression of the law. When our earthly father, Adam, transgressed, we were all by him made sinners. We were not merely made subject to sinful influences, but were in reality by this one man sinners. Thus we by nature are all disobedience itself, for sin is disobedience. Now when born again, born according to the decree of God, we also according to his decree, grow in grace, and in the knowledge of the truth. In thus growing we grow out of sin, or out of disobedience, and are said to grow up into a holy temple in the Lord. This growth in knowledge spiritually is our experience in grace; this growth necessarily continues while we tabernacle in our sinful flesh; this growth in knowledge of our

sins teaches us how exceedingly sinful we are; not how sinful we have become, but how sinful we are. Our number of years in life do not make us more sinful, but time and daily growth in spiritual knowledge teaches us how sinful we were and are by nature. In grace we grow out of sin. Our sins are numbered, and they are no more nor less than when we were born of Adam's race. The sins of God's people, all of them, have gone before to judgment, and are canceled from the book of remembrance, to be remembered no more forever, and the people of God receive here in this time world, the spirit of adoption, whereby they cry, Abba, Father. God's people, as they grow in grace and knowledge of the truth, see clearly what sinful beings they are, and therefore they "groan within themselves, waiting for the adoption, to wit, the redemption of their bodies." The gospel, as it comes to them in power, and in the Holy Ghost, and in much assurance, does certainly strengthen them. So also the words of exhortation wrought within them by the holy Spirit in power, does assure them that it is the work of God, and his labor of love. Being thus assured, they continue in well doing, knowing that he which hath begun a good work in them shall finish it unto the day of Jesus Christ. Thus being drawn by the manifest power of God, they draw nigh in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water. Thus being blessed by faith which is exercised within them by the power of the gospel, they walk in good works, and are blessed in the deed, or blessed in keeping the commandments. Yes indeed, even the good man (man in his best estate) is sometimes imprisoned or bound with strong fetters in a dark,

loathsome dungeon, as were the apostles literally. During that space of time they cannot go forth, but still the word of the Lord is not bound, and the enemy of truth in relating what was as he supposed the cause of their imprisonment, told what the apostles preached, and wicked and cruel men preached the very doctrine which they hated, through envy, in declaring what the apostle had preached. Even so now some ministers who have met with some calamity, are criticised in an evil manner by their opponents, and these opponents thus often advertise, as it were, the true minister, so that we sometimes learn of their whereabouts, and find our own dear kindred in Christ. Thus the wrath of man praises God.

Now in conclusion, dear editors, let me consider the difference between being blessed *in* the deed, and blessed *for* the deed. Some one, whom we will call John, is to be blessed for his deed; he is burdened with business cares, has a family to provide for, his crops or other business must necessarily be attended to, his children cannot apparently go to the meeting, and neither is it safe to leave them at home, yet with this heavy burden he goes on to his meeting, not blessed in his going, because he is to be blessed for his going; he must go all the way feeling heavily burdened, only to receive the blessing after he reaches the church, and even after the whole service. Assembling together, singing hymns and spiritual songs, praying, ministering to the support of the minister, all these duties must be done before he can say, I have obeyed. For this reason he cannot be blessed until after all his service is done, because he is to be blessed or rewarded for his deed.

But how is it when one is blessed in the deed? To him indeed the tempter

presents the same excuses to neglect his duty, but this poor, trembling one, whose heart is all aflame with love to God and the brethren, prays, saying, Lord, I am weak and ignorant, and am even doubtful about myself, as to whether I am a child or not, but O, God, the Savior of sinners, if indeed I am one of thine, whose duty it is to assemble with the saints to serve thee, be thou unto me sanctification; make me to know that thou hast indeed set me apart to thine own service; be unto me power, for I have no strength of mine own; be unto me wisdom, for I am ignorant, and do not even know what to pray for as I ought; grant thine unerring Spirit to guide me, to lead me, and to intercede for me "with groanings which cannot be uttered." Such an one is already blessed; he has been drawn by the Father's loving kindness unto Jesus, who has been made unto him wisdom, sanctification and all things. It is in Jesus only that we can come to know the Lord, and it is only in him that we are chosen from the foundation of the world unto salvation, and are therefore set apart by his Spirit to the joys of salvation.

Thus it was with a very dear sister in Christ; she was growing in the knowledge or experience of a Savior's love; her meeting day approached; she felt that she could not go to the meeting; she was among the blind, halt or maimed, in some way; she had heard the word on some previous occasion, when it seemed only the word without the power, but now those same words came with power, and in the Holy Ghost, and in much assurance; for this reason, that is, the power of the gospel, she felt that all was well, and she took the yoke upon her, and learned of him, and found rest unto her soul. Jesus revealed this rest unto her,

and because of this she with joy unspeakable made all needful preparation in her domestic affairs, and in the blessing of a Savior's love was blessed from the moment that the will was wrought in her to go, and in going she was blessed. Blessed with the joy of salvation, blessed while there, and comforted in doing the Father's will; she was strengthened in hope, which abided as an anchor to her soul, sure and steadfast, and entered into rest.

I remain your brother,

D. L. McNEES.

LAMAR, Colorado, July 7, 1902.

DEAR ELDER CHICK:—I take the privilege of writing to you what I hope have been the Lord's dealings with me, or at least to tell you some of my feelings, and travels of mind. You will know if there be any evidence that would entitle me to a hope, in it. In the first place, I cannot tell just when this exercise of mind began, it came on so gradually. For two or three years I felt that something was wrong with me, but did not know what it was. This exercise gradually grew worse, until I could see that I was a very great sinner; I read the SIGNS with great interest, and tearfully, and I hope, prayerfully, and found that the saints in general had about such travel of mind as I had. This comforted me much, and led me at times to wonder whether or not this was an experience of grace in the inner man, but it seemed impossible that God had sent his Son to save such a wicked one as I, and when I would read in the word where the apostle Paul said that "Christ came into the world to save sinners, of whom I am chief," it would give me much comfort. Again, I would read where Christ said, "I came not to call the righteous, but sinners, to repentance," and also,



"They that are whole need not a physician, but they that are sick," I, feeling like Paul, to be the chief of sinners, and to be not whole, but in need of a physician, would be comforted.

There are very few Old School Baptists in our part of the country. At that time I lived in Northeast Missouri, and the popular religionists gave me no comfort or consolation, in preaching or in their conversation. Their whole theme was that we should repent and believe, and God would bless, but I would read in the word that Jesus was exalted a Prince and a Savior to give repentance to Israel, and the remission of sins, and that we are saved by grace, through faith, and that not of ourselves, but that it is the gift of God. It is not by what we have done, or of merit, but a gift, and a free gift at that. For the word further said, It is "not of works, lest any man should boast." I was made to rejoice to find that all this was fulfilled in Christ, and that all our sufficiency is of him. The carnal man cannot produce these fruits which are meet for repentance, these things are but the evidence of a hope in Christ. I was glad indeed of this knowledge, for I could not see any such fruits in me. I think the two portions of Scripture which gave me the most comfort and consolation were these, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," and, "We know that we have passed from death unto life, because we love the brethren." I felt, at least at times, that I did hunger and thirst after righteousness, and if so, I have the blessed assurance that I shall be filled. If not so, what will become of a poor, sinful creature like me? and I certainly do feel that I love the brethren everywhere. I love you, Elder Chick, and many others whom I have not seen

face to face; I feel to love you in spirit, for the comfort which you have ministered to me through the SIGNS, and for the brave stand you have taken for the truth; I believe that your sufficiency is of the Lord. But the question with me is, Have I any of this sufficiency? If so, it is of the Lord, who is the Almighty, for there is none in myself.

My chief trouble now is that I am not sorry enough for my sins, I believe that I am getting worse, and it seems to me that if I were sorry with a godly sorrow that worketh repentance, my burden would become lighter instead of heavier. I am burdened because I cannot do the things that I would.

I have had a desire to write many times in the past, but something would impress me that the desire was of the flesh, and that you would not bother with it, and that I could not deceive the Lord's chosen in that way, and this has been a hindrance to me from time to time, but to-day I felt that I could put it off no longer, and so in much weakness, and against a stubborn and rebellious will, I make the attempt, and if I have not been guided by the Spirit to write you things pertaining to an experience of grace, I am but as sounding brass and a tinkling cymbal.

I am now in southeastern Colorado. There is a Baptist church about eight miles from this town, and I have met with several of the members, and heard two of what I thought were gospel sermons, or at least they suited me and my case as none others have. I have learned to love some of them very much, as they seem to be bearing about the sufferings of the Lord Jesus.

I fear that you can see nothing in this that is an evidence that I am a child of grace. I cannot tell you of any marvelous immediate conversion, all that I have

experienced has been so gradual; I have never had any light that exceeds the brightness of the natural sun, as many others have had, and so I fear that all with me is but vain imagination. If I know myself, my heart's desire is to know the will of the Master, and to be made willing to act in accordance with his will. I pray often, (but whether it be of the flesh or not, I cannot tell,) "O Lord, what wilt thou have me to do?" Sometimes it seems to me the answer comes like this, Go and join thyself to my people, and walk in humble obedience to my commands, put on Christ by baptism, and rise to walk in newness of life. It appears to me that for those who really and truly love the Lord, this is a blessed privilege, but can I say this is for me?

Now, if you can see any evidence of a hope in Christ in all this, please let me know. I believe like Paul, "If in this life only we have hope in Christ, we are of all men most miserable." If there is no ground of hope in this, please tell me, that I may not deceive myself and the people of God.

Cast a mantle of charity over this imperfect letter, it is the best that I can do, it can be no better than the unworthy creature who penned it. Finally, I will say farewell; continue to contend earnestly for the faith once delivered to the saints.

I am at least your friend, and I sometimes hope, your brother in the hope of Christ,

J. H. HARDY.

[THE feelings and exercises of mind expressed in the above letter cannot be found in the natural man, the true evidences of a work of grace in the heart are not the wonderful exercises of which some can speak, but the little things, as we are disposed to think they are, at least

in our own case; love to the brethren, to the truth, and to the name of the blessed Redeemer, a longing to be in the assemblies of the saints, are every day evidences, and these and others like them, abide with the believer, and these things our brother speaks of feeling.—Ed.]

BERLIN, Texas, Jan. 23, 1902.

DEAR BRETHREN EDITORS OF THE SIGNS:—I now send the money due upon my subscription, and I feel as though I would like to write something to the dear brethren and sisters, of my many trials in this world of sorrow and affliction, if you will bear with me in my weakness. I have a name among a people who believe that afflictions are needful, and I wish not to complain. It is written, "I will leave in the midst of thee a poor and afflicted people," but am I one of that number? If I were, it seems as though I would realize more strength to bear my troubles. I used to think that I would get better as I grew older, and should then live more as I think a christian ought to live. But alas, it seems that I am still the most sinful creature on earth, but if I am a great sinner, I hope that I have a great Savior, and that by the grace of God I am what I am.

It was by his great mercy and grace that he called me out of Babylon, when I was at peace with myself, and with all my good works, and made known to me what a wretched condition I was in: what a fearful thing to fall into the hands of the living God. How I was made to hate the things that I once loved, and how far short I came from doing the things which would restore myself. I wept and prayed for a revelation from on high, as to what was required of me to do, and when I had given up all hope, and thought to die alone and friendless, in God's own

good time I found that precious people whom I had heard always spoken against, the dear Old School Baptists. I had been told often before that I believed as they did, but I had never met one of them. In this waste howling wilderness I was led about and instructed, and finally I offered myself to this dear people, and they took me in and cared for me, and manifested a love for me. Why, they have washed my feet, in obedience to the word of the Lord and Master, as he said we ought to do.

Was not all this wonderful? What good news they told me about this same Jesus whom I felt so fearful of offending. I would not eat on certain days, and was afraid to look over my garden even. They told me that this Jesus had finished all these hard things, which I was so vainly trying to do. O, what good news, that I could go free! Who would not love and try to serve such a Savior? Who would be found complaining against his almighty power in saving sinners, of whom I felt to be the chief? and how hateful that I should ever sin against such a good and holy God, yet I know that if I am not a sinner, I cannot claim Jesus as my Savior, for it was sinners lost and ruined that he came to seek and to save; beside, these dear people could have no more fellowship for me. Where they live, I want to live, where they die, I want to die; and with them I want to be buried; their people, shall be my people; and their God, my God.

Dear ones, my path in life has led me over steep and rough places, but I have been guided by some unseen power, even when my way could have seemed no harder had it been through fiery flame. Of this I wish to speak, and please bear with me for a while. I had a child whom God saw fit to afflict for eight long years; she, from the first, seemed the fairest one among twelve

children, but it pleased God to lay affliction upon her in such a way that it would seem that I could not live when the fits would come upon her. I wept, and tried to pray that this affliction might depart from her. My only answer was in a dream. It was of a man who had once lived here, but who had taken a journey. He said, that I was to get a doctor, and if she was not cured he had left the where-with to pay the debt. And as she grew into womanhood how hopefully and yet vainly, we sought to cure her. Before her affliction many things took place which now I can see was pointing to God's unerring decree concerning her. I will name here a few of those things. When a mere babe she once left her play and little sisters, and stood before me and said, "Mamma, God made us, did not he?" I said yes, "But mamma, he made me the badest one didn't he?" And at another time she came as before and said, "Mamma, when God gave us all to papa, why did not papa ask for a better one than me?" I could not see into the future, but surely it was a revelation to her mind, when she was less than four years old. When her affliction began to appear at eight years of age, which often caused her much suffering, she asked why she must suffer thus, and on being told it was for some purpose unknown to us, and that she could not suffer more than her Maker had done when he suffered the just, for the unjust, she was never heard to question in this way again. At one time she told me that she knew that her affliction had caused her to be of a great deal of trouble to us all, but, she added, "I will tell you what it is that I am now, I am one of those dust or puff balls that grow out of the ground with something growing over it to shelter it," holding out her thin hand to show us. On her death bed she allud-

ed to it again and started to say more, but did not finish what she wanted to say, much to our regret. Over a year before she died she called us, telling each one she was going soon to leave us. She said, "I saw my Savior standing in a door, and he waved his hand for me to come to him," and then she began weeping, and said, "O mamma, praise Jesus for me, can't you?"

For the first time I could see that I had never praised him for the evil as well as the good, for I know that this, though evil in our sight, was good in his sight, and to-day I feel to praise his dear name, for all the affliction both to her (which I hope is now forever ended) and to me also. It has brought sweet promises to me, such as this, The everlasting arms are underneath, and my grace is sufficient for you, and many others which I shall ever remember. When she came to die, I begged for a brighter evidence that she was one of the redeemed; then came to me these words, "Except ye shall see signs and wonder, ye will not believe." And afterward, "Women received their dead raised to life again." I did not then know that these last words were in the Bible. By all this I learned things which I never could have understood in any other way, so wonderfully was the power of God displayed in the ending of this seemingly useless life, in this world of sin and sorrow.

I have written but a few of what seemed to be mysterious things to us, and to relieve my mind is why I have written at all. Now dear editors, if this is not interesting, withhold it, or any part of it, and correct all mistakes if published. O, remember me at a throne of grace.

Your little sister in bonds of affliction,  
ELIZABETH C. FOGERSON.

[TRULY our dear sister has seen much

affliction. How true the words of inspiration, "By terrible things in righteousness will he answer us, O God of our salvation." We pray for more knowledge of God, for more love, and trust, and patience, and the answer comes in such a way as we had not thought; the way of suffering, and weakness, and trial. It is through much tribulation that we enter the kingdom. Thus God has answered our sister, and revealed to her his faithfulness, truth and power.—ED.]

ASHLAND, Ill., June 25, 1902.

DEAR BROTHER BEEBE:—You know that I wrote you to stop my paper, as I was too poor to pay for it, but afterwards I said I must lay by a little money, and to-day I wish to write you about a Scripture that has been running through my mind.

First. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." What does this mean? Does it not mean that the Lord provides a way for us here as we travel through this lonely world? Many times I have seen the hand of his kind providence manifested toward me, a poor, sinful, unworthy worm of the dust, and to-night, bless his holy name, he has given me to feel assured that he will provide a way for me while it is his pleasure for me to live here. It comes sweetly to my mind, "Consider the lilies of the field, how they grow." Yes, dear brother, they grow by God's power, and we are taken care of in the same way. But O! so often we are of such little faith, worrying about the morrow so much. But let the morrow care for the things of itself.

Now I am going to send you post-office money order for two dollars, to pay for the dear old SIGNS another year. I can-

not go to the meeting often, and the editorials, and letters from dear brethren and sisters are so comforting to me, who am like Paul, wretched because I cannot live as I want to live. I want to be more like Jesus, who when he was reviled, reviled not again. The SIGNS always, as I believe, gives the certain sound. While there is good reading in many Baptist papers, yet some things I see does not seem right to me. One opposed the preaching of predestination in one of them. To take away predestination, and urge conditional time salvation, seems to me to be drifting away from the old paths. Dear brethren, take away predestination from Old Baptist preaching, and it seems to me it would sound something like a sermon that I heard in this village last Sunday, by a man whom I believe they call a christian. He said, "You cannot do any good works to save yourselves, Jesus has done that, but you must submit, must be willing, in order to become an inheritor." When predestination is left out, it leads to just such things as this. Perhaps this man never heard predestination preached. And let us not speak of conditions to be performed in order to salvation. Conditions of our performance will never bring a blessing. Paul said, "Not I, but the grace of God which is with me." Why not then drop the word conditional? Is it not sufficient to just say, "Time salvation by the grace of God," and not because we are performing some condition, something to offer to God to obtain his blessing? Not because he is his friend, but because of his importunity will he arise and give to him. But does any other poor soul feel his utter helplessness as I do? My poor heart is so poor at times. I pray for grace, I pray for light, but it only comes in his own good time. I would walk

humbly as possible before God. I feel to be such an unprofitable servant, I have not one good act to offer to the Lord in exchange for his blessings. No, I cannot even expect a blessing, for I have only in my poor sinful way done that which was my duty to do, still there is a peace of mind in the doing of our duty. With me it is grace that gives me the will to do my duty, and when grace is withheld I begin to murmur and pity poor self. I am not patient in my trials, as I ought to be; I feel that surely if I am a child of God I would walk more as becometh one of his; at times I see nothing but my vile, sinful nature. In this condition of mind I try to pray for light, but still grope in darkness; I would fain perform some condition, in order to be saved from this awful darkness, but like the poor blind man, I have to wait till Jesus passes by, to give me light. At times, the sweet words come to me, "Your righteousness is of me, saith the Lord," and then I run and am not weary, and walk and do not faint, because his grace bears me up as on eagles' wings. Grace! precious word! it is God's power to save in time and in eternity.

Brethren, why not drop the word conditional? To all God's people who write or speak, I would say, It has such an Arminian sound. Just say all the time with Paul, "By the grace of God I am what I am." So far as performing any righteous act in the sight of God, all that Paul could say without grace was, "O wretched man that I am!" The things he wanted to do he did not, and the things he did not want to do, he did. In such a state of mind could he say I have performed some condition to deliver me out of that awful state of wretchedness? No, he said, "I cannot do the things that I would," How often we feel as did

Paul.

For one, when I am in this wretched state of mind, I must stand still and see the salvation of God. Yet in a sense we are told to save ourselves. Paul warned his brethren with tears, to save themselves from this untoward generation, who were worshiping idols; he exhorted them to shun every appearance of evil. Is not the church of God to-day exhorted not to run in the way of Balaam? Yes, save yourselves from this generation of conditionalists; let us shun every appearance of evil by not conforming to their ways, means and conditions. But we cannot save ourselves from the dark seasons, when God in wisdom and justice sees fit to withhold the light from us: this is all for our good, as the night season helps make the lilies grow.

Dear brother Beebe, I have written in such a poor, ignorant way, but I have written some things which have been on my mind so long, if it be not the truth, throw it away; I intended to write but little. May the Lord stand by you in your labors in publishing the SIGNS OF THE TIMES, and in all your trials, for the truth's sake.

Your unworthy sister in affliction and trial,

S. B. THOMPSON.

KANSAS, ILL., June 13, 1902.

DEAR BROTHER BEEBE:—I send herewith a letter from sister Petty, for your consideration, and publication if you think proper. She is a dear old widowed sister, and stands firm in the principles as always has been held by the Baptists. She has no use for the new "isms" that have recently been introduced by some of the preachers in this section of country, called "free moral agency" or "conditional time salvation."

JAMES M. TRUE.

WESTFIELD, ILL., June 8, 1902.

ELDER JAMES M. TRUE AND SISTER C. M. TRUE—VERY DEAR BROTHER AND SISTER IN A PRECIOUS HOPE:—After a long delay I am spared through the kind mercy of a long forbearing and ever merciful Father to try one more time to pen a few words to remind you that I am mindful of you, and have thought of you so much of late, and wondered how you were, and so this very pleasant evening I thought it would be pleasant to speak to you even on paper, and do hope you are enjoying good health, both bodily and spiritually. I am in common health in body, but spiritually am lifeless, and my way seems so dark and gloomy that I am made to cry as did Paul, "O wretched man that I am! who shall deliver me?" &c. My dear father wrote to me a long time ago, whenever I felt as I do so much of my time of late, to read the fortieth chapter of Isaiah, and sometimes it seems comforting for me, but at other times it does not seem there is anything in it for me. If I knew that I was one of his flock then I should be fed, but it is a great mystery if one so vile as I can claim any of the precious promises recorded in all the dear old book, to the children of the dear Redeemer, and sometimes I have a little encouragement when I read from the pen of the dear ones who are scattered throughout the land, for this evening when I read the letter of that dear old blind brother, W. R. Humphrey, in the dear SIGNS of June 1st, I could not help but weep, as his words were comforting and soul-cheering. And although blind as to the things of this world, he seems to have a grand view of heavenly things. I cannot tell how thankful we ought to be that we have the blessed privilege of being able to read God's word, and so many good letters

that are written for the SIGNS, yet I do not get to read much here of late, for it seems I have been burdened with work all spring, so that I could not get time in the day, and am so tired when night comes, and my eyes have been so weak, that I could not read long after dark, but I always try to read the SIGNS when I get them, and I do not see how any one could believe any other doctrine than the doctrine that is published in the SIGNS, and do not know how I could ever give them up, and I do hope the good Lord will always bless you, dear saints, for sending them to me, and I know, if I know my sinful heart, that I thank you for the precious gift.

I will close this imperfect letter, and hope to hear from you soon, and may the good Lord bless you, is the earnest wish of your friend and sister, I sometimes hope,

MARY J. PETTY.

2164 FIFTH AVE., NEW YORK, May 6, 1902.

DEAR BROTHER CHICK:—Inclosed you will find a letter from our brother, Walter Bartlett, which you may publish in the SIGNS, if in your judgment it will prove profitable to your readers. I like his view of faith and knowledge, for it has been and still is a subject of much contemplation by me. I think that I am glad that the walk, or the life which we now live as the subjects of unspeakable grace and mercy, is by the faith of the Son of God, and yet, just as a wicked and adulterous generation seek after a sign, so I want also to see. Sometimes I am encouraged to feel that I am kin to Paul in his experience, which is expressed in the words, "With the mind, I serve the law of God, but with the flesh, the law of sin," and many times I seem to myself to know nothing about it; I am in deep water that

knows neither bottom, brim or shore; I do not feel my heart glow with love for the company of God's people and the things of the Spirit, which at other times seem to be all that is worth living for. Yet I trust that I am not dead at such times, because I suffer, and long to break away from this awful bondage.

I hope that we shall see you before long in New York.

WATIE A. BEARD.

ATLANTA, Georgia, April 14, 1902.

MRS. WATIE A. BEARD—MY DEAR SISTER IN HOPE:—I have just read your letter of love, published in the SIGNS, and I must say to you that I enjoyed it so much; you wrote my feelings so completely that I assume the privilege of writing to you; I do believe that the Lord directed you in it, as you mentioned in the beginning of your letter, in speaking of your impressions, but alas we do not know, and cannot tell, when we are led by the Spirit of God, at all times; we walk by faith and not by sight. The righteousness of God is revealed from faith to faith. Paul said in Romans, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." So every righteous act is of faith, rather than of knowledge, for we are so worldly, and so prone to do wrong, even when trying to do what we think to be right, that we may not act according to the faith of God's elect, but rather according to our own fleshly feelings, in the matter. Now comes the sweetness and marrow, the wine and the honey to us: after we have done what we felt it to be our duty to do, and others have borne witness in experience with us, we do

have some right to say that it is of faith. Then is our strength renewed, although our weakness is manifested, and we are able to stand erect on both feet, and exclaim that we can do all things through Christ which strengtheneth us. I am a member of the East Atlanta church; we have meeting every Sunday, and on the third Saturday.

I hope that what I have written may prove to be of encouragement to you. What I most desire in this life is to encourage the brethren and sisters in hope, and to admonish them to all longsuffering and doctrine, and to all the duty laid upon us in the word. This is all that we can do.

May God bless you and yours, with your church, and Zion everywhere. I will add that if there is any comfort and joy and any consolation to you in what I have written, let God be praised. May all glory and honor be his to whom all honor is due.

I remain your brother in hope of eternal life,

WALTER BARTLETT.

MEEKER, Colorado, Feb. 29, 1902.

DEAR BROTHER BEEBE:—Inclosed you will find a money order to pay my subscription for the SIGNS another year, as my wife and I want them while we live, for it is about all the preaching we have. We have now been residents of this State over twenty-eight years, and have been visited but once by a minister that we thought preached the truth, and that was this last summer, when Elder J. L. Scott, and some of the brethren of Illinois came here to see us, and we had the gospel preached in its purity, with no work salvation mingled with it, which does suit us, as we believe the doctrine advocated in the SIGNS.

We have been back to Illinois three times together, and I twice besides, by myself, since we came to this State. There was one time from 1881 to 1896, that neither of us were where we could hear any Old Baptists, and when I did hear some, I was surprised, for I thought that I had either forgotten what was the truth, or else there had been a vast change in the Old School Baptists; especially so when I heard one of the Elders say that predestination had been nearly all knocked out of him. But when I found some out of whom predestination had not been knocked, and they still proclaimed the truth which has always been contended for among our people, and by the SIGNS, it was food for me, but whenever they preach this "do and live system," it is of no benefit to me, because there is so much that is bad in me, that I know that I can have no part in the matter, unless salvation is all of free grace, and not of the good works of man.

Some of the brethren out there said, "I would not go off where I could not hear gospel preaching." But they do not know what they are saying, for we know not where the Lord may lead our steps. When I first talked of coming west, I said that I would not be like some of the brethren of whom I had read in letters, who said that they lived where they could not get to meeting and hear preaching that they liked, but that I would go somewhere so that I could be with the Baptists. But look at the result. Who that is an Old School Baptist will not say that it is not man that directs our steps. I, for one, feel satisfied that it is all right or else it would not have been so ordered. If I had been with the brethren, I might have been a thorn to the church, but as it is we live alone, and have no commu-



nication with the so-called religious sects about us, but still retain our membership with the Mt. Zion Church, of Fulton Co., Ill.

Now I will say to you, brother Beebe, that we live in one of the best game countries of the United States, and that if you know of any Old School Baptists who want to take a pleasure trip to see the mountains, or who are going to California, if they will come this way, we will try to entertain them. We live forty miles from Rio Grande R. R., at Riffle, on the Grand river, but there is a daily stage to Meeker, and we can show them some as grand scenery as there is in the west, both here, and coming on the railroad here, and the pure air of the mountains may brace them up, and do them good. Nearly all those who were here last summer, felt the better for the trip. We took most of them back into the hills, where they could see the snow that lies there all the year.

I hope to have some of the brethren from Illinois here again this year, and also hope that the way may be made clear for us to visit with the home church once more.

You will be tired of reading this, but I thought I would tell you there are some scattered ones, who still believe that salvation is of the Lord.

Your brother in hope,

L. B. BLOOMFIELD.

153 EAST TENTH ST., RIVERSIDE, California.

DEAR BROTHER BEEBE:—I am admonished by time that it is my duty, as well as privilege, to remit my subscription for our dear family periodical.

I should be pleased to write a few words of encouragement if it seemed that any words of mine could be of any help, but I have come to realize that words are but empty sounds, and can only help our

feeling for a moment, and that business is not given any strength, except in purpose, by them, and therefore it is far more becoming in subscribers to look to dates, and see if they are in arrears, and if so, show great zeal, as well as your appreciation of the blessed medium of correspondence and religious intercourse, by paying up. I know many are ready to say, "I would pay up if I had the money." Please, my brother, is there not some needless habit, the gratification of which you might forego? Perhaps you will say, "I hardly think that there is." But think again, are you not pursuing some habit to the extent of neglecting your subscription to the SIGNS, which is the exponent of the doctrine which you so dearly love, or trust that you do? Do you not spend money foolishly for anything? Are you sure there is nothing? I know that these things are sometimes hard to resist, but James says in substance, "Show your faith by your works." Therefore, if you believe the doctrine advocated in the SIGNS, show it by paying promptly, and if you have the money a little ahead of time, just send it along, and as much also as you can collect of careless brethren, such as you may have been.

When I read the appeals of brother Beebe, it makes me feel like writing roughly sometimes, not that I would offend, but that I would defend the right. Come brethren, wake up, then! What is due will go a long ways towards furnishing material and running the business.

Brother Beebe, if this is or will be of any use or service to the cause, just give it a place where all can read it.

I am as ever yours in the hope of eternal life through the resurrection of Jesus our Lord,

A. H. HAGANS.

[We are grateful to our brother for his

kindly interest in the SIGNS, and for his words of good cheer. When one subscriber owes two or three dollars, it is not so much, but when a thousand owe that much each, and do not pay, we are at a loss of two or three thousand dollars. And that loss to us is just as hard to bear, as it would be to any one of our subscribers. We do not suppose that we have a subscriber who cannot spare two dollars, better than we can afford to lose two thousand dollars.—ED.]

DECATUR, Texas, Dec. 11, 1901.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR AND BELOVED BRETHREN:—  
Knowing that my paid up subscription expires with the next number of the dear old SIGNS OF THE TIMES, I feel a burning desire within me not to miss a single number. We have been visited with an awful drouth this year, and I have been thinking that I should have to give up the SIGNS, which has been of such great comfort to me. O, if I could only speak a comforting word to the dear and beloved editors and writers of the SIGNS, to encourage them, and let them know that their words of comfort are not in vain. I do feel that the Lord of hosts has filled them with words of comfort to the poor in Zion.

Dear brethren, I feel sure that the SIGNS is contending for the same truth that Christ and the apostles taught, and for which they were persecuted and put to death. When I compare the SIGNS with the Scriptures, I see the same doctrine. They are against compromising with error for the sake of peace. The more we try to wrap up the truth, for fear of men, the greater will be the mourning in Zion, for nothing but the truth will comfort one of the children of God. I hope that you will bear with me for

sending this scribble.

Inclosed find money order for two dollars for the SIGNS another year.

Your unworthy brother,

M. B. F. JONES.

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### EDITORIAL NOTICES.

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#### TO THE FRIENDS OF THE “SIGNS OF THE TIMES.”

To assist those who may have a desire to aid in the increase of the circulation of the SIGNS OF THE TIMES, we have published on the last page of cover of this paper, a proposal to issue one thousand postal cards, in lots of ten cards for five dollars, each card good for six months subscription to the SIGNS, but as these terms are actually below cost of supplying the paper for the six months, we cannot afford to issue more than one thousand of these cards, nor can we receive more than one card for the subscription of the same person. That is, we cannot receive two cards for a year's subscription.

The convenience of this system can easily be seen: All who may feel to assist in the circulation of the SIGNS, can more conveniently and profitably do so by procuring ten or more of these cards, and then on receiving a subscription for six months, all they have to do is to write the name and address of the subscriber on the card, and drop it in the mail, and on receipt of it we will credit the party whose name and address appears on the card, for six months subscription. These cards will be received in payment for anything on sale at this office, at the rate of fifty cents for each card.

For full particulars read notice on last page of cover of this paper.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**2 CORINTHIANS VI. 1.**

A BROTHER has written us with regard to the words found in 2 Corinthians vi. 1, and asks, "How can it be said that a believer receives the grace of God in vain?" The whole verse reads as follows: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

It is in our mind to call brief attention to some thoughts connected with these words, which have seemed plain and important to us for a long time past.

First. Negatively the words do not belong to unregenerate men, but are addressed to believers in Christ who have already received grace, the grace of life and salvation and hope in Christ. That this is true will appear when we consider to whom this epistle is addressed. "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia." These words are the opening words of this epistle, and fix beyond denial the characters to whom the whole epistle is addressed. Every word in it, whether of doctrine, teaching, warning exhortation or promise belongs, and belongs only, to the saints of God. It is true that in this

epistle, as well as in many other portions of the word, mention is made of others beside the elect of God, such as deceivers who bring in damnable heresies, and evil practices, false professors who know not God really, but have been seeking their own advantage alone, making merchandise of the people of God and of the gospel, but no one is directly addressed save those who have been called by grace. Unregenerate men are not recipients of grace, and so Paul could not beseech them to "receive not the grace of God in vain."

Second. We do not understand from the context that Paul means by the word grace, that grace by which they have been redeemed from sin by the atonement of the Lord Jesus, and justified through his resurrection from the dead, or that grace which gave the holy Spirit to quicken them into divine life, and by which they had been made partakers of the divine nature, nor that grace by which they from time to time rejoiced in the fellowship of God, and Christ, and of his people. Truly all this grace had been conferred upon them, and it had not been ineffectual in its object, and could not be received in vain by any one. The atonement did redeem all for whom Christ died, the holy Spirit did quicken into divine life all to whom it was sent, and true fellowship for God and Christ and his people sprang up in their hearts, and abided there, through the effectual work of the Spirit. The whole epistle shows that Paul recognized this as having been effectually wrought through Christ and the holy Spirit for them and in them. There was no room for any exhortation here that this grace be not received in vain; it could not be thus received, but is and will always be effectual wherever it is sent. But Paul here is speaking of

the grace of the ministry which God had bestowed upon his church in the persons and gifts of the apostles, and in all who were called to labor among the churches in word and doctrine. Turning back to the preceding chapter, we read verse seventeen: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The old things are the law covenant, the forms, rituals, days and times, which were ordained under the law, until Christ should come, and which were types of the substance which Christ is to his people. The old things also embraced the carnal joys so dear to the natural heart. Whether a Gallio is called, or a Saul of Tarsus, it matters not which, it is still true that old things have passed away with that one, and all things have become new. All who believe are redeemed from sin and death and hell, and from legality on the one hand, and carnality on the other. They are redeemed from self-righteous observances of the law, and from outbreaching sin also. All such, whether Jew or Gentile by nature, are new creatures in Christ Jesus, and so to them all things have become new. This does not signify any change in the mind and purpose and grace of God toward them, for there can be no change in him, but rather that with themselves there has been a wonderful change wrought, so that they are now servants of God, and no longer servants of sin; they are no longer "strangers and foreigners, but fellow citizens with the saints, and of the household of God."

In verse eighteen, Paul says that this is all of God, who hath reconciled us to himself, by Jesus Christ. Notice, God is not said either here nor anywhere else in the Scriptures, to be reconciled to us, but we are reconciled to him by Jesus Christ,

or as said elsewhere, by the death of his Son. Then Paul adds that the ministry of this reconciliation is conferred upon himself and the other apostles. That is, it was conferred upon them, to proclaim this work accomplished through Christ for them. If any poor soul is seeking peace and reconciliation with God by morality, or by rituals, or by any deeds of the law, it was the special business of Paul to proclaim the folly of all this, and that reconciliation was already effected through the work of Christ.

One of the first lessons which the work of grace teaches in the heart is that we are unreconciled to God; enmity exists where love ought to be found, and when this is realized, in that soul springs up trouble and strong cryings for a better state of things, and it is the case with all such ones that they will, not knowing any better way, put forth their best efforts to bring themselves into peace and harmony with God. Now to all such comes, though Paul, the message that peace and reconciliation have already been secured through the finished work of Christ; he has made peace by the blood of the cross. We are reconciled to God by the death of his Son, and so shall much more be saved by his life.

Thus Paul introduces the work of the ministry as a gracious gift from God. The blessed news of reconciliation is also a grace conferred, and when Paul, verse twenty in the preceding chapter, says, "We pray you in Christ's stead, be ye reconciled to God," the meaning must be that he would urge upon them that their own works could not avail them in this salvation, and that they should no longer strive for peace in that way, but submit to the one way of salvation pointed out in the word, the way of salvation through sovereign mercy alone. It seems to us that

Paul here meant the same thing as when John the Baptist preached saying, "Repent ye, for the kingdom of heaven is at hand." That is, turn from your forms, and ceremonies, and religious rites, by which you expect to be justified, for in the kingdom which is near at hand, these things have no place. In other words, Paul said to the brethren at Corinth, that Jesus Christ was all in all in their salvation, and bids them remember that there was salvation in no other. "He was the only name given under heaven among men whereby we must be saved." And the substance of Paul's teaching to them was that Jesus Christ had been exalted a Prince and a Savior, to give to them this repentance, and the forgiveness of sins. But men are opposed to this way of salvation because it abases self. Even the people of God are ready too often to receive another gospel, which is not another indeed, but a perversion of the true, as witness Paul's rebukes to the departing Galatian churches. To these churches, as well as to the church at Corinth, Paul addresses warnings and reproofs, and beseeches them that they do not depart from the grace which has been bestowed upon them. If they again went back to the weak and beggarly elements of the law they would be falling from grace; that is, from grace to their own merits, for salvation, and would be unreconciled to God, as in the subject which we are considering. To turn from grace to works is to be unreconciled to God in the sense of the text.

Now we understand it to be this teaching of the apostles, and of all who are called to the ministry of this reconciliation, that is called grace, in the text named at the beginning of this editorial. It is this teaching which the apostle beseeches them not to receive in vain.

This seems to be borne out by the third verse: "Giving no offense in anything, that the ministry be not blamed." The second verse, it will be noticed, is included in a parenthesis, and so ought to be omitted in reading, so as to bring the first and third verses together. Thus they would read, That ye receive not the grace of God in vain, that the ministry be not blamed. Paul thus evidently speaks of the ministry of the word, the preaching of the gospel to them, and he urges upon them that they pay heed to it, and let it have its due effect upon them; he would exhort them that they be good hearers, and not as stony ground, or wayside, or thorny ground hearers. Paul was anxious regarding his ministry, lest he should have run or labored in vain; he was full of warning, and rebuke, and reproof, wherever it was needed; he cared for the state of the churches, and sought their true welfare; he desired that they might walk according to his teachings, and be followers of him as he followed Christ. Here also he betrays his anxiety for them lest his preaching should be forgotten by them, and they should receive it in vain. Once to the Galatian churches he said, "My little children, of whom I travail in birth again until Christ be formed in you." Christ indeed was already formed in them; that is, they had come to hope in his grace and redemption, but still their knowledge was small, and they needed to be taught, even as Apollos once had needed teaching at the hands of Aquilla and Priscilla. Paul labored to instruct them, and as will be the case with any true gospel minister, he longed much to see fruit of his labors; he wanted them to stand clear of error, and firm in the truth. That he had preached the truth to them, being called of God to that work, was indeed a very great grace

from God.

What would it be to receive this grace in vain? It would be to hear the teaching of Paul and others, and not to heed it. If he taught them that Christ was all in all, and that forms and legal ceremonies were all done away in him, to any longer observe these ceremonies would be to receive this teaching in vain, or to no purpose. If he said to them to put away the fornicator from among them, and they did not do so, this teaching would have been in vain. If he warned them against those who said that the resurrection was past already, and yet they tolerated such teaching, this would be to receive the words of Paul in vain. If he taught that all who believed in God should be careful to maintain good works, and they proved themselves careless in good works, his teaching would be in vain. How often was his heart sad and oppressed at seeing the apparently small results of his preaching, even among those who had received him as the apostle of the Lamb, and who believed his teaching. What gospel minister who has been faithful, and who with all earnestness has preached a full gospel, is there that has not longed with great longing to see the results of his ministry, and those results so much desired by such a minister, will be that he sees the church standing firm in the truth, clearly understanding salvation which is of the Lord, and not carried about with every wind of doctrine, but maintaining a sober, God-fearing walk, and adhering constantly and unwaveringly to the ordinances of the house of God. What faithful pastor does not grieve when his warnings, reproofs and exhortations seem to be of no avail, and when the members of the church seem not to regard their duty in the house of God, and are found putting

the world before Christ, and the good of the world before the things of the kingdom? This is to receive the grace of God in vain.

Paul says, "We beseech you," in this matter. It seemed as though he could not find words strong enough to express the overwhelming and overflowing desire of his heart toward them, that they might so walk as should be for their true good, and for the glory of God. I beseech you, he says, as though he would appeal to their love to him, and ask this of them as a personal favor to himself. Do not, he says, allow my ministry among you to be blamed. It surely will be if you give no heed to what I have preached among you. If any church is found departing in anything from the right way of the Lord, one of the first things said will be, "They cannot have had a good faithful ministry." Often this will be so, but yet there have been times and instances when the ministers have been faithful, and yet their churches have turned against them, and their teachings, and have gone after idols, and into false ways. Yet even then those who know not all the circumstances, will blame the ministry, and say, Surely there must have been something wrong about it.

In conclusion, we repeat that it is not our understanding that any man can receive the grace which atones for sin, which quickens the dead into life, which produces fellowship with the Father, and the Son, and with the people of God, in vain. These things when given to a soul, abide, but how often is the grace of true gospel preaching, of faithful exhortation, of warnings and reproofs, forgotten and passed by, or at best but little heeded. Paul found it so in the churches where he labored, and we must not be surprised if it often be so still. But the churches

ought now, as then, to be exhorted to give heed to these things; this will be to receive the grace of the ministry to profit, and not in vain. O.

#### WHAT CONSTITUTES CHRISTIAN OBEDIENCE?

MUCH has been written and said of late in regard to christian obedience, or keeping the commandments, and with many it would seem that they lose sight of what truly constitutes obedience under the gospel. With some a mere outward or mechanical performance of the commandments seems to be sufficient, such as being baptized; not forsaking the assemblies of the saints; reading the Scriptures; having stated hours for prayers; living upright in the sight of all men, &c. While these are all good and acceptable deeds, yet they may all be performed by a graceless hypocrite, and instead of their keeping the gospel law in performing these acts, they would be committing blasphemy in the sight of God. Then we must look beyond the acts of men to find true obedience.

We know brethren who live most consistent, and in their outward life are blameless, and who are most devout in the meetings of the saints, and to all appearance to their brethren they are living a life as unspotted from the world as it is possible for any one to live, yet when these brethren come to speak, they tell us of the sore trials they have on account of the depravity of their wicked heart. Indeed the very brethren that live the most exemplary lives are the ones that complain the most of the hidden evils of their heart, and the trials and temptations their carnal mind subjects them to continually. As we write a circumstance is presented to our mind which occurred at one of our covenant meetings in this city: the

brethren were speaking in regard to their spiritual exercises of mind, when one dear old brother, who has always lived a most exemplary life, in telling of the trials and temptations he had passed through, among other things said, "Last night as I lay upon my bed, and could not sleep, it was suggested to my mind to try and think a good thought, and I did try for half an hour or more, but I had to give it up, I could not of my own will *even think a good thought.*"

This dear old saint was over eighty years old and had lived a life blameless in the sight of his brethren, yet after this long pilgrimage he had to acknowledge with Paul that we are not "sufficient of ourselves to think anything, as of ourselves."

If then we are not able of ourselves to think our own thoughts, how are we able in and of ourselves to obey the gospel commandments?

We have read many arguments, "pro and con," on this subject of keeping the commandments in hope of a reward, and have tried to read them as free from prejudice as possible, and after as careful an investigation of the subject as we have been enabled to give it, we are satisfied in our own mind that much of the trouble and confusion among the brethren is brought about by the forgetfulness of many good brethren of what really constitutes obedience in the sight of God. Men can only see our outward acts, but God is a discerner of the thoughts and intents of the heart, therefore true obedience must be a heart service, and not merely outward performance of certain duties; no one can ever excel the pharisees in an outward religion, yet they were an abomination in the sight of God.

Our blessed Savior said, "If ye love

me, keep my commandments." Then the first requisite is to love the Lord, before we are able to keep his commandments, for if we do not love him we cannot keep his commandments. Therefore it is written, "Love is the fulfilling of the law." And again, when the Savior was tempted by the pharisee with the question, "Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 36-40.

Then if all the commandments are embraced in these two, and "love is the fulfilling of the law," we must say with Paul, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. xiii. 1-3.

Then who is sufficient for these things? Is there a subject of grace who has been made to know the depravity of his heart that will dare to say that he is able of his own volition to love the Lord with all his soul and with all his mind, and his neighbor as himself? If then he is not able to do this, how can he say that in himself he is able at all times to keep the commandments? But when God in his love and mercy is pleased to shed his love abroad in our hearts, then we can

keep his commandments, and his commandments are not grievous, but joyous. Thus the gospel law becomes a law of liberty, and the saints delight to walk in all its ordinances.

But it is not the will of God that his children shall always dwell in the realization of his presence, but he is pleased at times to withdraw his presence from them, and leave them to themselves, that they may learn their own weakness, and that their sufficiency is of him, and when thus he hides his face from them, how soon they find themselves in the pit of miry clay, where there is no standing, and when they are in that dark valley of the shadow of death, how would they be comforted if one should preach to them that if they would love the Lord more, and their neighbor as themselves, the Lord would deliver them from their troubles? Poor soul, the very bitterness of their condition is because they cannot love the Lord as they desire to, and have learned how impossible it is to exercise that love that a short time ago exercised them. Then if pure and undefiled love for God and his ordinances is a prerequisite in keeping his commandments, and they have learned by sad experience how impossible it is for them of their own volition to exercise that love, how can they believe that they are at all times able to obey the commandments?

May God give us grace to trust him in all our trials, as well as when we are given the assurances of triumphant faith, and to say with Job, "Though he slay me, yet will I trust in him." B.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE SUPPORT OF THE MINISTRY.

BROTHER BEEBE:—Please give us your views more fully on the duty of the church in regard to the support of her ministry, as there is some misunderstanding with some of the brethren in regard to your editorial remarks on 1 Cor. ix. 14, in the 17th number of the current volume. Some understand you to put it on the principle of the old priesthood. "The tenth, the shoulder," &c. The reason I ask, is, because we look to you for instruction. We have had a great deal of trouble here with hirelings who care more for the fleece than for the flock. They have caused division among us.

Your unworthy brother,

WILLIAM P. COTTON.

SILVER SPRINGS, Miss., Oct., 1859.

R E P L Y .

In reviewing the article in the 17th number of this volume, we scarcely see how to express our views more intelligibly on the subject of the *ordination* of God, and the neglect of the churches.

It is true, that in showing that the word *ordain* in this connection, signifies to us that he had *enacted* in the law of Zion, that they who preach the gospel shall live of the gospel, as he had in the Levitical law ordained that the Levites who ministered about holy things, should live of the things of the temple. Any brother who doubts the correctness of our position, has only to read what the inspired apostle has written on the subject, in the context, 1 Cor. ix. 8-14, "Say I these things as a man? or saith not the law the same also? 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 for oxen? Or saith he it altogether for our sake? For our sake, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sworn unto you spiritual things, is it a great thing if we shall reap your carnal things? If others

be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so," &c.

Is it not clearly perceptible that Paul's allusion to the ordination in the law of Moses, for the living of those who ministered at the altar, was written for our sake; for the instruction of the saints of the gospel dispensation? What was written aforetime was written for our instruction. Although whatsoever things the law saith, it saith to them that are under the law, and the saints are not now under the law, or that law, but under grace; they are under law to Christ; yet the righteousness of the law, or the spirit of the law, is fulfilled in us, who walk not after the flesh, but after the Spirit. The ceremonial law was figurative; embracing the shadow of good things to come. The law was not ordained in regard to muzzling oxen, for the sake of oxen, *but altogether for our sake*, for the sakes of us who live not under the law of Moses, but under law to Christ.

The priests under the law, inasmuch as they were called by divine authority from their secular concerns, to minister about holy (or legally consecrated) things, at the Jewish altars, presented a shadow of the order of Christ's kingdom, in relation to those who are now called to minister about spiritual things. It is true the priests under the law were not gospel ministers, nor are gospel ministers priests, only as all the saints are made priests unto God, but the priests under the law, especially in regard to the ordination in the law for their support, were the figures

to signify to us the ordination of God in the law of the new covenant, that gospel ministers shall live of the gospel which they preach, even as the priests under the law lived of the things of the altar. This is so clearly demonstrated by Paul, in the Scripture under consideration, that we dare not dispute it. How else can we construe his language? He says plainly that those who ministered about holy things, lived of the things of the temple, and they which waited at the altar, were partakers with the altar. "Even so," in the same manner, after the same similitudes, *even*, or *exactly* so, hath the Lord *ordained*, or *commanded* in the law of the kingdom, or Christ under the new dispensation, that they which preach the gospel, shall live of the gospel.

This is then as clearly the law of Christ, as the former was the law which was dispensed by Moses, and we can no more annul it, or disregard it, without involving disobedience to our King, than we can any other precept that he has enjoined upon us.

In regard to the detail of that law, requiring of Israel the tenth part of their increase, or a specified portion of some of the victims which were offered, we only learn that the law of Christ is ordained in perfect equity. Now the detail of the law of Christ on this subject requires every man, as the Lord has prospered him, as a faithful steward, should voluntarily contribute, not only to the support of those who preach to them the gospel, but to every other object enjoined by the law of Christ, such as relieving the wants of the poor, &c.

The law of Moses was written on tables of stone, or on parchment as the law of a carnal commandment; but the law of Christ is written by the finger of God on the fleshly tables of the heart of all his

children, as an exact transcript of what is found in the New Testament. Therefore, instead of legal enactments, defining the *tenth*, or *shoulder*, &c., the christian finds the law in his heart, and is constrained by it to conform to the requisitions of Christ, of a willing mind. And if through disobedience he fail to comply with the obligation, he brings leanness and barrenness upon his own soul. Can it be possible that the spirit of christianity can dwell in our hearts and there predominate if we find it in our hearts to withhold from the faithful servant of the Lord, and of the church, that which Christ by his apostle has commanded us to give? Or if we see a brother in need, and say unto him, Be ye warm, Be clothed, &c., and withhold those things from him, how dwelleth the love of God in that man? The law of Christ is a law of love; it is the law of liberty, for it imposes nothing that is not perfectly agreeable and pleasant to those who are under the controlling power of the love of God.

Our brother says, the churches in Mississippi have been troubled with *hirelings*. So the churches in other places have been, and were in the apostles' days, but that did not release the saints from their obligation to sustain the ministers of Christ, nor make the law of Christ of none effect.

All the laws of the kingdom of the Redeemer are perverted and abused by wicked men, but that does not annul them; they are not the less imperative upon the loyal subjects of King Jesus. It is proper that the saints should protest against every perversion of the laws and ordinance of Christ, but in doing so see that we observe them in truth and righteousness. Ministers of Christ are as strictly forbidden to engage in the work for filthy lucre's sake, as the saints are to withhold from them that aid in their calling which the

laws of Christ require. As nothing but a carnal greediness for filthy lucre would lead any ministers to desire to gratify himself by imposing unreasonable burdens on the church, so only the same reprehensible spirit of covetousness would lead the saints to desire to withhold more than is meet; which tends to poverty.

It may be said, if our construction of the apostles' doctrine on this subject be correct, the church has to a great extent, in many places, lived in neglect or disobedience of the law of Christ, and the ministers have in very many instances failed to insist upon obedience to the divine rule. This was so in the apostles' days, and to some extent has been so in all subsequent ages. Paul says, in the same connection in which he insists on the law of Christ on this subject, "But I have used none of these things; neither have I written these things, that it should be so done unto me." And we doubt not that in most instances where the faithful ministers of Christ have waived their right to support, that it has been upon the same principle; that they would rather suffer or even die, than to *hinder the gospel*. How *hinder the gospel*? Not hinder its power, or prevent it from being the power of God unto salvation to every one that believeth, but should Paul, or others of the ministers of Christ, wait for arrangements to be made for their support, and only preach when and where they find brethren ready and willing to reciprocate the service, the proclamation of the gospel would be retarded. Here is a noble example for the ministers of the cross, for if it were justifiable in Paul to forego his privilege rather than hinder the promulgation of the gospel, it is equally so for the ordinary ministers, so far as is in their power. It is to be presumed that a very large proportion of the ministerial labors

performed at this day are upon this very principle: they love the cause of God and truth, they love the sheep and lambs of the fold of Christ; and prefer, if the brethren do not understand nor do their duty, to labor with their hands, make tents, or perform any other honest calling, than to refrain from preaching the unsearchable riches of Jesus Christ. They feel that a necessity is laid upon them, and a woe, if they preach not the gospel of Christ. If through the neglect or disobedience of the saints, they should be neglected, God will still provide for them; their trust and confidence is in him who has said, "Lo, I am with you always."

There is a wide difference between the gospel provisions in the law of Christ for sustaining the ministry, and that of the law for the support of the old priesthood, for under the former law, those contributing were compelled, whether willing or unwilling, to comply with the positive demands of the precept, while by the gospel rule, every one is left to judge and act according to his own sense of what is right, as a steward in charge of those things which God in providence has committed to his trust.

Equally great is the difference between the gospel and the hireling system of antichrist. The latter is based upon the wisdom of men, without divine authority. They make merchandise of the gospel; first, by investing a certain amount of capital in qualifying themselves for the work, and then offer their services to the highest bidder. They have not freely received, therefore they cannot freely give. God has not called them, therefore they cannot trust him to provide for their support. They have their bargains arranged in dollars and dimes, as a debt and credit system, so much labor for so much money,

and that money in some cases secured by the indorsement of some wealthy person or persons. While the minister of Jesus has no bargain to make, no stipulated sum to require, no bondsmen to indorse either for the Lord or for the church, if entirely neglected by his brethren, still his trust is in the Lord, and as long as he is supplied with ability, he will never shun to declare the counsel of God, to preach the word, or to feed the sheep and lambs of the flock, to the utmost of his ability.

MIDDLETOWN, N. Y., December 1, 1859.

#### ON SALE AT THIS OFFICE.

FOR the convenience of our subscribers, Eld. D. Bartley has sent us a few copies of his book entitled "Priesthood of the Son of God," which we will mail direct from this office, on receipt of price. For full particulars see advertisement on page 548, of this paper.

#### ALL GONE.

ALL of the cloth bound small hymn books are gone, and all we have left of the other styles of binding, of the small books, are 31 blue plain; 10 blue gilt edged; 15 Imitation Morocco; 7 first quality Turkey Morocco. For full description of these books, prices, &c., see next to last of the white pages of this number. We cannot now say when we will have any more of these books, if ever, as we have not yet decided whether or not we will print any more of them.

#### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

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| Previously acknowledged.....    | \$593 55        |
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| <b>Total to date.....</b>       | <b>\$594 55</b> |

#### MARRIAGES.

By Elder G. E. Mayfield, July 30th, 1902, at his residence near Elgin, Union Co., Oregon, his daughter, Edith B. and O. C. Maxwell, of Halsey, Linn Co., Oregon.

#### OBITUARY NOTICES.

BY request of our dear sister, Mrs. Mildred Thomson, I send for publication in the SIGNS, a notice of the death of her husband, **William D. Thomson**, who passed away July 16th, at his home in Winchester, Ky. He was born Nov. 10th, 1825; was married Oct. 18th, 1866, to Miss Mildred Duerson, who survives him, and was baptized in the fellowship of the Mt. Carmel Particular Baptist church in July, 1872, by Elder Thomas P. Dudley. Sister Thomson writes: "He had been afflicted with organic heart trouble for a good many years, but a partial paralysis was the cause of his death. He was entirely confined to his bed for ten weeks, and was a terrible sufferer, but a very patient one. He made all preparations for death as calmly as if he had been going on a pleasant visit. He said he thought it would be a glorious change to put off this old mortal body."

Our dear sister has suffered a sad and sorrowful bereavement in the departure of her beloved and devoted and faithful husband; the little church, and the other churches of the Licking Association, have lost a very dear and highly valued brother, and the community a most highly esteemed citizen, neighbor and friend. I met him first in September, 1865, and became somewhat especially acquainted with him during my visit to Kentucky in the following year, 1866, and have enjoyed an intimate and confidential acquaintance, friendship and fellowship with him and with his wife since September, 1867. I would love to write suitably of his character and standing as a noble man, and as a true christian. He was one of the best men I ever knew; but he did not feel that way about himself; he was very humble. In doctrine he showed incorruptness. He was steadfast in the truth, remaining firm when many wavered. His life was according to his profession, and no one could have any evil thing to say of him. Prosperity in business did not affect him in any unfavorable way. He did not seem to attach undue value to temporal things, but felt that his worldly goods he held as a steward, to be bestowed according to the direction of his Master. He felt much care resting upon him for the welfare of his brethren, and how many were helped by him we shall not know. What I do know enables me to say that he was a very liberal man to the needy in the church, and in the community, to the ministering brethren, and also in bearing a full share of the temporal burdens resting upon the churches. He would not like to have such things mentioned concerning him as praising him; he was very sensitive in this respect, but was frank when speaking in confidence. For several winters he and his wife were in Florida, where my wife and children and I enjoyed their society during part of two winters. For several years his voice was almost gone, so he could only whisper. A few years ago he left his farm

and moved into Winchester. Both on the farm and in town his house was a home for the brethren, which, however, can be said of the houses of Old School Baptists generally in Kentucky, and throughout the States. During the past thirty-six years how many pleasant meetings of brethren I have enjoyed at his hospitable and pleasant home. My last appointment there was in April last. He was then hardly able to go out on the street, but met his guests at the gate, and seemed to enjoy the meeting, and visit very much. He was a spiritually minded man, but at that meeting, and at the time of my next preceding appointment at his house in September last, his mind appeared especially engaged upon spiritual things.

His funeral was attended by Elder P. W. Sawin, who preached on the occasion.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 6, 1902.

SISTER Hennie E. Ryall departed this life April 29th, 1902, aged 36 years, 7 months and 22 days. The deceased was born August 12th, 1865; she was the daughter of Minns B. and Hetta A. West, and was married to Robert E. Ryall, Feb. 3d, 1885. She leaves her husband, five children, four boys and one girl, with the church and many relatives and friends, to mourn their loss. We can in truth say that the church at Nassaongo has lost a loving, worthy member, for every one that knew her loved her. She was esteemed by the members very highly. I visited her frequently, and she seemed always ready to talk of the goodness and mercy of our God. She was a great sufferer, but bore her suffering with patience. She was confined to her room but a few days, and seemed to wait for the summons with patience. A short time before she breathed her last, she said, "It is a good way to live so you can forgive, so your heavenly Father can forgive you." She passed away with a bright smile on her face. She was baptized in the fellowship of the Old School Baptist church at Nassaongo, by our much esteemed pastor, Elder T. M. Poulson, April 21st, 1894. We can in truth say, It is the Lord's doings, may God reconcile us all to his will. I have thought many times in the year past, that I, too, will soon be discharged, and have tried to ask the good Lord that my last days might be my best days. May God bless all that mourn, for we feel that the loss of our sister is her eternal gain.

D. J. STATON.

SALISBURY, Md., July 16, 1902.

Mrs. Marvin Kelley, whose maiden name was Every, died at her home in Columbia, Mich., on Thursday, May 8th, after many weary months of languishing with that dread disease, consumption, aged 56 years, 8 months and 22 days. She was a native of this township, where she was born Sept. 16th, 1845. Jan. 1st,

1866, she was married to Marvin Kelley. To them were born two children, a daughter and a son, the son dying in infancy. The dear heart-broken husband, and the dear daughter, now Mrs. Floyd Lester, alone survive her. This dear one was kind and very pleasant in her every day life, always having a good word and a smile, when met. Her life was truly a pleasant one, making friends everywhere she went, and by her immediate friends she is so greatly missed, but the dear husband and beloved daughter feels the sorrowful blow more than all. She was so very pleasant, and looked so very lovely all through, and in death so very restful. She never made a profession of religion, but I can say truly she was a lover of the truth. Many times under the preached gospel has the tear coursed down her cheek, and a few days before she was called away I asked her how her mind was? She said, "It is the same, only I have many doubts about myself." At another time she said to those standing by her bedside, speaking very loud for her, that her sins, which were many, were all forgiven; at another time she said to her daughter, after she had passed through a bad spell, "O, if I had died then, I was so happy; I fear I shall not be at that time as I was then."

Our pastor, W. L. Line, was called. His text of her own choice was Psalm xxiii. 2.

M. P. LEWIS.

DIED—Dec. 21st, 1887, David Nordan, at his home in Choctaw Co., Ala., aged 80 years, 1 month and 2 days. He never joined any church, but he believed in the Old School Baptist doctrine. I was about eighteen years old when he died, and I have heard him say that he never did believe anything else, from a child. He said the reason he did not join the church was because he felt too unworthy. He came from Henry Co., Ala., to this County, I think about 1853, and built him a house and lived at that place until he died. Everybody thought well of him as a neighbor and citizen. He was postmaster and Justice of the Peace a good many years. When any of the neighbors wanted any advice they would go to him for it. But there were not very many that liked his belief; it seemed that was all they had against him. It has been about fourteen years since he died, but I would like to see his obituary in the SIGNS OF THE TIMES, because he was a subscriber, and liked to read the paper so well. The last paper he got was about two days before he died, and he wanted to get his glasses and get to the window and read the paper, but he was too weak. He did love his Bible and the SIGNS OF THE TIMES, and he liked to talk about the predestination of all things.

His grandson,

A. J. DOGGETT.

DRAG, Ala., July 27, 1902.

By request, it becomes my sad duty to write a few lines in memory of **Mr. John Moulds**. He was born in Cambridgeshire, England, Sept. 8th, 1831; came to America June 1st, 1853. He was married to Mrs. Ann Ingrey, July 9th, 1876; died May 16th, 1902, aged 70 years, 8 months and 8 days. He leaves a wife, six brothers and one sister, to mourn the loss of a devoted husband and brother. Mr. Moulds was not a member of any church, but was a regular attendant of Mount Pleasant church of Predestinarian Baptists, at York, Neb., and we always had good reasons to believe that he was a strong believer in the doctrine of free and unmerited grace, as being the means of redeeming poor, sinful man from punishment in the world to come, and placing him with the redeemed family or church of the Lord and Savior, in heaven. So his relatives and friends have good reasons to not mourn as those who have no hope in that which reaches beyond this world of sin and trouble. Mr. Moulds was an honest, unassuming man, who had the respect of all his neighbors and acquaintances, and will be greatly missed by all who knew him.

The unworthy writer was called to preach his funeral sermon, and used as a text Job xiv. 15, 16, after which his body was consigned in the cemetery near York, Neb., to await the resurrection morn.

C. M. COOPER.

## MEETINGS.

**HAZEL** Creek Association of Regular Predestinarian Baptists, will meet in her forty-eighth annual session with Providence church, three miles north of Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1902, and continue the two following days. Those coming by rail will be met at Plano, on the K. & W. R. R. All lovers of gospel truth, especially ministers, are invited to attend.

S. B. JONES, Moderator.

J. M. CATE, Clerk.

THE Old School Baptist Conference of Maine will be held, the Lord willing, with the Old School Baptist church in North Berwick, York Co., Maine, commencing on Friday, August 29th, 1902, and continuing three days. We shall gladly welcome all who desire to come. Those coming will be met at North Berwick railroad depot on Thursday before the time appointed for our yearly conference.

FRED. W. KEENE.

THERE will be (if the Lord will) a two days meeting at the Harford Church, Md., on the fifth Sunday, and Saturday before, in August, 1902. Elders Eubanks, Rowe and Mollott are expected to attend.

Those coming from Baltimore will take train leaving North Ave. at 3:20 p. m. Friday for Long Green and Forest Hill.

MILTON DANCE.

PROVIDENCE permitting, the Old School Baptist Church of Cammal, Pa., will hold their yearly two days meeting Saturday and Sunday in August, 30th and 31st, 1902. We are expecting Elders John Slawson, of Delaware Co., New York, and Joshua Rowe, of Baltimore, Md., and would be pleased to see others who love the truth, and desire the company of God's people, present at our meeting; all are welcome. Those coming from the south will come to Williamsport, Pa., and take train at Philadelphia & Reading depot, N. Y. Central R. R., to Cammal, Pa. Those coming from the north will take same railroad at Corning, N. Y., to Cammal, Pa. Brother Sammy Moffat, Mr. James Jamison and sister Charity Campbell live only a few rods from depot. Friends will be met and cared for.

LORENZO CAMPBELL, Church Clerk.

THE sixty-second annual session of the Mount Pleasant Association of Regular Baptists will be held with the Sulphur Fork church, near Campbellsburg, Henry Co., Ky., commencing on Wednesday, Sept. 3d, and continuing three days. A cordial invitation is extended to all lovers of the truth to meet with us.

E. F. RANSDELL, Clerk.

THE Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield church, at Whitefield, Maine, commencing Friday, Sept. 5th, 1902, and continue three days.

Those coming by rail will be met by friends at either Gardiner, Maine, on the Maine Central R. R., or by the way of Wiscasset, and connect with the Wiscasset and Quebec R. R., which will take them to the station at Whitefield, where they will be met by friends on Thursday, the day before the meeting. We shall be glad to welcome all who have a desire in their hearts to visit us.

Z. M. BEAL.

THE Spoon River Association of Regular Predestinarian Baptists will meet in her seventy-first annual session, the Lord willing, with New Hope Church, in Greenbush, Warren Co., Ill., on Friday, Sept. 5th, 6th and 7th, 1902, at 10 o'clock a. m. Those coming by rail will be met at St. Augustine, on the Quiney branch of the C., B. & Q., on Thursday evening before. The a. m. train from the south will be met on Friday. Those coming from the northern direction will come to Galesburg by 5 p. m. on Thursday evening, and go south at 5:45 p. m. All lovers of the truth are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Roxbury Association will be held, the Lord willing, with the First Church of Roxbury, at Vega, (formerly Batavia) Delaware Co., N. Y., on the second Wednesday, and Thursday following, (10th and 11th) of September, 1902, beginning at 10 o'clock. We cordially extend an invitation to those who love

and delight in the truth as it is in Jesus Christ, to meet with us, especially to our ministering brethren.

Trains will be met on Tuesday afternoon, at Roxbury, on Ulster & Delaware R. R., the day before the meeting.

WM. BALLARD, Church Clerk.

THE Licking Association of Old School Baptists will be held, the Lord willing, with the church at Elk Lick, Scott Co., Ky., commencing on Friday before the second Saturday in September, (12th, 13th and 14th) 1902, and continue three days. Owing to circumstances over which we have no control, the meeting will be held in the city of Georgetown, Ky. We extend a cordial invitation to all lovers of truth, more particularly our ministering brethren. All coming to our meeting from north or south will be met at Georgetown, and cared for at places arranged for entertainment.

J. P. FIELD, Clerk.

THE yearly meeting at Rock Springs, the Lord willing, will commence on Saturday before the second Sunday in September, 1902, at 10 o'clock a. m., and continue over Sunday. We hope a goodly number of our brethren may meet with us.

Those coming from Baltimore will take train to connect at Perryville with the 4 p. m. train, on the Port Deposit & Columbia Railroad, for Conowingo, Md. Those from Philadelphia and intermediate stations will meet same train for Conowingo, where they will be met and cared for.

D. M. THOMAS.

A YEARLY meeting of the Albany & Troy Old School Baptist church is appointed to be held Sept. 24th and 25th, 1902, at the residence of Wm. W. Vandenberg, near West Sand Lake, Rensselaer Co., N. Y. All wishing to hear the true gospel are invited to meet with us. Visitors will be met at Bath, opposite Albany, N. Y., on arrival of Albany and Troy Belt Line steam cars, leaving Albany, N. Y., at 4:30 p. m., Sept. 23d, 1902. Also on arrival of train leaving Albany 7:30 a. m., Sept. 24th, 1902.

EZER LIVINGSTON, Church Clerk.

THE South Ouachita Association, of Arkansas and Louisiana, convenes September 26th, 27th and 28th, 1902, with New Ramah church, Claiborne Parish, La., six miles west of Haynesville, La., on L. & N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

THE Old School Baptist church of Columbia, has appointed her yearly meeting the first Sunday in October, and Saturday before. All lovers of the truth are cordially invited to meet with us. Our pastor, W. L. Line, and Elder Geo. A. Bretz, are to attend.

M. P. LEWIS.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., SEPTEMBER 15, 1902. NO. 18.

## POETRY.

LEBANON, Ohio, August 14, 1902.

DEAR BROTHER BEEBE:—Inclosed I send you a little rhyming sketch, I shall not call it poetry. I submit it entirely to your judgment. If you would not be ashamed to see it over my name, you may publish it, but if you see nothing in it but *rhyme*, please for my sake, as well as for the paper's sake, withhold it.

May God continue to bless you and prosper you in your good work of giving us the SIGNS.

Yours as ever, H. M. CURRY.

Suffer little children to come unto me,  
For my sake they are washed and forgiven;  
In the mouths of sucklings my praises shall be,  
For of such is the kingdom of heaven.

Suffer the aged to come unto me,  
Who long on life's ocean have striven,  
For I am the goal that their eyes long to see,  
I am the kingdom of heaven.

Suffer the mourner to come unto me,  
Whose heart with deep anguish is riven,  
Whose soul from its sorrows has no place to flee,  
For of such is the kingdom of heaven.

Suffer the hungry and thirsty to come unto me,  
Who are starving on earth's musty leaven,  
Who no good in themselves, no righteousness see,  
For of such is the kingdom of heaven.

Suffer the poor in spirit to come unto me,  
Who are naked, and homeless, and driven;  
Poor pilgrims and strangers in this world to be,  
For theirs is the kingdom of heaven.

Suffer the weary to come unto me,  
For sweet rest unto them shall be given;  
For easy and light my burden shall be,  
There's no toil in the kingdom of heaven.

From the ends of the earth they shall come unto me,  
Even all that the Father hath given;  
My glory and beauty and righteousness see,  
And sit down in the kingdom of heaven.

## CORRESPONDENCE.

WESTERVILLE, Ohio, R. F. D., August 8, 1902.

EDITORS OF THE SIGNS OF THE TIMES—  
MY DEAR AND BELOVED BRETHREN IN CHRIST, FOR THE TRUTH'S SAKE:—During my pleasant visit at your associations, in a conversation I had with our dear brother, L. H. Hardy, of Reidsville, N. C., I mentioned to him something about the way my mind has been exercised with reference to the fulfillment of the last portion of the Scriptures, and that the time was not far distant when the faith of God's dear children would be tried, and only that faith that Jesus is the author and finisher of, would stand the test, and I found in our conversation that his mind was exercised on the same line of thought. I requested him to write to me on that important subject, and I assure you that I feel very grateful to him for complying with my request, and I herewith send you the letter that he wrote me, and submit the same to your judgment, and if you deem it best,

I would be glad to have the letter published in the SIGNS OF THE TIMES, for in my weak judgment it would have a tendency to stir up God's dear children, and especially his true servants, to a more prayerful and diligent searching of the Scriptures.

I will say to you that I have the brother's consent, that if I think best I might send it to you for publication in the SIGNS. With much love, and kind regards and best wishes to you and your dear family, and all those dear and precious brethren that I had the pleasure to meet during the entire visit that I made at your association, and may the blessings of our kind heavenly Father attend you all through life, is the prayer of your poor, unworthy brother, if saved either in time or eternity, it will be by the grace of God alone.

L. B. HANOVER.

BRIDSVILLE, N. C., July 30, 1902.

ELDER L. B. HANOVER—MY DEAR BROTHER:—I have often thought of you and Elder Cole since we parted at Middletown, N. Y., and have felt a desire to know how you got along on your homeward trip. I have looked in the SIGNS for some expression from both of you, but as yet have not seen any. I remember my promise to you to write to you on what appears to me to be something of the signs of the present times. The subject is so deep, and I am so shallow, that I feel so unequal to the task, it is with great desire for wisdom that I undertake it. I am not a prophet, and can understand very little of the prophecies of either the Old or New Testaments. Very often those books are entirely closed to me, and religion seems to be a vain imagination, but when the light of God's holy Spirit shines forth, all creation

seems to be but a very little speck here in the midst of the vast eternity of our glorious God, and I not so large as the smallest insect which may be discovered with the most mighty microscope. Then I am made ashamed to think that such a small creature should dispute the work of this wonderful Creator and Preserver.

I am not well enough acquainted with the history of the progress of the gospel in its course from Jerusalem to tell much about it in the old countries. The Lord said, among the last words to his apostles, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 47. It appears to me that that which began to be preached first among the Jews, after it has gone the rounds of all the nations, will finally reach the beginning corner, Christ Jesus, among the Jews, connecting the church in all her parts to him as the glorious Head. Thus he is revealed to us as the chief corner-stone of this great building of God, wherein dwelleth righteousness, peace, love and joy for ever.

I confess that there is a great mystery to me right here, and I feel to leave it alone with the eternal God. According to the prophecies the Lord had ordained the salvation of his people among all nations, and yet the Jews were the natural or tame olive tree, and the branches grown upon this tree, either those growing there as the natural branches, or those partaking of the root and fatness of the root, by being grafted in where the natural branches were broken off, are the only people who are ever to be brought into sweet fellowship with God. We are told by the apostle Paul that the natural branches were broken off that the Gentiles might be grafted in, and therefore it is through their fall that salvation

is come to the Gentiles. Thus the gospel went out from them to us, as the Lord said, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."—Matt. xiii. 47, 48. Thus the kingdom of heaven came to us, and the work of gathering began and continued in place after place, and as the children were gathered in in one place, the net was spread out in another, and the gathering began there, &c. Thus the old world was covered, and as the work was nearing its completion, the church began to be persecuted and hated and cast out just as it went out from the Jews at the first. Persecution seems to be the vehicle upon which the Lord will have his word spread abroad. When they were persecuted at Jerusalem they were spread abroad and went everywhere preaching the word. The persecution of Israel in Egypt seemed to have been the fertilizer of the soil for increase, and it appears to be the same way with the gospel church.

The Lord told the disciples that they were the salt of the earth. You know that salt as long as it is in its natural state and visible as salt, is not felt in its savory element, but it must be dissolved, enter in and lose its visibility as salt, and then its savory element is felt and its work is done. I cannot apply this, but we do see that for generations the gospel continues to be preached, and the people gathered in, and the church flourishes, when for some cause known only to God, it begins to wane, and finally loses its visibility at that place. Thus the work was done in all the eastern countries, so far as we know. Then the people of God were so persecuted that they had to seek

shelter in the wilderness, where God had provided an asylum where she should be nourished for the stated time. He in his abundant mercies had ordained for her here in our beloved America, until she shall have developed in all his goodness and mercy as he has appointed for her. Thus, according to the best information we have, Elder (Dr.) John Clark and eleven other persons, constituted a church at Newport, Rhode Island, in 1638. This was the first Baptist church in America, the Roger Williams' church, at Providence, R. I., being constituted a year later. Here the church as an organization first took shelter under the dome of the asylum which God had prepared for her. From this small beginning, for 264 years the church has spread out through the wilds of savage tribes, and the vast wilderness, until the curtains of her habitation have spread from shore to shore, and her trumpet sound is heard on every hill and in every valley of this land. Notice that the direction of her travels have been south and west, and as her wings have touched the Gulf of Mexico and the great Pacific, she has begun to lift her influences from the great north and east. What does this tell us? Does it not say that the network of the kingdom is rapidly being finished there, that the good are gathered into vessels there? There we see the salt no more except a few grains, a little handful here and there, and widely scattered. It tells us that the work is being finished there, as it has been in most of the old countries.

As the work of the kingdom finishes up its course, infidelity prevails the more, and what the world calls a higher class of civilization sets up. The world's religion blossoms abundantly, and brings forth fruit by great multitudes. Even so where the great centers of wealth are, there will

the world's religion center. In the great capital city of Rome, the first regularly organized powers of persecution prevailed in the name of christian religion. Here the wealth and powers of government centered, and here the powers of mystery, Babylon the great, the mother of harlots, took on her full force to rule the world, and put the saints to death, in the person of the first beast that John saw rise up out of the sea. Since she was wounded, the second beast has been gradually rising up out of the earth. She is rising in about the same way a spruce tree grows: at first very slowly, so that it would have taken a very scrutinizing eye to discover her whereabouts, but as she is growing older she speaks out more confidently, and spreads abroad her branches, and now she is trying to cover the whole earth under the shadow of her wings, which are many. Wherever this false religion prevails, you will see the government gradually yielding to its influences, and trusts and great money combines take charge of the governments to the sad oppression of the poor, with whom the Lord Jesus had companionship when he was here in the flesh. This, my dear brother, tells us that our free government is nearing its end, and that a kingdom is looking us in the face. It appears that the children of God must not have long rest in this present evil world, for the very places which have furnished them with a safe retreat have afterwards proven to be places of their severest trials. I know that these things cannot come upon us until our Father please. The present rest which the church is now enjoying is, in my humble opinion, the thousand years of rest promised us in the book of Revelation. Constitutional power is the chain with which the angel of God has bound Satan until

the thousand years are expired. We do not know when that will be, nor need we to care, but one thing we do know, it cannot come until it is in the arrangement of our God, for his hands have the reins of government.

In the seventh chapter of the book of Daniel we read of four beasts, which are explained to be four kingdoms of the world. The first answers to the Babylonish; the second, to the Grecian; the third, to the Romish. Now where is the fourth? which was different from all the others, with her ten kings in the regular order, and the eleventh taking on his power during the reign of the eighth, ninth and tenth, finally rooting them up and establishing himself, speaking great swelling words of vanity against the Most High God? My brother, is it not this government of these United States? So I see it. Are the rights of the people respected to-day, or does the gigantic trust and money powers rule in this government? Is not this centralization, and is not this the very foundation of every empire? Then what need we expect but that the same principle which has worked to a certain end in other nations, will surely work to the same end in this nation? Thus far the marks which have shown themselves have come up under the cloak of innocence. For example: the Blair educational bill, which he introduced in the United States Senate some years ago, had a clause in it to this effect: That the principles of the christian religion shall be taught in all public schools taught under the provisions of that bill. Then another section provided that no teacher of any religious denomination should have the right to teach the principles of the religion of their denomination. What would this lead to? Simply this: a council would have to be

called in which the Popes, Cardinals, Bishops, Doctors of Divinity, &c., would have to come together and draw up a creed wherein they could all agree as containing in every part the principles of christian religion. What would be the difference in this and the creed of the Nicene council, which gave power to the old mother of harlots? Would not her harlot daughters and their allies do the same things with the same powers of their old mother? Give them a trial and they will prove it.

But some one may say that that bill did not become a law. True, it did not, but may it not yet become a law? Only last year some one in the United States' Congress asked, "Where is the Blair educational bill? Why not that be revived and enacted into a law?" Thus we see that it is only slumbering for a time.

Just as it was with Israel when they were prosperous, so has it been with every nation. "Jeshurun waxed fat and kicked." Another said, "O Israel, thou hast destroyed thyself." Thus the elements of destruction are in the things which are destroyed thereby. We know this by the things of our own experience. The elements of destruction are in us. We sin often, and our works prove to be fuel piled around us and on us, when the fire of God's wrath against sin is set to these faggots they burn us terribly until we are destroyed as to any power in ourselves. It is this same way with the governments of this world, for the christian's heart is a true index to all the things of nature. No nation has ever yet been destroyed only as the elements of destruction have fully matured in itself. The Lord would not settle Israel at once in Canaan, for the iniquity of the Canaanite was not yet full; the Jews could not be broken off until their unbe-

lief was full; Sodom and Gomorrah could not be destroyed if ten righteous were found there; Belshazzar was drinking in honor to his gods, and defiling the sacred vessels of the temple of God, when his kingdom was destroyed; the Romish kingdom was of iron and clay, elements which would not adhere one to the other, when it was destroyed. These things might be multiplied, but let this suffice. As all these things were, so must it be here. The money powers, unto which all men are looking now, will prove to be the destruction of this government. Last year one said that a republic was good for the past generations, but it was an insult to civilization to talk of it in this advanced age. As time develops, it will develop these acts and sayings as being the sentiments of the money classes, and great centers who have combined to govern this country.

This, in my humble opinion, will develop into the fourth kingdom of this world. This will be the last general kingdom which shall rule all nations, and in this will the fullness of the world develop itself. The gospel will finish its work among the Gentiles, and return to the Jews, who shall confess Christ the Lord as their King, and with full faith in his holy name they will be turned to the Lord. Then will the chain which is on Satan be taken away, and he shall gather together his host Gog and Magog together to battle against the saints. I believe that Gog and Magog are Gomar and Magog, two of the sons of Japheth, who appear to represent all the Gentile nations in this general gathering. This, as was the case with the first beast which John saw, will be a gathering under the name of christian religion, to persecute the saints, who will be termed heretics. This eleventh king will be a religious

monarch, and his government a religious government, but there will be no Christ in it only in name and profession. True christians will be the sufferers, and through their suffering they will be driven as one man to the holy Lord God, who shall appear as the Lamb upon Mount Zion. This great host of religious persecutors will be gathered for destruction, for then will the Lord destroy them.

Now, in my mind, the elements of destruction will prove to be the very things which they, by their many improvements, will have provided.

I am told that the air we breathe is composed of oxygen, nitrogen and hydrogen. Take the hydrogen away and the oxygen and nitrogen are nothing but a flaming mass of fire. It is my opinion that when iniquity shall have grown to its full statue, then all the natural gasses from the earth, with the electrical generations, both of which will fill the great expanse around us, will have grown to their perfect statue, and all will ignite and consume the whole. This is, I believe, what is stated in Revelation xx. 9.

My dear brother, this will be the fullness of the gospel as a savor of life unto life to them that believe, and as a savor of death unto death to them that believe not. The one shall enter fully into eternal life without a shadow between them and their Beloved, while the other shall go away into everlasting punishment.

This letter is long, but this subject is so wonderfully great that only a little hint here and there is given. I cannot tell it; I would if I could.

I hope you may find it in your heart to pray for me. I wish to be faithful to my God, and to serve him and his children. Would be glad to hear from you.

Your brother in a blessed hope in the resurrection of the just,

L. H. HARDY.

DAYTON, Wash., March 25, 1902.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—I write to inform you that your letter declining our invitation to be with us at the association of the churches belonging to the Salem Association, was received by me yesterday with sadness and disappointment. You speak of the obligations and duties which you owe to your own churches, and the sentiment which you express is good. There are also corresponding obligations resting upon those among whom you labor so faithfully as to deny yourself the pleasure of a western trip at our charges. All this is right on both sides, but the brethren here almost, and I believe unanimously, would have been rejoiced to have met with you at the time mentioned. This was Elder John Styles' association, and wherever he could go in his laborious and useful life, you can go and find a hearty welcome, my brother. Of this I feel assured from a close acquaintance with him and his brethren, and also from a long and pleasurable acquaintance with you as a stranger, through your faithful pen for many years. But we must all bow to the righteous Lord in his providence, as well as his gracious dealings with us, saying, "Thy will be done," and to truly say this is final obedience, however painful or pleasurable it may be to us. His will, not ours, is the law of righteousness, and to say this is acceptable, willing, hearty obedience, proceeding from the law of love written in our hearts by the ministry of the Spirit of truth; it is written in the heart to love the Lord, and such ones need no other incentive.

Now here is the law of liberty in Christ Jesus, making us free from the law of sin and death, which is in our members, and which brings us under the spirit of bondage to the law of Moses, which in the

letter ministers only condemnation to those who are its bond slaves. These are also slaves to sin and death which is in their mortal flesh. This law of love written in the heart solves the problem of free-will, and shows the difference between the will of the flesh, which is under the law of works, and the will of the Spirit, made free by the cross of Christ. There is given to us the liberty of the gospel wherein we stand fast through the grace of God in Christ Jesus the Son of God, who maketh free indeed. The liberty of the gospel must not be confounded with the spirit of bondage again to fear, if we are to understand the nature of the gift of grace in our Lord Jesus Christ. For he says, "If the Son shall make you free, ye shall be free indeed." That is, in the work of the Spirit, against which there is no law. This is, I think, true with all the attendant doctrine of the gospel. Now all this implies that, I believe, and no more; in this there is no bondage; the will to do right is not in bondage, either in constraining or restraining, for this law of liberty is engraven in the heart by the Spirit of the living God in the regeneration of the Spirit, and the renewing by the Holy Ghost, and all beside this is the spirit of bondage, in the body of the sins of the flesh which restrains from good, and constrains to evil, in all the servants of sin, who are made so by the disobedience of the one man, Adam. "Ye will not come," expresses the mystery of iniquity in one sentence, and no further comment is needed to show the status of the will of the flesh; "Ye will not," tells it all. Therefore it is written, "My people shall hear my voice;" "My people shall know my name;" "Thy people shall be willing in the day of thy power." He reigns on David's throne, and here is the

sceptre and the rod of Israel. And here are the sure mercies of David, in the covenant with the seed of David, who was the man after God's own heart. This is the law of faith, and not of Moses, whereby no man living shall be justified.

I send you inclosed a letter from Elder Hagans for your perusal.

I remain your brother in hope,

I. N. NEWKIRK.

SAYANNA, Cal., Jan. 31, 1893.

ELDER I. N. NEWKIRK—MY BELOVED BROTHER FOR THE TRUTH'S SAKE, AND TO ALL WHO LOVE THE LORD JESUS IN SINCERITY:—Grace, mercy and peace be multiplied unto you. Your favor of the twenty-fourth inst. is at hand, and as we have just passed through a very heavy rainstorm, and it is not fit for work, I will answer your very kind and welcome letter. Yes, I have hope that we have been taught in the same school, the school of Christ, and have come to know something of the difference between light and darkness, truth and error, and that we know something of the reasons why we love one another; yet we loathe our own selves on account of our inbred corruptions. Here I will remark that if my letters are of any comfort, if they give any strength, if they are of any good in any way, let us praise God, for you, and all others taught in the school of Christ know, that before we were thus taught, we had neither will nor ability to comfort these little ones, these precious ones of our God. Therefore now we rejoice to say, "Not unto us, not unto us, but unto thy name be all the praise."

True, Mr. Bartlett can never reconcile his law theory to or with the gospel of our God and Savior, for one is the law of death, and is adapted to the dead, while the other is the law of life, and is adapted

to the living. Paul said, "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." By this we see plainly that those who are trying to be justified by the law of sin and death, have never had the law of the new covenant written in their hearts, and they are like the troubled sea, constantly casting up mire and dirt; there is no rest for them, but it is constantly do! do!! do!!! Even their effort to keep the seventh day is but do, do, do. These are they, as well as all others who have power, will and ability in their own estimation, that grasp the shadow, and miss the substance, which is Christ Jesus the Lord, who is the end of all strife; who is rest from all labor by faith, which is the gift of God, and to whom all the restraints of the Sabbath law pointed. Until a poor sinner can by faith rest in Christ, he is ever changing, and wandering in the wilderness of sin, and like Israel of old, is stiff-necked and rebellious. But with regard to Israel it was the will of God that all save two, who were twenty years old and upward, who came out of Egypt, should die in the wilderness. I have thought that these two "Caleb and Joshua" were typical of the two witnesses in Rev. xi. So we must die to the lust of the flesh, and the desire of the mind, for the child of God must be weaned from all this before he can enter into that perfect rest in Christ.

Mr. Bartlett, and all his Arminian friends who engage in work, are opponents of the day of rest, that is, of the true gospel rest. The first day, Sabbatharians are worshiping, is a day consecrated by a Pagan monarch, to a Pagan sun-god, neither of which could give life to the worshiper, and if the seventh day was a seal of the covenant of works, it certainly has no claim to be regarded after that covenant

was fulfilled, and so far as the first day is concerned, the resurrection of Jesus on that day, does not hallow it any more than his crucifixion on the sixth hallows that day, for had he not died, he could not have arisen, for both were in strict accordance with the determinate counsel and foreknowledge of God. The one difference is that he was put to death by wicked hands, but he was revived again by the glory of the Father. Yet the glory of God could not have been manifested in that way, but for his death. Thus, I conclude that it required all these combinations in the all-wise purpose of God to bring about the desired end, and therefore, as a necessary sequence, the sixth day, on which he was crucified, is as glorious as the first, upon which he arose, and one ought to be remembered as much as the other, and there is as much force in remembering one as the other.

Seeing that antichrist cannot worship the Lord Jesus, it remains for her to worship the creature of the Lord Jesus, pretending in it of course to be worshiping the Lord Jesus himself; O how deceptive!

I often am made to inquire, How can I know that I am not in some way deceived by this craft? and I search through my life to see if I can find any evidences that I am a subject of grace, and I am often made to weep and to pray to God for brighter evidences, or a more sure testimony of his love to me, and how long, sometimes, I have to wait and mourn, and go back and gather evidences, yes back and back to that little spark of hope which I was given forty-six years ago. Well, says my accuser, That was a dream, and afterwards you were worse than ever before. Then I start back again to see if I have missed any evidence, and I come to the summer of fifty-



nine, and there I remember that out of the deepest abyss of trouble I still cried mournfully, "Lord, have mercy upon me." Then, in a small still voice, it was said to me, "My grace is sufficient for thee," and my burden was gone. Strange as it may seem, I there could see that our God in some way ordered all things according to the counsel of his own will, and in this grace I have grown until I am a firm believer in the absolute sovereignty of God, and here is my rest, even in Christ Jesus the Savior of sinners, of whom I am chief.

My love to all the dear brethren, and for yourself a share. Pray for me and for the peace of Zion. Fare you well.

A. H. HAGANS.

EDITORS 'SIGNS—BELOVED IN THE LORD:—The inclosed part of a private letter is so expressive, clear and comforting, both of the doctrine and experience of the truth as it is in Christ, I feel that I cannot do you and your dear readers a better service of love than to submit it to you, for which the meek writer will kindly pardon me. With her, my own spirit was early and deeply exercised upon this blessed truth of our identity with the holy Son of God in his *life*, his obedient, suffering, righteous life, as one with us in our flesh, as our Shepherd, Surety, Husband, Brother, Prophet, Priest and King; yea, our Redeemer, Resurrection and Righteousness, and we "the righteousness of God in him." Never have I know this divine truth of the way of righteousness more sweetly set forth in beautiful simplicity than our sister has told it in her touching words, which must come to the heart of every one who *lives* and believes in Christ. To me it is very comforting. For unless *I* am one with Christ, and Christ is one with me, I have no part

in him, no joint-heirship to God the Father with him. In this oneness, my sins were his, and his spotless righteousness is mine. My rejoicing is in this Scripture truth that, "My Beloved is *mine*, and I am his." Let my name as a sinner be lost in his name as the Savior, and let me sign myself,

CHRIST'S SERVANT.

CARDINGTON, Ohio, July 27, 1902.

MY DEAR BROTHER:—I love to contemplate the limitless power and dominion of Jehovah. O how can any one wish to limit our loving, all-wise, almighty Friend! who is too wise to err, too good to be unkind, too strong to fail?

The wonderful attributes of our God are all beautifully blended, so perfect in perfection, we know not whether to admire wisdom and power, or love, most; they are all coequal. Is his love more comforting than the knowledge that he is able to keep us ever by his side? We are completely swallowed up in wonder, love and praise, when we but catch a glimpse of his being. How much is contained in each of the blessed names by which he is called! "I AM!" from eternity to eternity the same. Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." Jesus, the Savior of Israel, *my* Savior, my loving Father, my Brother!

Sometimes I feel that my knowledge of spiritual things is very small. How much would I give to *know* that I have saving faith, and really know God! Ever since my connection with the Baptists, I have been called a very "Hard-shell," a sort of "Beebe Baptist." My mind has been exercised so much upon doctrine that sometimes I fear that I am only theoretical, and know nothing of grace. Yet how can I love it if I know

nothing about it? Sometimes, when I hear the blessed gospel preached, my heart leaps for joy, and there seems to be a witness in my heart, and I thank God for sending the heavenly message and enabling me to hear it. And surely I love God's people.

Sometimes I grow very bitter against some of them, when they assail the truth I love. But O, dear brother, I do want to have charity to hope all things, believe all things, endure all things, and *think no evil*. Yet I do not wish to compromise with error. O, may God help us to contend both earnestly and lovingly for the faith, knowing that God will reserve his own very elect to the belief of the truth. He does not seem to teach some as fast as he does others, but gives them here a little, and there a little. I think I know of some who are led that way. I should not be surprised if the Elder whom you spoke of would some day know that he has been trying to fight against God. He does not like to hear law and gospel mixed, as we so often hear. (O! how it hurts me to hear it that way.)

Years ago, my mind became exercised as to how a guilty sinner *could be* justified. I could easily see how a husband, or substitute, could pay another's debt, or pardon him; but how could he *justify* him? I trust the following Scripture was opened to my understanding: "As in Adam all die, even so in Christ shall all be made alive." I saw that even as I was one with Adam, so was I one with Christ. I was in Adam when he sinned, so was I in Christ when he fulfilled the law, suffered for sin, died and rose again. That in Christ I had suffered for sin, had also fulfilled the law; that I was in spirit a child of God by descent and birth, and in flesh was his by election and adoption. It is a comfort to think that my life was

hid with Christ in God before I existed as an individual; that his suffering, his righteousness, is all mine; that with him and in him I have passed from under the law, having become dead to the law, and with Christ have arisen to walk in newness of life. In him holy and without blame before God in love, and shall not come into condemnation. "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." "Blessed is the man to whom the Lord will not impute sin." Blessed, who by the law of the Spirit of life in Christ Jesus hath been made free from the law of sin and death. "If the Son therefore shall make you free, ye shall be free indeed." Is it not sweet to know that our warfare is accomplished, our sin is covered, and we have received at the Lord's hand double for all our sin? But you can think much better than I can tell you.

"Faith is the substance of things hoped for, the evidence of things not seen." Does not faith lay hold on Christ, and, seeing through a glass darkly, rejoice to know that *in Christ* we are pure? Though we are still in the flesh, and suffer and groan under sin, yet faith looks to Christ, and sees all sin washed away—the robe of righteousness cast about us. Then, is not this a *little* of the *substance* we hope for? the earnest of our blessed inheritance?

But we must expect persecution in this time of confusion and strife. I hope the time will come when we can worship God in peace and unity. You will know, dear brother, that I often have a heart-ache.

Your sister,

(MRS.) JOIE E. WICKHAM.

CAMMAS VALLEY, Oregon, April 5, 1902.

DEAR BROTHER BEEBE:—The within letter is from dear brother and sister Bruce, to whom I mailed a copy of the Minutes of the Siloam Association, in response to their inquiry for Old School Baptists living in the vicinity of Oregon City, Oregon, in the SIGNS of recent date. Since that time they have written to me regularly, and I rejoice that they are situated where they can enjoy the preaching of the gospel, by the dear brethren whom they name. Each one of them I have heard preach, when situated differently, for we were glad to welcome them to our home and church meetings, but now I am where it is impossible for me to meet with any of the church assemblies, and I seldom hear a word spoken with regard to spiritual things.

The bonds of love to my two dear children is sufficient for all care and felicity of which my heart and hands are capable naturally, yet I make slow progress in a growth in grace, and knowledge of the truth, and I find a willingness to evade duty, so that I dread to write or speak of the wonderful things in righteousness, which are daily my portion, lest it be some strong delusion which has been sent me. If it be the eternal purpose of God that my soul should rest in him, then indeed no fears ought to annoy; but O, the solemn questionings and doubts that arise.

I have not written this for publication, but only to send you brother Bruce's letter, that you may judge whether its publication will edify others also.

Your sister,

(MRS.) M. J. LEE.

OREGON CITY, Oregon, March 29, 1902.

MRS. M. J. LEE—DEAR SISTER IN A PRECIOUS HOPE OF A BLESSED IMMOR-

TALITY BEYOND THE GRAVE:—Your precious letter received this evening is full of comfort to us, and makes us feel that we would rejoice to have the privilege of meeting you, which I trust will be so some time in the near future. Yes, I was surprised to meet so many of the dear kindred in the faith so soon after coming here. We have had the privilege of meeting with them at each meeting since. At our last meeting Elder George Girard was here, this being the first time that I ever met him, although we were well acquainted with his brother and sister in Nebraska. If it be the Lord's will, he will meet with us again in April. Next Saturday and Sunday is the regular time for our meeting, and we expect Elders Matthews and Moffet to be here at our house on Friday night before. We are well satisfied here, and when we go to meeting we feel at home with these strangers in the flesh, but we do feel that we are with kindred in the Spirit, and so we truly are, if we are what we have professed to be, for the apostle says, We are bone of his bone, and flesh of his flesh, and all one is Christ. Now if such be their union, is it any wonder that God's dear people feel at home when they meet together to worship the great I AM, and to mingle their voices in songs of praise to his great and holy name? O what a precious Savior we have, and what precious promises he has left on record for our comfort. You remember he said, "Where two or three are gathered together in my name, there am I in the midst." The circumstance which took place on the morn of the resurrection of our blessed Lord and Savior Jesus Christ, when the two disciples were journeying to Emmaus, and Jesus joined them as they journeyed, and asked them what manner of communication was this that

they had as they journeyed and were sad, has rested upon my mind. They asked him if he was a stranger and knew not what had taken place, how that Jesus of Nazareth was taken and crucified and slain, in whom they had trusted that he should redeem Israel, and they said, Beside this is the third morning, and some have testified that he is risen. Then we are told that he preached to them, saying, "Ought not Christ to have suffered these things, and to enter into his glory?" And after this he made himself known to them in the breaking of bread, and then vanished out of their sight. You will remember that these dear disciples afterward said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

Are not these same things seen to-day? I do believe that the holy Spirit whom he said the Father would send in his name, guides and directs our pen to speak words of comfort to others, while at the same time we share the same comfort where-with we are comforting others.

Now I have written you a lengthy letter, and if there are in it any words of comfort for you, it is because the Lord directs it, for I did not know how I would write when I began this letter.

From your brother,

JOSEPH BRUCE.

CENTERBURG, Ohio.

BENTON BEEBE—DEAR BROTHER IN A PRECIOUS HOPE:—Inclosed you will find two dollars for the SIGNS, as my subscription expires to-day. I have received much comfort in reading them this year. It gives me joy to see that there are still a few who are not ashamed of the gospel of Christ, and that the dear SIGNS still continues, with able writers to fill its

columns. I do not get to hear much preaching, but sometimes have preaching in my house. I am among those who have been sued at law, and my church house taken away, and I and a few others, gave them our cloak also, being compelled to go one mile, I went two, and being smitten on the one cheek, I was also smitten on the other. Through much trial, I hope I was led to renounce the hidden things of dishonesty. I, with one other sister, took our petition of acknowledgment to a little church, about twenty miles away, and they accepted our petition, and received us into their fellowship, while we still stood as a church here where we are. We chose dear Elder Benjamin Martin, of Ashley, Ohio, as our pastor, and he continued as such until his death something more than a year ago.

Now, brother Beebe, I would like to have your views, or the views of any other brother upon this question, Do you think that we two could stand as the church here? I feel that I now stand with a people that give God all the glory, and have no confidence in the flesh. I sometimes feel that I am one that has seen and felt affliction in the church, but I have a hope that it is for Christ's sake, and there is something that follows me saying, "What shall I render to the Lord for all his benefits toward me and mine?" Last night, I dreamt that I was out on water, and the words came to me, "You are instructed in the Scriptures," and there I began to speak to the people on the shore. And one said to me, "You are not fit to teach the people, for you have too much trouble with them." Then I awoke myself by saying at the top of my voice, "They that will live godly in Christ Jesus, shall suffer persecution." And so I think it is, but am I one that has been so blessed as to suffer persecution for the

truth's sake?

I would say to brother Bartley, I also know what it is to have a dear sister say to me, "You believe it was predestinated to be so, and so you need not worry concerning it." As much as to say, "You believe all things are predestinated, now do not worry," in derision of my faith.

I might tell of the many trials through which I have passed, but a word to the wise is sufficient, those who have passed through the same know all about it, and those who have been favored to escape such persecution, while they may in one sense be said to be blessed, in another I feel as did the apostles that we have reason to glory in tribulations. But I did not mean to tell you of my trials. I wanted to tell the dear brethren and sisters who write for the SIGNS how much I enjoy their words of comfort; the Lord provides for unworthy me, through the SIGNS. My table may be filled with papers and books, but I hunt out the Bible and SIGNS for my comfort. I am nearly sixty years of age; thirty-five years ago the dear Savior made himself manifest unto me in the forgiveness of my sins, after I had mourned over my lost condition for seven long years. But I feel to day, as brother Chick has said, it is good to decrease, and I feel that I am less and less every day of my life, and feel my weakness more and more. I ask an interest in your prayers, that I be kept in the true and right way. I have had the privilege of reading the SIGNS from my early youth. I have them in my care, feeling that they are too precious to be destroyed. My mother left them in my care, and also the editorials. So, brother Beebe, you see I know something of your life's work, and if my prayers avail anything for you, you have them.

I remain your sister in hope of a better life,  
(MRS.) SARAH BOYD.

[NOT knowing anything about the circumstances of trouble referred to in the above letter, it is impossible to advise in the matter, but we feel a deep sympathy with all who are oppressed because of steadfast adherence to the truth. The Savior said, "Where two or three are gathered together in my name, there am I in the midst." Where two or three can meet in the name of the Lord, and maintain the order and ordinances of the house of the Lord, there could be a church; still where so few are together, it seems that it would be better to have their names connected with some other body, even if they were some distance away. All depends upon whether the order of the church can be kept up by the two or three. If not, they had better unite with some other body of believers, and come under their watchcare. This is only our opinion, and not intended to cut off an opinion by others.—ED.]

PINE BLUFF, Ark., May 2, 1902.

DEAR BROTHER BEEBE:—Inclosed find money order for two dollars, in payment of my subscription on the SIGNS; I do not see how I could do without them, as they publish the doctrine that I love.

I have just returned from a tour in Texas; I was gone several days, and preached in a number of places, and met a number of ministers. [As we could not make out the names of ministers and places correctly, we have omitted this part of the letter.—ED.] Upon my return home I found all well, for which I feel thankful to the Lord who sent his Son into the world to die for sinners. He fulfilled the law, and took away all things that were against his people, and nailed them to the cross. It was written,

For a virgin shall bring forth a son, and his name shall be called Jesus, for he shall save his people from their sins. This is the stone which the builders set at naught, but which has become the head of the corner. And neither is there salvation in any other, for there is no other name given under heaven or among men, whereby we must be saved. He has saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the foundation of the world, and grace reigns unto eternal life, through our Lord Jesus Christ. "By grace are ye saved." By grace are we saved in time, and after time we shall not need to be saved, for nothing unclean can enter heaven. He was our Savior before the world, in the world, and he is our Savior in God's eternal purpose, for eternity. For this purpose he came into the world, that he should manifest it to his children. He saves them from their sins in time, for he came into the world in time, and here is an eternal salvation having no beginning nor end. He is our everlasting all, and there is no salvation in any other, and when he comes to us he brings salvation, and teaches us to live godly lives, soberly and righteously, in this present evil world. He paid all our debt, and came and preached peace to us.

O, dear reader, can you remember when he preached peace to you in your heart? He saves us by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us through Christ. Thus he shall save his people from their sins, and he is our Savior in time, and in eternity. He was set up before the world began by God the Father, and he bare them and carried them all the days of old, and he lives in us. Thus you see he

is always with us, and is our Savior every day, and he never will forsake us, but will bring us home to rest forever.

How we ought to praise God for all his goodness! O, that men would praise the Lord for his goodness to the children of men! This is due forever to the Lord Jesus Christ. To him be all the glory, both now and forever.

Well, if you publish this, correct all that needs it, and if not, all will be right with me. I have written this, as it came to me while writing.

Your brother,

D. WESTALL.

DAINE, Ore., March 7, 1902.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The time has come again for the renewal of our subscription, and I will inclose the amount due. We do not feel that we can get along without the dear old family paper, for it is nearly all the preaching that we get in winter months. We do enjoy the soundness of doctrine which it advocates, and I do hope and pray that the dear Savior will open the eyes, and give an understanding heart to all his dear children, the chosen vessels of mercy, so that they can lay aside every idle thought, and be prepared to ascribe all honor and glory and power to the heavenly King. Conditional time salvation has caused much trouble. Salvation by grace has been the dividing line between Old School Baptists and all Arminian denominations from the first, but I believe that many a dear brother is yet being brought out into light; may this work be soon done.

Our church held their meeting with us last month, and I do believe that the Lord was with us. Elder Thurstan preached for us, he did not have any great light or liberty on Saturday, and I did pray that

he might have more light on Sunday, and he did preach an able sermon. I told one brother after the meeting was over about how I had prayed for him, and he said, "Why, my sister, I thought you did not believe in works." I asked him who was the author of that prayer? was it my own manufacture, or was it the Spirit of Christ interceding through me in the dear brother's behalf? Can any of us pray without the Spirit of prayer?

But one may say, We have power to teach our children good morals, and to raise them in the right way. Do we have this power within ourselves? Is not all the power that is in man ordained of God? and is not every thought or deed of his power? I always feel, when warning my children against evil ways, thankful that the Lord gives me discernment between right and wrong; all this must come from God; what is man and what does he know? It seems to me there is but one thing that we do positively know, and that is that we all must die, that is, our body must die. But we have hope of a better world beyond this veil of tears, and at times we have glimpses of that heavenly home, which makes us "long to lay our armor by, and to dwell with Christ at home." The sweet promises which he has left on record for all who trust in his holy name, encourages us to run with patience the race set before us; bless his holy name; he is our all, and to whom else shall we look but unto him? He is all that we have to look to in time and in eternity.

I remain one whose whole trust is in the dear Lord,

S. MORNINGSTAR.

KANSAS, Ill., Aug. 14, 1902.

DEAR BROTHERS EDITORS:—Having a desire to hear from others of your corre-

spondents I conclude to again pen down a few words for your inspection, and if published, for the perusal of the readers of the SIGNS OF THE TIMES.

A good old sister since reading the SIGNS of August 15th said to me, How good all the SIGNS are. I told her I considered the first article in the issue of August 15th was a complete defense of "the apostles' doctrine and fellowship," and was surely comforting to any child of grace. Elder Bartley will pardon my remarks, he surely was given wisdom and knowledge to know the truth, and rightly divide the word of truth. Such workmanship surely is approved of God and needeth not to be ashamed of by his servant Elder Bartley.

Of late the words of Jesus as recorded in the twelfth verse of ninth chapter of Matthew have been much in my mind: "They that be whole need not a physician, but they that are sick." So many in this our day are like the pharisees of the day when Jesus thus showed them that they did not need a physician; they were self-righteous, like some that now say, "Grace has nothing to do with our obedience to the commands of God; we can have all the religion we will live for." O how different is this sentiment to Paul where he said, "The good that I would, I do not; but the evil which I would not, that I do." This language and its connection seems to be my condition, and I realize that I need the healings of the great Physician every day and moment of my life. If I was able at all times to do right, I surely could not adopt the further language of Paul, and say, "O wretched man that I am! who shall deliver me from the body of this death?" yet with him I hope I can truthfully say, "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." O, so much of the time it seems I am serving with the flesh, but I realize that "They that are in the flesh cannot please God."

So, dear reader, you see I need an unconditional salvation for time as also for eternity. Mary Magdalene, and the woman that had been so long a sufferer with infirmity that she felt that the touch of his garment would heal her, were some of the sick that needed the Physician. They, with many others of the sick, realized the great salvation they had been given, while the self-righteous were reviling him, and saying he was an impostor. So to-day, the self-righteous that can do good, and save themselves, do not need a physician, but the poor, helpless, sin-sick soul that has become as a little babe does need the Physician; not merely for once, but all the time.

How comforting it is to the poor in spirit to know that the great Physician that they look to for salvation has been touched with their infirmity, and knows their weakness, and can and does come to them in this their hour of need. Jonah could say when all earthly help was gone, "Salvation is of the Lord." So Peter when the Lord had said to him, "Lovest thou me?" could say, "Yea Lord, thou knowest all things, thou knowest I love thee." So each and every redeemed child of grace can say the Lord knowest all things, and can know with David that the Lord has taken them up out of the miry clay, and established their goings, and put a new song in their mouth, even praises unto his holy name.

JAMES M. TRUE.

CENTERBURG, Ohio.

DEAR BROTHER BEEBE:—I feel that I must write, for my mind is carried above

earthly things this morning, to behold the beauty of Jesus, and how that all things are finished, and nothing left undone of all that pertains to our salvation. I hear some say it is such a hurt to the cause for a brother to do this or that. If they could see for one moment, as I see, what poor mortals we are, they would not think that we could hurt the cause of God, for his work is finished, and how can it then be hurt? But it is so hard to get used to the Lord's ways only as they are revealed to us. We must be beat down, humble at Jesus' feet, to learn of him, as Mary was. My prayer is to always be kept humble, but he often leaves us to our ourselves for awhile, for our good. It is then that we can look back to the times when the Lord was with us, and learn what poor mortals we are without the presence of the Lord.

As I am deprived of meeting with the church in public worship, I feel to say the Lord's will, and not mine, be done. I feel to praise God, who made all things for himself, that is made, and who rules the armies of heaven and earth. How thankful I ought to be that he has revealed such precious truths to such a sinner as me; were it otherwise I should be like the novice, as Elder Curry says, knowing nothing of the goodness of God. The school of Christ is a school of experience, and I believe that every child of God has an experience of the total depravity of men, and when I hear some say that they sweetly believe in predestination as absolute, I feel to say that if I have an experience of grace, I was made to see that all things were certain to be just as they are, and nothing was left to poor mortal man to do. I was made to see my helplessness, and that I could do nothing without Christ; he was my all and in all, and if I was saved it was by



the grace of God, and not by works of man, and I am just as needy of Christ now as ever; yes, every moment of my life I need Christ; without him I can do nothing.

Brother Beebe, I never saw anything from your pen but what I believed was the teaching of Christ. Some things have been published which I could not understand. Now you may send me the SIGNS on, for if I know my heart, I do believe the articles of faith therein set forth. I am sure that you believe in the unity of Christ and his people, but there are so many who do not understand it. Many are just like the ones who turned back and said, These are hard sayings, who can hear them? and followed Christ no longer. This truth is a stumbling-block to those who are not the followers of the Savior.

I hope that you will find comfort in this, and if you think best, and that it will comfort the family of God, send it abroad; I have written as my pen has been directed. I ask an interest in your prayers.

I remain your sister in the bonds of love,

ELIZA DAVIDSON.

LAFAYETTE, TEXAS.

BELoved EDITORS OF THE SIGNS OF THE TIMES:—While I am poor in this world's goods, yet I do not think that I shall die any poorer for having subscribed and paid for a publication the value of which cannot be computed in dollars and cents. I deem it the best publication I ever saw. It was conceived and brought forth in wisdom and in love, and in the spirit of truth, of love to the Master's cause, love for that faith which is the gift of God, and without which it is impossible to please him, love for the

doctrine of God our Savior, and it at all times discriminates between the doctrine of God, and the commandments and doctrines of men and devils. The doctrine of God is salvation by grace alone, both for time and eternity; there is but one salvation for a poor sinner spoken of in holy writ, and Jesus Christ and him crucified is that salvation, and beside him there is no Savior.

The common salvation of which Jude speaks is the one salvation given us in Christ before the foundation of the world, but made manifest in time, and made known to the heirs of promise according to God's own purpose and grace given us in Christ before the world began. Hence it is common to every vessel of mercy. It is common, because they all share it alike. For it is said, "Of his fullness have we all received." Our experience is the same; our joys are one in Christ; the same love of God is shed abroad in our hearts; all by the grace of God, and the renewing of the Holy Ghost; it is not for anything that we have done, or shall do, but because of his own will, purpose and grace given us in Christ when we were not, except in the purpose of our God. And this inheritance which is incorruptible and undefiled is shared equally by the saints in light, and so is common to them all.

When made manifest as an heir to this sublime inheritance, we have surely tasted the good word of God, and have learned that he is kind and merciful, and of long-suffering to usward, to the end that we should be blameless before him in love. This love to God and his Christ, of which we are made the happy recipients, is so great that we are compelled like Saul of Tarsus to say, "Lord, what wilt thou have me to do?" And to such a soul it is meat and drink to do the will of his Mas-

ter. It is not to work out our salvation, but because of that salvation which is already wrought in us, that we are enabled to do the will of our Father. How then can we expect a reward? Rather has not the blessing gone before, which fits us for every christian duty, and our doing is but the effect of what he has done for us. We have to say in the sequel of the matter, that we are unprofitable servants at best.

Now in conclusion, let me say to you, dear editors, go on in your good work of love, and may the blessing of God rest upon you and those that write for the SIGNS. I hope that I do believe the doctrine it so earnestly and patiently contends for.

How glad I am that God hath said that he would not be left without a witness. His witnesses are to declare the whole counsel of God, and not a part of it simply, that the name of God should thereby be glorified. And this includes speaking of all his perfections, his power, his majesty, his decrees, his predestination of all things whatsoever come to pass, and that his predestination is commensurate with himself and all his perfections, which are all without limit. Concerning this I never heard of any dispute until of late among us. Some now would, it seems, make us believe that some things are not under the purview of our sovereign God, but David said, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Then we have full warrant for saying that our God fills immensity, and performs all things after the counsel of his own will, and I mean what I say, when I say, *all*

*things*, and so does the Scripture, and they say that all things work together for good.

I remain your brother in hope,  
H. L. WILLIAMS.

PALESTINE, TEXAS.

EDITORS OF THE SIGNS OF THE TIMES—  
DEAR BRETHREN:—I often think of writing you, and as often give it up, because I cannot write as others. Our old medium of correspondence comes regularly, laden with good things which are so much better than anything that I can produce that I cannot wonder when my scribbling does not appear. However, I write you a little to let you know that I become more and more positive as regards the controverted points of doctrine.

"Glory to God in the highest, and on earth peace, good will towards men." This follows the announcement made to the shepherds by the angels. Well, what is announced? A Savior is born. This was the announcement by the angels to the shepherds keeping watch over their flocks by night. The angel said to them, (verse 10) "Fear not." Why should they fear? The ninth verse tells us, "The glory of the Lord shone round about them: and they were sore afraid." And this angel said to the shepherds in their fear, "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." Away back ages before we hear the prophets speaking of his advent; they told it as something that must come to pass, ages beforehand, but now the angel said he is here; he is born. It is not something, or a child, which shall be born and will be a Savior after awhile, when he shall have grown up, and the people obey him, and believe in him.

No, he was not born to be a Savior after a time, but he is now a Savior, and a complete Savior. We find him so, after we become acquainted with him, for he is so good, kind, loving and obliging, we cannot help but love him and be willing that he should rule over us. We are but poor, blind, deaf and dead creatures, and do not know it. One's head may be blossomed for the tomb, and yet blind and dead. I sometimes think that I pity such. If such an one ever knows anything better about the matter, it will be because the Lord has taught him, and not man.

Now all are not shepherds, but this was announced to the shepherds, and they had the oversight of the flock. Before the Savior was born, it was said unto Mary, That holy thing which shall be born of thee, shall be called the Son of God, and the angel said unto her, "Fear not, Mary." Here but one is addressed, and this one had fear. It is always with such ones a fearful thing to fall into the hands of the living God, and it is God that they should fear, and not man.

Now brethren, it is you to whom I am speaking that know that this Jesus or Savior was a perfect and complete Savior before he was born of Mary. He was then as complete a Savior as now. If one thing could be first with God it is this Jesus our Savior. He was God manifest in the flesh, and God our Savior is from everlasting to everlasting, he is the first and the last. I have not felt to say that God *provided* a Savior in Jesus Christ, for God is our Savior; he is from everlasting to everlasting our Savior. When Jesus was born, then was manifested that which was already with God; then was God manifest in the flesh.

In conclusion I would say that God's people are saved with an everlasting sal-

vation, and I believe this is in harmony with the Bible. If I am wrong, correct me.

Your brother,

U. J. BELL.

COTTON HILL, Ill., June 16, 1902.

B. L. BEEBE—DEAR BROTHER:—I have been thinking of writing you a short letter for some time. Inclosed I send you check for ten dollars, if there is any trouble getting it, just destroy it and let me know and I will send you draft. It seems very little to send to one who has devoted his life to the Baptist cause, and is an invalid, but while I am no millionaire, I have been greatly blessed, I feel far more than I merit. I am in my eighty-first year, and have almost perfect health, and enough of this world's goods. I have been a member of the Old School Baptist church, almost sixty years. When I offered myself to the church, it was with fear and trembling, fearing I should disgrace the good cause, and I thought if I lived to be old I would be better, but I am now old, and find that I am the same dependent sinner, as full of sin, and as dependent on the grace of a kind and loving Savior, and if I am saved it will be by grace, free grace, not for anything that I have ever done, or ever can do. I feel that the good I would do, I do not, but the evil I hate, that I do. Why I am left and so many so much better taken I cannot tell, but hope if I have anything to do in this world, the Lord will give me grace to do it, for without his grace we can do nothing to his glory, and it seems to me I ought to be one of the most thankful to a kind Savior for his many blessings: when young, brought to see myself a poor dependent sinner, dependent on him alone, and how could I have gone through this

long life without that trust which I hope I have in a kind and loving Savior? I have been reading the SIGNS sixty or seventy years, and it seems to me they are better than they ever were.

Our little church I do not think has missed having meeting the second Saturday and Sunday a dozen times in fifty-nine years, and while there are few of us, we are in peace and harmony, and have great reason to be thankful for the many blessings that he has given us. Every member that was in the church when my sister and I joined, is gone, we believe to happiness, and every Baptist preacher that we knew is gone but one, and he is over eighty and feeble, but the Lord has raised up able defenders of the truth to take their places, and we believe he always will have them on the walls of Zion.

Dear brother, I have written far more than I expected to. May a kind Savior be with, sustain, strengthen and bless you in your life work, is the prayer of your unworthy brother,

PHILEMON STOUT.

[BROTHER Stout is one among the very few of our present subscribers who has been a reader of the SIGNS from its earliest numbers, therefore his statement that the SIGNS is even better of late years than ever, is indeed encouraging, and we sincerely thank him for his kind expression of appreciation of the paper, as well as for his liberal donation in support of its publication.—ED.]

G. BEEBE'S SON—DEAR BROTHER IN THE LORD:—I thought that I would write and tell you how much I like the SIGNS, they are to me the best of all books except the Bible, because I think that they set forth the truth as it is revealed in the word of God, and all who write for its

pages give to God all the glory in their salvation, and declare that without him they can do nothing. That is what I love to hear; I desire that he should have all the glory, and be crowned by all, Lord of all. I have read them from my youth until now, and I cannot see any change in them. I am now in my seventy-first year, and I think that I shall take them as long as they contend for the truth as it is in the word of God. O, what a comfort it is to me to hear the aged saints speak of their troubles, and doubts, and fears, and the questions which arise as to whether they are the children of God or not; their troubles revive me. Is it possible that they have the same trouble that I have? It makes me feel sure that they are my companions, for they tell these things better than I can. I do not expect to become any better as long as I live in this world. I once thought that when I got older I would not have so many doubts and fears, but the contrary is true, I seem to have more of them; I cannot see anything good in this body of mine; sin is mixed with all that I do. But if I know my heart, I do have a desire to live to the honor and glory of God. O, that I might own and serve him as long as I live; O, for grace that I may live to his praise; God alone must keep me, there is nothing good in me, that is, in my flesh. I have a hope that he has taken away my stony heart, and given me a heart of flesh, and I would praise his holy name for such a gift, and this is what causes me to love and praise him, and love his people.

I only thought when I commenced, to write you a few lines, to let you know how much I like the SIGNS. Now throw the mantle of charity over my imperfection. May God spare you long to proclaim the gospel, and feed the sheep and lambs, is my desire. This is from a poor

old sinner, saved if saved at all, by grace alone.

S. P. CARY.

GLENS FALLS, N. Y., Aug. 6, 1902.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Please find herewith money order to change date on printed slip, and so far as I am able to feel or express gratitude, I am very grateful for the SIGNS, to be comforted, as I hope, in the things wherein those who write for its pages are themselves comforted. I have never felt that I appreciated this, or any of the Lord's blessings sufficiently to prevent their being withdrawn, so with my ingratitude and unworthiness in the enjoyment of these favors, there is a fearful looking forward to a time when I shall be punished according to my sins, and rewarded as my iniquities deserve, and I am reminded of the criminal who was told not to fear, that justice would be done him, who replied, Justice was just what he did fear, but it was mercy he wanted. But our righteous Judge can be both just and merciful through the redemption which is in Christ Jesus, and really when we consider that his ways are unsearchable and past finding out, how are we to appreciate fully his loving-kindness and tender mercies, and how much like a chattering noise my prayers have often sounded to me when it has come in my mind to whom they were addressed, and for the great and wonderful things which they tried with thanks to acknowledge, or the undeserved things asked in petition. I am so well satisfied and contented with salvation by grace, and grace alone, that "do and live" religion is with me very much a thing of the past, and I feel a curiosity, but no confidence, in the lo here and lo there inventions of men, whereby, as I have ex-

perienced, "they lie in wait to deceive."

May it please God to sustain us in these last days, for indeed perilous times have come, men are ready to do anything to satisfy their selfish desires, even to those who profess to love the truth.

Yours truly,

EVERETT R. KINNEY.

SHERIDAN, W. Va., July 27, 1902.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES AND ALL THE DEAR BRETHREN AND SISTERS WHO READ THEM:—I would like to cast in my little mite with you all, and tell you how my poor hungering and thirsting soul is fed and nourished by your writings in the SIGNS from time to time. Every number brings cheer to poor, disconsolate me; being situated where I scarcely ever hear any Primitive Baptists preach or talk, it makes the SIGNS doubly dear to me. Often while reading of the travels of the ministering brethren to the associations and churches, it calls my mind back when I, too, had the same privilege, and right here I will say what I have often wanted to say: Brethren, think of the hungry lambs you might feed in such isolated places as the Falls of Guyandotte river, where the brethren used to visit and have seasons of refreshing, not only at the school-houses or in the groves, but around the firesides at the houses of some of the brethren there would be evening meetings, and love would flow from heart to heart, and it seemed from house to house. I believe there are a few who yet are alive who used to meet us at such times and places, one especially, who preached my dear old father's funeral, nearly twenty-one years ago, viz: Elder Wm. A. Melton. O, if brother Melton is yet alive, and should see this imperfect scribble, call to mind your visits with brother

Jehu Byrnside, thirty odd years ago, and come again.

ELIZABETH JOHNSON.

ATHENS, Ga., May 30, 1902.

DEAR EDITORS:—I wish to say to you that I feel to thank almighty God for the blessed gift bestowed upon you in enabling you to so faithfully defend the cause of Christ, and I wish to say to the corresponding brethren and sisters, Continue to write as the Spirit of the Lord may enable you, to the comfort of many of the little ones.

Dear brethren, if I could feel the ability to do so, I would try to write you some of the travels of my mind, but O, I feel so barren and unfit I cannot attempt it, yet I wish to call special attention to all lovers of the truth to the number for March 15th, 1902, to the article under the heading, "Great is the mystery of godliness." Read the above named letter carefully, dear brethren and sisters, and you have the experience of this poor sinner far better than he can tell it.

A poor sinner saved by grace if saved at all,

W. J. BOLTON.

JACKSONVILLE, Ill., April 22, 1902.

DEAR BROTHER BEEBE:—I heartily endorse the SIGNS OF THE TIMES, with its correspondents. It is about all the preaching I get, so you may know how I enjoy reading the many good letters; and your good editorials; they fill my heart with love for you, my dear brethren, and I feel like taking you by the hand and telling you how much good your writings have done me. I am such a poor old sinner, I have no strength in myself; all my help must come from God, the giver of all good. My dear brother, my prayer is that you may be spared many years to

publish the dear SIGNS OF THE TIMES, and that your heart may be filled with the choicest of God's blessings.

Yours in hope of eternal life,

GEORGE H. LEE.

FRANKLIN, Tenn., July 15, 1902.

DEAR SIGNS:—Inclosed please find post-office order for four dollars. We enjoy the SIGNS and feel that God will continue to bless them as in the past. We can but think of the admonition, "Watch ye, stand fast in the faith, quit ye like men, be strong." Our God is silently and imperceptibly at work, and all his purposes ripening fast, unfolding every hour, every event is brought forth in due time, and answers the very purpose the God of heaven designed from the beginning. Who can say, Amen, to this?

Your unworthy brother,

J. W. HARVEY.

SAN FRANCISCO, California.

EDITORS OF THE SIGNS OF THE TIMES

—DEAR BRETHREN IN CHRIST:—I want to express my grateful thanks to you and the faithful in Christ dwelling in New York city, Philadelphia, Baltimore, Washington city, States of Kentucky, Illinois and Missouri, for the kindness extended to me as I returned from Europe to my home in San Francisco, California. It was a rich feast indeed to me to sit under the sweet sound of the gospel of our Lord Jesus Christ, and take part again in the services, after so long a season of loneliness and hunger for the word of God.

W. W. POLK.

[BROTHER Polk named many brethren and friends who were very kind to him, but as it was of too personal a character to be of general interest, we trust he will pardon our omitting the publication of his letter in full.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**2 CORINTHIANS VI. 10.**

"As sorrowful, yet always rejoicing."

In the Scriptures of truth, sorrow and joy are set over against each other; it is so in the above text; it is so in all our life as believers here on earth; "Weeping may endure for a night, but joy cometh in the morning." "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." In natural life even, burdens, trials, sorrow, weeping, underlie all that is really worth having in the way of joy and gladness. Much more is this true in the spiritual world, and the spiritual life. The Scripture quoted at the beginning of this editorial seems to us to set this forth very plainly, and it is in our mind to call attention to some things connected with it, if the Lord will. These words occur in the midst of a wonderful description of the life of faith, which belongs to all the people of God, and which is realized by them all, to some extent at least. There is a vast difference between the possession of a thing, and the realization of all that that thing signifies. The life of faith belongs to all who believe, but all have not yet comprehended what it involves.

Paul speaks here of APPARENT contradictions, but of REAL harmony in the life of disciples: "As deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." In these seven statements of opposites we have the perfect life of the children of God presented. This is true of them all, there is not one of all who have hope in Jesus to-day who does not live this double life, if we may so speak of it. But it is not in our mind to call attention to more of this wonderful statement than that embraced in the words first quoted. It is a statement true, not only of the brethren at Corinth, to whom this letter was addressed, but it is also true of all; of the very weakest believer, of the one who knows least of the divine life, and of him who is deeply instructed in the things of that life. God's people then are a sorrowful and yet a rejoicing people. Before considering some of the things which cause sorrow or joy with all who believe, we will call attention to the one fact that Paul does not say here, that *at times* they have sorrow, and *at other times* joy, or that the one follows the other in the order of time, though in a certain sense this is true with us all, but he speaks of both the sorrow and the joy as existing in the heart of the people of God at the same time. While these words, according to all rules of human thought, may seem to express an impossibility, yet in the daily life of all who are believers, they are proved to be true words, and there is no contradiction in them. God's dear people do sorrow, and at the same time rejoice. This is the result of the indwelling of the two natures within them, the one fleshly, and

the other of the Spirit. They bear about with them things to sorrow over, and things to rejoice over. On the one hand they see nothing but reasons for sorrow, and on the other hand they see nothing but reasons for rejoicing. Did not David know this experience when he said, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, who is the health of my countenance, and my God." Did not Paul and Silas have this experience, when in the inner prison at Philippi, with their feet fast in the stocks, and their backs sore and bleeding from the scourging, they yet sang songs of praise to God?

There is another thing shown not only in these words, but in the hundreds of places in the word where joy, gladness and rejoicing are spoken of, viz: the life of the child of God is not all gloom and sadness here below. In fact, joy, gladness, rejoicing, are words as frequently used as are the words that express gloom and sorrow. In fact, the power of grace is made manifest in this one thing often that those under sore affliction, caused by persecution, loss of friends, possessions, and even conviction of sin within themselves, and of their own frequent disobedience and unbelief, yet are able to joy in the Lord, and rejoice in the God of their salvation. Grace does not so much appear when afflictions come, and the result is that we are despairing and oppressed by them, as when under them the child of God is able to lift up his head, and like the brethren of old, even take joyfully the spoiling of his goods, and count it all joy when he falls into divers temptations, because he knows that all is working for his good, and the glory of God. Was it not a wonder of grace that Paul could say, "Most gladly

therefore will I rather glory in my infirmities, that the power of Christ might rest upon me?" There are times when joy so comes to the believer's heart in the assurance of sufficient grace for all his need, that under the burden itself he is glad and full of praise. At other times some signal deliverance from the burden itself causes gladness in that heart which has been so oppressed. Let the grace of God manifest itself as it may, whether in taking away the affliction, or that which caused it, or in adding strength to us so that we can bear it gladly, the effect is joy in the Lord.

We need not fear to be glad, as though it were more likely to be of the flesh than of the Spirit. Joy in the Lord can never be of the flesh, and there is equal room to question our sorrow, whether it may not be of the flesh also; there is room to examine ourselves, and our emotions, on both sides; still there is such a thing as godly sorrow, and there is such a thing even here in this low life of ours, as godly gladness. What child of God is there that does not remember the wormwood and the gall, and having them in remembrance, have hope? But also where is there a child of God who cannot remember some seasons of deliverance, either by the removal of that which gave pain, or by added strength given him to bear it, when his soul was filled with praise to God, and gladness inexpressible and full of glory? One was of the Lord, and by the Spirit as well as the other. When the Lord reveals himself how can the soul help rejoicing in him? Paul said to the churches, "Rejoice in the Lord always, and again I say, Rejoice."

It is good to remember past trials and conflicts, and to recount them over and over again, but the memory of past conflicts and trials could be of no help to the



soul unless with the remembrance of the wormwood and the bitterness, there also came the remembrance of the deliverance, when the Lord made bare his arm and they were enabled to bear it. When we speak of the sore conflicts, and of the fearful foe who assailed us, it can minister no hope nor strength to others, unless we also tell of him who was able to save, and who did deliver us. So Paul in the first chapter of second Corinthians says to his brethren, "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver." Thus he speaks of the trouble, but is also careful to magnify the grace of a faithful God who delivered him, and from the past experience of deliverance he gathers hope for the future. It is good to speak to each other of these things, of the joy and gladness, and the sorrow as well, for in these things very often comfort comes to others in their trials. What a joy it is when called to sit down by some sorely afflicted one, to be able to say to that one, True, you are deeply afflicted, but our God is faithful, and he will sustain you until the final victory, and this we could not say did we not for ourselves know something of his delivering and overcoming grace. Who of all that have seen sore trials and conflicts, is not ready to acknowledge that they have been helped by the testimony of others to the power of sovereign grace. Thus Paul again spoke of comforting others with the comfort wherewith he himself had been comforted of God.

Both the memory of the past and the hope of the future ministers joy to the heart of the tried believer.

The poet says,

"His love in times past forbids us to think  
That he'll leave us at last in sorrow to sink."

Therefore it is good to recall the past, and from it to gather hope for the future. For ourself we must say that much of the comfort and gladness of the present time comes to us from a recollection of the covenant faithfulness of God to us in all our many wanderings and departures from him in the past, and from what he has done we do gather hope, and at times assurance, that he will be faithful to the end. And when we remember all our daily shortcomings, we still at times can rejoice in hope of the glory of God, which shall be revealed in us. "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." There are seasons, long drawn out at times, with the people of God, when all that they have to live upon, so to speak, is the memory of past deliverances, or the hope of such deliverance in the future. We may say like the psalmist, "Why, O my soul, art thou cast down within me?" and we may say to our soul, "Hope thou in God, for I shall yet praise him," but still we can but say, O God, my soul is cast down within me.

There is such a thing in experience as being "cast down, but not destroyed; perplexed, but not in despair." Was this not the state of mind in which the psalmist penned the above words? But O, how the soul longs for another visit from the Bridegroom. Though he is absent, still love abides for him, and ardent longing and prayer, for his coming again. I sleep, but my heart waketh, the spouse said in Song of Solomon. But the hope

of his coming again still abides, because he has come in the past, and though perplexed and cast down, still the soul believes in his covenant faithfulness. He is still the Rock of salvation. But O, to feel our feet once more upon the Rock. Such affliction as this is good. It leads us to search for the foundation, and to desire to feel it under our feet once more, and such desires could not be so earnest, at least we should not realize how earnest they are, did our feet always find and rest upon the Rock. It is in the felt absence of comfort that we desire it most. To those who walk in darkness there is but one refuge, they MUST stay themselves upon the Lord, and so under all the trial and darkness, there is abiding strength, and believing this, there is gladness in the Lord, even in the furnace. Even in the furnace let the inhabitants of the Rock sing.

We feel like giving a brief expression to our thoughts as to why God's people sorrow, and also as to why they always rejoice. They sorrow because of what they find in themselves; they say, "I know that in me (that is, in my flesh,) dwells no good thing." All the works of the flesh are in our nature sown, and many of them have sprung and borne fruit, and for these things we must sorrow. God's people sorrow in the afflictions of their brethren, weeping with those who weep; they sorrow at any departures from the true way, by those who have once run in that way; if any have grown careless of their privileges in the church, it must bring grief to all who love the Lord, and are faithful and true themselves; but sin, sin in the world, in their brethren, and chiefly in themselves, must at all times be a source of sorrow to all who love God. While this is and must be true, still there is joy or rejoic-

ing always, and the rejoicing, when sin in the world is seen, is that what men mean for evil, they know that God means for good; the very wrath of man in numberless instances they know has praised the Lord, and what they have seen to be true so many times they doubt not is true at all times, and in this they rejoice always. When their brethren err, still they rejoice that a faithful God has promised to heal all the backslidings of his people, and so all Israel shall be saved, and when sin in their own flesh becomes exceeding sinful, then the glorious hope of a finished redemption in Christ appears, and joy unspeakable and full of glory is theirs. For ourself, we think that we can say that the times when we have most deeply felt our own sinfulness, have often been times when we have rejoiced most in the Lord and his finished work, and in the hope of final glory, when we shall be satisfied, awaking in his likeness. When we have decreased most, then Jesus has increased, and our joy in him has increased also.

In conclusion, was not all this double life of sorrow and of rejoicing set forth by the prophet Habakkuk in these words: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." All these mercies bring gladness when they are given, but how much more glorious is it to rejoice in the Lord. This rejoicing no changes, whether sad or joyous, can rob the believer of. Through how many tears does the sun of God's favor shine.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### CLOSE OF VOLUME TWENTY— SEVENTH.

ANOTHER year of our editorial labors terminates with the issue of this number; another year of our mortal pilgrimage is numbered with the past, never to be recalled. All the toils and labors, the joys and sorrows, the imperfections and follies which have marked the fleeting moments as they have glided by, are indelibly written, and cannot be erased from the records of the past. Still here we remain, in this earthly house of our mortal tabernacle. God is gracious, and we live. His mercy endureth forever, and we are spared. He changeth not, and we are not consumed. Could we but record his goodness, and tell of his long-suffering, his faithfulness, his loving-kindness, speak of the glory of his kingdom, and talk of his power, it would be worth living for; but alas! we are too forgetful of his mercies, and too frequently have reason to acknowledge with contrition our ingratitude and folly. Who can review the events of the past year without being sensibly impressed with their ingratitude? The wars and commotion which recently agitated the trans-atlantic nations, and shook the thrones of Europe, have measurably subsided, their fearful strife and carnage is for the moment somewhat allayed, still wars and rumors of wars are frequent, and China, Mexico and other parts of the earth, are still involved in strife, or anarchy. Although the change in the past year has been favorable to other nations, it is lamentably the reverse in our own beloved country. Strife, sedition, alienation and animosity usurp the place where kind and fraternal feelings once predominated. A fearful crisis seems to be impending. Our federal

organization, Constitution, Laws and Government, although undoubtedly the best ever instituted by man, are not appreciated by the people generally as they should be, and the elements of contention and discord are painfully felt, threatening the perpetuity of our republican institutions. At the moment while we write, it is a fearful question whether our National Congress will ever again organize, whether the people of these States shall longer enjoy the social, civil and religious rights which God, in his holy providence, has thus far favored us with.

To these commotions which agitate us, as citizens of a great and (thus far) glorious brotherhood of States, the Church of God is not and should not be an idle spectator. In no part of the earth, under no form of government under heaven, has she enjoyed so much liberty to worship God according to her own sense of propriety, without being trammelled with earthly legislation to dictate to her how, where, or when to worship her God. In the present fearful crisis does it not become the saints to call mightily upon the God of our salvation to preserve our country, perpetuate our federal Union, hush the tumult of strife, and bless the country with more wisdom, and a more fraternal feeling one toward another?

It is not our province, nor do we wish, in this, as a journal devoted to the cause of religion, to dictate, or even to express our opinion in regard to what political policy should be pursued, but it is safe to say to those who strive, as Moses said to the Hebrews, Sirs, ye are brethren, why strive ye one with the other? And we are commanded to pray for those who are in authority over us, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior.

We do honestly believe that by far the greater part of all the turmoil and angry discussions which now agitate our country and disturb the councils of our country, have emanated from the clerical or ecclesiastical conclaves of a base, false and fanatical religion; and it therefore becomes the Old Order of Baptists to show to the world, as we have always done, that we are not in fellowship with those religionists who assume the right to supervise the political affairs of our country. While we repudiate a national chaplaincy, and desire a total disconnection of Church and State, of politics and religion, we do believe it is the duty and the privilege of every child of God to pray earnestly and without ceasing for the peace, prosperity and perpetuity of our beloved country.

During the year now closing, God has been graciously pleased to pour out his Spirit on many portions of his Zion. Many churches of our order have been greatly refreshed, her cords have been strengthened, and her stakes established, and many of his redeemed have come to her communion with joy upon their heads, whose songs have made vocal the habitation of the chosen people of our God.

Many of the faithful ministers of Jesus have, in the past year, finished their course. The index of this volume shows a great mortality, and among the departed are some whose names are familiar to our readers, as former correspondents of this paper, Elder Eli Gitchell, D. Morrison, Reed Burritt, John W. Thomas, Harper, Battle, and others, have finished their course, and died in the triumph of that faith of which the Lord Jesus is the author and finisher.

Quite a goodly number have also been raised up, and sent into the vineyard of our Lord to labor; several have during the year been set apart by ordination, and

others have received the approbation and fellowship of the churches to improve their gifts in the ministry.

So far as we are advised, a general state of union, peace and harmony prevails throughout our churches and associations generally, and to a greater extent perhaps than for some years past. May God grant that it may not only continue, but increase. We still have enemies, and they are now in the field, but if God be for us, who can be against us?

We have traveled many thousand miles, and visited churches and associations in many of the States during the now receding year, and our absence has made the issuing of our numbers, since the first of August, irregular; but we hope hereafter to be more regular in sending them out.

Notwithstanding all the opposition we have encountered for a few years, our circulation, as our published receipts will show, has been regularly and gradually increasing. We have now more subscribers than we have ever had at any time before. It is still between six and seven thousand.

We contemplate making some improvement in the paper, both in regard to typography and matter. We shall, if the Lord will, begin our twenty-eighth volume with our next number, which we hope to issue on or before the first day of January, 1860. We hope our agents and subscribers generally will exert themselves to make up and forward as many names for the next volume as possible, and to send them early, that we may know how large a number to publish.

Those who may order a discontinuance, will oblige us by stating distinctly their name, and the names of their post-office, County and State, and see that all arrearages on their subscription is paid.

Those who desire to have their papers

changed to a new post-office, will be particular to say what office they are to be changed from, as well as the post-office they are to be sent to.

New subscribers' names should be written very plainly, and also their post-office, County and State.

Agents should be very explicit in stating the names and post-office address of all who are to be credited. Our terms for the new volume will be as formerly.

MIDDLETOWN, N. Y., December 15, 1859.

OUR OFFER

OF ten cards for five dollars, advertised on last page of cover of this paper, will not be continued after the 1st of October, 1902, whether the whole thousand cards are ordered or not, therefore all who wish to avail themselves of these terms must get their orders in by that time, if the supply of cards is not exhausted sooner.

For full particulars see last page of cover.

ON SALE AT THIS OFFICE.

FOR the convenience of our subscribers, Eld. D. Bartley has sent us a few copies of his book entitled "Priesthood of the Son of God," which we will mail direct from this office, on receipt of price. For full particulars see advertisement on page 548, of this paper.

ALL GONE.

ALL of the cloth bound small hymn books are gone, and all we have left of the other styles of binding, of the small books, are 31 blue plain; 10 blue gilt edged; 15 Imitation Morocco; 7 first quality Turkey Morocco. For full description of these books, prices, &c., see next to last of the white pages of this number. We cannot now say when we will have any more of these books, if ever, as we have not yet decided whether or not we will print any more of them.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|  |          |
|--|----------|
| Previously acknowledged.....               | \$594 55 |
| Elder L. B. Hanover, Ohio, \$5.00, Herrick |          |
| H. Greene, New York, \$5.00.—Total.....    | 5 50     |
| Total to date.....                         | \$600 05 |

OBITUARY NOTICES.

MY dear old aunt, Mildred Bowen, died May 8th, 1902, and was buried May 9th, which was her 86th birthday. She was born and raised and married to her first husband in Virginia. She spent nearly three months with us last fall, and was present when I wrote obituaries which appeared in the SIGNS of Nov. 15th, 1901, and gave me the particulars of her sister's early life. She was very familiar with the New Testament Scriptures. She had long lived a lonely life, and her Bible was her chief companion. I would read the SIGNS for her, and she would enjoy them and say, "O how glad I am to know there are some good people yet." I would say, "Yes, aunt, they are the salt of the earth." That she rests from all her labors, and has gone to receive a crown of bright glory, prays her niece,

E. JOHNSON.

DIED—May 1st, 1902, at her home in Matamoras, Pa., Mrs. Elizabeth Halsey Allen, aged 45 years. She had been ill for eight months with a complication of diseases. She was the wife of Dorastus B. Allen, whom she married Oct. 17th, 1877. Mrs. Allen was a daughter of John B. Halsey (deceased) and Harriet Sayer Halsey, and a sister of Mrs. A. D. Cook, of Princeton, N. J., and also of Wm. H. Halsey, of Westtown, N. Y. She leaves one daughter, Harriet, wife of Henry C. Muhlenbrink, of Matamoras, Pa. For years Mrs. Allen was a member of the Westtown Presbyterian church, and a great favorite with all who knew her. She said to her mother not long before she died, a heavy cloud had been lifted, and she could rejoice in a Savior's love and mercy. Sister Halsey's cup is indeed full, but underneath are the everlasting arms, and she realizes the sustaining power and grace.

Elder Ora J. Shoop conducted the funeral services, after which body was laid to rest the in Laurel Grove Cemetery, at Matamoras, Pa.

H. C. KER.

## MEETINGS.

The Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield church, at Whitefield, Maine, commencing Friday, Sept. 5th, 1902, and continue three days.

Those coming by rail will be met by friends at either Gardiner, Maine, on the Maine Central R. R., or by the way of Wiscasset, and connect with the Wiscasset and Quebec R. R., which will take them to the station at Whitefield, where they will be met by friends on Thursday, the day before the meeting. We shall be glad to welcome all who have a desire in their hearts to visit us.

Z. M. BEAL.

The Spoon River Association of Regular Predestinarian Baptists will meet in her seventy-first annual session, the Lord willing, with New Hope Church, in Greenbush, Warren Co., Ill., on Friday, Sept. 5th, 6th and 7th, 1902, at 10 o'clock a. m. Those coming by rail will be met at St. Augustine, on the Quincy branch of the C., B. & Q., on Thursday evening before. The a. m. train from the south will be met on Friday. Those coming from the northern direction will come to Galesburg by 5 p. m. on Thursday evening, and go south at 5:45 p. m. All lovers of the truth are invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

The Roxbury Association will be held, the Lord willing, with the First Church of Roxbury, at Vega, (formerly Batavia) Delaware Co., N. Y., on the second Wednesday, and Thursday following, (10th and 11th) of September, 1902, beginning at 10 o'clock. We cordially extend an invitation to those who love and delight in the truth as it is in Jesus Christ, to meet with us, especially to our ministering brethren.

Trains will be met on Tuesday afternoon, at Roxbury, on Ulster & Delaware R. R., the day before the meeting.

WM. BALLARD, Church Clerk.

The Licking Association of Old School Baptists will be held, the Lord willing, with the church at Elk Lick, Scott Co., Ky., commencing on Friday before the second Saturday in September, (12th, 13th and 14th) 1902, and continue three days. Owing to circumstances over which we have no control, the meeting will be held in the city of Georgetown, Ky. We extend a cordial invitation to all lovers of truth, more particularly our ministering brethren. All coming to our meeting from north or south will be met at Georgetown, and cared for at places arranged for entertainment.

J. P. FIELD, Clerk.

The yearly meeting at Rock Springs, the Lord willing, will commence on Saturday before the second Sunday in September, 1902, at 10 o'clock a. m., and continue over Sunday. We hope a goodly number of

our brethren may meet with us.

Those coming from Baltimore will take train to connect at Perryville with the 4 p. m. train, on the Port Deposit & Columbia Railroad, for Conowingo, Md. Those from Philadelphia and intermediate stations will meet same train for Conowingo, where they will be met and cared for.

D. M. THOMAS.

A YEARLY meeting of the Albany & Troy Old School Baptist church is appointed to be held Sept. 24th and 25th, 1902, at the residence of Wm. W. Vandenburg, near West Sand Lake, Rensselaer Co., N. Y. All wishing to hear the true gospel are invited to meet with us. Visitors will be met at Bath, opposite Albany, N. Y., on arrival of Albany and Troy Belt Line steam cars, leaving Albany, N. Y., at 4:30 p. m. Sept. 23d, 1902. Also on arrival of train leaving Albany 7:30 a. m., Sept. 24th, 1902.

EZER LIVINGSTON, Church Clerk.

The South Ouachita Association, of Arkansas and Louisiana, convenes September 26th, 27th and 28th, 1902, with New Ramah church, Claiborne Parish, La., six miles west of Haynesville, La., on L. & N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

The yearly meeting of the Cow Marsh Old School Baptist Church will meet on the fourth Saturday and Sunday in September, (27th and 28th) 1902. Brethren and friends of our faith and order are cordially invited to meet with us.

Those coming from the north will take the Saturday morning train, which leaves Philadelphia at 7:25 a. m. for Woodside, on the Delaware R. R.

Those coming from the south will be met at Woodside, on train leaving Delmar at 8:01 a. m.

W. W. MEREDITH.

The Lexington Old School Baptist Association will convene, the Lord willing, with the regular Old School Baptist church at Halcottville, N. Y., on the first Wednesday and Thursday in October, (1st and 2d) 1902. Brethren and friends are invited to attend. Those coming by rail, either from east or west, will come on the U. & D. R. R. to Halcottville, N. Y.

JAMES AVERY.

The Otego Old School Baptist church of Otego, N. Y., have appointed their yearly two days meeting to be held October 1st and 2d, 1902. Visitors will be met at depot Tuesday, Sept. 30th, and cared for.

S. C. F. GUERNSEY.

The Old School Baptist church of Columbia, has appointed her yearly meeting the first Sunday in October, and Saturday before. All lovers of the truth are cordially invited to meet with us. Our pastor, W. L. Line, and Elder Geo. A. Bretz, are to attend.

M. P. LEWIS.

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Middletown, Orange Co., N. Y.



# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### TRUSTING IN MAN: TRUSTING IN THE LORD.

“THUS saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”  
—Jer. xvii. 5-8.

These descriptive words of the Lord are very searching, discriminating, expressive and forcible, and their meaning is too clear to be evaded. They are verily as Paul said, “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. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.” All who trust in the Lord, may lovingly adore him that all this is true, for they have the com-

forting assurance that none can in the least flatter or deceive him, and that his almighty arm protects them for ever.

The above words of the Lord are dwelling in my mind with a measure of comfort, and so I am moved to write upon them, as the Lord may give unto me. Having never heard them preached upon, nor seen them written upon, of course the views of our brethren are unknown to me as to their full meaning. But a glance shows us that they are very far-reaching, and that they apply to every man and to all men. Herein the Lord himself declares the state of every man of Adam's race, and we know his word is infallibly true, and that his judgment upon each man is neither too woeful of the one nor too blissful of the other, but both are absolutely true. When the Lord utters his voice, his words are not fancy-sketches of shadow and light, either to frighten or to flatter; for his omniscience sees every one exactly as he is, and just so he points them out, and declares how they stand in his sight and how the case is with them; and from his decision there is no possible escape. This solemn truth should strike awe to every soul. Yet too many strive only to gain the

favor of and please men, like themselves, even by hypocrisy and feigned words of flattery, "having men's persons in admiration because of advantage," not caring that God seeth them.

It is true of the Scriptures that one plain and positive "Thus saith the Lord," places the truth spoken by him above controversy, and that truth is sustained by the entire volume of inspiration. In the bottom of the sea, God made Jonah know and confess, "Salvation is of the Lord," and this is the one primary testimony of the Bible. Simeon called the Babe of the manger God's salvation. Peter said of this man of the cross, "Neither is there salvation in any other." In preaching salvation, Paul was determined to know nothing save the crucified Christ Jesus. The angel of God named him Jesus, because he is the Savior of his sinful people. Paul said again, that their reconciliation to God is by the death of his Son Jesus, and their salvation by his life. Jesus said of them, "I give unto them eternal life, and they shall never perish." Of him the word says, "By the obedience of one shall *many* be made righteous." Not one word of God's inspired truth is against this divine testimony, but all agrees with it.

Yet there are men, not a few, professedly the servants of the Lord, who trust in man, and make flesh their arm or strength. Every one of them is perfectly known to the Lord, though they may deceive for a time his people; for they want to be called by his name, and are very zealous in religious works. His faithful word says of them, "having a form of godliness, but denying the power thereof." The only reason why they deny the power of God is, because they are ignorant of his all-sufficient power and righteousness and grace, and know not that "His arm

shall rule for him." They fear, therefore, to trust all in his hands, but think that they can greatly help advance the kingdom and work and cause of the Lord. But they forget, or do not know, that he is King of kings, and Lord of lords; that thrones and dominions, principalities and powers, angels and saints and devils, all, are subject to the word of his power; and that he rideth upon the heavens in the help of his people, and in his excellency on the sky. And so, in their own littleness, they limit the holy One of Israel; therefore they vainly think that his cause will languish and trail in the dust without their valuable help, and flatter themselves that they are doing a great work for the Lord, for which he must be well pleased with them, and will delight to honor them with many rewards. "Verily they have their reward," said the Son of God.

Every one who trusts in man, and relies upon fleshly power for help, sadly proves thereby, not only that he does not know the infinite fullness of the Lord's salvation and strength and blessing, but also that he is ignorant of the utter insufficiency and nothingness of all men in the sight of God. The man who knows himself, having been taught of God, has felt the power of the word of the Lord in his soul, saying to him, "Cease from man, whose breath is in his nostrils: for wherein is he to be accounted of?" But the man that trusteth in man, and maketh flesh or natural power his arm, depends largely upon his own ability to please God by his free will and voluntary service; therefore he has great confidence in the ability of man's will, and the power of moral law, both to do and to obtain all that God requires and man needs: but he sadly discounts the divine and spiritual power of the Lord and his free grace. So he is

wont to insist much more upon the virtue and value of man's so-called good works and obedience, as entitling him to the favor of God and the blessings of salvation, than upon the obedience and imputed righteousness of Christ, and his much more abounding grace. Because he trusteth in man, and maketh flesh his arm, his belief and position is, God has endowed me with freedom of will and moral agency, consequently my obedience and service to him is in my own power, and is voluntary and free, because it is a moral obligation, and it depends and rests upon myself whether I keep the commandments of God or not.

This is the man whose heart departeth from the Lord; that is, whose heart is not with the Lord, but he has gone down to Egypt or the powers of the natural and moral world for help. This is the direct result of having confidence in the flesh.—But what does the Lord define “the flesh” to be? “That which is born of the flesh.” Man in his first birth is of the flesh, and is not spiritual, but natural only. “The first man is of the earth, earthy.” It is true, then, that all that religion in the world which is the product of man is earthy, fleshly, natural and legal, although it may claim to be highly moral and cultured. It all rests and depends upon the natural and moral resources and forces of man. It claims the blessings of God and his kingdom upon the ground of man's religious services and works, as the moral agent of God. This is its least and lowest claim now in time; but its highest and ultimate claim reaches up to the kingdom of immortal glory. It talks much of the divine *rewards* which the religious man expects the Lord will bestow upon him for his works and zeal in his service. It regards the kingdom and government of God as moral, and

holds that he will honor the man who is morally good and obedient with special favor and manifold blessings. Therefore, it urges upon others that they, too, should come and espouse the cause of religion and do good, that they may also obtain the rewards of salvation and the many blessings that God will delight to honor the good and obedient with. The wisdom of the world would frown upon any people who would not accept this as the true and best religion. Why, it looks so suitable and desirable in the eyes of the world, they who have partaken of it insist that all ought to unite with them and help on the good work; and the “remnant,” who will not, are counted far behind the times. Ah, they are regarded as “a stone of stumbling and a rock of offense,” as fit only to be spoken against, and their names are cast out as evil. Ofttimes they have been persecuted from city to city; they are defamed, “are made as the filth of the world, and are the offscouring of all things unto this day.” For a denial of the ability of man to either stand or fall, to serve God or serve him not, just as man will, is condemned as taking away moral obligations from man, as denying the necessity for good works, and as removing the needed incentive to a religious life.

For these and like reasons, the spirit that maketh flesh its arm is up in arms against all the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. It is set down as intolerable, when the ability of religious men to keep the commandments of God, and possess the rewards, is denied. But it is zealously held that to depend upon man and his strength to this extent is the only right and safe thing to do. And all who cannot fall in line with this way that seemeth right unto man, but have been made to

stand still and wait upon the Lord, are written down as "stocks and stones," "lifeless machines," "can't help-its," and as saying, "Let us do evil that grace may abound." The Scriptures abundantly and sorrowfully show that from this spirit of religion that maketh man's ability its arm of dependence and reliance, has arisen all the religious intolerance and deadly persecution against all that trusteth in the Lord, from Abel to Jesus, and from Jesus until now. It has hunted down, driven out, maligned, oppressed, excommunicated and killed millions of the poor of this world, whom God hath reserved unto himself, and who neither could nor would ascribe any part of their salvation to man. Not a few of the remnant according to the election of grace, who now dwell upon the earth, have been made to feel and deeply sorrow and suffer from the religious spirit that trusteth in man, and maketh flesh its arm. But the ears of the Lord are open to the cry of the poor and needy, and "God is our refuge and strength, a very present help in trouble."

The religion and its success that depends upon man's ability, is very prominently a *rational* religion, and it consists far more in *human reason* than *spiritual revelation*. It talks much more about the christian's ability to obey the Lord and reap the reward, than of his need of faith that overcometh the world. It dwells very much upon our religious works that we may obtain the blessing, but very little is said about the need of the grace of God in the heart, that subdues sin and reigns through righteousness.

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." The Lord has said that thus shall it be with the man whose heart de-

parteth from the Lord, and maketh flesh his arm. The words of the Lord are right and true, and as he has said so shall it be. This is a fearful but righteous termination of all who depend upon man for salvation. It was fulfilled in Cain, in the pharisee, and in all the house of Israel, who trusted in themselves. Of them it may be woefully said, "How are the mighty fallen!" To see how verily the word of the Lord is fulfilled, the humble soul that trusts in the Lord need only enter a man-trusting religious meeting, and he will sadly witness how like the barren heath or bush in the desert it is, how destitute of good, how like the parched places in the wilderness, and he will say, "I perish here with hunger." The Lord did not say in vain, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." All this is necessarily and righteously so, for it is denying the power and grace and mercy of God in the full salvation of his people, and is worshiping and serving the creature more than the Creator; therefore it amounts to idolatry, and must fail and come to naught.

O how all this solemn word of the Lord should humble and admonish all the dear children of his love and grace! and lead them to implore him to take from them all confidence in an arm of flesh and keep their heart from departing from him. Many of you, dear brethren and sisters, who have known the Lord's people sixty and seventy years, have sorrowfully known the blighting effects when any of them have departed from the Lord and have trusted in man. For among those who have thus turned away from the truth and from the Lord's sufficient grace,

there is a lamentable spiritual dearth, and a famine of hearing the word of the Lord. Yet many of the dear children of the Lord have been thus enticed and drawn away into the wilderness of carnal reason and worldly religion, and their soul faints for the pure word of grace, the bread and water of life. Thus will the Lord fill those who fall away from grace with their own ways, until they are made to know that his word, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," is verily true in them. They will then say, "The Lord is my salvation."

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is." O how thankfully now we turn away from the other to this man! We realize how good and pleasant it is to be a companion with him. With joy and gladness we hear him say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved. \* \* \* In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." O how highly this man exalts God in our view! and his cheering words inspire us with hope in the Lord. With this blessed man we feel a sacred nearness to the Lord, for the Lord is with him and has blessed him. Truly it is good to be in this place. "In thy presence is fullness of joy."

"Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." The words of the Lord are true, and

placed in their right order. He does not say, The man that trusteth in the Lord shall be blessed for trusting in him; but being blessed of the Lord to know him, he then trusts in him. The psalmist therefore says, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee." For knowing him, their confidence in his righteousness and merciful goodness and power aboundeth unto abiding faith and trust in him, inspiring them with the assurance that he will execute his righteous judgments and do all the good pleasure of his will. This banishes far from them the dishonoring thought that the Lord is limited and hindered by "wants," and that he "tries," but fails. O no! for his word to them is, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah therefore joyfully says again, "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Surely the salvation appointed for walls and defense is not in our keeping, as depending upon our faithfulness and strength, as it must be if conditional; yet it is now in the gospel day, where the people of the Lord need the safety of a walled city. Conditional salvation in this time of warfare would lamentably be the most uncertain protection against the fiery darts of the wicked one. But we rejoice, beloved soldiers of Christ, that the salvation which

is the Lord's wall round about his people secures them against all the assaults of every foe. O this is the salvation for me!

Our heart will unite with the sweet psalmist of Israel and sing, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? \* \* \* The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

"And whose hope the Lord is." Trust in the Lord inspires us with hope in him. To Timothy Paul said Christ is our hope. Believing in him as our wisdom and righteousness, sanctification and redemption, we have the hope of eternal life and glory in him. "My hope is built on nothing less than Jesus and his righteousness." "O my soul, \* \* \* hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "In hope of eternal life, which God, that cannot lie, promised before the world began." This hope in the Lord is as an anchor of the soul, both sure and steadfast, and it is entered with our glorified High Priest and forerunner within the veil. He reconciled us to God by his death, and we shall be saved from death by his risen and triumphant life. Christ is our life and light and salvation, and when he shall appear, we shall also appear with him in glory. This will be the full fruition of our confidence and faith and trust and hope in the Lord, for we shall then be holy and without blame

before God in love.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This is the blessing of the man that trusteth in the Lord, and whose hope the Lord is. O how supremely this one is blessed of the Lord! The Lord is his Shepherd and he shall not want. He shall be as Eden, as the garden of the Lord, and as the tree of life, planted by the river of life, a tree of righteousness, the planting of the Lord, that he may be glorified. O brethren, beloved in the Lord, "Thus saith the Lord," to you, who trust and hope in him. May his sure word inspire you all with patient steadfastness in faith and trust and hope, in this time of the trial of your faith, so you may rejoice in him in tribulation, and meekly endure reproaches and threatenings, for the Lord's sake, from those who trust in man. Be patient in tribulation, brethren, and cast your burdens on the Lord, for he careth for you. I love you who trust in the Lord, more than words can express, and I rejoice with you in the Lord, that he has mercifully revealed to us that the curse of God rests upon every one that trusts in man, and in fleshly strength. Be not moved, my dear brethren, though a yet greater fight of affliction may await you; for the Lord's fire is in Zion, and it will burn up all the works of the flesh, but his faithful love and power and grace shall keep you ever trusting in him, and his blessing maketh you rich.

Hoping in the Lord,

D. BARTLEY.

LEBANON, Ohio, July 26, 1902.

## MATTHEW V. 5.

"BLESSED are the meek: for they shall inherit the earth."

Probably no one (who knows the truth) can have any doubt whence arises this blessing of which our Savior speaks, and also what that blessing is. The words of Jesus are weighty, and power accompanies the words of his mouth. Therefore with solemnity and with reverence should we weigh every word as spoken by him. He never spake a word in vain. Lexicographers from a natural standpoint attempt to give the meaning of the word "blessed" thus: Such character is happy, prosperous in worldly affairs, enjoying or pertaining to spiritual happiness and the favor of God. Enjoying or pertaining to heavenly felicity, &c. But no man save the blessed character himself (the living child, born of God and established in grace) can tell what that blessing is in a spiritual sense. The knowledge must come from within, and not from any external source. God bestows the blessing upon the creatures whom he hath chosen in Christ. To them he gave his only begotten Son. Jesus therefore is himself the blessing; he is the very life of his people; and whosoever believeth in him is blessed indeed. The blessed character then is he in whom is Christ the hope of glory. They have certain undeniable marks which distinguish them from all the world beside. Yet those marks are invisible to the natural eye, and are seen only by those who have like precious faith, and who are blessed characters also. They speak a language which the world understands not; it is the pure language of Canaan. In consequence of which they are a people in the world, yet separate from it. The marks which they bear, and by which they are known one of another, have been placed upon them

in the new life which they breathe, and which sustains them in their new existence. And this life is the life of Christ Jesus their Lord. As he is, so are they. The marks which are manifest in the life of the followers of Jesus are designated as "fruit of the Spirit," yielded in the growth in grace, and perfected in the upbuilding of the saints in their most holy faith. They are these: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Then from the wearing of these precious jewels, other marks are brought to light, which are strangely beautiful. I say "strangely beautiful," because to the natural senses they are ugly and objectionable. Poverty, blindness, nakedness, wretched and miserable in themselves on account of indwelling sin, and inability to do the things they would. These make them beautiful, and strangely so, because such are found clothed in the riches and treasures of Christ, in whom they have all things. Still other marks are prominent as evidences that they are rightful heirs to the inheritance which is in Christ Jesus, and inhabitants of the holy city. They "hunger and thirst after righteousness." They are "poor in spirit." They are mourners, and merciful are they, also "pure in heart," and peacemakers, too, and not least of all, they are persecuted for righteousness' sake. How wonderful and precious to hear Jesus say, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

"Blessed are the meek." Each particular fruit yielded, bears its own especial insignia of our right to that which

we profess. It is a broad declaration to say that meekness does not exist except in the children of God; yet it is true. Jesus makes no modification in the Scripture under consideration. "The meek." All who are meek are blessed. There is in the world an imitation of meekness, and some of it is pleasant to think of, yet underlying every display of it, there will be found on close examination some selfish motive or interest. Entire self-abnegation marks the one who is truly meek. That condition is never realized or manifested except in the character which is blessed of God, and in whom is the lively exercise of the Spirit of Christ. No man ever did truly deny himself until he began to hate himself, and to love holiness. In the gift of Christ by the Father to his dear children, the love of God is implanted in the heart. Self-denial is at once apparent in every motion, esteeming other better than himself, taking up the cross, and following him in meekness, who was meek and lowly in heart. The lawyer who could not give up his rich possessions was not meek, because he could not deny himself. The woman who in the press and swaying of the multitude reached forth her hand and touched the hem of Jesus' garment, fully believing, was meek and lowly in heart, as was her Savior. Therefore did virtue go out of him, healing all her infirmity. True meekness is never voluntary. The Spirit of Christ is the Spirit of meekness, and when such Spirit is made manifest, it is bright evidence that Christ is within us; that we have been delivered from self, which is sin. In his humanity Christ had a will of his own, but he declares, "I came down from heaven, not to do mine own will, but the will of him that sent me." This is true meekness; pure self-denial, and all who truly follow him

are like him, because they are moved by his Spirit. And they shew forth meekness, as the light of the testimony of Christ Jesus, who is revealed in them; they walk in "the path of the just, which is as the shining light, that shineth more and more unto the perfect day."

"For they shall inherit the earth." An inheritance is a possession which comes to us without either service or emolument from us; without consulting us, or giving us liberty or freedom of will to accept or reject. The inheritance of the saints, into which we come into possession in this time state, is a varied experience. That blessed character who is meek, has the earth for his inheritance, and although it is a waste howling wilderness, a place of destitution, overrun with enemies, and every evil growth, with no smooth places for the feet to tread, yet he would not exchange it for fertile valleys, or hills of plenteous growth. And inasmuch as he had no part in selecting his place of abode, neither has he any choice in the matter as to remaining in it, or leaving it. He who gave the meek one the inheritance, also gave him the will to accept it, with calm and peaceful resignation, and with gladness of heart. So we read in the literature of this earthly inheritance, that, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt." What will a WORLDLY man not suffer for the treasures of this world? The secret of our great willingness to accept this earthly inheritance is, that there is hidden treasure there, and immediately on taking possession of our estate we begin searching for



the precious jewel of our heart's desire, and although we are subjected to much suffering, sore trials, and many discouragements and conflicts, yet we go on, and on, in our search. The enemy is strong, and cunning, and persistent, and oftentimes we are well nigh ready to give it all up, but we find "There is no discharge in that war." Often, too, along the way, we are succored and helped, at the times when we least expect it, and from whence we looked not for it. When we are poor and needy, and seek water, "and there is none," and our "tongue faileth for thirst," we cry unto the Lord. Then we hear in sweet accents the word of the Lord saying, "I the Lord will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." But methinks I hear some saying, But you have not yet told us why the EARTH is a special inheritance of the MEEK. I hear you say, The hungry and thirsty are filled, the mourner is comforted, the merciful obtain mercy, the pure in heart see God, the saints are persecuted for righteousness' sake, &c., but in what particular way do the meek inherit the earth? Well, sometimes it is easier to ask a question than to give an answer, because words at our command do not always convey intelligently that which is in our mind. Anyhow, I do not mean to separate the meek in any way from the blessed characters that are designated as receiving other gifts, but they are that same individual in the varied experience of which I spoke a little while ago, having all these things, but varying in character of experience. As I said, entire self-abnegation is true meekness. The growth in grace is as the growth of a

tree, while the stalk and the green leaf are manifesting themselves above the earth, the roots inherit the earth and abide there, and work their slow growth downwards into its dark confines, yet all the while giving support and nourishment to the upward growth. So the growth in grace, while it attains unto a knowledge of God, it also (as the roots) attains unto a knowledge of self. The greater knowledge we have of our enemy and his movements, the better fitted we are to cope with him. Also the greater knowledge we have of self, the more we hate self, and the more willing we are to deny self. The meek are they who are strong in self-denial, because in the downward growth of the knowledge of self, they see the total depravity and pollution of all the lusts of the flesh. Jesus was meek and lowly in heart in his perfect knowledge of the depravity of the human heart. When we see the wide chasm between the unrighteousness of man, and the holiness of God, how we fall prostrate in very meekness and lowliness of heart. So I am trying to make plain to you that the blessedness of the meek consists in his downward growth of knowledge into all that is "earthly, sensual and devilish" in man. Therefore does he inherit the earth; he taketh possession of it; he searcheth out its depths, and also as the "cedars of Lebanon," the farther into the earth the roots do go, so in proportion is the upward manifestation, and as the tree is pleasant to look upon in its clothing of green, so also is Zion the very perfection of beauty, for out of it God hath shined.

I think I fully realize that I have undertaken beyond my depth in attempting to open up to your view this wonderful Scripture, but I assure you I have used the very best material in my storehouse,

and would have done better if I could. Sometimes a little glimpse into the hidden treasure-house of some coveted passage of Scripture will reveal to us Jesus, and it is him for whom we are searching in the pilgrimage of our earthly inheritance.

B. F. COULTER.

PHILADELPHIA, Pa., July 26, 1902.

DETROIT, Mich., July 19, 1902.

MR. ROBERT SCATES—DEAR BROTHER IN A PRECIOUS HOPE:—How glad I was to get your letter, for sister Bessie wrote me that you had asked for my address, and why you should trouble yourself about a vile, sinful wretch like me, is very strange indeed, and more than the natural mind can understand. I read your letter over three times before I could put it away, and must tell you I felt sad for you being in such a dark state of mind, and trust the dear Lord will give you comfort again.

I have enjoyed such peace of mind since I was baptized as I have not language to express, and yet I feel if I had my just due that such would not be the case. Whenever the least doubt comes into my mind, immediately experience in the precious hope comes so vividly to my mind that the doubts at once disappear, and I praise God continually.

The night before Kate was buried, Mr. Neil Blue and I sat up all night, and in some way we got talking about the Bible, and I said to him I considered the Bible a history of these times, and so poorly written that if written in the present time, it would not be allowed to be published. But I had never read the Bible very much, as I did not have any desire to do so, and when I did try to read it, over three years ago, I would always put it away in disgust.

The day of Kate's funeral (May 20th) when dear Elder Carnell prayed at the house, and we started for the church-house, I said to my wife, I wished we could go direct to the cemetery, and not have any sermon at all, for I felt sure that the sermon would spoil the beautiful prayer at the house, which I liked very much. She replied, The prayer was lovely, but she was not so sure he would spoil it, but I replied, He would to me at least, for I never cared to hear him preach, and had told several as much, but I assure you, my dear brother, that the sermon came far from spoiling the prayer, and I never, never expect to hear such a sermon again, and yet I cannot recall a single sentence of it. I managed to control myself until we got outside, and Bessie was so weak that I went with her to the cemetery. We no sooner got started till I began to cry, and what I was crying about I scarcely knew, but I felt so changed. It seemed to me we would never get to the cemetery, and I wished we never would, for I felt sure I could not control myself, and I felt I would rather die than let the people see me in such a state, and I made Bessie promise not to tell any one, and then I prayed the Lord to give me strength to control myself at the cemetery, and I was given strength to do so.

On the way home to Mr. Carnell's as we were about to cross the railroad, I did not look to see if there was a train coming, but I wished one would come and kill us. I had been talking to Bessie and asked her where I should start to study the Bible? for I felt there must be something in it after what I had heard. She said she could not tell me, but the Lord would when he saw fit to do so. Before we got home these words came to me, "The Lord is my Shepherd, I shall not

want," but I did not know they were in the Bible. That evening sister Maggie came and sat down beside me and said, "Well, Jake, what did you think of Elder Carnell's sermon?" I sat for a moment, which seemed like an hour, and resolved in my mind that she would never know, and I got up and left her without saying one word. I thought if Bessie would keep her promise that I could control myself, but soon found out differently. When we retired, I asked my wife if she knew where that passage was, "The Lord is my Shepherd," &c., as it was on my mind continually, and she told me and then I cried again, and asked her to have Maggie come into our room, and I then told Maggie I never thought mortal man could preach such a sermon as I heard that day, and by a man that I had so often said could not preach, and then I made her promise not to tell any one. The next morning I was in great distress, I felt like there was something about my heart that was swelling, and if it continued it would blow me to pieces, and a desire came over me to go and see Elder Carnell, so I asked Maggie to go with me. She at once got ready and they wanted us to take a lunch before we started, but I could not eat and did not want to delay a moment, so they put a lunch in the buggy for us, but O the horse was so slow I thought we would never get there, till Maggie started telling her experience, which comforted me very much. My intention was to try and tell Elder Carnell what a vile, sinful wretch I was, but I did not, but while I was talking to him these words came into my mind, "The peace of God that passeth all understanding," and then I felt better. I thought first to ask him where I would find these words, but I could not, but thought Maggie could tell me, but I could not ask her.

We went to Mr. Blue's for supper, and then back to Ekfrid, and then Hester and I went home to Detroit that night, and I was feeling more comfortable. But when we retired I was in great distress, and I had such a pain in my forehead I thought my head would split, and then I saw a vision of Kate (who was buried) so plain, surrounded by a soft light, and I stretched out my hands and said, "Kate," and it all vanished, and to my surprise my pain (such as I had never experienced) was gone, too. For several days after this, wherever I went, I felt that every person could look right into my heart and see what a vile, sinful wretch I was, and thought every one was watching me. Then I got a letter from Maggie saying that to her the book of Ephesians was very interesting. This I read and liked, but felt I must read on, for I had been hunting for the passage that came to me when I was talking to Elder Carnell, so I read the book of Philippians, and in the fourth chapter and seventh verse I found what I had been looking for, and felt comforted: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

A few mornings after this I was working in the garden, and the words came into my mind, "Jesus saith unto him, I am the way, the truth and the life, no man cometh unto the Father but by me." I stopped hoeing and got my Bible and something seemed to say to me that I would find these words in the fourteenth chapter of John, which I did, in the sixth verse, and since that time it seems I cannot doubt, for I knew nothing about the Bible, and to think how these passages came to me, and how I was enabled to find them, is beyond the power of mortal man to understand.

I desired to come before the church, but I had such a dread that I would be told to wait awhile, for when I called to mind how Maggie had been exercised, and several others that I had heard of, I felt that I had not had experience enough, so did not know what to do. So when dear Elder Durand preached here the Tuesday before the Ekfrid meeting, I decided to talk to him, which I did, and he gave me some hope in his manner and what he said.

I had subscribed for the SIGNS OF THE TIMES, and I found in one of them an article on secret societies, and that worried me, as I had joined the Masons. At first I made up my mind that no one over in Ekfrid knew anything about my being a Mason, so I would say nothing about it, but I could not do that, and spoke to Elder Durand about it, and he spoke so nice about that part of the belief that I resolved to withdraw at once from them, which, thank God, I have been enabled to do.

Now, dear brother, I am going to tell you, and I never told this to any one before: When I came before the church I was afraid of you, and wished in my heart that you were not there, and I can never tell you how relieved I felt when you extended the hand of fellowship to me. The sweet look on dear Elder Carnell's face, and also the pleasant smile on Elder Durand's, are constantly before me. I often feel the pleasure that Elder Curry gave me as he slipped his arm in mine on the way to the water, and as I write I see you so plain as you stood at the water's edge that day, with your Bible in your hand. As I was coming out of the water I felt as if my feet were on solid rock, and then I thought,

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

May the Lord ever keep and lead me, for I know how helpless I am, and more unworthy than words can describe. I hope I have not wearied you with this long letter, and have written nothing to grieve you. Remember me to your wife, and we would be glad to have you visit us when in Detroit. I long to hear a sermon again, but perhaps would go to sleep, as I did when Elder Curry preached here after the Ekfrid meeting, and I so much desired to hear him. Will hope to see you in August, as we expect to spend some time during that month in Ekfrid and St. Thomas.

Your unworthy brother in a precious hope,

J. L. YOUNG.

[THE foregoing most interesting experience of grace has been forwarded to us by brother Scates, with the suggestion that it will prove of deep interest to all who love the truth, and believe in the effectual work of the Spirit in the heart. We have read it with deep comfort, and feel to rejoice at the assurance which it contains that the arm of the Lord is not shortened that it cannot save. The Lord still makes bare his arm in salvation in wonderful ways. Some have objected to sermons at funeral occasions, but such experiences as the above furnish full justification for them. Let the gospel be preached at all times; God surely blessed the preaching upon the occasion spoken of by our brother.—ED.]

REIDSVILLE, N. C., July 25, 1902.

DEAR BROTHER CHICK:—Since we were in conversation upon the matter my mind has been much exercised about Abraham, the knife, the fire, Isaac, the wood, and the ram, and for some cause, I want to communicate to you some of my thoughts.

It seems to me that in every act pertaining to our salvation Jesus is seen in all the figures of the Old Testament, and therefore Abraham must represent Christ in his official work as our Savior. To my mind he is the high priest, receiving at the hand of God the commandment to offer a sacrifice. The knife is the sword to slay the sacrifice, and however objectionable it may be to him, he must carry it until the offering is made, knowing all the while the end to which it is appointed, and just what it must perform. The fire is that which must consume the wood and that which is laid thereon. Abraham, as our high priest, must carry both of these to the place of offering, where they must accomplish their work in the death, and the consummation of the sacrifice, and the consuming of the wood which is appointed to consume the sacrifice.

Isaac is appointed to bear the wood which is chosen for fuel to consume the offering. He is the wood-bearer. The ram is the sacrifice which releases Isaac, and his father receives him in a figure from the dead. As the ram is consumed, the wood is also consumed, and neither Isaac, nor any one else, has to bear it any more.

I would be glad to tell this to you just as I have seen it, and as I hope that I have been given to experience it. O, for grace and wisdom from our dear heavenly Father, to preach Jesus and him crucified.

Jesus Christ as the great High Priest of the glorious new covenant receives all the commandments of salvation from the Father, and into his hands the Father commits all the means necessary to perfect this salvation in every sense; not one of the children are seen in all this arrangement, and yet every one of them in all the nations of the world, and in

all the dispensations, are represented in this divine arrangement, and grace is given them in this High Priest, that he should be to them the head over all things, over all principalities, and that their desires should be unto him. It is as the Lord said to the woman, who was the true figure of the church, "Thy desire shall be unto thy husband, and he shall rule over thee." And even so, all the desire of the church shall be unto her husband, and he shall rule over her.

Jesus, the High Priest, as the representative of his people, receives the covenant. He is not consulted in the making of this covenant, but the eternal God, as the Father, is the Covenantor. This is one of the beauties of all the covenants of the Bible, God makes the covenants without ever consulting the receiver of the covenant. There is this difference between his covenants, and the contracts talked about by conditionalists. Now as our High Priest received this covenant as our representative, even so all who are in him and represented by him, have received the covenant in him. Just as God spoke to Abraham, and commanded him what to do, and he did it, even so has he spoken to his Son, Jesus Christ, and he has done as he was commanded by the Father. This covenant, as made by the Father, pleased him, and he delighted to fulfill all its provisions. He said, "I delight to do thy will, O God." Here a body was prepared him, in which he should bear his people, and all their iniquity. So we read, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me;" "Surely he hath born our griefs and carried our sorrow," "in all their affliction, he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and bare them, and carried them all the

days of old. Thus it is fully proven that as the sin-bearer he must have a body, and for him it was prepared. As our High Priest he lays all our sorrows, sins and griefs, on Jesus. We are nothing but a mass of sin, and he bare and carried us all the days of old. The sins which he bore on the altar were our sins, and the grief was ours, and he bare it all for us, that we should be saved by him.

While this was being done, the High Priest was there with Jesus, in all his fiery vengeance against sin. This fiery vengeance upheld him, and so he declared, "My fury it upheld me."—Isaiah lxiii. 5. And he was anointed to proclaim the acceptable year of the Lord, and the day of vengeance of our God. He made no covenant with sin, nor listened to any temptation. He hated them and turned away from them. He loved righteousness and hated iniquity with all his heart. Thus he was angry with sin, and the fiery wrath was carried by him. In Gethsemane, he did not give it up, nor in any sense try to quench it, notwithstanding the great heat that was upon him as the sin-bearer, which pressed him as a cart under many sheaves, causing him to fall to the ground and sweat, as it were, great drops of blood, and to cry, "If it be possible, let this cup pass from me." But it must not pass; he must drink it; divine justice demands that he drink it, and this demand he had taken upon himself to satisfy, and he must satisfy it, he is willing to do it, he delights to do his Father's will, and therefore he says, "Not my will, but thy will be done." O, such humble submission. "He learned obedience by the things which he suffered." Here, "he became obedient unto death, even the death of the cross."

Now the altar is built, and the wood laid upon it in order; Jesus is made sin

for us, he is nailed to the cross. Here the knife, which has been all the while in the hands of the high priest, but not in use (as it were sleeping) is commanded to awake. It is said, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd." From this sword the Lord prayed to be delivered, saying, "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword."—Psalm xvii. 13. Thus it is set forth what the sword is, which is to slay the sacrifice, and which was carried in the hand of the great High Priest, as our blessed sin-bearer went along to the altar, with all the great combustible weight upon him, which was appointed to consume all of him that pertained to this world, that in being put to death he should forever destroy this load of guilt, and him that had power over death, that is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage.

O, the dark and gloomy moments to Abraham as his faith triumphed gloriously, when he could see nothing in view but the altar, the wood, his bound son, the fire and the fatal knife, all backed up by the commandment of the Lord to offer his son, his only son Isaac, thus upon the altar. He takes the knife, but the voice of God breaks through the darkness, he sees the ram behind him. Isaac is received in a figure from the dead, the ram is bound as the appointed sacrifice, and all is consumed upon the altar with the wood. Isaac was the appointed head of the great typical family of God, and they were all seen in him at that very time.

When the ram is consumed, all the wood is consumed with him, and Isaac is no more a wood bearer, nor does the High Priest any longer hold the sword,

nor the fire. All is done now, and God speaks in sweet approval. Jesus bore our sins to the tree, and as a man he was bound with our snare, and nailed to the cross. While thus extended, darkness covered the earth which quaked and trembled, while the rocks were rent and the graves were opened. In that trying hour we hear a voice piercing through the darkness, "My God! my God! why hast thou forsaken me?" The disciples had turned away, even to the bold Peter, and the holy women had all gone, and all have fled away but the sacrifice, while the sword executes its work of death, and the fiery vengeance in all its heated fury consumes our sins, and our blessed Lord bows his head and cries, "It is finished."

The work is done; the head of Satan is bruised; all the enemies of the church are overcome. And as the Philistines fled, and were slain at the death of Goliath, so all the enemies of the church are forever cut down. At the appointed time the sacred body, now dead, is laid in the tomb, whence it arises on the morning of the third day a triumphant victor, and our ever living High Priest, fully and forever delivered from the sword, together with all who are represented in him. Thus we see Jesus no more as a sin-bearer in a body of flesh and blood; he is a risen, triumphant, victorious and glorified Lord, gone on before, that all who were represented in his death should also rise, and be glorified with him, and be as he is.

The above is a sketch of the matter as I see it.

May the Lord bless those who may read it to enter much further into the great deep of pearls, and partake freely, and rejoice in this great salvation, is the prayer of your brother in this sweet hope,

L. H. HARDY.

#### FRAGMENTS.

We may reason with great apparent power and clearness concerning the doctrine of salvation by grace, and yet find to our surprise, that no convincing force seems to be exerted by our argument upon the one to whom it is addressed. Our theory seems to be correct, yet something is lacking. It is evident that our carnal mind is taking the lead rather than the Spirit of truth. When light contends with darkness the argument is effectual. When the Spirit directs us in our contentions for the truth no mistakes are made, and the words spoken are with power. The air issuing from the mouth of a bellows is of greater force than the breath of a man, but it ceases when the hands stop working: no life is indicated by it. The breathing of a living soul is infinitely better. I have heard and read arguments for the truth that were unanswerable, and yet I had no more comfort in them than I would have had if they had issued from the mouth of an automaton. There seemed no spiritual power in them, but they expressed a light and trifling spirit, and a spirit of bitterness, anger and jealousy was clearly seen behind the carefully chosen words. Again I have heard one talk, or read his writings, who was trying to defend an error, and yet I could see and feel a gentle, truth-loving spirit speaking through the words, and could see that the one speaking, though tangled in a labyrinth of error, was anxious to be right, and was earnestly searching for the truth, and was in a conflict with his own carnal mind more than with any man. I can feel an interest and comfort in conference with such a man, knowing that he really wants the truth, and assured that he will know it in the Lord's good time, and that the truth will make him free.

We may present the clear opposition

of the Scriptures to the doctrine of a conditional time salvation, and yet find that not only the hearer or reader, but ourselves also, are left in doubt and perplexity as to the nature of the responsibilities that scripturally appear to rest upon the Lord's people, and as to the true place and meaning of the exhortations, admonitions, commands and reproofs that are given to them, with the stripes, chastening and scourging that their transgressions are visited with. We want whatever theory we present to be consistent with the Scripture, but we are taught that it is not our province to straighten crooked things, nor establish theories concerning salvation in all its parts and breadths and lengths, and concerning the way we come into a knowledge of it.

While one may be wondering if there is really some conditions upon the performance of which God has rested some part of our salvation in time, and has offered some spiritual or temporal blessing as a reward, he may be taught the truth in a plain, convincing way. Some one comes to the church and tells us that he is happy because he is living as he ought to live. He says that because of his good and obedient walk the Lord has rewarded him with joy and peace in his soul. He expresses himself as sure that his comfort and happiness in this respect have been left with himself, and that if he will he can have grace to secure them by walking right, which he is determined to do. Now, while there may seem some semblance of the letter of the truth in this, our hearts at once tell us that this man is deluded, and is resting in vain self-confidence, and is not in all this moved by the Spirit. We know that the Lord's people do not feel that way. They feel their dependence upon the Lord for

every right motive, for every good thought, for every right action, and "without him they can do nothing." We know from the Bible, and from our own experience, that the true follower of Christ never feels that he has by any works of his own merited any favor from the Lord. He regards all the favors he receives as given him through mercy and abounding grace, and esteems as the greatest of blessings the grace by which he is enabled to walk worthy of the vocation wherewith he is called.

I NOTICE that every token of the Lord's favor is received by me with surprise. I find myself delightfully surprised when the Lord's people manifest love and fellowship for me, as though I had no right to expect it, and I wonder still more when, as is sometimes the case, I do feel the sweet assurance that this great blessing does truly belong to me. I am surprised every time that a portion of the Lord's written word comes to my mind with power and sweetness, and when there springs up in my soul a feeling of praise and thanksgiving to his holy name. It would almost appear as though I were expecting evidences of his displeasure on account of the evils and disobedience in my heart and life, rather than tokens of pity and love, it is such a wonder and delight to me when those tokens come, and when he sheds his love abroad in my heart. It is a wonder to me that I have a place in the church; that I am allowed, not to say constrained, to preach the gospel of his grace, and that some of his dear children give me evidence that he blesses that preaching to their profit and comfort. I find myself astonished and very thankful that I desire to give him praise and glory, and to devote myself wholly to his service, and more than



astonished when I am assured that he will receive praise and devotion from one so unworthy as I.

Therefore the words of David are very sweet to me when he and the people rejoiced and thanked the Lord because they had offered willingly unto the Lord of all their precious things: "Now therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding."—1 Chron. xxix. 13-15.

It would be a carnal spirit that would prompt one to offer of his work and gifts unto the Lord with the expectation of being rewarded for them. The Spirit by which David was led moved him to thank and praise the Lord because they were able to offer willingly unto him.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

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## CIRCULAR LETTERS.

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*The Roxbury Old School or Primitive Baptist Association, in session with the First Church of Roxbury, at Vega, Delaware Co., N. Y., September 10th and 11th, 1902, to the several churches composing the same, sends christian greeting.*

DEARLY BELOVED IN THE LORD:—Through the gracious hand dealing of our God, we are again privileged to meet in an associate capacity, to enjoy a yearly greeting, and to worship we hope in spirit and truth.

And surely we have great cause for thankfulness to our God for his abundant mercy to us; although we are called to

mourn the loss of those who formerly met with us, enjoying the association of brethren in the true sense above all worldly pleasure. But they are at rest, while we still are in a world of trial.

The year passed has truly been of an eventful nature, for all the things enumerated by our Savior to his dear disciples, while he was with them in the flesh, have been transpiring in some parts of the earth or world. Yet we believe our God does for his elect's sake shorten the days of devastation in the earth, or set bounds to tribulation, so it can only do what he has in his counsel determined to be done.

This leads us momentarily to the word of inspiration as a subject to write a little as the Spirit may direct in this annual letter:

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi iii. 6.

The subject is a conclusion or following as a reason that God's ancient covenant people as considered in Jacob as God's love rested upon him as a type of his chosen spiritual people. It is good to think of things of a stable and unchangeable nature in earthly things. Yet only with the God of heaven and earth is there unchangeableness. And in closing up the Old Testament Scriptures, there appears a rehearsal of Jacob's sin, and comes as the burden of the word of the Lord to Israel, by the hand of Malachi, declaring both the love and hatred of God himself toward the children of men. For we conclude Jacob and Esau are both representative characters. The choice of God's people in Christ; the changeless character of God who is a Spirit and love as well; with the necessary name of Jesus, were all significantly set forth in this burden the favored prophet bore to Israel. Showing the house to the house; as preaching

does when it comforts and edifies the child of God; when it brings to view the fullness there is in Jesus Christ as God manifest in the flesh as he became poor that his people might be made rich. It is in this we know that except the Lord build the house, they labor in vain that build it. In this natural figure we have the work and power of God in sustaining men as laborers whose life or lives are in his hand, as they build or put together material prepared for a house. So we understand all the children of God as lively stones built up a spiritual house to offer up spiritual sacrifice acceptable to God by Jesus Christ, are as samples of his work, proving the unchangeable character of the God of heaven and earth. And his enemies have known in past time in their measure, as well as his people, the effect of his power in its sway in their midst. And yet it can be only in part here, because there can be no sanctification of the flesh. The Esaus can only know a part of their doom here in this life, yet we believe they will be raised up in bodies to bear or feel the condemnation. Hence when Israel is told that God loves him, he wonders how or wherein, yet he is not told directly, but is led about and instructed, and proves his God to be in one mind, and believes none can turn him. Therefore this good news the prophet bore as a burden, like good gospel preaching in the apostle's day, is God's word maintaining itself and sustaining his dear people in every age. Therefore there is nothing like the word. It endures forever. And we prove to-day that this is the same word which by the gospel is preached to us. It tells us of the everlasting love of a covenant-keeping God, who is all-powerful, all-wise, yet just and merciful, and changes not. And that is the reason we are not consumed. Can

we not look back, dear brethren and sisters, and think of the manifest work of God in our hearts, as having one heart and judgment given us, and see how foolish we were; supposing it must be by good work or merit on our part; and may be some of us have not gotten entirely free from it as a yoke of bondage.

This will do for Esau's house which is in bondage with all her children, the unbelieving world in a general sense know their house is in ruins, but they are able to build up, and truly they work. Never could there be more zeal and enterprise when it was said on behalf of a people of one speech, "Let us build a tower that will reach to heaven." It did not fail to find a hearty response or co-operation in the minds to build. But the unchanging God has a purpose to bring to pass: confusion to the builders. So it has been ever since, Esau's builders are in the confusion. Their strength is in themselves and not in the Lord. The modern Esau possesses all the cunning of hunters and trappers, and as they will and run with their drag and net no doubt they lead away many whom were clean escaped from error, and even may captivate some of Christ's servants. Notwithstanding this the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. What a wonderful seal; the knowledge of the Lord. Known from all eternity; loved with an everlasting love, and with loving-kindness drawn; being called with an holy calling, not according to their works, but according to God's purpose and grace, &c. We are glad therefore to believe our unchanging and eternal God did store up a certain amount of grace for every one of the heirs of that joint inheritance, and that he himself as the God of all grace measures it out unto them, and proves to them that as their

day, so shall their strength be. How humbling and yet how consoling it is to rest, if only in thought, one moment out of sixty, and though it be true moments of joy against months of woe. Our God is in the heavens and hath done his pleasure. It was his pleasure to put his only begotten to grief, yet he is without change. Once have I sworn in my holiness, I will not lie unto David.

Therefore he brought again from the dead that great Shepherd of the sheep, and set him at his own right hand in the heavenly places, and this is now our enjoyment; this is one of the days of the son of man; a heavenly place in Christ. No place like it to us on earth now in this mind of Christ. If we are as we hope we are, truly blessed of God as a people, in that we delight to hear the gospel of the Son of God set forth in a clear, simple and unmistakable manner, a clear and certain sound: salvation by grace, and grace alone, through our Lord and Savior Jesus Christ, we are most happy. He died to redeem us from all iniquity; he rose to justify us; he lives at the right hand of God in heaven above as well as in the right hand of power in the churches of his care on earth; he is to us in the burden of the word of the Lord, as comes to us in our pilgrimage, a consuming fire, burning up all that is earthy or vain; trying us as gold is tried, &c. And while we know it is a fearful thing to fall into his hand, he still tells us it is because he changes not that we, as well as the sons of Jacob of old, are not consumed.

It is as Christ of God is made unto us wisdom, righteousness, sanctification and redemption, that we know; he is the same yesterday, to-day and forever.

Time is passing rapidly, the place we occupy as that of our predecessors will soon know us no more forever on the

earth, but our hope is that when the end of all material things, the end of the world, shall come, our Jesus will descend with a shout, with the voice of the archangel, and the trump of God, and the dead in him shall rise first; being raised by his Spirit's sealing, in which his knowledge rests. Who will also raise the unjust by his power, to go away in bodies to everlasting punishment, to the place prepared for the devil and his angels, synonymous with that of his dear people, from the foundation of the world; for as he hath purposed, so shall it stand.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

*The Old School Baptist Conference of Maine, held with the church at North Berwick, Maine, to the associations with whom we correspond: We wish you all grace and prosperity in the kingdom of God.*

WE have received your messengers and Minutes, and esteem it our happiness that we are still, through the grace of God, in your fellowship. Our fellowship we verily believe is in the truth of the gospel of Christ. (Phil. i. 5.) In this the Lord has made us to differ from the world that lieth in wickedness. It is a matter for adoring gratitude that the Lord has put a difference between us and the world. This is all of God's grace. Well may the apostle Paul challenge the saints to assign any other cause than the good pleasure of the Lord. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?"—1 Cor. iv. 7. We read, "The Lord doth put a difference between the Egyptians and Israel." Thus it was in the type, setting forth the holy and unsearchable ways of the Lord. God in his dealings with the children of men puts a difference between them, after the counsel of his own will, in

which some are declared to be vessels of mercy which he had afore prepared unto glory, and the others vessels of wrath fitted to destruction. O, what a difference! Now this difference is not in their earthy creation, for they all were created in the first man Adam, who was made a living soul. Not in their nature, for all mankind are alike in their nature, and are now enmity against God, the children of wrath by nature. It is not in their national, social or intellectual standing that this difference subsists, but the difference all flows from the purpose and grace of God given us in Christ Jesus before the world began. In this eternal purpose in Christ Jesus his people are set forth as his chosen and eternally beloved, and all the difference between them and the rest now in time and throughout eternity is embraced in the purpose of God according to election. Let me repeat a declarative instance of the difference the Lord puts between his people and others: "Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel."—Exodus· xi. 4-7. All the judgments that the Lord visited upon Egypt clearly marked this difference. One very striking difference that the Lord put between them was the token of the blood of the passover lamb. "The blood shall be

to you for a token upon the houses where ye are, and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

"Christ our Passover is sacrificed for us."—1 Cor. v. 7. We have redemption through his blood, the forgiveness of sins according to the riches of his grace. Thus the Lord maketh his chosen ones to differ from others. They are washed and made white, reconciled and made nigh unto God by Jesus' precious blood. This, when revealed and applied by the holy Spirit, does in truth put a difference between them and the rest. As believers in Christ Jesus they have peace with God, they taste the sweets of the forgiveness of their sins; they are cleared from all their guilt, justified from all their offenses, and are enabled to rejoice that there is no condemnation to them which are in Christ Jesus. The Lord maketh his own to differ from others by the powerful and gracious operations of his Spirit. They are born again of the Spirit, and made partakers of the divine nature. He puts his fear in their hearts, writes his law in their minds, the love of God is shed abroad in their hearts by the holy Spirit which is given unto them, and thus by the work of the Spirit in them they worship God in spirit and in truth. The fruit of this divine work in them is farther manifested in that they hunger and thirst after righteousness, and the beauty of the Lord that it may be brought forth in them and be upon them. O, to be thus gloriously appareled!

Then, beloved brethren, how wonderfully believers differ from unbelievers, for they are quickened by the Lord into eternal life, the rest remain dead in trespasses and sins; they are illuminated by the light of life, the rest are blinded,

alienated from the life of God through the ignorance that is in them because of the blindness of their heart. Unto you, saith the Savior, it is given to know the mysteries of the kingdom of heaven, but to them it is not given. It is the unspeakable blessedness of God's chosen to have as their lot the communion of the Holy Ghost. (2 Cor. xiii. 14.) This is the medium of all their spiritual comfort and knowledge while pilgrims to the better country. He communes with us concerning eternal things, unfolding to us the preciousness of the new covenant; he takes of the things of Christ and shews them unto us, giving us also foretastes of heaven, the earnest of our inheritance until the redemption of the purchased possession. We are sealed with the holy Spirit of promise, and under the divine ministrations of the Spirit we are drawn forth in affectionate longings to press toward the mark for the prize of the high calling of God in Christ Jesus. God maketh us to differ by sending forth the Spirit of his Son into our hearts, crying, Abba, Father. Even now we have foretastes of the blessedness of adoption to which God hath predestinated us in Christ Jesus, for we are all the children of God by faith in Jesus Christ. If indeed God hath thus put a difference between us and those who know not God, our glorying will not be in ourselves, but in the Lord who hath so loved and so signally favored us. Now we are but tasting the streams; now we know but in part; now we see as through a glass darkly; now we have only the earnest, but the time of our sojourning here will in a little while terminate, and the day of our actual eternal perfection draweth nigh, then the eternal glory to which God hath predestinated us shall be our actual everlasting possession. We shall be raised in the

resurrection at the last day in the likeness of our dear Redeemer. We shall be like him, for we shall see him as he is.

Dear brethren, we have hope toward God that there shall be a resurrection of the dead, both of the just and unjust. (Acts xxiv. 15.) "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his 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." Thus the Lord shall put an eternal difference between the vessels of mercy, and vessels of wrath.

"Let me among thy saints be found,  
When'er the archangel's trump shall sound,  
To see thy smiling face:  
Then loudest of the crowd I'll sing,  
While heaven's resounding mansions ring  
With shouts of sovereign grace."

We have appointed our next yearly Conference to assemble, the Lord willing, with the church at North Berwick, Maine, on Friday before the first Monday in September, 1903, when we hope to again receive your messengers and correspondence.

FRED. W. KEENE, Moderator.  
JOSEPH F. HALL, Clerk.

#### ALL GONE.

ALL of the cloth bound small hymn books are gone, and all we have left of the other styles of binding, of the small books, are 28 blue plain; 10 blue gilt edged; 15 Imitation Morocco; 7 first quality Turkey Morocco. For full description of these books, prices, &c., see next to last of the white pages of this number. We cannot now say when we will have any more of these books, if ever, as we have not yet decided whether or not we will print any more of them.

**THE MIDDLETOWN TIMES**

MIDDLETOWN, N. Y., OCTOBER 1, 1902.

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**EDITORS:**

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*All letters for this paper should be ad-  
dressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**"SAVED BY WATER."**

(1 Peter iii. 20.)

WE have commonly heard of the wonderful manner in which Noah and his family were saved FROM the flood BY the ark, which was a most striking type of the salvation which is through our Lord Jesus Christ, from the judgments of God against an ungodly world, but have heard but little said of that salvation which Noah and his family experienced BY the water of the flood. In the Scripture referred to above, Peter uses the expression, "Saved by water," and we desire to call attention to it, and if the Lord will, to say something about it.

After the presentations of several exhortations to the brethren, as to walking as becometh believers, and as to how they ought to endure persecutions and afflictions, suffering not for ill doing, but for well doing, the apostle calls to their minds how Christ had thus suffered in the flesh, the just for the unjust, that they might be brought to God, but was now quickened by the Spirit, living for them and living in them, as is testified elsewhere in the New Testament. Peter then says that by this same Spirit by which he had been made alive from the dead, he had in the days of Noah preached to the

spirits in prison, while the ark was a preparing. Concerning this expression there has been some difference of opinion as to its meaning. Romanists and high church Episcopalians have claimed that after the death of Jesus upon the cross, he went to the place of the dead, and preached the gospel to them, as now it is preached to men on earth. These believe that there is an intermediate state, which is neither heaven nor hell, where the dead, both the righteous and the wicked, are confined until the last judgment, and that the wicked may yet repent, and that to this end the gospel was preached unto them, after the crucifixion, and before the resurrection of the Savior. It seems sufficient to say here that this notion grows out of the same thing that all Arminianism grows out of, viz: that God gives to all men a chance to repent and believe, and that he also, in that world, gives men another chance to be saved. If indeed salvation be by the choice of the creature, and all have a chance to believe, it is perfectly consistent that our God should give another chance in that world also. And we suggest also that it would be consistent, should he give evil spirits a chance to repent, believe and be saved. If he be under any obligations to give all fallen men a chance to be saved, why not also devils, and all evil spirits? But this Scripture has no such meaning, and there is nothing in all the rest of the Bible that even suggests such a thing as that Jesus between his death and resurrection went to the place of the dead and preached to them. The plain meaning is that through Noah, who was a preacher of righteousness while the ark was being prepared, Jesus did preach righteousness to that ungodly generation. And it was to the spirits in prison, and to those only, that this preaching of Jesus came; not to

all men, but to those who were prisoners, and as such, longed for deliverance. Noah and his family were in prison indeed, surrounded by that ungodly generation, every imagination of whose heart was evil, and only evil, and that continually. But enough with regard to this.

Peter says that in the ark eight souls were saved by water. What does he mean? After this he says, "The like figure whereunto even baptism doth also now save us." It all seems perfectly plain and clear how Noah and his family were saved in the ark, and by the ark, from the flood. But how was he saved by the water? It seems clear to our mind that the meaning of the apostle is that by the waters of the flood Noah and his family were saved from the former ungodly world, and from association with those who were enemies of God; he and his family never could again live in that world that was before the flood; they had been brought over on this side of it, never to return again thither. So Israel were saved by the waters of the Red Sea from Egypt, and the Egyptian hosts; so by the water of baptism God's believing people to-day are saved from the former things, and are known henceforward as those who follow Christ, and are separated from the world in which they once walked.

But Peter says that both the salvation of Noah by the water of the flood, and baptism, are figures, and only figures. Could it have been possible for any of the ungodly world in which Noah lived before the flood, to have come over on this side of the flood, while yet ungodly, and saved alive as was Noah and his family, yet Peter could not have said of that one, he was saved by water. He might have said of such an one that he was saved FROM the flood, but he could

not have said that he was saved BY it. Noah was saved by water, because and only because, first of all he by grace had been saved in heart and spirit and desire, from the world of ungodliness around him. It is said that Noah was a preacher of righteousness, and that God saw him to be righteous in that generation before him. Thus he was separated first in heart and soul from the generation in which he lived; the Spirit of God had wrought in him that which made him diverse from all around him; he could not any longer be one with those who hated God and truth; he had come to love God, and all that was righteous, he longed for salvation from such surrounding, even as he had been before saved in heart and desire; like Lot, afterwards, he vexed his righteous soul at the ungodliness about him. The only reason why this was so was the effectual work of grace. This, and this alone, had saved him, and separated him, forever from all ungodliness, and all ungodly men; they were his companions no longer, and a vast gulf was fixed between them, which could never be bridged over. This work had been wrought in the heart of Abraham when he went out of his own idolatrous land, although he himself had once been as others around him. This work had been wrought in the heart of Lot, and so he was vexed at the wickedness of those among whom he lived. This same work was wrought in Paul, and henceforward he was separated in spirit from all that had been dear to him, and became a preacher of Jesus and his salvation. This work is always a separating work.

Now whenever this work is wrought in the heart of any man, it begets in that man new desires and longings, he seeks new companions, new enjoyments, new ways of living; he can enjoy the old no

longer; former delights, former companions, former thoughts, please him no longer; he has risen to higher things, where Christ sits at the right hand of God; the things of the Spirit, and not of the flesh, have become dear to him, and he must hereafter seek after them, and, to be satisfied must have them. Thus Noah before the flood was in prison indeed. He could not be of the world in which he lived though in it still. He longed for deliverance, for salvation from such evil men and their evil conversation. Saved in heart, he could but long to be saved in body also from the evil which he had come to hate. This was the salvation which he found by water. The flood did not give him a new heart, but it did confer upon him the desire of the new heart, separation from the ungodly and from ungodliness. That old world had nothing in common with him, nor he with it, but on this side of the flood was his home and his rest. The salvation which he found by water was a figure of that salvation which God had wrought in his heart. But it was more than this, it did actually save him as he desired to be saved, from the ungodly world in which he had lived, but which had now become a prison to him. What a great change had been wrought here: that man who by nature loved just what other men love, now hates such things, and to this man thus inwardly saved, comes also by water an outward salvation. This last was not the salvation wrought in him by the Spirit of God, but it was a real, a necessary, a desired salvation, in which the God-given desire of his heart was gratified and satisfied, and in this salvation by water, was a figure of the true salvation wrought in the heart by the Holy Spirit, as is here testified by Peter.

Now he says that baptism is a like or

similar figure, and this baptism also saves as did the water of the flood. There is then a salvation in the ordinance of baptism, just as there was in the water of the flood, and just as Noah was saved by the flood, so are believers saved by baptism. The water of the flood did not put away sin with Noah, neither did it give him a new heart to love God, seeing that this he had before. And so baptism does not put away the filth of the flesh, or sin, neither does it give any man a new heart, or in other words, it possesses no power to regenerate any man. In the case of Noah, there would have been no salvation by water, had he not been first saved by the work of the Spirit of God, and so the figure would have been without meaning, and valueless to him: yea more, would have been false in his case. So in baptism there is no salvation, save to a believer in Christ. Unless first one has been redeemed by the blood of Christ, and quickened by the Spirit, so that he has come to hate what once he loved, and to love what he once hated, and so to be separated in his inner life and spirit from his former life, and from all who live still in that former life, baptism is a mockery, a falsehood to that one. But if any one has, like Noah, come to abhor his sin, and to love righteousness, to abhor himself as a sinner, and to receive Christ as a Savior, and had been separated in deed and in truth from the world, then baptism does bring a salvation to him, a salvation which he longs to know more and more of. This is not salvation from sin and death and hell, for all that is involved in the work of Christ, in which he has come to hope; neither does baptism create in him a new heart, or renew in him a right spirit, seeing that these things have been wrought in him before, but baptism is the profession of these things, and does separate



him outwardly from all that he has been separated from before, inwardly.

Baptism is that figure which God has commanded to be fulfilled by all who believe. Jesus said "Thus it becometh us to fulfill all righteousness." It is God's appointed entrance into an outward profession of his name. We cannot be his followers without baptism; it is the first step in obedience to him. Do what we may, we are not walking in obedience to him until we have been baptized. Our God has attached a meaning to this figure, a very solemn meaning: it presents to us first, the death and burial and resurrection of the blessed Lord, in which is our atonement and justification, so that in baptism we profess that our hope is in this finished work of the Lord; it presents to us our own death, through the Spirit's work, to sin, and resurrection again to righteousness and life, so that henceforth we walk in newness of life; it says to all who witness our walking in this ordinance, that we are dead and alive again in Christ. Death and resurrection all along the work of salvation is seen, and is set forth in the ordinance of baptism. No wonder then that so much is said about it in the New Testament, and in figure also in the Old Testament.

Baptism then is truly the answer of a good conscience toward God; it is not the putting away of the filth of the flesh, it does not atone for or wash away our sins, and it does not give us a new heart; it neither atones for us nor regenerates us, but it is our answer in a good conscience toward that God who has done all these things for us, and in us. The apostle in this connection unites it as a figure with the real salvation, which we have through the resurrection of Christ. It is not then an unmeaning form; it is not something which can be changed, or laid aside, or in

any way ignored by the believer; it is a solemn obligation laid upon his conscience, that he may thus confess the Lord's work of grace; it is the answer of a good conscience toward God. The soul in whom the effectual work of the Spirit has been wrought, desires to confess it, and here in baptism is God's appointed way for him to confess it. In no other way does God provide for such confession in his word. How full of meaning and how solemn is the word, "The answer of a good conscience toward God." It saves us. By it we become separated from much that would lead us in forbidden ways; by it a solemn restraint is thrown around us; at least we found it so. A young sister once said to us, that after her baptism she was saved from many temptations which assailed her before; her young friends did not afterwards ask her to engage with them in the amusements which they expected her to engage in before. So, she said, I found a salvation in the ordinance of baptism. But she had come to find no enjoyment in such amusements before she was baptized, and desired to avoid them; higher joys were hers, and she rejoiced in that which shut her out from the former things. It is not only unbecoming for a believer to engage in wordly amusements, but he has ceased to desire to do so. If at any time the flesh leads him to seek satisfaction there, straightway he finds that he has sold his birthright for a mess of pottage. But for him who desires to be saved from earthly folly, baptism comes as that which does save him. C.

#### EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### INTRODUCTORY TO VOLUME TWENTY-EIGHT.

NEARLY one half of the three score years of our mortal pilgrimage has been devoted to the publication of this paper. We have now reached the commencement of the twenty-eighth volume, and have great reason to adore and praise the Lord our God for his abounding goodness and loving-kindness to usward. He has spared our unprofitable life, delivered us from foes without and from fears within, so that we are constrained with gratitude to acknowledge that his goodness and mercy have followed us, thus far, all our days; for having obtained help from him, we continue unto this day, witnessing both to small and great, and desiring to say none other things than those which all the prophets and Moses did say should come. To what extent we have succeeded, or how far we have come short of the attainment of that desire, is for our brethren to judge. It has been cheering to know that many of the precious sons of Zion have been edified, encouraged and strengthened through our labors, and that some of the lambs of the Lord's fold have been fed and established in the truth as it is in Jesus, and that some of the giants of Gath, who have defied the armies of the living God, have been made to bite the dust. Surely we may say in the language of inspiration, There is none like unto the God of Jeshurun, who rideth upon the heavens in our help, and in his excellency on the sky. The words also of the psalmist seem to us appropriate: "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."

—Psalms cxiv. 2, 3.

It can hardly be deemed necessary for us to reiterate the doctrine which we design to advocate in this volume, as our flag has been nailed to the mast-head almost a third of century. The doctrine of salvation by grace alone, through Jesus Christ our Lord, has been our constant theme, and we hope that it may continue to be so as long as we shall be permitted to use our tongue or pen.

No angry discussions will be admitted in this volume, but the utmost courtesy must be observed in objecting to, or criticising upon any position advanced by ourself or any of our correspondents. It will be our aim to make the SIGNS OF THE TIMES a medium of general correspondence among all our brethren and sisters north and south, east and west; and we hope that every brother and sister who may write, will pursue a course which is calculated to edify, comfort, confirm and establish each other in the faith and order of the gospel of the Son of God.

Those who feel disposed to write a statement of their christian experience, would do well to state the more prominent incidents, without going into all the minute details, which would swell their communications to too great an extent, so as either to preclude their insertion, or crowd out others of equal interest.

Very many of our subscribers write us that they are located remote from any church of our order, and have very little or no opportunity to hear the gospel proclaimed, only as it is proclaimed through the medium of the SIGNS OF THE TIMES. Let those who write remember the lonely condition of such, and speak a word of encouragement and comfort for them.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever

things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8. "Only let your conversation be as becometh the gospel of Christ; \* \* \* stand fast in one spirit, with one mind, striving together [not apart] for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 27-29.

MIDDLETOWN, N. Y., January 1, 1860.

I TIMOTHY IV. 10.

A CORRESPONDENT in Westchester Co., N. Y., has desired our views on the latter part of this text, namely: "For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." Paul and Timothy were laborers in the church, or vineyard of their Lord and Master, but they did not labor on the principle which stimulates the Arminian teachers with which the world abounds. The latter labor because they do not trust in the living God. They often frankly confess that if they believed the doctrine which we hold, of God's perfect reliability to do all his pleasure, in the armies of heaven, and among the inhabitants of the earth, if they could trust implicitly in him to gather in all his elect, to build up and defend Zion, to cause the north to give up, and the south to resign, and by his own power and grace bring in all his sons from far, and all his daughters from the ends of the earth; even every one of them, because he has created them for his glory, that they would fold their hands in idleness, or give

full vent to their wicked propensities, and take their fill of sin. But that God may safely be relied on to do all that he has promised to do, and all that can be done for the salvation of sinners, they do not even profess to believe it; and they reproach us for believing his word, and for trusting all to his faithfulness. They labor, according to their own statement, because they do not, cannot trust in the living God; but we, upon the very opposite principle, do trust in him. As we have no confidence in the flesh, we have only our confidence in God, to stimulate us to labor and bear reproach. If we could give up our trust in the living God, and bow at the shrine of some imaginary gods, which have no vitality or reality, they would cease at once to reproach us, and extend to us most cordially the hand of fellowship.

The living God, in whom we trust, and at whose bidding we labor, is the Savior of all men, especially of those that believe. Both in providence and in grace, the God in whom we trust is the only Savior. On his common or providential salvation, all the creatures of God are dependent. He saves from sword, famine and pestilence, from sickness and death. He only can cause the earth to bring forth food for men and beasts, and he alone can deliver us from temporal calamities; and in that sense he is the Savior of all men. Again, he being the only Savior, the only name under heaven given among men, whereby we must be saved, he is the Savior of all who are saved, either temporally or spiritually.

But he is, in a *special* sense, the Savior of them that believe. Their believing does not save them, for then their believing would be their Savior, but their faith in him and their believing is an evidence that God is their Savior. He that be-

lieveth and is baptized shall be saved, but neither their believing, being baptized, nor anything else that they can do, will save them, for by grace are they saved, through faith, and that not of themselves, it is the gift of God, even of the living God, in whom alone they trust. Their special salvation not only delivers them from wrath, from sin, from pollution and guilt, from hell and from condemnation, but from all evil. Under his mighty hand all things work together for their good, and equally for God's glory.

MIDDLETOWN, N. Y., January 1, 1860.

#### NO MORE CARDS.

WE have no more cards at the rate of ten for five dollars, as advertised on last page of cover of the last few numbers of the SIGNS, but if any of our brethren and friends have secured subscribers at the rate of fifty cents for six months, with a view of sending for the cards, they can send their lists on at the fifty cent rate for the six months subscription, provided their lists are sent on by the 15th of October, 1902.

#### CHURCH NOTICES.

WE have finally decided on a location for future place of meetings of Ebenezer Baptist Church, and congregation, which will be in "Stephen Merritt" building, corner of Nineteenth Street and Eighth Avenue, fifth floor. Elevator entrance on Nineteenth Street, (or Eighth Avenue, either).

JAS. C. BEARD.

2164 FIFTH AVE., NEW YORK, N. Y., Sept. 17, 1902.

#### MARRIAGES.

By Elder T. M. Poulson, near New Church, Va., August 27th, 1902, Arthur L. Byrd and Miss Maisy E. Coulborn, both of Accomac Co., Va.

#### OBITUARY NOTICES.

OUR beloved brother, D. A. Culpepper, departed this life at 5 o'clock a. m., August 31st, 1902, at his home in Upshur Co., Texas, surrounded by his devoted companion, three children, other relatives, and many dear friends. Deceased was born in Henry Co., Ala., on the 6th day of December, 1854, and in his twentieth year was married to Miss Varnie Bland, of Quitman Co., Ga. To them were born five children, three boys and two girls, two of which, a girl and a boy, died in childhood. Brother Culpepper joined the church called Mt. Pelier, in Henry Co., Ala., and was baptized by Elder Wm. Hubbard, on the second Sunday in May, 1876. He moved to Texas in December, 1880. The disease with which he suffered so long, and which finally brought death, was a throat and lung trouble. He was confined to the house some ten or twelve weeks, and was a great but a patient sufferer all this time, for he was blessed in a good measure with the spirit of reconciliation. The writer was intimately acquainted with him since the year 1883, and always considered him a sound and consistent Baptist of the Primitive faith and order, and to his many noble and manly traits I feel that no eulogy of mine could do justice. He had a host of friends, as was attested in his sickness and at the burial. I feel to deeply sympathize with his grief-stricken companion and children, and feel that the Lord in his own good time will pour into their wounded hearts the balm that will heal the wound his fatherly hand has made. He only can give comfort. It is sweet to meditate upon the bright testimonies of "acceptance in the beloved" he left behind. A few weeks before he passed away his wife came into his room where he had been alone a few minutes, and found him sitting on the side of his bed weeping. She asked him what was the matter? When he could control his emotions sufficiently he told her he had been praying the Lord to remove the bitter cup if it could be his will, when just without the window which he sat facing the Savior appeared upon the cross, a most lovely and beautiful sight, and now he felt so happy. From this time he appeared to have lost all concern for worldly affairs, and seemed to be just waiting for his time. The writer did not have the privilege of being with him in his confinement until the last week, and just four days before his death I bade him the last sad farewell. It was only in a whisper that he could speak, and that with difficulty, but he testified to the doctrine of grace, and the fact that he was still a poor sinner saved by grace, and told me to go on preaching the doctrine, saying that he never should see my face any more, and expressing resignation to God's will.

The mortal remains of our brother was consigned to the grave in the Fellowship cemetery, in the evening of the day he died, to await the day when "the

Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 16-18. I am informed that Elder W. L. Williams preached a comforting discourse on the occasion.

"He left the world with all its toys,  
For better, brighter worlds on high;  
His faith embraced substantial joys,  
Soaring beyond the starry sky.

From Pisgah's top by faith he saw  
The land where milk and honey flows;  
Nor can the power of hell below  
Prevail to break his sweet repose.

He trod the shades of gloomy death,  
Could set his seal that God was true;  
Finished his course and kept the faith,  
And died with glory full in view.

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

Why should our eyes with sorrow flow,  
Our bosoms heave the painful sigh;  
When Jesus calls the saint must go;  
'Tis his eternal gain to die."

In hope of life,

H. B. JONES.

Mt. VERNON, Texas, Sept. 7, 1902.

Mrs. Ollie Dunlap Holsheiser was born May 16th, 1869, and departed this life August 14th, 1902, aged 33 years, 2 months and 18 days. She was married to John Holsheiser, March 16th, 1887. Her daughter Edna was buried just nine weeks before her mother. She spoke often of expecting to see Edna in a short time. She leaves her husband and two sons, Harry and Willie, to mourn the loss of a devoted wife and mother. Of her father's family there are still living five brothers and two sisters. Her sister, Mrs. Jennie Power, has been almost a constant companion with her in all her afflictions. Ollie will be sadly missed among a host of friends, as well as in the home circle. Sister Holsheiser united with the Regular, Predestinarian Baptist Church, and was baptized by the writer, her pastor, in September, 1897. She was a lover of the gospel of Christ, and held her church in high esteem. Her death came without warning. She did her work Thursday morning, and no one anticipated that the death angel was near. While her friends were watching for her at the Old Settlers'

meeting, her summons came to join that innumerable company from which no traveler returns; a meeting of loved ones gone before; a place of rest; a shelter from the storm; a refuge from sin; a haven of perpetual peace; no tears; no sorrow; no aches; no pains; no anxiety; but asleep in the bosom of a loving Jesus is her abode, where we hope, by the mercy of God, to join her in the chorus of praise, when earth's pilgrimage is o'er.

Death, thou hast lost thy sting for me,  
Since through thy gate is endless life;  
We must thy face, thy shadow see,  
Before we cease this mortal strife.

'Tis through thy valley we must go,  
To find the place of peace and rest,  
To wear our garments white as snow,  
We make of thee a welcome guest.

We know not when with thee we'll meet,  
Or when our days on earth shall end,  
Or when our loved ones we shall meet,  
Or when for us our God shall send.

But through our Conqueror we shall rise  
Above this piece of mortal clay;  
To our bright home above the skies,  
Thou openest for us eternal day.

Thy plague, with thee, the grave destroys,  
Then may we with expiring breath,  
As we mount up to endless joys,  
With rapture sing, Come, welcome death.

The funeral was preached at the home to a large gathering of relatives and friends, on Sunday at 2 o'clock, by the writer.

JOHN L. SCOTT.

PLEASANT PLAINS, Ill., Aug. 27, 1902.

Strancie Pauline, daughter of Joseph and Margery Ross, was born in Greenbush township, Warren Co., Ill., Dec. 15th, 1890, and died Sept. 2d, 1902, of diphtheria, aged 11 years, 8 months and 18 days. Four brothers and three sisters survive her.

Thus a beautiful bud was taken away, that was nearing the opening of the full flower. God has taken the lamb to himself. We believe a work of grace was wrought in her heart during her sickness. She asked her mother more than once this question, "Ma, is it because I am so bad that I have to suffer?" This language is so different from what generally comes from children of her age that we are led to believe the Lord prepared her for himself. "Out of the mouths of babes and sucklings thou hast perfected praise," and the calmness and resignation of her mind speaks rest in Jesus.

The writer was sent for to try to speak words of comfort to the sorrowing ones, using these words of the Master, "Suffer little children to come unto me,

and forbid them not: for of such is the kingdom of God." And I tried to show that salvation by grace was the only plan that could reach the condition of the child, and that all must be converted and become as little children, or they can in no wise enter the kingdom, and that the adult has no advantage over the child, for none know anything of the way of life and salvation only as it is revealed to them. Jesus took children in his arms, put his hands on them and blessed them. What more does any one need than this? His hands, and his arms by which he puts forth his hands on them, represents his power, for Isaiah says, "To whom is the arm of the Lord revealed." The same power that reveals to one of age, can reveal to the child, and thus the sorrowing ones were comforted with this thought, that she is asleep in Jesus.

JOHN DOWNEY.

WENONA, Ill., Sept. 10, 1902.

### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|   |          |
|---|----------|
| Previously acknowledged.....  | \$600 05 |
| A friend of the cause, Ontario, \$2.00; Mrs. C. Euderlin, New York, \$5.00; Mrs. Eliza Newman, Ohio, \$3.00.—Total..... | 10 00    |
| Total to date.....  | \$610 05 |

### M E E T I N G S .

A YEARLY meeting of the Albany & Troy Old School Baptist church is appointed to be held Sept. 24th and 25th, 1902, at the residence of Wm. W. Vandenberg, near West Sand Lake, Rensselaer Co., N. Y. All wishing to hear the true gospel are invited to meet with us. Visitors will be met at Bath, opposite Albany, N. Y., on arrival of Albany and Troy Belt Line steam cars, leaving Albany, N. Y., at 4:30 p. m. Sept. 23d, 1902. Also on arrival of train leaving Albany 7:30 a. m., Sept. 24th, 1902.

EZER LIVINGSTON, Church Clerk.

THE South Onachita Association, of Arkansas and Louisiana, convenes September 26th, 27th and 28th, 1902, with New Ramah church, Claiborne Parish, La., six miles west of Haynesville, La., on L. & N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

THE yearly meeting of the Cow Marsh Old School Baptist Church will meet on the fourth Saturday and Sunday in September, (27th and 28th) 1902. Brethren and friends of our faith and order are cordially invited to meet with us.

Those coming from the north will take the Saturday morning train, which leaves Philadelphia at 7:25 a. m. for Woodside, on the Delaware R. R.

Those coming from the south will be met at Woodside, on train leaving Delmar at 8:01 a. m.

W. W. MEREDITH.

THE Lexington Old School Baptist Association will convene, the Lord willing, with the regular Old School Baptist church at Halcottville, N. Y., on the first Wednesday and Thursday in October, (1st and 2d) 1902. Brethren and friends are invited to attend. Those coming by rail, either from east or west, will come on the U. & D. R. R. to Halcottville, N. Y.

JAMES AVERY.

THE Otego Old School Baptist church of Otego, N. Y., have appointed their yearly two days meeting to be held October 1st and 2d, 1902. Visitors will be met at depot Tuesday, Sept. 30th, and cared for.

S. C. F. GUERNSEY.

THE Old School Baptist church of Columbia, has appointed her yearly meeting the first Sunday in October, and Saturday before. All lovers of the truth are cordially invited to meet with us. Our pastor, W. L. Line, and Elder Geo. A. Bretz, are to attend.

M. P. LEWIS.

THE Juniata Association of Old School or Primitive Baptists will be held with the Sidling Hill Church, Fulton Co., Pa., to commence on Friday, October 10th, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. Those coming by railroad will come on the B. & O. road to Hancock, Md., on Thursday, and pass over to the Hancock side, where they will be met and conveyed to place of meeting, a distance of twenty miles.

E. V. WHITE, Pastor.

THE Virginia Corresponding Meeting will be held with the Frying Pan church, Fairfax Co., Va., commencing on Wednesday before the third Sunday in October, (15th, 16th and 17th,) 1902, and lasting three days. Trains leaving Sixth street depot, Washington city, Tuesday, 1 p. m., and Wednesday 8:10 a. m., will be met at Herndon. We cordially invite all who love the truth to attend our meeting. Also the ministers of our faith and order we would especially like to see.

E. V. WHITE.

THE Welsh Tract Church has appointed her yearly meeting to commence on Saturday, Oct. 18th, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia and Baltimore will please come Saturday morning, via B. & O. R. R., to Newark, Del. Train leaves Philadelphia at 7:30 a. m., and Baltimore, Mt. Royal station, at 8 a. m. All lovers of the truth of like precious faith are cordially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., OCTOBER 15, 1902. NO. 20.

## CORRESPONDENCE.

SHELBYVILLE, Ky., Aug. 13, 1902.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I herewith inclose the to me excellent letter of our esteemed brother and fellow-laborer, Elder W. J. May, for publication, if you think best. I was much comforted in reading it, as also of his faithful testimony of the truth in Christ. It seems to me sometimes a mystery why any one of the dear saints of God should desire for a moment to recognize or contend for a blessing upon the ground of merit, or because of obedience. They cannot realize their utter failures and dependence, and have such a deceptive heart and evil nature to contend with as I have, or they could not.

I was forcibly reminded of the utter dependence of the servants of our Lord Jesus, and it harmonizing so perfectly with my own experience as I was reading a few days since in the memoirs of Gadsby, I will here extract from it. One Lord's day, after preaching in the morning, he felt shut up and dark, and had no text for the afternoon, so he went to lie down on his bed that he might study, and as soon as he had closed the door, instead

of meditating on spiritual things, he began to think that it was possible to make paper out of bones, and there he laid, gathering together all the old bones in the town, extracting oil from them, and then making them into paper, until he was disturbed by a knock on the door. “Who is there?” cried he. “It is time to go to chapel,” answered his wife. “Time to go to chapel,” said he “good Lord, where have I been, and what have I been about?” He went into the pulpit and preached from these words, “Without me ye can do nothing,” and truly he felt the truth of the text.

Some years since, after passing through deep trials and sore afflictions indeed, I was in Virginia, and attended a meeting near the home of the late Elder Furrs. Elder Wm. Beebe was preaching, and to me it was marrow and fatness, wine upon the lees, well refined; my soul was filled with rejoicing; my cup running over; I could see before me several that were either asleep or looking some other way with careless indifference. O, thought I, how can they do this when the feast is so rich and full of marrow? and so it was during the meeting. I went from there to the Corresponding meeting, fully ex-

pecting just such a feast again. Elder Beebe preached the introductory, and I sat down to listen as before, but ere I was aware I was nodding. I aroused myself up, saying within, Why, how is this? I will listen to the preaching, and at the same time I observed many whose hearts were overflowing, for Elder Beebe was surely in the Spirit on the Lord's day. With renewed efforts I fastened my mind on the preaching. The day was very warm, and many fans were in motion, so in a few moments of time I found myself in a mathematical calculation of a supposed number of fans, and what they would come to at a certain amount a piece, and so went through the meeting without one word of comfort. My desire was unto good, but how to perform? I must learn, as did Mr. G., "Without me ye can do nothing." Jesus must awake the sleepy saints, must touch the hearts of stone. "Without me," it seems to me, covers every step in the experience of a child of God. Mr. G. could expound the text understandingly, and like every other true subject of grace, would say this is my infirmity, he charges it to himself, yet it was for his good and God's glory. Jeremiah says, "He hath brought me into darkness, but not into light," and Isaiah says, "I will bring the blind by a way they knew not; and I will lead them in paths that they have not known." How is one to guide his way and escape the darkness, when darkness is as needful as the light? In perfect harmony with Elder May's text is Psalms xxxvii. 37, "Mark the perfect man, and behold the upright: for the end of that man is peace." This only applies to Christ, the only perfect man who could fulfill the law, and who is our righteousness, and in him, and him alone, either in time or in eternity, will we be

accepted. If our godly walk and obedience does not spring from him, it will not be accepted. God is of purer eyes than to behold evil, and cannot look on iniquity. God looks upon the motive that prompts the act, and therefore is a searcher of the heart. I have thought if one could be found who had obtained all the privileges claimed in reach for obedient living, I should find that one saying, "God, I thank thee I am not as other men," &c. With me it is so often I would, but cannot, pray; I would, but cannot sing, for sin is mixed with all I do. I, too, have gathered up stacks of Mr. Gadsby's old bones along the way, and know how utterly void of life and spirit they are. Vain is the delusion if you, dear child of God, expect to get oil and marrow out of them. O, why should any heaven-born soul desire to lug in legalism or selfism in any form? when his word says, and blessed word indeed to me when given power to lay hold upon it, "He maketh me to lie down in green pastures, he leadeth me beside the still waters."

Now everything outside he maketh, leadeth or causeth, to my mind is dry bones. When the Lord said, Seek ye my face, my heart said, Thy face, Lord, will I seek. I reckon I am a very little child, if one at all; others have outgrown me, and are not so dependent. Pardon me for quoting from Mr. Gadsby again, but the point is so clear: Mr. G. says, After preaching once against oppression, one of his hearers went into the vestry in a rage, and told him he had no right to be personal. "Why," said Mr. G., "what is the matter?" "You knew," said the bearer, "that such a thing had taken place in my establishment." "Indeed I did not," said Mr. G., "I never heard a word about it." So you see I have only

to draw the bow, and the Lord will direct the arrow. Said the Redeemer, "Lo I am with you alway, even unto the end."

May the Lord's dear servants and children feel more and more of their dependence upon him, then will they walk more humbly, and in his fear before him who has said, "Without me ye can do nothing."

Submitted to you and to the household of faith, if thought worthy a place in the SIGNS.

Yours in hope of victory in the name of Jesus, and in hope by his grace to live in the fellowship of the saints while here below,

P. W. SAWIN.

PINSONFORK, Ky., June 29, 1902.

ELDER P. W. SAWIN—MY DEAR BROTHER IN CHRIST:—I have concluded to write you once more. Although it has been so long since I have written you, I have not forgotten you. I think of you almost daily, and not only you, but of the brethren and sisters generally. I need not undertake to tell you how much I want to see you, and be with you once more, but inasmuch as I do not know that I ever shall see you again in this world of trials and tears, I will suggest to you a few thoughts on the following text of Scripture: "The steps of a good man are ordered by the Lord, and he delighteth in his way."—Psalms xxxvii. 23.

I am aware of the fact that this is a controverted text even among our people. The conditional time salvationists say, This just means the good steps of a man, but it does seem clear to my mind that the sentence would have to be reconstructed before we can afford to give in to such an idea, for it does not read that way, neither does it mean that in my opinion, for this is a declaration of in-

spiration, therefore cannot be wrong, neither can it be rubbed out by designing men. The inspiration of God did not discriminate between the steps, and say, good or bad steps, but positively declares that "The steps of a good man are ordered by the Lord." That is to say, all the steps of this good man (not men) are purposed, settled and fixed of the Lord. This phrase, "The steps of a good man are ordered by the Lord," embraces the eternal purpose of God in Christ, Christ being the good man under consideration here. Hence, no need of qualifying the steps of this good man, (Christ) for his steps are all good, and all ordered or purposed of the Lord. It seems to me that the context demonstrates the fact that this good man is Christ, and "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."—Verse 24. Daniel speaks of the Messiah (Christ) being cut off, (Dan. ix. 26,) and Isaiah says, "He was taken from prison and from judgment: and who shall declare his [Christ's] generation? for he [Christ] was cut off out of the land of the living: for the transgression of my people was he stricken."—Isaiah liii. 8. Furthermore, Job says, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant."—Job xiv. 7-9.

Brother Sawin, it seems to me that this Scripture has reference to Christ: this good man, for we see that this tree brings forth boughs, or branches, which his children do not do in this sense. Christ the good tree, the true vine, brings forth the branches, and the branches bear fruit. In fact, in the strict sense of the word, I

know not of but the two men, Adam and Christ, and one is a bad man, and the other is a good man, and in consequence of the badness of the bad man, all his steps are bad; but as a consequence of the goodness of the good man, all his steps are good, and "are ordered by the Lord; and he delighted in him," as the only begotten of the Father, full of grace and truth, and "who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i. 20, 21.

This good man is the good Shepherd that giveth his life for the sheep; therefore his sheep follow him, for they know his voice; but a stranger they will not follow, for they know not the voice of a stranger. This good man is meek and lowly in heart; and of the abundance of goodness, meekness, &c., the mouth speaketh. Guile never was found in the mouth of this good man, nor uttered by his lips, for there was no guile in his heart. Hence, no guile ever was found in his mouth; but this good man out of the good treasure of his heart bringeth forth good things. This is the Fountain, from whence all blessings flow. I mean, both for time and eternity.

Dear brother Sawin, and precious Elder in Israel, too, I do most assuredly believe with all my heart and soul, if I am not deceived, that we are as dependent upon God for good works, as we are for eternal life or happiness.

I have been watching for a place to leave off the subject, and quit writing for the present, but it seems that I cannot find it, but must stop now.

Dear brother, I hope to hear from you soon. Give my kind regards to sister

Sawin and family, and also to the household of faith among you. My wife joins me in love to you and family.

Yours to serve,

W. J. MAY.

RIDDLESBURG, Pa., July, 1902.

DEAR BROTHER BEEBE:—Having had many requests to write my experience for publication, and being impressed often to do so, I now take this opportunity to address my dearly beloved brethren in the Lord.

I will say this as an introductory: I was born August 31st, 1876. From that time on I grew in years and in a knowledge of earthly things, but had no knowledge of my true condition as a guilty sinner until the fall of 1889 or 1890. Then for the first time the searching rays of the Sun of Righteousness illuminated my poor benighted heart, and I looked, and lo I beheld a cage of unclean birds, of four-footed beasts, and all manner of creeping things. Then there began to hover over me a cloud, and I began to groan and lament under its awful pressure. Like some strange and unaccountable sorrow it began to flow in upon my soul. I at once began to set my house in order, and rid myself of this dreadful monster, but when I began to feel as if he had disappeared, then like the swelling waves of the ocean he would burst forth in some deeper sorrow. Again I would with still better resolutions set about to rid myself of this oppressor, and just as often were my good resolutions broken, and instead of getting better and feeling free from grief, my grief grew heavier and I kept getting worse.

As I have in my possession a letter which I wrote to Elder Durand while under a dark and threatening cloud, and which will give you some idea of my

early and recent experience, I will give some extracts from that letter.

## EXTRACTS.

I will go back and review my experience. I can well say, "O wretched man that I am!" I am far more wretched now than I was before I was brought to a sense of my sinfulness at all. Then I went about enjoying all the foolish pleasures of this world that came my way; partaking abundantly of the sins of this life, and never once thinking of Jesus, precious Jesus. Now I do not enjoy the many sinful pleasures of life, and cannot fully see that I am one of the elect, chosen in Christ Jesus before the foundation of the world. Do I, dear brother, give any evidence of a christian spirit? I have prayed many times of late for such a manifestation, but with no result. There is by times a quietness steals over me, but it never lasts very long. Before I united with the Old School Baptist church, and even before I had received any evidence whatever of a blessed hope in Christ, I was happier than I now am. Then I went among other denominations seeking a place of refuge, a place where I might work and become worthy of Jesus' love. Now I know that all my works are useless, that if I am saved, it will be by grace through faith, and that not of myself. Then in offering up my prayers, I always made promise to do something to become worthy, but now I always offer up my prayers willingly, because I so much need his blessed promises.

At the time when I first felt my need of Christ, O how miserable I was. I was sick on account of sin. All my earthly enjoyments were forsaken, my companions became castaways, and all my spare time was spent in prayer and in reading the Bible, always desiring to be alone. Day after day, week after week, and

month after month, I kept this up. Finally I began to become weary of this, as I found no comfort in it for me; everything seemed to condemn me. I then thought, Perhaps if I go and rejoin my companions and retake of the pleasures of this world, I may realize a change and become happy. I did as I thought, but O, the result was far from what I expected. When I heard them take the name of Jesus in vain, it made me shake from head to foot with fear. I followed after them, clinging to the idea that perhaps comfort and happiness will yet come, but how disappointed, instead of comfort, came sorrow; instead of happiness, came unhappiness. Where can I go to find the desires of my heart? I must be saved, delivered out of this wretched state, to whom shall I go for salvation? All the while sinking deeper and deeper into this awful pit of sin, until at last I could not read, pray, sleep, or even eat. Father noticed that there was something wrong with me, and often asked me what it was. Mother began to get uneasy about me, while my brother, who was around me most, said I was going crazy, and that if I was not kept from reading the Bible and going to church, I would lose my mind entirely. I am often led to believe that my actions would have led any one to believe as he did. Becoming more and more wretched, I really began to think that I was sick, and if I remember correctly they called the doctor in to see me. I can now see that no doctor, not even all the D. D.'s, could have helped me. The whole family became worried about me, and I was worried more than they all were.

I shall never forget the day when this stone, which had been sealed over my life, and been guarded on the outside by servants of Satan, was rolled away, and I,

who had heretofore been dead in sin, was made alive in Christ. In the morning of the above mentioned day I was, if not deceived, stripped of all power, and delivered over to the enemy to meet my just dues. In a very small degree I was witnessing or experiencing the trials, sorrows and afflictions before the crucifixion. It is beyond my power to express my condition; suffering untold agony; I cried unto Jesus. Father came into the room and asked me if I was getting any better. O, how could I say yes? I could not. He began to talk to me of Jesus, but while his name sounded dear to me, I could not listen to his story. So wretched was I, I did not care to talk about anything. My all was absorbed in this: "Who shall deliver me from the body of this death?"

My condition grew worse and worse. Great clouds of sin seemed to hover over me, and becoming more dense, seemed to lower and carry me down deeper and deeper into helplessness, until it seemed as if death and destruction were inevitable. Moments seemed to me like days; no rest for me yet.

In the afternoon, with my condition inexpressible, I went upstairs into my room, closed and locked the door behind me. O, that God hears my prayers, and makes me well; these were my thoughts. With the prison doors closed and the exits guarded, with the lights out and the city gates closed, with the cross of Jesus upon me and no strength to bear it, I began to pray. My prayers sounded vain, and like a dense fog seemed to envelop me in sin, and fill the room with darkness. The more I prayed the worse I got. I felt as though I was without hope and without God in the world. My prayers can never be answered, rendered me speechless. So deceitful was I, I was asking one thing

and desiring another. I grew more helpless, strength vanished, tears filled my eyes, and in my distress I cried for mercy: "My God, my God, why hast thou forsaken me?" Everything before me grew dark; my eyes were opened and nothing could I perceive; my prayers had long ceased; my head dropped, and with the thought that it was all over with me, I knew nothing more until I heard the voice of the Son of God, "Come forth." Thus I passed "from death unto life." I knew at once that the glorious light which was round about was nothing less than the brilliant rays of the Sun of Righteousness. He brought to my soul peace and comfort. O, how great was that calm. This was the day that Jesus Christ arose from the dead for me, conquering in my stead death, hell and the grave. What a glorious Easter day that was for me. I arose from bended knees, and went downstairs praising and glorifying Jesus; told father that I had prayed to Jesus and that he had made me well. My joy was inexpressible. My father said, "I hope it is the work of the Lord." I could but reply, "It is." Can I still say, "It is?" I thought that sin, sorrow or doubt would never trouble me more, but how mistaken. Soon was that delightful peace taken away, and I began again to doubt. It was renewed again, and again vanished. Now it has vanished again, or else something else is wrong with me. How long shall it last, or how soon will a revelation come?

Brother, something seems to say to me, "Preach my gospel; feed my sheep," but O, something else says to me, You are too deceitful, too sinful, too wicked, too altogether unworthy, and you can never, never preach Christ and him crucified. O, I am so wretched, I do not know what to do. I cannot work without many

thoughts upon it. I cannot sleep at night. My appetite, which is now much better, had left me for a short time. What causes me to be so horrid? What shall I do? I read abundantly, but apparently with little understanding. Now and then I see just a glimpse of what I know to be truth. It causes a peaceful moment to me, but is soon gone. I pray often, very often, for some revelation revealing to me my condition, but I have not yet been satisfied. I am afraid I am just so haughty that my imagination has caused me these thoughts. What do you think? Dear brother, tell me just what you think about it.

Your unworthy brother,  
J. CORDER MELLOTT.

CARDINGTON, Ohio, September 2, 1902.

ELDER F. A. CHICK—MY DEAR BROTHER IN OUR LORD AND SAVIOR JESUS CHRIST:—I have at different times wanted to write to you, but a feeling of unworthiness and inability has witholden my pen. Your editorials are so expressive of my own trials that they often cause me to take courage and press on; sometimes with joy. The one in the SIGNS of September 15th, is especially near to me. I have had my sore and terrible trials naturally, as well as spiritually, if indeed I do know anything of divine things, but when almost overwhelmed with grief, too much for mortal to bear, Jesus has appeared and sweetly whispered, "I will never leave thee nor forsake thee; I have loved thee with an everlasting love; fear not, I am thy help." Then sorrow has been lost in joy unspeakable. O, the depth, and the wonderful comfort and strength in such precious promises, when Jesus speaks them in our poor tried hearts.

Rest in Jesus is sweet to those who have been cast into the furnace of afflic-

tion. But so much of the time I stumble along in darkness, yet Jesus is in the darkness also. It is written, "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." Then how sweet, when almost overwhelmed with a sense of guilt, to remember Calvary, and that all the fullness of Christ is ours.

But I feel so unfit to write anything that would be edifying to you, that I will stop if I can. I have wished to send a greeting of love in the Lord. I inclose a letter which I wrote to brother Goble, of Indiana. It was written in July, 1901. I have just read it having just found it in a drawer. For some reason I found some comfort in reading it, if you think it worthy of a place in the SIGNS you may publish it, but I hope that you will cast it aside, if it deserves it.

From your sister,

JOIE E. WICKHAM.

ASHLEY, Ohio, July 4, 1901.

DEAR BROTHER GOBLE:—I say dear brother, not because I feel worthy to use the expression, but because I feel that you are a dear brother. I do not know whether I am prompted to write you by the Spirit, or by a fleshly interest in reasoning out deep things. I have read your letter in the July number of the *Monitor*. Whether we think alike, or whether we do not, I found your letter interesting. You, no doubt, will remember the text commented upon in your letter. My dear brother, there are four words in this text, which it seems to me almost all writers fail to remember, or to notice to the extent that they should be noticed. Those four words are, "with fear and trembling." The exhortation to

the Philippian brethren was that they should continue working out their own salvation as in the preceding verses it was said they had been doing. But the point at this time, it seems to me, was to warn them against being over bold, or self-righteous, and to work with fear and trembling; they must not forget that it was God who worked in them, both to will and to do of his good pleasure.

As Paul had said that they had been thus working, he did not surely mean to tell them to get to work and save themselves, but he meant to say, "While you are working out your own salvation, be humble and remember that it is of God, he worketh in you, both to will and to do." When a child works out his salvation, he is acting; is working, and the last part of the text tells how it is done, and forbids them to claim any ability of themselves, or for the obedient child, but to remember that it is God who works in them. When a sinner repents of his sins, and begs God to have mercy upon him, he is acting, but it is the Spirit of God that causes him to act. It is the work of God, as it is written, "Blessed is the man whom thou chooseth, and causeth to approach unto thee." Here they approach, but God causes it in them and by them.

As to the question of accountability, the Bible is too plain to admit of any difference of opinion. I have never known a Baptist, whether a believer in unlimited predestination or not, to deny man's accountability. In second Peter, second chapter, we read of some who have eyes full of adultery, and that cannot cease from sin. Are such ones excusable because of inability to cease from sin? If those who go to final perdition are accountable, because they do not do what they cannot do, is it a different principle when we say that somebody else is ac-

countable though they can say, "When we would do good, evil is present with us"? And again, "How to perform that which is good, I find not"? It is said, "Be ye perfect, even as your Father in heaven is perfect." And again, "Pray without ceasing." Can we do these things? Nevertheless was Paul unreasonable to exhort after that manner? Is there unrighteousness with God? Let us not say who hath resisted his will, but remember that he is too wise to err, too good to do evil. God is holy and all-wise, and the Almighty Sovereign over all worlds, beings and events. I am but a fool before him; I dare not mark out a path for God, or make excuse for him, neither do I feel excused for sinning, and doing wrong, though I have learned that I cannot do good. No, my dear brother, I feel the burden of my shortcomings so deeply that sometimes it seems that I cannot bear it. How many times have I resolved that I would do better, but have had to shed bitter tears of defeat. I know that my righteousness is but filthy rags, and when I am enabled, if ever, to serve God in spirit and in truth, it is all of grace, and I am sure that I deserve no reward. But thanks be to God for the unspeakable gift of his dear Son. Rejoice with me, my brother. It seemed that the Lord shone in my heart, giving joy too great for silence. Therefore, I said just now, "rejoice with me," for I believe that you also know the burden of your own imperfections, and also know the deliverance that grace gives. How sweet the assurance, I am your strength, and I will fight your battles for you, and the warfare is accomplished. Thanks be unto God for his unspeakable gift.

O, that I could walk worthy of this high calling, and show by my life that I have been with Jesus, but the imperfec-



tions of my flesh cause me to remember that my sufficiency is of God; he hath blessed us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. And, dear brother, we are holy in him, yes, perfect; perfect even as he is perfect.

Is not this an unspeakable gift, "Your righteousness is of me, said the Lord"?

With much love, your sister,

JOIE E. WICKHAM.

#### FRAGMENTS.

I HAVE thought that we must regard the body of Jesus as differing in one respect from the body of any other man that ever lived upon the earth, in that it was sinless, and because of that, could see no corruption. "He was made in the *likeness* of men," to be a servant, "and being found in fashion as a man," he became obedient unto death. He was sent forth "in the *likeness* of sinful flesh," but are we to understand from the record that his was sinful flesh? "He was made of a woman, made under the law, to redeem them that were under the law." He must be under the law in order to redeem those who were under it. The son is under the same law as his mother, though the father be not under it. If his had been a sinful body, could he have been a proper offering for the sins of his people? Could he have borne their sins if he had been capable of sin himself?

Though he was made of a woman, yet his father was not a man, but God. The angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." That body was a holy thing. I do not think I

can say that the body begotten by the Holy Ghost was a sinful body.

He was made flesh, "made a little lower than the angels, for the suffering of death." He took part of flesh and blood in order that "through death he might destroy him that had the power of death," and in order that he might be "touched with the feeling of our infirmities," and be "tempted in all points like as we are," yet in all this he was "without sin." The tempter, the prince of this world, had nothing in him. (John xiv. 30.) "He knew no sin, neither was guile found in his mouth." "He was holy, harmless, undefiled and separate from sinners." "He was made to be sin for us, who knew no sin."

It was said to Adam, "Dust thou art, and unto dust shalt thou return," but it was not so said to Jesus. Nor was this true of his body. It could not return to dust, for that would have been to see corruption, and it was written that God's holy One should not be suffered to see corruption. Had his body been sinful he could not have borne the sins of others, for he must have died on his own account, as one of the sinful race of Adam, even though he had not sinned himself, and his body must have seen corruption. But he was undefiled, pure, God's holy one, with no touch or taint or nature of sin in his body. Therefore he could bear the sins of his people, and only the sins of others could cause him to die.

But though the sins of his people could prevail to bring him down into the baptism of death, they could do no more. Their power over the body ceased when he died, for the law had no further claim. He could not see corruption. When the grave received the dead body of the Son of God, then its power was gone, and in the appointed time that same body must

come forth in form and fashion as it went into the grave, to show openly that he had triumphed over both death and the grave. He had "abolished death" by giving it all it could demand under the holy law of God for the sins of his people, and then coming forth from it by the power and glory of the Father. Also by the same glorious resurrection he became the destruction of the grave; so that his people, who in a legal and mystical sense died with him and rose together with him, are forever delivered from death and the grave. "Death hath no more dominion over him" or them.

In the resurrection of Jesus he is said to be born from the dead, and thus to be "the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," as it was written, "Thou art my son; this day have I begotten thee." The sonship of his people is in his Sonship, and they are therefore secure in him. They shall not "die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

SILAS H. DURAND.

SOUTHAMPTON, Pa., August, 1902.

SAN FRANCISCO, Cal., August 25, 1902.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—My heart leaped with joy this a. m. when I opened your kind letter of the twentieth inst. and saw the endearing relation that you acknowledged in addressing me, a poor old sinner, saved by grace, if saved at all, and if a saint, the least of all. As I felt you would do, you did, in returning my letter, which I have reread, and find the sentiments that I tried to express are still the sentiments of my heart, though they may need more lucid explanation than I was able at the time of writing them to give.

If I have prayed for and earnestly desired to have one thing above another, in communicating with brethren and friends, it is the power to express in simple language, and beautiful metaphors, the things that are revealed to my mind concerning Jesus Christ our Savior, not only as the Nazarene, the humble carpenter working at the bench, as I have done a great part of my life, and have been doing to-day, but as the great burden-bearer, bearing the sins of his people; as a Master Builder, building the holy temple that groweth in the Lord; as a Shepherd laying down his life for the sheep; as a Husband weaving by his obedience a robe of righteousness for his bride; as our High Priest offering himself without spot to God an offering acceptable for our sins; as the Captain of salvation, fighting death, hell and the grave, to liberate the church, which is his body, from all the claims of a violated righteous, holy and good law; as our King arising triumphant over death, and robbing the grave of its victory, and being crowned by the Father with glory and honor, and ascending to the right hand of the Majesty in the heavens, and as the resurrection and the life of his people, in whom all the building groweth unto an holy temple in the Lord.

I do wish that I could tell of the beauties seen in the heavenly places in Christ, as I have often felt that I have surely seen them. But alas, I so often see them for myself, and not for another. I sometimes feel that I am caught up into the third heavens, and there hear things of which I can find no law by which I can convey them to another.

I do have a burning desire to tell of the beauties and consolations there are in the gospel of Christ. I desire to contend earnestly for the faith, once delivered to the saints. Each saint re-

ceives that faith, which is the work of God, by revelation of the Holy Spirit which is sent unto us by our High Priest, by which we have access unto the Father through our risen and glorified Savior, Jesus Christ. This has been my desire for over forty-five years.

We cannot convince a brother by argument. If any man lack wisdom, let him ask of God. Man cannot take of the things of Christ and show them to man; this is the work of that Spirit which Christ said should come. I aspire to talk of those things only which the hungry child of God knows, by way of putting them in remembrance of what the Spirit teaches in their hearts, the hearts of all God's children. It pains me to know that I have done so little in the church; I have spent most all of my life in talking to people of other denominations, and many of no church relation at all.

I hope to see you some day, face to face, and to talk with you, when our hearts may burn within us from the warm influence of the presence of our risen Lord. I am grateful to you for your comforting words when you say, "From your letter as I read it, I gained fellowship for you in the truth of the gospel." May that fellowship be strengthened and become a bond of indissoluble union between us, is the prayer of your humble brother in hope of a part in the first resurrection,

W. W. POLK.

WERTSVILLE, N. J., Aug., 1902.

ELDER CHICK:—I know that we are strangers in the flesh, but I hope not in faith. This is my second attempt to write to you, but knowing my weakness I laid it aside, but it seems that necessity is laid upon me, and once more I will try, and if God will lead my mind, I will tell you what my mind is.

I lived in Hopewell, about eleven years ago, and attended meeting then. I often wished to be a member, but my tongue was tied, and I could not tell any one about my trials, so I gave it up, but it is like a root out of a dry ground, it will spring up. About three years ago, one morning when I awoke, these words were presented to me, just as if some one had spoken to me, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so at this present time also, there is a remnant according to the election of grace." Then I wrote to you to see if you would tell me what the words meant, but before I got to send it I was taken sick and did not think I ever would get well, but for some reason, God saw fit to raise me up again. Sometimes while I was sick, I was so happy, and felt ready to go then, but for some reason, I know not why, I was spared.

All this time I felt as if I would like to be baptized, and for a long time after I would think it to be my duty to come and ask a place with you. Time went on, and I had "la grippe," and I had trouble without end. Then these words came, and were my comfort, "All the days of my appointed time will I wait, until my change come." And after that my mind ceased to worry.

But I have seen many stormy days from that time till now, and I am so much like the children of Israel; so stiff-necked and rebellious, but I cannot hold out any longer; I want a home, and I love the order of the Baptists, and I always feel at home with them, but they are all better than I am. But the Bible says, "A broken and a contrite heart, O God, thou wilt not despise," and, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God

raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

I will now leave it, for I know that God works all things after his own will, and I can do nothing to save myself. When I would do good, evil is present with me. If I am saved, I shall receive of the Lord's hand double for all my sins. These words are my comfort, "God be merciful to me a sinner." Yours,

DELIA HOAGLAND.

[THE writer of the above, though colored, certainly gives full evidence that she has been washed white in the blood of the Lamb. We replied to the above letter, with the advice for her to come to the church at once, and it gives us great pleasure to state that with two other dear sisters, she came to the church at Hopewell, and was baptized on the fourth Sunday in August. Both Saturday and Sunday were days of rejoicing to the church. We believe that it was that kind of rejoicing that is peculiar to Zion, the city of our solemnities.—ED.]

DECATUR, Texas.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—Since I last wrote to the SIGNS, my mind has been that I would never write again, for when my letters are published I am made to feel as though they have crowded out better matter. You must receive a host of correspondence, and I can but believe that mine is the most insignificant of them all, still I hope that you will bear with me. It seems that I cannot reconcile my mind without trying to tell you how much I love the doctrine of the SIGNS; they set forth the doctrine of God our Savior. It is sure that there is nothing outside of the truth that will be of any spiritual

comfort to the child of God. I feel well assured that none of the true ministers of God will differ in the doctrine. Paul says, We preach Christ Jesus the Lord, and him crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. When therefore we hear one claiming to be a minister of Jesus denying the power and wisdom of God, we know that such an one is a falsifier. When we hear one say that something has been that our God did not intend to be, we know that he is limiting God's power, and when we hear one saying that all things will not be just as God foreknew them, we know that he is limiting God's wisdom. The wisdom and the predestination of God are commensurate, for in the beginning God's wisdom fixed and made sure all things that ever have been, or ever will be, for if we say that all that his wisdom saw will not come to pass, we make him a liar. He says he is God, and changes not. He is the same God to-day that he was when he declared the end from the beginning; he declares that yesterday, to-day and forever he is the same, and he is without variableness or shadow of turning; his wisdom, before creation began, saw all the wickedness of men and devils, and his wisdom so arranged that they should work for his own glory, and the fulfillment of his own purpose.

All the reason that I can give why the things which we hate, must be, is because so it seemed good in his purpose, and for the best, to him who rules and works all things after the counsel of his own will. Every trial, trouble, distress and affliction is among the all things which work for good to them that love him. O, that we could at all times be reconciled to his

dealings with us, for we know that he is just and true in all his ways. O, that I could thank and praise him for that hope that causes me to look to him as my God and Savior. I have often been made to wonder why he allows such a rebellious, wretched sinner as I to trust in him, when I cannot even thank or praise him as I ought. But, dear brethren, I feel confident that if I am not embraced in the covenant of redemption, all my pleadings and crying will not change him, or cause him to look down on me in pity, for his decrees went forth to all the ends of the earth before creation began, and there is nothing under the sun that can alter them, for he declares 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. [We would not be found pleading, nor crying, if he were not embraced in that covenant of redemption before the world was. No one ever has a heart to cry to God, unless he has been chosen in that covenant, before the world was. God's people are led with weeping and supplications. To weep and cry are evidences that one is being led in the way of redemption, and that one is chosen in Christ to be saved everlastingly.—Ed.]

Dear brethren, I feel well assured that all the zeal of the religious world cannot add one soul to that company of the redeemed, and all the devices of the wicked one, or of evil men, cannot take one from that number. I have never found any comfort in slighting the truth to please the religious world. I have good neighbors who belong to those worldly religious denominations; I used to visit their meetings in order to please them, but the good Lord has shown me, as I believe, that it is wrong to encourage them with

my presence. I have not been to any of their meetings for five or six years. It seems to me that if there was one sin which Christ and the apostles condemned more than any other, it was idolatry. Some say it is not wrong to go just so that we do not take part with them. It seems to me that we had just as well say that it is not wrong to visit a horse race, or gambling house, if we take no part with them. Now I believe that there is just as much sin in idolatrous worship, as in these other things. What can be a greater sin than to mock God? I trust that the Lord will keep me from all evil temptations, and enable me to go in the way he would have me, and to speak the truth concerning his holy name

I trust, dear brethren, that you will throw the mantle of charity over this poor scribble, for it is just like the writer, less than nothing. I leave this with your better judgment to do with as you deem best; whatever you decide, all will be right with me.

Your brother in hope of eternal life,  
M. B. F. JONES.

GEORGETOWN, Texas.

DEAR BROTHER BEEBE:—As it is time for me to remit my subscription for the SIGNS, I want to add that it is a paper of which I am proud. It is worthy of being in every Baptist family that loves the truth, and dislikes false doctrine. I hope that you will not think that I am rich, or wise, for I am neither, and I am glad of it, for by wisdom the world knows not God, I am also glad of that. I am, by nature, so ignorant that sometimes I think that I am not respected by those who know me. It is said that wisdom is justified of her children. I feel to be grateful to God that all his little ones are known of him, and he never forgets them

nor forsakes them in time of trouble; he is ever near them, and he knows all their wants, and he will never suffer them to be tempted above what they are able to bear; he loves his own little flock more than all else. I know that he is a God of wisdom, and that he never forgets anything, and we read in the Bible, that every plant which he has not planted shall be rooted up.

God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. The world spoken of in the text is the people that he chose in Christ before the foundation of the world, for it is said, As many as were ordained to eternal life believed. And again it is said, No man can come to the Father, except it be given him of God. Our God works in his children both to will and to do of his own good pleasure, and he makes them willing subjects in the day of his power. Now, if God works in us, what right have we to claim to do the work of God, and say it is of ourself? Self is a great fellow. Man by nature is an Arminian, and believes in a conditional salvation, but in the day of God's power, his mind becomes different. Then we hear him cry out, "Salvation is of the Lord." Such an one sees himself, and is made to feel that God is all and in all, and he is nothing but a poor sinner, saved by grace, if saved at all.

Dear brother Beebe, I will say, after reading the SIGNS to my entire satisfaction, to all the dear brothers and sisters who write for it, that it is a great comfort to me. I sometimes feel that I am all alone here below, but when I take up my paper to read, I find that I am not alone, for my brethren are just like I am; they are like all the people of God in this, that they all must suffer, for to suffer is their

appointed lot. While in this sinful world, I do know that I cannot live right, for it does not seem to be our lot to do so. But the great trouble with me is, "Am I his, or am I not?" In this I am often at a great loss. If any one does know that they are, I would like for them to tell me how they found it out, for I would like to know for myself. If they are children of God, they will I am sure gladly tell me. I am great sinner, "And what I am, it is hard to know." I am far from knowing. With me it is a hope. Take my little hope from me, and I should be in despair. Without this hope, I should have no evidence of things not seen. I feel that I do love the Predestinarian Baptists, the old, old flock of the Father's peculiar care.

Brother Beebe, I thank you for your brotherly kindness. You contend for the true doctrine. Hope in God and he will sustain you, and all true lovers of this doctrine will stand when worlds are crumbling down.

Truly yours,

J. I. YARBROUGH.

OTEGO, N. Y., Sept., 1902.

TO THE DEAR EDITORS OF THE SIGNS:—May grace, mercy and peace dwell with you. I wish to declare some of God's wonderful works; to tell of his goodness to me, one of the vilest. I trust he has made me to see that he is the chief one among ten thousand, and altogether lovely. I look back on all the way he has led me. It is nearly seventy years since I was buried by baptism, following my Lord in the liquid grave. That was a day ever to be remembered by me. What scenes I have passed through, what miracles have been wrought by his almighty power. My soul is made to say, "What hath God wrought?"

Now, in my eighty-fifth year hath he, in his great goodness, permitted me to attend the Roxbury Association, where I have beheld the love and fellowship of the saints, sitting in heavenly places. All feasting on the bounties, hearing the gospel bells chiming so sweetly, telling of God's marvelous works to the children of men. His mighty power was extolled, and the sinner abased; that is what I love to hear. The dear servants, how blessedly they chimed in, the one with the other; no "linsey-woolsey," but all united in giving God all the praise.

" My willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss."

This is sitting in heavenly places, this is the Lord's day. It is a foretaste of that which is to come.

" If such the sweetness of the stream,  
What will the fountain be ?"

We shall then drink full draughts of God's pleasure, we shall then see him as he is, and be like him.

I would say to the dear ones in the faith, Many of you may live to see the time when your faith may be tried, when you may have to endure much, meet the enemy; you will need great grace to stand in the ranks as good soldiers. Remember the Captain of your salvation will lead on to victory; may your eyes be steadfastly looking to him. He says, "I will never leave nor forsake you;" his word stands fast forever.

I want to thank our dear friends and kindred in Christ for their great kindness to us. The Lord bless them four-fold.

I will now say farewell. May the peace of God that passeth understanding be and remain with you, is my sincere prayer.

ELIZABETH BEESLEY.

AMANDA, Ohio, Aug. 25, 1902.

DEAR BROTHER BEEBE:—In response to the request of some dear brethren and sisters whom I met at the Philadelphia Association, to send them a line through the SIGNS, I would say, I have pleasant memories of my visit there. The unexpected and the undeserved fellowship manifested to me by those both in and out of the church, bespoke a oneness not found in the world outside, and gave evidence that an unction from the Holy One pervaded the assembly, and evidenced that God and not man had been the teacher. Is it not strange, to some at least, that without any preconcerted arrangement, God's people meet as strangers to each other in the flesh, from all parts of the compass; the sons from far, and the daughters from the ends of the earth, literally speaking, and all speak with new tongues; not in the dead languages of earth, but in a living language, and that all in a moment understand each other? and they need not that any man teach them, but as the same anointing teaches them. Truly our Rock is not as their rock, our enemies themselves being judges.

Unworthily yours,

THOMAS COLE.

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ON SALE AT THIS OFFICE.

FOR the convenience of our subscribers, Eld. D. Bartley has sent us a few copies of his book entitled "Priesthood of the Son of God," which we will mail direct from this office, on receipt of price. For full particulars see advertisement on page 548, of this paper.

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EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 98 means 1898; 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902, &c.

## CIRCULAR LETTERS.

*The Licking Association of Old School Baptists, convened with the church at Elk Lick, Scott Co., Ky., September 12th, 13th and 14th, 1902, to the several churches of which she is composed, sendeth love in the Lord.*

DEAR BRETHREN:—In sending you this our annual epistle of love, we have no desire other than to write only such things as shall be to the honor and praise of our God, and to the comfort and edification of his people; to that end we feel to pray that the holy Spirit may direct our mind to write only such things as make for the peace and comfort of God's dear children.

What is, or should be, the object of a Circular Letter? If it is simply a custom handed down from the fathers, and we follow as a tradition, they are useless. We are led to inquire, What has been the effect produced by the sending out year after year of these annual epistles? Have they been to the glory of God and the peace and happiness of his people, or have they brought pain and sorrow and division among them? If the latter, we would do well to discontinue them, or at least to consider well each message, and see that nothing is written that would wound one of those little ones for whom Christ died.

These circulars are sent out by the messengers of the several churches assembled in an associate capacity, who have come together bearing messages of love and fellowship to one another; telling of their several conditions, and a Circular is simply a report of these messengers to their several churches of the joys and blessings attending their coming together; of the love and fellowship manifested, or of any sorrow or pain that may

have come to the body. They are not intended as an avenue to sustain or controvert some mooted point of doctrine, nor as an opportunity to strike at a brother with whom we have disagreed, but it is proper in these epistles, to tell of the dealings of the Lord with us; how he has led us and blessed us; to tell of our sorrows and of our rejoicings; of our temptations and deliverances, and to exalt the name of our God above every name, and to praise and adore him for his loving-kindness, and tender mercies; it is proper to tell how our poor hearts have been made to rejoice in our coming together, to tell of the love and fellowship that has been manifested; of how God's dear servants have come to us in the fullness of the gospel, and in its proclamation how our hope has been strengthened, and our hearts encouraged and made to rejoice in God our Savior, and to feel that it was good to be together.

Now, while we bless the name of our God, for the peace, love and sweet fellowship that abides in and with us, we are made sad to miss at each session, some of the dear fathers and mothers in Israel that have been called home to their Father's house. How we miss the counsels of these dear faithful ones to whom we have so long looked for counsel, and upon whom the burdens and responsibilities of church and association have been wont to fall. Who among us are ready and willing to bow our necks to the yoke and move on in the full discharge of every duty that is incumbent upon us as faithful soldiers of the cross, ever found ready to lay aside every weight and hindrance that comes between us and the assemblies of the saints? The faithfulness of those that have crossed the river should encourage us to press forward in their footsteps, ever ready to honor and



praise the name of our God; ever striving for the peace and prosperity of his cause and people; rejoicing with those that rejoice, and weeping with those that weep.

May the grace of our God strengthen each one of us to a better and more faithful service, and so guide and direct us that we shall walk more worthy of the vocation wherewith we have been called; so letting our light shine that others beholding, may be constrained to glorify their Father in heaven.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Ass't. Clerk.

*The Maine Old School Baptist Association, now in session with the church at Whitefield, Maine, Sept. 5th, 6th and 7th, 1902, to the associations with whom she corresponds, sends greeting.*

DEAR BRETHREN:—Another year has passed away, and brought many sad changes. We are reminded that God does not change, and our desire is to be found speaking of his tender mercies. It is our custom in this annual letter to write from some portion of Scripture, for the comfort and edification of the Lord's people, but there seems to be only one word, or name, in our mind, which we will use, for the Scriptures do testify of this same "Jesus," and there is no sweeter sound to sinners saved by grace.

Jesus is God manifest in the flesh. It is a mystery the natural man can never understand, and admits of no controversy. His people are taught of the Lord, and flesh and blood does not reveal unto them "Jesus Christ, the same yesterday, to-day and forever." It is so plainly stated in the Scriptures that no one can call Jesus, Lord, only by the Holy Ghost, and our experience agrees

with the testimony, so we have no hesitation in declaring boldly that the doctrine of God our Savior has not changed, and never will. What he said to his disciples while here in the likeness of sinful flesh, comes with the same power and sweetness to his children to-day: "I am the way, the truth and the life." "I am the vine." "I am the resurrection and the life." "I am the door." We need never be fearful of this being too strong doctrine for his little ones, for we cannot testify to it unless we have been taught of the Lord, and "the testimony of the Lord is sure, making wise the simple." The work of Jesus, in the salvation of his people, was a perfect work. He fulfilled every jot and tittle of the law, took away everything that was contrary to them, and nailed it to his cross, for he condemned sin in the flesh, and we are justified in him. Nothing can be laid to the charge of God's elect. The apostle Paul speaks plainly: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Sinners saved by grace love to hear this name exalted above every name that is named, for he is "all in all" to them. All the treasures of wisdom and knowledge are hid in him; all the fullness dwells in him, because it pleased the Father. He is a hiding place from the wind, a covert from the tempest; the shadow of a great Rock in a weary land; he is made unto his people wisdom, righteousness, sanctification and redemption; their life is hid with him in God, and how beautiful for situation Mount Zion is, and "God is in the midst of her," so she can never be moved; her walls and bulwarks will always be salvation; no weapon that is formed against her shall prosper, and every tongue that shall

arise in judgment shall be condemned. God loved his people with an everlasting love, and saved them with an everlasting salvation; they are more than conquerors through him, and his love embraces them all, so they can never be separated from him. Nothing can be known among us but Jesus Christ, and him crucified, whether we write or speak. Salvation by grace is all the salvation we know or want; it is the only salvation that can reach vile, helpless sinners; it is God's salvation, and those who have tasted the joys of it, long, as David did, to have it restored again unto them. We are reminded that although we have quoted no passage of Scripture to be used as a foundation for what is written, we have been led to select "the foundation" which is already laid in Zion: "The tried Stone," the precious corner Stone, the sure foundation; the whole building fitly framed together; the city whose builder and maker is God, where no works of man can ever be heard or found. We have tried to build on this foundation only what the Lord has done, for we know his works cannot be shaken. What he does is done forever; nothing can be added, nothing taken from it; all things were made by him, and for him, and for his pleasure they are and were created. But our pen falters, for the subject is too vast, too deep for finite minds.

Finally, brethren, farewell; love one another; forgive one another, as God for Christ's sake hath forgiven you. Think for one moment what a wonderful love it is that blotted out all your sins, and it is "shed abroad in our hearts by the Holy Ghost," forever excluding the thought that it comes by any act of obedience after the flesh. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve

God acceptably, with reverence and godly fear."

Z. M. BEAL, Moderator.

J. C. CLARK, Clerk.

*The Elders and messengers composing the Delaware Old School Baptist Association, in session with the Southampton Church, Bucks Co., Pa., May 30th, 31st and June 1st, 1877, to the several churches whose messengers we are.*

BELOVED BRETHREN:—"Grace be unto you and peace from God our Father, and the Lord Jesus Christ," who hath abundantly blessed and preserved us through the vicissitudes of another year, the "Centennial Year" of our independence as a nation. And while we have seen by contrast in bringing together the different parts of our own country and the nations of the earth, the great advancement we have made in mechanism, art and science, the rapid strides we have made to greatness and power, we have also seen, with great fear and awful forebodings, the wickedness of the depraved human heart and our weakness as a nation, when justice, truth and virtue give place to the corrupt passions of ambitious men, whose hearts are fully set to do evil, and whose god is mammon and unrighteousness. How applicable the language of the prophet Isaiah in the fifty-ninth chapter: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter. And while we have been passing through seasons of great anxiety, mourning the deplorable state of our country, a more solemn scene arrests our attention. The religious world in vast assemblage joined, send up a united cry to their god, imploring a blessing to convert the world; with prayers and songs they have gathered tens and thousands to their fold,

professedly turned them from evil to good. But hath righteousness and peace taken the place of evil? No; the world is full of wickedness, murder, wrath, strife, envy, and all manner of evil. Are not many of them thus gathered, manifesting the character written of them? "Ye compass sea and land to make one proselyte; and when ye have made him, he is twofold more the child of hell than yourselves."

Beloved brethren, the church of the living God, whom we trust we are addressing, is in the world, and surrounded by its temptations and evils, but we have the prayer of our Savior, that we shall be kept from the evil thereof. And it is also written that vengeance shall overtake the wicked; the wrath and indignation of an angry God shall destroy them. The exhortation of the apostle to the church at Colosse, iii. 1, is worthy of our attention at this time: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The children of God in their lives, as fallen, degenerate sons of Adam, dead in trespasses and sins, walking in their own strength, and trusting in works that they call righteous, which they can do at will and pleasure, to cancel the debt of sin charged against them, pass on in carnal security until God sends an arrow from his quiver, piercing their hearts, and bringing them to a knowledge of themselves, and of God, the sovereign Ruler of the universe; which knowledge enables them to see themselves sinners, condemned, and the wrath of God abiding upon them, and the weight of their guilt sinking them down to everlasting destruction. But as the dark shadows of despair close around them, the light of the Son of Righteousness beams forth, and Jesus, who was

made a little lower than the angels for the sufferings of death, appears the atoning sacrifice; they behold the Lamb of God slain for them, and the law that held them firmly bound fulfilled, and arising from under its curse the redeemed soul with full confidence looks away to Jesus, the author and finisher of his faith, and prayerfully inquires, "Lord, what wilt thou have me to do?" And when they receive the command, "Follow thou me," how pleasant to "seek those things that are above," in the company of the saints, and to follow with them in the footsteps of Jesus, and to realize the battle over, the victory won, and to sit down under the banner of Immanuel, his love encircling every fold as it waves over their heads, shielding them from all harm. How delightful to peruse the pages of divine truth, to dwell upon the love and perfections of God, and to slake their thirst at the fountain, the streams whereof make glad the city of our God, and to feast their longing appetites upon the rich fruits of the Lord's table, ripened and sweetened in the sunshine of the Savior's love, receiving strength thereby to journey on to a more perfect walk in the heavenly way. Then the Savior's yoke is easy, and his burden light, and it is their meat and drink to do the will of God.

Beloved brethren, we profess to be risen with Christ; as we have therefore received Christ Jesus the Lord, are we so walking in him? Are we rooted in him, built up and established in the faith, as we have been taught, abounding therein with thanksgiving? Or are we being spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ? For in him dwelleth all the fullness of the Godhead bodily, and we are

complete in him which is the Head of all principality and power. Are we seeking those things which are above, where Christ sitteth on the right hand of God, or are our affections set on things on the earth? Do we remember that we are dead, and that our life is hid with Christ in God, and that when Christ who is our life shall appear, that we shall also appear with him in glory? Are we mortifying our members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry? Do we remember that for these things' sake the wrath of God cometh on the children of disobedience, in the which we sometimes walked when we lived in them? But now we are expected to put off all these, anger, wrath, malice, blasphemy, filthy communications out of our mouth, and to lie not one to another, seeing that we have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after him that created him, and to put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another; and above all things put on charity, which is the bond of perfectness. Let the peace of God rule in our hearts, let the word of Christ dwell in us richly in all wisdom, teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord.

Dearly beloved, it becomes us in this day of darkness and strife to examine ourselves. Are we abounding in love, or is our love growing cold, and our minds dark and selfish? Are our visits to our pastor as frequent as they should be? Do we speak words of comfort and encouragement to him, and contribute of that

fullness that the Lord has bestowed upon us for his support, and those incumbent upon him? Do we hold up his hands by filling our places in the appointments of the church? Do we prefer Jerusalem above our chief joys, and are we living in and contending for the faith and order of God's house, as delivered to the saints? Do we cut off right hands and pluck out right eyes when they become an offense? Do we speak often one to another of the things which are above, where Christ sitteth on the right hand of God, exhorting one another to love and obedience? Are we often with them at the throne of grace, asking for such blessing as the Lord hath in store for his people, remembering that he has said for all these things he would be sought unto? Do we sing with them of the wonders of redeeming love, making melody in our hearts unto God? And is the church with us attractive, and beautiful as a city set upon a hill, that quickened souls should desire it for habitation, and beholding our order, shall be constrained to say, Beautiful is Mount Zion for situation, the joy of the whole earth; I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness? Brethren, 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 he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

God hath in all ages permitted his servants by faith to look beyond the narrow bounds of earth through the mists of the dark, deep river of death, to see Jesus exalted a Prince and a Savior at God's right hand. It is recorded, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy enemies thy foot-

stool." Hence our Savior, when he had finished the work of redemption, ascended to his Father, the right hand of God, the seat of power, honor and glory, beholding the travail of his soul with full satisfaction, and continues the advocate and intercessor of his people.

We will close this letter with the exhortation of the apostle to the Ephesian brethren, recorded vi. 10: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

P. HARTWELL, Mod.

A. B. FRANCIS, Clerk.

[THE above letter is republished by especial request. As a rule we are obliged to decline requests for the republishing of articles, as they crowd out original matter, but peculiar reasons make this request more urgent than common, and therefore we have complied with it.—ED.]

## CORRESPONDING LETTERS.

*The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, to the corresponding associations and churches, sends greeting in the Lord.*

DEAR BRETHREN:—We are glad to inform you that we feel that our meeting has been a season of profitableness to us, as the gospel which is glad tidings of great joy has been preached to us by the ministering brethren which have been sent among us. Our hearts have been made glad and encouraged by the way, as the gospel of Christ has been preached unto us. As far as we know, we are abiding in love, and are made to know that we are kept by the power of God unto salvation. We are few in number, but we have faith to believe our God has not forgotten us. Our meetings are well attended considering our numbers. We desire a continuance of your correspondence.

Our next session will be held, if the Lord wills, with the Gardiner Church, Gardiner, Maine, Friday before the second Sunday in September, 1903, and continue three days, where we again hope to enjoy your messengers. It is our prayer that God's peace may reign in Zion.

Z. M. BEAL, Moderator.

J. C. CLARK, Clerk.

*The Roxbury Old School Baptist Association, in session with First Church of Roxbury, Delaware Co., N. Y., September 10th and 11th, 1902, to the associations and meetings with which we correspond, sends christian love in the Lord.*

DEAR BRETHREN:—In the providence of our kind and gracious God we are once more gathered together in an associate

capacity, and one more year is numbered with the past, and in the goodness of our God we have been blessed and afflicted, yet we feel to say, "Thy will be done." Your ministers have come among us preaching the gospel of our heavenly Father's kingdom, and bringing glad tidings of great joy, for which we are thankful to the giver of every good and perfect gift.

Our next session will be held, the Lord willing, with the Second Church of Roxbury.

J. D. HUBBELL, Moderator.

WILLIAM BALLARD, Clerk.

*The Licking Association, Primitive Baptists, when convened with the church at Elk Lick, Georgetown, Scott Co., Ky., to corresponding associations.*

DEAR BRETHREN:—According to appointment, and by God's power, we are brought together, and gladly greet those of like precious faith.

It is pleasant to note the meeting of the members, and to feel the hearty hand-clasp while God's love wells up in our heart, for the called according to his purpose. We often feel that the truth would comfort us even if no other on earth believed, but it is a consolation indeed to hear the gospel proclaimed as it has been at this meeting. God remembers Zion, and his children yet receive their daily bread.

We sincerely hope and trust that you may realize the keeping care of our heavenly Father, and may he continue to bless you with able preachers of the word.

Remember us at a throne of grace, and may God enable you to pray according to his will.

Your messengers and Minutes are received, and we desire a continuance of our correspondence. May the God of all

grace keep you, and all Israel, is our prayer for his name's sake.

The next session of our Association is appointed to be held with Bethel Church, Shelby Co., Kentucky, where we hope to hear from you again.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Ass't. Clerk.

#### STATEMENT OF LICKING ASSOCIATION.

For publication in the *Gospel Messenger*, and also in the SIGNS OF THE TIMES, and in our Minutes.

Our attention has been called to the following paragraph in some "remarks" in the *Gospel Messenger*, written by the editor, Elder Sylvester Hassell: "I have been informed that the membership of the Licking Association has been reduced from twelve hundred to less than one hundred, by the continual and extreme preaching of unlimited predestination, that many of their meeting-houses are vacant, or occupied by other denominations, and that their last minister, Elder J. G. Eubanks, late of Georgia, has left them and moved to Delaware."

This information given to Elder Hassell is incorrect. The doctrine of predestination has never been the point upon which any have gone out from us, unless it may have been to some extent the cause of separation of the New School, from us, in 1832. Some left this Association many years ago because of difference on the subject of the new birth. Again in 1888, about half our membership separated from us upon a point of doctrine in which predestination was not at all involved; they believing the same as we upon that doctrine. We have now a membership of 154, and have four ordained ministers living with us, and serving churches. Elder Eubanks, whose membership was in the Mount Pleasant Association, but who served three churches in this Association, did not leave us because of difference of sentiment, but because he felt the Lord had called him to serve the church at Welsh Tract, Delaware. He is with us at this session of our Association. The doctrine of predestination has never occupied a prominence above other points of doctrine in the preaching we have been accustomed to hear. Elders Gilbert Beebe, Wm. L. Beebe, Wm. J. and Joseph L. Purington, Gold, Lester and Durand, with others from the east and south-east, have visited us for many years, and such as theirs has been the preaching with which we have been fed.

We ask Elder Hassell to give this a place in his periodical. We are now in session at Georgetown, with the Elk Lick church.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

**M I D D L E T O W N T I M E S .**

MIDDLETOWN, N. Y., OCTOBER 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**2 CORINTHIANS I. 20.**

"FOR all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

It is noticeable in the writings of the inspired Paul that often out of statements of some seemingly unimportant matter, or at least some matter of a purely temporary nature, he brings in the most important and fundamental principles of the truth as it is in Jesus, and connects them together in his argument. Thus he shows that in reality there is nothing trivial, or unimportant, when viewed in the light of our relation to God, in the gospel, and as regards our profession of his name. This is true of the text named above, and the connection of it.

From what is said in verses sixteen and seventeen, of this chapter, it seems evident that Paul had promised to visit this church, and had failed to do so. In the sixteenth chapter of the first epistle written by Paul to this church, we find that he had so promised them. As he had not done so, he speaks here about the matter, and declares again that he had been so minded, but he had been hindered. Note how careful Paul was that none should say that he had made this promise lightly. He says, I was minded, or it was my purpose to come to you, and of you to be

helped on my way again. Now he says, Did I use lightness, or was my word yea and nay, or was my purpose according to the flesh? No, he says, I did not make this promise without full purpose to fulfill it, and my word was yea. That I have not fulfilled my promise, has not been because I regarded my word lightly, but because providence has not furthered my way to you.

How careful Paul was to give no room for any one to accuse him as a minister and apostle of Jesus, of lack of stability, or of want of faithfulness to his word. Perhaps thousands have promised to pay a visit to churches, and have used no endeavor to fulfill the promise. Not so with Paul, he regarded his promise as a sacred thing; he felt that if he were to show himself careless with regard to such a matter as this, when his promise had gone forth, it would argue that there was a root of instability in him as a believer, and (as he was what he was by grace) there was also no certainty in grace itself, or in the fruits that it should bear. Some one might say, Paul claims that the grace of God has made him what he is as an apostle, and as a believer, and now we see of how little value grace is, according to what we see in Paul, and so not only would Paul, but grace also, be discredited, in the view of all men. To Paul it was more important that grace should be magnified by him, and in all that he did, than that any praise should accrue to himself, and so to clear the grace of God from any such charge, he takes pains to show why he had not come to them. He had been hindered, and could not come though this was his full intent.

We feel like adding a word right here to this effect, to the christian every promise that he makes ought to be regarded as of importance. Though it be a little

thing in itself, it is a vast thing when seen to be connected with the grace of God, which he has professed. Ministers ought to be careful to do all that lies in their power to fulfill every engagement which they have entered into with their brethren, and with all men. And others also, as well as ministers, are under solemn obligations to fulfill their solemn covenant engagements in their relation to the church, and also to all men. To be careless in the fulfilling of their vows in the house of God argues something radically wrong in themselves, and gives occasion for men to speak in reproach of the religion which they have professed. Paul felt that it was a little thing that men should reproach himself, but how important that they should have no occasion to speak in reproach of the religion which he had professed. Therefore he was careful even in little things, that none should judge that he lightly regarded any promise that he had made. O, that this spirit might dwell and rule in us all, at all times.

Paul affirms, verse eighteen, that the word of himself and Timothy was not yea and nay, and in the same verse he connects this with the truth and faithfulness of God, saying, "As God is true." Paul would call to the minds of his brethren this most important truth that all that God has said he will do, and so ought all who have the Spirit of God in them, to have solemn regard to fulfill as far as in them lies, all their promises. Believing in a faithful God, tends to make men faithful. Believing that he in whom they trust will not fail toward themselves, tends to produce in the hearts of those who so believe, a desire that faithfulness to their slightest engagements shall be found in them. What solemn weight does it give to the words,

promises, and life of a believer, to remember that he is related to a God of faithfulness in such vital union that the truth and faithfulness of God will also produce like truth in the inward parts, and like faithfulness in all his engagements among men. The truth and faithfulness of God are reflected in the lives of his people. On the other hand, if any are unfaithful and careless in the fulfillment of promises made by themselves, it tends to throw reproach upon the name of that God in whom they believe, and in whose life they profess to live.

In verse nineteen, Paul affirms the wonderful and soul-cheering truth that Jesus, the Son of God, whom they had preached among the people of God at Corinth, was not yea and nay, but in him was yea. That is, the gospel is not a conditional thing. Christ and his salvation, with every promise that is in him, makes up the gospel; it is the gospel of Christ, and because it is the gospel of Christ it is the gospel of salvation. Paul means that in Christ is no conditional salvation, as though one might be saved by him, or might not be saved, according to other circumstances outside of Christ. The gospel declares a finished salvation in him. It is fully true that nothing, either great or small, remains to be done to atone for, and justify the redeemed of the Lord in him. The gospel is not in any part of it, or in any sense of the word, an offer of salvation upon conditions that its subjects can perform. The gospel which Paul preached among them had no nay in it; all was yea and amen. Paul did not preach to this church saying that Christ has indeed died and risen again, but still you are not justified and saved unless you shall believe, repent and obey him. No; Paul did indeed preach repentance, faith and obedience,



but he preached them all as belonging to the good and perfect gifts which God had stored up for them in Christ, and which God had exalted him to give unto them, as their Prince and Savior. As their souls felt the need of these things, faith, repentance and obedience, and that without them all, they were empty, and naked, and wretched, so Paul preached to them that in Christ all these things were found, and through him bestowed freely upon them without money, or price, or effort on their part. By the grace of God they were what they were as believers, and by the grace of God they did what they did as his followers. Thus both what they were, and what they did, were the gifts of God to them through Christ, and the gospel preached by Paul was this very truth. Paul reminds them of this in order that they might understand that as this spirit of a faithful God dwelt in him, and in Timothy, and in others, it would make the subjects of it also true and faithful, as we have presented more than once before.

Now after all this glorious presentation of the stability of the gospel itself, and the certainty of it, and of the security of all who are redeemed, and of the fact that no part of this security depended upon aught save the grace and power and faithfulness of God, Paul proceeds to assert in the text first named that all the promises of God are also without possibility of change or failure; not one of them is conditional; all are sure of fulfillment.

What a vast difference between the old or legal covenant, and the new covenant in Christ. The former was a conditional covenant; it said to the people, If thou wilt do so and so, then I will bless thee. But let it be always remembered that in that covenant there was never a promise

of eternal life, or of any spiritual blessing of any sort, either for this world or for the next. If they obeyed, they were to be blessed temporally in basket and in store; they should eat the good of that temporal inheritance if they were willing and obedient. This is of the utmost importance to be remembered. How miserably they failed. How good it was that only temporal blessings rested upon their obedience. If any spiritual blessing had rested upon their faithfulness, how great would have been their loss. Likewise today, how good it is for the people of God that no spiritual blessing depends for its bestowment upon conditions of their performance; how good it is that all the promises of God in him are yea and amen to the glory of God by his people.

Even before the law was given, or any conditions of any sort were imposed upon the people, there were precious promises given unconditionally to the people. And Paul confirms elsewhere the faith of his brethren by saying that the law cannot disannul these promises so as to make them of no effect, for it was given four hundred and thirty years afterward. Eternal life, or the blessings belonging to eternal life, have never at any time been contingent upon what men shall or shall not do. All that pertains to everlasting salvation, whether that part of it received here, or that fullness received in eternity, comes to the sinner as the absolutely free gift of God in Christ. If in any sense of the word it could be said that there were any conditions contained in this salvation, or in the promises belonging to it, those conditions were all fulfilled in our glorious Mediator and Savior. If any work needed to be done to secure this salvation to any poor soul, that work was done by him. To us then this salvation comes as a finished work wrought out for us, and

bestowed upon us freely. So that the apostle could say, "being justified freely by his grace."

Are there any promises out of Christ for the believer? The text says all the promises of God in him are yea, &c. Does this mean that some of God's promises are not in him? By no means; on the contrary the language means that all the promises of God pertaining to the gospel, are in Christ. This is the very ground upon which he could say that they are not yea and nay. That is, they are not dependent promises, conditional promises, but are sure of fulfillment. If there are any promises out of Christ, they do not belong to the gospel, and are not given to the redeemed people of God. But we have to do with the gospel, and with the redeemed vessels of mercy.

How blessed are they to whom such faithful promises are given. What poor sinner is there who, when once convinced of the sin of his heart and life, and of the constant inability that is in him to do even the good that he would do, will not rejoice that all the blessings which God has in store for him are free, and will be freely bestowed? What recipient of these blessings is there who will ever feel like saying, I have fulfilled the conditions demanded, and therefore they are mine? No! no! all such favored souls will ascribe all to the free grace of God, and under the joy of all such blessings say, Not unto me, not unto me, but unto the blessed Lord be all the praise for his grace. All is of grace, and all must be to the praise of the glory of his grace.

This is a little of what Paul means when he says that all the promises in him are yea and amen, unto the glory of God by us. We can but think therefore that the brethren who insist upon the use of the word "conditional," with regard to

their salvation in time, have missed the very spirit of the apostle's testimony in this Scripture. It is but a poor blessing if it comes to us as a reward of what we do, or upon the ground of what we do. Those in the parable who labored for pay, and who bargained as to what they should receive, felt at the end that they had not received what they had deserved, and so were dissatisfied. Those who came in on terms of free grace, were satisfied altogether, and could greatly rejoice in the freeness of the gift, yea they could rejoice that they had been given the gift of free service. How glorious to serve freely such a Master, who gives through grace, and not at all through merit. Our God bestows freely, making no conditions, and his people having his Spirit also serve freely. Does the fountain say to the ocean, I will send my waters down to thee if thou wilt return me the refreshing dew and rain? Does the ocean make a bargain with the fountain, saying, I will bless thee if thou wilt serve me by sending thy feeble rill to my mighty bosom? No. The ocean freely gives, and the fountain just flows naturally toward the great source of all its fullness. So with God's blessings to his people, and so with their service toward him. Neither the blessings which he bestows, nor the service which they render, are marred by the thought of a condition or an "if." All is free on both sides, and yet, like the fountain, they cannot send back to him any flow of service or praise unless they be first filled from his almighty fullness. If not a rill or a river flowed to the ocean it would retain all its fullness, but such a thing cannot be; the fountain must return to the ocean. So the praises and the service of the people of God must return to him. The ocean does not need the fountain, but the fountain does need the

ocean. There is complete fullness in God, and he needs us not to add to his infinite blessedness, but we do need him. Our springs dry up and cease to run when he hides his face, and the rain does not fall for a little.

In conclusion, let us remember that from the text we learn that not one of the promises shall fail. As Christ fails not, so all that is secured to us in him is secure. All the promises in him are yea, and in him amen, to the glory of God (and to his glory alone) by us. C.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

#### I SAMUEL XVI. 14.

DEAR BROTHER BEEBE:—I would like to have your views on 1 Sam. xvi. 14: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." All the gospel preaching I receive is through the SIGNS OF THE TIMES, and the *Southern Baptist Messenger*. I get some crumbs from them which feed the hungry soul, make glad the heart, and which serves to buoy me up.

JOHN E. HAMMOND.

OAKLAND COUNTY, Michigan, Dec. 19, 1859.

#### R E P L Y .

WE do not understand by *the spirit of the Lord*, which had been with Saul, and which departed from him, that either the Holy Ghost, or that Spirit which is born of the Spirit, as mentioned John iii. 6, are intended, although both are called the Spirit of the Lord. God is a Spirit, and that Spirit, or Holy Ghost, is God in an absolute sense; immutable, and therefore never vacillating. Wherever it hath taken its abode, it abideth forever. That also which is born of the Spirit is Spirit, (not matter, not flesh,) and it is from God, it is of God. It is eternal life, spiritual vitality. It is that life which was with the Father and was manifested. (1 John i. 2.) It was given to the saints in Christ. (1 John v. 11, 12.) This also permanently

abides wherever it is implanted. "I," says Jesus, "Give unto them eternal life, and they shall never perish."—John x. 28. The assurance that they unto whom it is given shall never perish, proves that this Spirit of immortality does not come and go, as did the spirit of Saul.

The spirit of the Lord, which God bestowed on him to qualify him to reign over Israel, was a spirit of wisdom, of might and courage, &c., and embraced such qualifications as were essential for him to have in order that he might fill the office to which the Lord had anointed him. Hence when this spirit was upon him, he was valiant and mighty, but when it departed, he was melancholy and fretful.

At the time spoken of in our text, the anointing had passed from Saul to the son of Jesse. Samuel had been sent to anoint David, and Saul, as king of Israel, was superseded by David, and with the anointing, the essential qualifications for the government had also passed from Saul to David.

The evil spirit from the Lord which came upon Saul and troubled him, is spoken of, and was treated as a disease, which could be healed temporarily at least, by the skillful playing of David on a harp. It is called an evil spirit, signifying that it was a righteous judgment of the Lord for the wickedness of Saul, and opposite in its effects from the spirit which had departed.

At one time the spirit of prophesying came on Saul, as we presume it came on Balaam, and, for aught we know, upon the beast on which Balaam rode, for he was made to speak with a man's voice, and rebuke the madness of the prophet. To argue that Saul, or Balaam, were born of the Spirit, and that they *had fallen from grace*, is as preposterous as to argue that Balaam's ass had also fallen from grace.

We are informed that the hearts of kings are in the hands of the Lord; that he turneth them as the rivers of water are turned. He hardened the heart of Pharaoh, that he might make his power known in him. He directed the movements of Cyrus, a heathen monarch, who knew not God, and went before him; opened the two-leaved gates, that they could not be shut. Evil spirits as well as good spirits are under his control, and can only go where he sends them. Legions of them were unable to go into and drown the swine until he sent them. A lying spirit was, by divine command, put in the mouth of all of Ahab's prophets, that they might persuade him to go and fall at Ramath Gilead. Indeed, if we were compelled to believe there were any unchained devils, independent of the controlling power and absolute decrees of Jehovah, we should tremble for the fate of the universe. But because the Lord reigns, therefore let the earth rejoice.

Our risen and exalted Jesus has ascended up above all heavens. All things are put under him, and he has a name written upon his vesture, and upon his thigh, King of kings and Lord of lords.

MIDDLETOWN, N. Y., January 1, 1860.

### CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|                                 |                 |
|---------------------------------|-----------------|
| Previously acknowledged.....    | \$610 05        |
| W. O. Rathbun, Connecticut..... | 3 00            |
| <b>Total to date.....</b>       | <b>\$613 05</b> |

### MARRIAGES.

By Elder John McConnell, at his residence in New York city, Sept. 30th, 1902, Peter Q. Stryker and Miss Wilda Rittenhouse, both of Somerville, N. J.

By Elder D. M. Vail, at the residence of the bride's parents, at Justus, Pa., Sept. 17th, 1902, M. C. Miller and Miss Olive E. Miller.

By Elder S. H. Durand, at the home of the bride's mother, Southampton, Pa., Sept. 2d, 1902, Edward F. Rounds, of Philadelphia, to Miss Naomi J. Lefferts.

### OBITUARY NOTICES.

My father, George W. Lefferts, departed this life August 15th, 1902, at his home in Southampton, Pa., aged 64 years. He had been slowly declining for the past year, but was confined to his room only five days preceding his death. Jan. 1st, 1862, he was married to Sarah P. Leedom, the union being blessed with four children, three sons and one daughter. Both himself and wife were members of the New School Baptist denomination before their marriage. A few years later they became dissatisfied with their condition, having been made to see their true standing before God. Being much exercised concerning the faith and order of the true church of Christ as recorded in holy Scripture, they began attending the meetings of the Old School Baptists at Southampton. Feeling a strong desire for truth, and having a fellowship for the people they found here, they were made to ask a home among them, saying, as did Ruth, "Entreat me not to leave thee," &c. The church received them, and they were baptized, both on the same day, by Elder Wm. J. Purington, in 1876.

My father was chosen deacon of the church at Southampton some thirteen years before his death, in which capacity he faithfully served his brethren. His one desire and care always was for Zion's welfare. Love of the truth inspired him to zealous endeavor in her behalf. The poor of the flock, and the sick and afflicted, were foremost in his thoughts, as his visits to them proved. His illness was unattended by suffering, being characterized solely by a gradual decrease of vitality and a growing weakness until the end came. In his last moments he was heard to say over and over again, "I know I'm a sinner, I know I'm a sinner," followed by the words, "but its all of grace, its all of grace." Finally he engaged in prayer, which had always been his especial gift, employing language and sentiments beautiful indeed. The last words he was heard to utter were, "Hallelujah, amen," a fitting close to the time existence of a saint in Christ Jesus. He leaves behind a wife, two sons and a daughter, the oldest son having died four years ago.

Elder Silas H. Durand preached the funeral sermon from Isaiah xlix. 11, after which the body was laid to rest in William Penn Cemetery, near Philadelphia.

HORACE H. LEFFERTS.

Osman P. Zimmerman, son of Fletcher and Lucy Zimmerman, was born in Fayette Co., Ohio, Sept. 6th, 1861, and departed this life July 13th, 1902, aged 41 years, 10 months and 7 days. He was united in marriage to Emma Luttrell, Dec. 25th, 1880. His wife and five children are left to mourn the loss of a true and loving husband, and kind, indulgent Father. He was born and reared by Arminian parents, and taught in all the doctrines and commandments understood

by men naturally, and we learn he was as exceedingly zealous of the traditions of his father before him, as ever Paul was zealous of the traditions handed down by his Jewish parents. But in June, 1892, there seemed to be as radical a change wrought in him as there was in Paul when on his way to Damascus, and like the apostle Paul, he was completely delivered from the power of darkness. He had never known a people that had an experience like his, and hence for seven or eight years after his deliverance from the old traditions, as he called them, he was alone. His mind was wonderfully exercised, and he wrote volumes with the new light he had, but like every true child he learned that he could not open the eyes of the blind. His neighbors and friends all being Arminians, believing that salvation depended upon the works of the creature, none of them could understand him. He would go into their pulpits to try to tell them the way of salvation, but it fell on deaf ears. Finally, through a brother-in-law of mine, he was requested to pen his wonderful charge to me, and a correspondence was thus opened up, and then an appointed meeting at my house, where the late Elder Henry Hole, Elder B. F. Hutchinson and myself awaited his coming, which I believe was on the first day of January, 1896, and upon his arrival with my brother-in-law, Mr. G. W. Dntro, who introduced him, then commenced a wonderful narration of how he had been brought by a way he knew not, and in paths he had never before seen. The exchange of views was agreeable, and we all rejoiced together. Brother Zimmerman said he had at last found the people of God, who had an experience like his, and believed what had been revealed to him.

NEWTON PETERS.

PORTLAND, Ind., Aug. 27, 1902.

At this late date I will send a notice to the SIGNS of the death of our dear sister, Miss Lydia J. M. Fetter, who passed away Tuesday night, Sept. 24th, 1901. She was baptized in the fellowship of the Old School Baptist Church at Southampton, by Elder Wm. Quint, Oct. 28th, 1866, and was one of the most faithful and devoted and lovely of christians. No lover of the truth could know her and not love her, and she was held in the highest and most affectionate esteem by all her neighbors. She lived with her mother, who is also a member of the church, and kept a store in the same house. For some years her mother was an especial care, her bodily health and her mental powers having failed. She still lives, and this heavy but tender care passed from the devoted heart and tender hands of her loving daughter to the two sons, her brothers, one of whom, John Fetter, now occupies the house with his wife and family, with this affectionate responsibility upon them. The other son is Elder G. M. Fetter, of Raton, New Mexico, from whom I have been expecting to see an obituary notice of his

sister. As many inquiries have been made by her friends far and near, I send this brief and inadequate notice and testimonial of her worth, and of the affectionate esteem in which she was held. She suffered much during her last illness, but very patiently and without complaint. Her mother was much upon her mind. Once, toward the last, she was heard to whisper, "It will be all right which ever way it goes." She passed away very peacefully.

Her funeral was on Monday, Sept. 30th. By request of brother G. M. Fetter, I read Isaiah xliii. 1-7, and spoke concerning that portion of the word.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 25, 1902.

SISTER Harriet Walker Elder, after much suffering, fell asleep in Jesus on the 22d day of August, 1902, at her home in the town of Buffalo, Sangamon Co., Ill. Sister Elder was born in the State of Ohio, on the 8th day of September, 1821. Her parents, Daniel and Sarah Weller, came from Virginia in an early day. They moved from Ohio to this State, Illinois, in 1835, and settled in Christian Co., near Taylorville, where on the 27th day of February, 1844, at the home of her parents, she was married to James Elder. To this union were born seven children, four of them going before to the tomb. Her husband and three children, eight grandchildren and one great-grandchild, with many other relatives, are left. She and brother Elder joined the Buffalo Hart church of Old School Baptists in the year 1872, and were baptized by the late Elder J. H. Myers. They were truly faithful members. She was a noble woman and a mother in Israel. She was a great peacemaker, always ready to overlook the faults of others, and was a close reader of her paper, the SIGNS OF THE TIMES; it was next to her Bible, which she read daily when able.

Her funeral was preached by the writer, at her home, on Sunday, August 24th, to a large and attentive congregation. Her large home was filled with sorrowing friends. After which the dear old body was laid at rest in the beautiful cemetery near by, to await the coming again of her blessed Lord.

W. A. THOMPSON.

SPRINGFIELD, Ill.

OUR dear brother, John Thomas Crooks, was born in Indiana, Oct. 9th, 1841, and died at his home in Goldendale, Wash., August 23d, 1902. He moved with his parents to Oregon, in 1848, united with the Old School Baptist church, and was baptized by Elder Ezra Stont, about thirty years ago. He was married twice; to his last wife, Miss Josephine Fisher, in 1881. Moved to Goldendale, Wash., in 1888, where he resided until his death. He leaves two noble, steady boys, young men, and two little girls, one but a toddler, along with his widow, the church and many friends, to mourn.

The writer tried to speak words of comfort to the sorrowing, from Isaiah ix. 5. May he who gave, and has taken, sanctify this sorrow to our good and his glory, giving the lonely widow and fatherless children grace and strength according to their days, is my prayer for Jesus' sake.

"Clouds and darkness round us press;  
Would we have one sorrow less?  
All the sharpness of the cross,  
All that tells the world is loss,  
Death and darkness, and the tomb,  
Trouble only, till he come."

W. J. HESS.

My dear brother in the flesh, also in the Spirit, **Judson Nethaway**, died at his home near Bramans Corners, N. Y., of Bright's disease of the kidneys. He was a patient sufferer; for nearly a year he was confined to his bed. He was born March 7th, 1828, being 74 years, 5 months and 12 days old. He leaves a wife, one son and five daughters, two sisters, one brother, grandchildren and great-grandchildren, together with the church of Schoharie, of which he was a member, to mourn their loss. He was received in the fellowship of the church, and baptized by Elder Balas Bundy, about twenty-five or twenty-six years ago. He was a strong believer in the predestination of all things. It was not my privilege but once during his last sickness to visit him, and then he was in such pain he could not talk much. He told me he longed to go, but he must await the Lord's time. His only son, who is a member also, and one daughter, who lives at home, had the whole care of him.

Our beloved pastor, Elder John Clark, of Halcottville, preached a very comforting discourse from the words found in Philippians iii. 20, 21, at the New School Baptist-meeting house, at Bramans Corners, after which his body was conveyed to its last resting place in the cemetery at Delanson, there to await the morn of the resurrection.

HIS SISTER.

Reba, the little daughter of Mr. and Mrs. C. E. Oliphants, died August 21st, 1902, aged 7 years, five months and 21 days. She was a sweet little girl, loved by all. Her disease being of a congestive form, she did not suffer long. We are confident that she is happy in her new home above, where, through the sovereign grace of God, we hope again to meet her. While viewing her beautiful form the smile on her face told the sweet story that she had gone to rest, to be with Jesus for ever blessed. The hymn was sung, "Thou art gone, our precious darling." We believe her blessed Jesus called, "Child, come home," "Where rivers of pleasure flow o'er the bright plains, And the noontide of glory eternally reigns."

Her aunt,

EDNA.

## MEETINGS.

The Virginia Corresponding Meeting will be held with the Frying Pan church, Fairfax Co., Va., commencing on Wednesday before the third Sunday in October, (15th, 16th and 17th,) 1902, and lasting three days. Trains leaving Sixth street depot, Washington city, Tuesday, 1 p. m., and Wednesday 8:10 a. m., will be met at Herndon. We cordially invite all who love the truth to attend our meeting. Also the ministers of our faith and order we would especially like to see.

E. V. WHITE.

The Welsh Tract Church has appointed her yearly meeting to commence on Saturday, Oct. 18th, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia and Baltimore will please come Saturday morning, via B. & O. R. R., to Newark, Del. Train leaves Philadelphia at 7:30 a. m., and Baltimore, Mt. Royal station, at 8 a. m. All lovers of the truth of like precious faith are cordially invited to meet with us.

P. M. SHERWOOD, Church Clerk.

The Salisbury Association is appointed to meet with the church at Broad Creek, Sussex Co., Delaware, October 22d, 23d and 24th, 1902.

Those coming by rail will come to Laurel on Delaware division of Pennsylvania railroad, on Tuesday, 21st; from the north, on train that leaves Philadelphia at 10:16 a. m., and Wilmington 10:58 a. m., arriving at Laurel at 1:27 p. m. Those from the south, take train that leaves Cape Charles at 10:55 a. m., Salisbury 1:50 p. m., and Delmar 2:15 p. m., arriving at Laurel at 2:25 p. m. It is important that those coming to attend the meeting come on these trains, as the brethren live some distance from the depot. We hope to see a goodly number of ministering and other brethren with us at that time.

A. B. FRANCIS, Pastor.

The Old School Baptist Church of Schoharie, N. Y., have appointed a yearly meeting to be held, if the Lord will, on the fourth Sunday, and Saturday previous, in October, 1902, at the meeting-house on Schoharie Hill. Brethren of other churches of our faith and order, and those who love the truth, are invited. Trains will be met at Howe's Cave, on Friday previous. Any who may come to Cobleskill will call on brother Jas. E. Livingston.

G. W. GUERNSEY, Clerk.

A YEARLY meeting of the Old School Baptist Church of Olive & Hurley is appointed to be held November 12th and 13th, 1902, at their meeting-house in Olive, N. Y. A cordial invitation to all lovers of the truth is given. All coming by rail will please come to West Shokan, Ulster Co., N. Y.

A. BOGART, Clerk.

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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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## P O E T R Y .

### THE STRANGER AND HIS FRIEND.

“YE have done it unto me.”—Matthew xxv. 40.

A poor wayfaring Man of grief  
Hath often crossed me on my way,  
Who sued so humbly for relief,  
That I could never answer, “Nay.”  
I had not power to ask his name,  
Whither he went, or whence he came,  
Yet there was something in his eye  
That won my love, I knew not why.

Once, when my scanty meal was spread,  
He entered, not a word he spake;  
Just perishing for want of bread;  
I gave him all; he blessed it, brake,  
And ate, but gave me part again;  
Mine was an angel's portion then,  
For while I fed with eager haste,  
That crust was manna to my taste.

I spied him where a fountain burst  
Clear from the rock; his strength was gone;  
The heedless water mocked his thirst,  
He heard it, saw it hurrying on.  
I ran to raise the sufferer up;  
Thrice from the stream he drained my cup,  
Dipped and returned it running o'er,  
I drank, and never thirsted more.

'Twas night; the floods were out; it blew  
A winter hurricane aloof;  
I heard his voice abroad, and flew  
To bid him welcome to my roof;  
I warmed, I clothed, I cheered my guest,  
Laid him on my own couch to rest;  
Then made the hearth my bed, and seemed  
In Eden's garden while I dreamed,

Stripped, wounded, beaten, nigh to death,  
I found him by the highway side;  
I roused his pulse, brought back his breath,  
Revived his spirit, and supplied  
Wine, oil, refreshment; he was healed;  
I had myself a wound concealed,  
But from that hour forgot the smart,  
And peace bound up my broken heart.

In prison I saw him next, condemned  
To meet a traitor's doom at morn;  
The tide of lying tongues I stemmed,  
And honored him midst shame and scorn:  
My friendship's utmost zeal to try,  
He asked if I for him would die;  
The flesh was weak, my blood ran chill,  
But the free spirit cried, “I will.”

Then in a moment to my view,  
The stranger darted from disguise;  
The tokens in his hands I know,  
My Savior stood before mine eyes.  
He spake, and my poor name he named;  
“Of me thou hast not been ashamed:  
These deeds shall thy memorial be;  
Fear not, thou didst them unto me.”

(Montgomery.)

## N I G H T .

WILT thou draw near to me, O Lord,  
And sweet communion give?  
Unfold the beauties of thy word,  
That I may hear and live.

O, may I call upon thy name,  
With power that flows from faith,  
And may thy words drop as the rain,  
In showers upon my path.

Wilt thou inspire my stammering tongue,  
To sing the Savior's charms,

To echo forth a heavenly song,  
Drawing me to his arms.

As giving doth not make thee poor,  
Nor withholding riches give,  
Wilt thou supply from mercy's store,  
And all my wants relieve?

It seems thou art so far from me,  
I'm hidden from thy sight;  
O give me, Lord, one glimpse of thee,  
One ray of heavenly light.

O, then may darkness not return  
To fill my heart with gloom,  
But stars of hope may ever shine,  
And midnight be as noon.

BESSIE DURAND.

SOUTHAMPTON, Pa., Oct. 4, 1902.

## CORRESPONDENCE.

### F E E T W A S H I N G .

EQUALLY good, faithful and humble brethren, understand this subject differently. Some literally, and some figuratively. In view of our short-sightedness as creatures, and our inability to judge aright of the things that God doeth, should make us charitable in our censures of his acts, or our understanding of them.

All good works, and things required of the Lord's people, are ordinances, but not all church ordinances. An ordinance is a rule or law established of sovereign power. Church ordinances must be administered by an ordained servant of the church; as baptism and the Lord's supper; while there are ordinances which bespeak more of the nature of an obligation or duty that the christian owes, than a direct command from God; as visiting the sick, clothing the naked, feeding the hungry, entertaining strangers, and I am persuaded that "feet washing" would not be out of place to tack on here, (though my own association, the Mt. Enon, of Florida, holds it to be a church ordinance). What we should, or ought to do to one another as men and brethren, we ought to do, but our duty in this re-

spect could not properly be called a church ordinance. However I know of no better or more convenient place for the observance of the duty and example of feet washing, than in the church. Though I am far from limiting it to be done only in the church as a christian act.

I have said that no better place can feet washing be attended than in the church, and no better time, I would add, than immediately following the Lord's supper. Some people think that Christ did not wash feet on the night of the communion or passover supper, holding that it was previous, from the opening words of John xiii., "Now before the feast of the passover." Now I regard the "passover" as coming before, and the "feast of the passover" as coming after his crucifixion, hence not the same. I think that the passover and communion supper were one, or connected, and that the feet washing followed. Note the coincident statements of Luke and John. At the communion or passover supper, Luke xxii. 21; and at the feet washing, John xiii. 21, Christ foretells who shall betray him, which came to pass before morning. In confirmation see Matthew xxvi. 24, 25; Mark xiv. 18-21; Luke xxii. 34; John xiii. 28. I will give a few Scriptures to show what the passover and feast of the passover are: "In the fourteenth day of the first month it even is the Lord's passover. And on the fifteenth day of the same month is the feast."—Lev. xxiii. 5, 6. "In the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleaven bread be eaten."—Num. xxviii. 16, 17. So it is clear that the passover and the Lord's supper and washing his disciples' feet were in connection; and that the

feast of the passover was the day following, which was the occasion for the celebration of the passover. Evidently Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17, show that our Savior was crucified on the morning of the feast day.

"But," says an objector, "I do not find where the apostles ever taught feet washing in connection with the Lord's supper." John assures us that it was done in connection with the Lord's supper by Jesus, who said he would give them an example. What a good teacher is Christ. He taught by example as well as doctrine. An example is worthless if it be not adhered to. "I know," says objector, "that Christ said, 'I have given you an example that ye should do as I have done to you,' but the apostles said very little about it, and many Primitive Baptists both in Europe and America do not literally observe the example." True, but are these reasons sufficient to set aside Christ's teaching by John?

When Jesus had washed his disciples' feet, he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—John xiii. 14. Who is there among us that would say we ought not to wash one another's feet? "But if any man be ignorant, let him be ignorant."—1 Cor. xiv. 38. Jesus says, "If ye know these things, happy are ye if ye do them." Thus it is apparent that some do not know them in the sense of doing, and it is also true that some things are revealed to one, that are not to another. Instead of despising the christian to whom it has not been made clear, by passing non-fellowship resolutions, it would show more charity, forbearance, long-suffering in doctrine, compassionate love, and manifest more of the spirit of feet washing, to continue in fellowship, and thereby indoctrinate some

who have held contrary views. I am glad to say and know that I have never heard of such a resolution being passed in any church, but am sorry to say I have heard a few brethren say it should be done. I do not think that those who have been impressed with this ordinance as a duty to be observed in churches, by the teaching of some pastors, should smite those who do not thus teach, or those who have not been taught. If such a thing were done, where would be the spirit of feet washing? Is that the way to let brotherly love continue? Is that the way to "tarry one for another"? "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1 Cor. xiv. 37. I am aware that it is the opinion of some good brethren that our Savior's language on this subject is to be understood as having only a figurative or spiritual significance; that when he said, "If I your Lord and Master wash your feet, ye ought also to wash one another's feet," he did not mean literal feet, or literal washing. I cannot understand such a conjecture, for if that were true we could with the same propriety apply such a construction to baptism or the Lord's supper. Because the ordinances have a spiritual significance, are we not to eat the bread and drink the wine literally, or be baptized with literal water? I know not how to go about explaining away a plain example. If a child of God could always be in that spirit that he could esteem his brother better than himself, and manifest that meek and humble spirit, by being at his brother's feet, and the love of God constraining him with a will to heed, observe and practice all that his Lord has commanded or ordained, strife to a great measure would cease among the brother-

hood.

But some one says, "Feet washing is not a command or an ordinance, but an example." Then why not observe it as an example? Is not Christ's example good enough for any saint? If he had said, I wash your feet, but ye ought not to wash one another's feet, who would misunderstand the language? Does he not say, "Why call me Lord, Lord, and do not the things I say?" What right have I to refuse to do this work, since Jesus has taught it both by example and word? Paul who is a judge in Israel to expound the meaning of what Jesus said, so states in speaking of the widow who became chargeable to the church, (for temporal support) where he says, "Well reported of for good works," and among the things enumerated, says, "If she have washed the saints' feet, if she have diligently followed every good work."—1 Tim. v. 10.

Some one says, It is only a Jewish custom or tradition from Abraham. If Christ washed feet because the fathers did, why did he condemn the traditions of men and the rudiments of the world? If Christ designed only the perfection of a Jewish custom in washing his disciples' feet, does it look reasonable that Peter should render any objections, since he himself was a Jew, and zealous in Jewish laws and customs?

Another objector says, "They wore sandals in those days, and their feet got dirty." I wonder if people's feet ever get dirty that wear shoes, and so need to be washed from a sanitary measure, at least?

Let us paraphrase a little to suit this objector. "Ye should wash one another's feet while ye wear sandals, and when it becomes fashionable to wear shoes ye ought to quit it," Peter declares (2 Peter

i. 20) that we should not hold the Scriptures to be of any private interpretation. For the Scriptures to be so construed, they would cover a thing to-day that they would not to-morrow. While men change, the word of the Lord endureth forever. Neither can there be any improvement made to the true worship of God. The Lord's ways cannot be bettered.

"He that is washed [washing of water by the word] needeth not save to wash his feet." In our daily walk as pilgrims in this world of evil, our steps become soiled in the dust of man's frailty. Naturally being prone to evil, we cannot direct our course aright. Truly, "It is not in man that walketh, to direct his steps." But "The steps of a good man are ordered by the Lord, and he delighteth in his way." In order that the path of the saints be as a shining light, they have need that Christ cleanse this way, which is symbolized in Christ washing the disciples' feet. But we are not to understand that by washing one another's feet, we thereby cleanse each other's way. This example of Jesus shows how he condescended to wash their feet and cleanse their way. From some cause Peter objected to Christ washing his feet. But when Christ said, "If I wash thee not, thou hast no part with me," he became exceedingly willing, not only for his feet, but his head and hands. Although he could not know as yet the purport of the act, for Christ had just said, "What I do, thou knowest not now; but thou shalt know hereafter." The Spirit takes of the things of God and reveals them, and guides into all truth. Jesus shows by this example his humiliation unto death, and that it would wash them from all sin. For the love he had for his people he laid down his life. So should the saints love and lay down their lives for one another,

which is manifested by being at each other's feet, serving each other.

M. L. GILBERT.

DADE CITY, Fla.

#### EVENINGTIME EMBLEMS.

THE time when tired nature seeks repose from the multitudinous labors of the day. The silent shades of evening steal gently about us, wrapping its cloak of dark mystery and impenetrable gloom over our senses. The ambitions and aspirations of the day are laid aside, giving place to meditations, or perchance mere frivolous intent. The fiery monarch of the sky glides into the horizon, and hides his brilliant face behind the western hills, as though he would laughingly say, Now show yourselves, you dull visaged moon, and you silly stars. But the moon, all unconscious of his predecessor's greater glory, appears, clothed in his borrowed brightness, shedding a mellowed light on all the earth beneath. While the coy and timid stars wink their twinkling merry eyes, trip back into the darkness, until in very boldness they disport themselves upon the whole canopy of the darkened heavens, making the dismal night a thing of beauty. O fickle, changeable moon, who wast ordained of God, thy usefulness knows no end. Controller of tides art thou, O moon, and furnisher of the dew, to give nurture to luscious fruits. A night candle for the belated wayfarer, and above all emblematic of wonderful things in righteousness. O stars, the creatures of the handiwork of God, inhabiting the firmament in the dim, unmeasured distance. Myriads of worlds are the foundation of thy beauteous twinkling, and mayhap living, breathing, thinking creatures fulfill their span of life on thy surface, as on ours. Emblems of eternal and heavenly things are pre-

sent to us by thy nightly presence.

"Eveningtime." "Let there be light," God said, and light was. At his command the great machinery of a created world began its unwearied, ceaseless labor and toil. "And the evening and the morning were the first day." 'Twas eveningtime which ushered in the cycling years, whose almost countless nights and days have meant so much for man upon the earth. 'Twas then "the Spirit of God moved upon the face of the waters," and in confused haste chaos fled away, while harmonious life and motion held their perfect sway. 'Twas also eveningtime when another life from heaven came down and appeared in Bethlehem, in the land of Juda: a babe in swaddling clothes, cradled in a manger. Poor and unknown, of the people round about, 'tis true, yet ushered in and announced by an angel from heaven, with a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." The moon and the stars looking down from their dizzy height on this eventful, wondrous scene, making obeisance in silent wonder, as the glory of the Lord shone round about. Emblematic of this scene and its far-reaching results, the dove returned to the ark in the eveningtime; "And lo in her mouth was an olive leaf plucked off." "On earth peace, good will toward men." With awe and reverence did the psalmist say, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? or the son of man, that thou visitest him?" Again, the faded light of day (the eveningtime) portends a time of danger, when the beasts of the forest creep forth to seek and find their prey. Foul crawling things of earth

hold high carnival with the things of secret darkness, and so steal away our freedom of the night. From this picture we look within ourselves, and view the daily life of experimental things of faith and righteousness. The Sun of righteousness hath hid his beauteous face behind the hills and mountains of sinful lusts, upon which idols (the work of our own hands) are set up, and now in the eveningtime of our experience, all the powers of darkness issue forth, and do so beset us, and torment us, that we become a stench in our own nostrils. We look for the hand that guided us in the daytime, and find it not. Bethels and Ebezers which had been set up from time to time in our pilgrimage for our remembrance, we remember not. The idols which we embraced and fondled, have become staring, offensive things, laughing us to scorn, and saying in derision, Where is now thy God? Insurmountable difficulties and obstacles block our darkened way. We stumble and fall, and out of a bitter, torn and jaded heart we cry, "O that it were with me as in days past." Upon this dreadful scene the moon and stars look down, and in contemplative mood they say, We, too, are not pure; we are, alas, tainted also with the curse which followed Adam's transgressions. Behold (saith Job) the moon, and it shineth not, yea, the stars are not pure in his sight. How much less man that is a worm, and the son of man which is a worm. And we (say they) are a part of this dreadful eveningtime. And now, O sorrowful moon, what is thy mission in this created world? Of what art thou a harbinger among the sons of men whom God hath blessed? Dost thou present a picture in emblem of the church of Christ in her wilderness travel? Sometimes in the dark, and again in the light? Be-

cause thou art uncertain, O moon, and subject to eclipse? or because as the church obtains its brightness and glory from Christ, the Sun of righteousness, so thou obtainest thine from the natural sun? Surely we read all this in thy countenance, in thy clothing, and in thy exalted position in the world. But is this all that you shew forth? O no; like the creature of many horns, pointing out many ways, you are prolific in leading us into the unfathomable depths of sacred truth. A voice comes to us from the Patmos isle, saying, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Yes, thou ledest us back in remembrance when Israel filled the earth with her fame and her glory. And here again you show your *borrowed* light. Representing the law that bound Israel down, and held her captive with chains of earth, until Shiloh came, severing her bonds, and setting her free, in fulfillment of the law, by his own death upon the accursed tree. And now, O moon, where art thou? The woman (the church) is clothed with the sun. Her head is crowned with a crown of twelve stars. But thou art under the feet of her who hath risen above thee, becoming victorious through her glorious Lord, the Sun of righteousness. What more canst thou say? Didst not thou stand still at the command of the Lord in the valley of Ajalon, and there stayed until the people of Joshua avenged themselves upon their enemies? O thou art a valiant moon, and obedient. For seasons hath the Lord appointed thee also, and evening sacrifices were offered in Israel when thou wert new and in thy best estate. But what of thee, thou stars, both great and small? Hast thou a word of prophecy?

Where is the secret place where thou dwellest in the daytime? only showing thyself at eveningtime. Hast thou great and mighty secrets, to be divulged only as the Lord directs, and only to whom he has called by his name? Is there one glory of you all, and does each differ from the other in glory? Have not the children of Israel been likened unto thee for multitudes? Each one of you is a world, as is our world also a star; each one representing in our world a nation, a people, a kindred or a tongue. The members of the body of Christ are gathered out of them all. For thus saith the God of Israel, "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." And as they are countless in number, so art thou. So each one of you stand in the pattern or emblem for each individual child of the living God. One of you was selected to guide the wise men from the east to the place where lay the holy child Jesus. Thou risest yet higher in thy vocation, for thou in thy secret chambers has knowledge from ancient days of the coming of our gracious Redeemer. Even Balaam declared thee: "There shall come a star out of Jacob." And also Peter calleth upon them to represent Jesus as the day star (that shall) arise in (our) hearts. Do not thou also represent the angels, who are messengers of the word of God to stricken, broken-hearted Israel? for thy fellows embellish the crown upon the head of the woman, who is clothed with the Sun. And also art thou not emblematic of the ministry of the word, who shine as stars in the gospel heavens, preaching Jesus Christ as the

bright and morning Star, and him crucified and risen again in the power and glory of the Father? O what secrets thou holdest in the secret places of the heavens, and at eveningtime thou declarest them. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Secrets which have defied and successfully resisted the searchings and investigations of the wisest natural minds. But to the living in Christ Jesus thou dost reveal "the work which God maketh" from the beginning of time to the end of time.

B. F. COULTER.

PHILADELPHIA, Pa.

#### ACTS XIII. 22, 23.

"I HAVE found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus."

I am moved to try to write some in connection with the above declaration of Scripture, from the fact that I have been hearing all my life, from pulpit and press, from Arminian and Predestinarian, that "David was a man after God's own heart." In recent years I have been led to dissent from this broad view of the subject, and have so stated on more than one occasion, and I feel now to try to write what I think about it.

A Scripture that I cannot read Christ or my own experience in, does me no good. Hence in the above declaration I see not David, but Christ Jesus the Lord. I do not think this passage warrants the oft repeated assertion that "David [as a man] was a man after God's own heart." Only so far as he was a type of Christ, was he a "man after God's own heart."

David was chosen of God to be king over Israel, and his kingdom was a type

of the spiritual kingdom of Christ. But David after the flesh did not look or act much like a "man after God's own heart" when he put Uriah into the hottest of the battle, that Uriah might be slain, and he (David) get his wife. So this Scripture says, "I have found David, the son of Jesse, a man after mine own heart, who shall fulfill all my will." Now is not this "man" whom God found David, "the man Christ Jesus?" "I have found David a man," &c. Is not the Lord Jesus Christ the *only* man that ever "fulfilled all the will of God?" Hear him: "Then said I, Lo I come, in the volume of the book it is written of me, to do thy will, O God." And again, "For I came down from heaven not to do mine own will, but the will of him that sent me." And again, "My meat is to do the will of him that sent me, and to finish his work." Again, "I seek the will of my Father which sent me." "I delight to do thy will, O God." "If this cup may not pass, thy will be done." These things can be said of no other "man" but Christ. But Christ was the "seed of David according to the flesh." "Of this man's seed hath God according to his promise, raised unto Israel a Savior, Jesus." But this is not all; we find in Revelation that Christ is the "Root and the offspring of David, and the bright and morning Star." He is the "Root" of David according to the Spirit, and the "offspring" according to the flesh. Therefore he is both the "Root" and the "offspring of David." David said of him, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Peter, on the day of Pentecost, has this to say, "For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my

heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;" "For David is not ascended into the heavens," &c. "This Jesus hath God raised up, whereof we are all witnesses." This is some of Peter's testimony concerning Christ and David. Now let us turn and read from the eighty-ninth Psalm; "For the Lord is our defense; and the holy One of Israel our King. Then thou speakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him." "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." Now, dear saints of God, can you not see Jesus in all this? It is not David, after the flesh,



that is a man after God's own heart, but it is our spiritual David, the Lord Jesus Christ; "The man Christ Jesus, in whom is hid all the treasures of wisdom and knowledge, and in whom dwelt all the fullness of the Godhead bodily."

In Isaiah ix. 6, 7, we find the following, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, 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 with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this." It is clear to my mind that all these Scriptures refer to our glorious Lord and Savior. In almost all the Psalms of David he is either personating Christ, his sufferings and victorious reign in the hearts of his children, and in his glorious spiritual kingdom, or telling the experience of his suffering and tempest-tossed children. And how it does make my poor heart rejoice to realize that we have such a glorious King.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah xxv. 9.

I must now close, as this is enough at one time. I cannot write it like I see it, or could tell it with my tongue, but hope the dear saints may be able to gather up a few fragments from what I have written, and that your minds may be drawn to the "only name under heaven given among men whereby we must be saved."

In tribulation and afflictions,

H. J. REDD.

RIVER VIEW, Ala., Oct. 4, 1902.

MARSHALL, Minn., Aug. 28, 1902.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BRETHREN:—I feel too unworthy to claim any such relation, but I love to read the Bible. I love the SIGNS, and my heart goes out in sympathy and love for the editors, in their labor of love and untiring zeal for the love of Christ and his cause, and the comfort of the poor and despised people that God declared he would leave in the midst of sin and sorrow, to try their faith, that they might come forth fair as the moon, clear as the sun, and terrible as an army with banners. When we think of the old soldiers that stood in the front of the battle, like Elder Gilbert Beebe, and many others I could mention, (but it would take too much space) they have great reason to thank God and take courage to think their forefathers gained the victory, and they are left to guard the lines, and every one that reads the SIGNS knows they are good faithful soldiers, and true to their calling. I feel for one that they need the help and prayers of their brethren to help them in their labor of love and watchcare for the peace and welfare of Zion. The SIGNS is all the preaching we have, and I am thankful to have them. I can indorse the doctrine they contain; it is my meat and drink; it is none too strong for me. When I read I. H. Webb's letter most of it touched my case, and L. A. Hall's also, and many others I could mention.

Yes, I feel weary of this vain world, and if my hope in Christ is vain, and I am not one of the elect, and not saved by grace alone, I am lost, for of myself I am nothing but a sink of sin. God only knows, and there my soul must rest. Sometimes I hope, and try to pray that all my sins are washed away, and I shall rest in heaven.

I have just read L. H. Hardy's letter to

B. F. Coulter. When I think of going hundreds of miles to meet with the people of God for worship, it seems it was nothing but a desire of the flesh, a myth, and the company I keep tells me not to believe it was love for God, or his Spirit within me that led me to the church. The darkness seems unbearable; I feel to cry with despair, O wretched man that I am! is there any help or comfort for me?

I think I have left my subject. I feel that my life is nearly spent. I want to say a few words to the editors, and all that are called to stand upon the walls of Zion, to cry aloud and spare not; stand firm in the faith that was delivered to the saints; God has declared that he would never leave himself without a witness, and his word is true. Every child of God has a work to do. I have nothing to look forward to but the cold and silent grave. I shall never hear a sermon preached, or meet with the people of God in this world again. No, never, but hope to in heaven. But I can think of the past eighty-two years of my unprofitable life, and think how the Lord called his chosen people out of Babylon, or rather show how God in his love would not permit them to turn from the strait and narrow path, that was cast up for his chosen to walk in, and a small part of the Baptists, with God's help, kept the name and cause untarnished, and with the sword of the Lord and of Gideon, have fought the enemy until they were fairly conquered, but only those that lived forty, fifty or sixty years ago, know what the called and chosen and faithful had to try their faith, but God was their strength, and kept them firm as a rock. I have read and reread the editorials of your father, so I know a little what he had to contend with, and I went one hundred miles to hear him preach, and his text was Eph.

iii. 8, "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." For twenty years I heard him every year, and the last time I heard him it was at my father's funeral, (N. D. Rector) and I loved him for the truth's sake, and I have your father's and mother's picture, and when I look at them it seems that I could hear his voice. Though dead, he yet speaketh in each paper that we read. And your dear brother stayed at our house and gave us a sketch of his sufferings in the army prison, and how the mercy of God was his support, and we heard him preach, and he gave God all glory. We also heard Elder Leachman, after he composed the poetry that was reprinted in the SIGNS not long since, and his text was the parable of the mustard seed. Elder Trott I never saw, but heard of his trials. When I think back of those days, when every inch of ground had to be fought for, I feel the Old School Church as a body ought to be thankful that they did not live in those days.

Perhaps my thoughts might better been kept to myself, but I was impressed to write them, and now I say, Fight on, brethren soldiers, you will soon be discharged; the war will be ended, your bounty enlarged; the isms are but few to what they have been, and when the last one of God's elect is brought in, time will end.

That makes me think fifty years back, a New School deacon said he would rejoice to see the last Old School Baptist dead. An Old School deacon said, "You would not have long to rejoice, for the world would not stand one moment."

I will close my poorly composed and written scribble; it is the last I now think you will have from me. Do as you

think best with it, and all will be right.

Yours in hope,

PARTHENIA PATTERSON.

OPELIKA, Ala., June 18, 1902.

ELDER F. A. CHICK—DEAR BROTHER:—It occurs to my mind to write some on this interesting subject for the consideration of the sons of peace, who love peace, and desire to see peace in the borders of the Zion of our God. When I first felt the power of this peace in my own soul, it seemed to flow like a river, and for days I was in a state of delight and pleasure. I have not been able to tell when Jesus spoke and said to the troubled sea of my heart, "Peace be still." O, how calm and serene; my sins, which had troubled me, seemed at once to be buried out of my sight, all nature seemed calm about me. Truly did the poet say,

"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 believe that Jesus came and preached that peace in my own soul. I was however captured by the New School Baptists, and landed among them. I went on for fifteen years among them, but that peace was so often marred, and O, how many troubles and trials I encountered, fightings without and fears within. Storms arose again of another nature, and I witnessed the mire and dirt cast up in the rivers of Babylon, where mud abounded, and whose inhabitants seem to get used to their city; dwell there, and know no difference between a sweet peace of soul, and the endless confusions of that city. I found in the course of time that that was not the city of my soul; there was something needed

I did not have, and in the course of time I fled from that city in search of the city of Zion, the city of peace, and in God's blessed providence he showed me the New Jerusalem, the true city of peace, where the glorious Lord should be unto me as broad rivers, where no galley with oars, (work boats) nor gallant ships should pass that river. I saw her then, and when brought there it revived my experience of peace, and how sweet it was, and his word came into my heart, "Return unto thy rest, O my soul, for the Lord hath dealt with thee bountifully, for he hath delivered thine eyes from tears, and thy feet from falling."

I shall not forget that last experience in 1880, in July, but since then there has been turmoils, trials, doubts, fears, distresses of soul, anguish, tribulation, discord, strife, and so far removed I have said, Will I ever feel it again? But Jesus has reminded me, My peace I leave with you, I give you rest, and now this sense of rest, quiet and peace, fills my soul; I love to think about it, I love to write about it. "In the world," said Jesus, "ye shall have tribulation, but in me ye shall have peace." What a glorious declaration, and but for this we would quite despair. It is heaven in the soul, even here below, and what shall it be hereafter? If this is a foretaste, what will the real be? Now we know in part, blessed truth. There is confusion among us now, as the church is in a warfare, and in a militant state; there will be these seasons, but shall we now cease to contend and labor for peace? No, we must plead, labor to enter into that rest; there is struggle and exercise, but what exercise or struggle yields so much, or in other words, how could we be better prepared to enjoy our peace than God's appointed way for us? Yes, bless God, at

the end of all our contentions and our suffering for the truth's sake, we shall rest, and go into the camp of eternal peace, by the river of God, whose stream is as clear as crystal, and gently flows, and as David indicated, beside the still waters, in the green pastures of his love. Lift up your head, your redemption draweth nigh. So it is, I think, of the blessed hope of the children of God, the end of our hope, the salvation of our souls. We hope, desire, expect, long for this blessed peace and rest. Some have gone before, and some are going, and soon our time will come when we can hear, "Child, your Father calls, come home," away from sin, sorrow, weakness, fear, distress, trouble, gloom and oppression, and "enter into thy rest."

Yours to serve in the gospel,

W. LIVELY.

NORTH WHITEFIELD, Me., Sept. 7, 1902.

ELDER F. A. CHICK—DEAR BROTHER IN OUR BLESSED SAVIOR:—To-day is the last day of our association, and a stormy one it is. I went down on the train on Friday, and came back after the meeting yesterday p. m. Elder Ker preached both Friday and Saturday mornings, and Elder Keene in the afternoons. I was not out in the evenings, but I think that Elder Beal preached both evenings. The preaching was good. Elder Ker preached on feet washing, and I just enjoyed it; that was on Friday. All the preaching was good, but that seemed to be for me. But O, my brother, so many were not there that I have always met at our association. You, I expected certainly to see, but I am glad that Elder Ker came. There was nothing but sound doctrine preached. It was what all of the people of God love to hear. We missed dear brother Lowell, but his bereaved

companion was there; I cannot make it seem that he has left us, not to meet with us again on earth. Elder Campbell was not able to be out. But a handful of us are left; one after another seems to be passing away; why am I spared? why is my unprofitable life prolonged? It seems to me that of all God's little ones, if so be that I am one, I am the least. When I come into their company I seem to be dumb; I cannot express my feelings; I cannot tell my thoughts. When alone, thinking, it seems that I could tell to one or more of the dear ones very much, and how at such times I long to see some of them to talk with them, and then when the time comes, my tongue seems to cleave to the roof of my mouth. Shall I ever be different? Shall I ever again praise him? or shall I ever again feel as I did in the earlier part of my experience? How much I enjoyed then, but it has been so long since I was on the mount rejoicing; I walk so much in the valley of sorrow and death. There are times, just for a moment, when I can see the light, but most of the time it seems as though a thick cloud was hanging over me; I open the Bible to read, but it is dull reading. I used to love to read my hymn-book, and sing hymns that I knew, but I cannot now; at the association they sang one that I love so well, "If I must sing, I'll sing of grace," but I could not open my mouth. Shall I ever be brought out of this place? I feel glad that salvation is of the Lord, and I am glad that all things pertaining to that salvation are just as they are, but I cannot say that I am glad to feel just as I do, or to be in such a place as I am. I cannot help shedding tears, as I write you, my brother, though it does no good. I am in the state that I have been in so long, and cannot get out of it, neither can I get

away from self; all that I can say or do is to beg, "God be merciful to me, a sinner." He knows as no one else can where I have been, and where I am, and how I feel, and none but himself can lead me out of this place, but O, I have been here so long; I am tired with waiting. It may be that I am like the one that was spoken of yesterday in the preaching, as sounding brass, and a tinkling cymbal. It may be that I have no part nor lot with the people of God, but yet I cannot give up that little hope that I have had so long. I know that whereas I was once blind, now I see. Once I thought and believed that I must save myself, but now I know I cannot do so, and if ever I am saved, it is through what Christ has done for me, poor, sinful and fallen as I am. I am evil, all evil, and there is no soundness in me.

Well, my brother, I started to tell you all about our association, but have written altogether different from what I expected when I began, so I will leave that for others who can describe it better than I can.

I have been thinking how cruel jealousy is. I desire not to be jealous of my brethren, nor to fear that they will love some other brother or sister more than myself, and, should it be so, I know that others are far more worthy of love than I. I often feel drawn more toward some sister or brother because of something that they have said, to which I could witness as a personal experience; they seemed to have been just where I had been, yet I did not love them any more than those with whom I had but a few words, just enough to gain the evidence that they were children of God. I always could talk with Elder Quint and tell him all that I felt, when I could not seem to open my mouth to some others, yet I

loved other ministers for the truth's sake, and for that alone. I felt yesterday that I would like to speak to some, of where I am, but could not, I could not seem to find words nor courage to do so. I know it is wrong to feel this way among brethren, for if we are all of one family, we certainly ought not to feel afraid to speak with each other of our feelings. But it is so with me, and I cannot seem to help it; I am of such a stammering tongue, and cannot seem to find words to express what I mean.

But I will not tire you any more now. Write me when you feel to and can. I love to receive your letters, and feel very glad of your fellowship; it is more than I deserve. I am a poor, vile sinner, unworthy even of a thought from the children of God. Love to you and yours.

As ever your little sister in hope,

MARTHA E. GLIDDEN.

[LIKE the apostle, we would say to our sister, concerning her long and sore darkness of mind, that no temptation hath befallen her but such as is common to men, and the Lord will with the temptation make a way of escape, that she may be able to bear it. Mark the apostle says, "to bear it," not to be relieved from it. And out of the darkness and long continued absence of comfort and joy, will come richer blessing by and by. Be patient unto the coming of the Lord, and if the vision tarry, wait for it, for it will surely come and not tarry; at the appointed time it shall speak and not lie. Just such conflicts as these bring the people of God nearer together in the fellowship of suffering.—ED.]

DELMAR, Del., Sept. 16, 1902.

DEAR BROTHER BEEBE:—We would be glad to have you with us at the time of our association, but that is a pleasure

we can scarcely hope for. We shall expect Elder Ker.

I have just reread your last letter to me. At the time I received it I felt very much humbled by the undeserved praise of me implied therein. As I read it just now, I thought, How deceived you are in me, to speak of such a poor coward as I am, as a "fearless warrior." I realize that I come so far short in all the true characteristics of a child of God, much less a minister of the gospel, that if I were honest, I would insist that I be released from all pastoral and other duties as a minister. I never was much of a preacher, and I get to be less and less as time passes. I feel that there should be improvement, but if there is any change it is the other way, and I feel sure the brethren see it so, too. There are times when I feel ashamed to face the brethren, and for that reason, principally, I did not attend the Warwick Association last June, remembering what an exhibit I made of myself at Middletown three years before.

You speak of some of your feelings, but really and truly I do not know who would have conducted the SIGNS any better than you have done. Certainly you are not chargeable with any of the divisions that have taken place. I regard those things as the fulfillment of Scripture, and that we are surely nearing the "last times" alluded to by the apostle. The "perilous times" that he said should come, are now upon us. Many are departing from the faith, "giving heed to seducing spirits, doctrines of devils," &c. The man of sin is to be fully revealed, and surely his hideous proportions can now be plainly seen.

Take courage, my dear brother, God is still the triumphant King on his throne, and will surely defend his own cause, and

maintain his glory and dignity, and bring all his enemies into subjection.

Your brother in hope,

A. B. FRANCIS.

WESTERVILLE, Ohio, Sept. 22, 1902.

MY DEAR AND BELOVED BROTHER IN CHRIST FOR THE TRUTH'S SAKE AS IT IS IN JESUS:—Inclosed find post-office order for four dollars, for which please send the SIGNS to sister Sophiah Gorsuch and J. H. Trumbo, both to Westerville, Ohio.

I do hope if it may be the will and pleasure of the dear Lord, that your life may be spared yet many years, and strength, wisdom and a discerning mind given you that you may detect error, and still contend earnestly for the faith once delivered to the saints; that faith that is the fruit of the Spirit that Jesus is the author and finisher of, which the SIGNS has ever contended for without wavering, from its very commencement. I hope that you are better and stronger than when I saw you.

With much love to you, and your dear wife and family, I remain as ever yours to serve,

L. B. HANOVER.

P. S.—My condition is about the same as when I saw you.

L. B. H.

[BROTHER Hanover is one of the faithful old soldiers of the cross whose name has been familiar to the readers of the SIGNS since our earliest recollections, and his assurances of satisfaction in the conduct of the paper are most encouraging to us. It is a significant fact that those still living, whose names appeared in the earliest numbers of the SIGNS, still indorse them, which proves conclusively that if there are any to whom the SIGNS are not now acceptable, that the change of sentiment is in the younger brethren, and not in the SIGNS.—ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**I JOHN III. 17; JAMES V. 4.**

DEAR BROTHER CHICK:—Will you please give your views through the SIGNS upon the following Scriptures, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—John iii. 17. Also, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 4.

It seems to me that this is addressed to the Lord's chosen people out of the twelve tribes, and is also an admonition to his people to-day, wherever they may be scattered throughout the world.

In hope your brother,

WM. F. SLOAN.

HEMPRIDGE, Ky., July 20, 1902.

**R E P L Y .**

THESE are both weighty admonitions, and they both express the very spirit and life of the religion of the Lord Jesus Christ, when it once dwells in the heart of the subject of grace. The first enjoins upon all believers the fruit of love to all who love God. The love of God and of his children, when it dwells in any heart, is not a mere sentiment, but a power producing the fruit of love in the outward life of those who possess it. The second text is a solemn warning to all who are covetous, and who refuse to deal justly by their fellow men. Were it not that we know just what human

nature, fallen as it is, will do, it would seem as if such admonitions were needless, if a man love God at all. Is it possible that one who really has the love of God shed broad in his heart can rob his brother? Is it possible that he can see his brother have need and fail to at once fly to his relief?

Of some Scriptures it seems that nothing can be said, because they say in themselves all that can be said. It is hard to know how to throw light upon Scriptures which are already clear as words can make anything. We think our brother is right when he says that they apply to-day as well as then. The same spirit dwells in men now as did then, and grace is needed now as well as then, and admonitions are in place now as well as then. There is not a commandment written in the sacred page, or in the heart of the believer, against which the flesh does not rebel, and in all these things, like Paul, all believers find that the more they desire and strive to do the will of God, the more they are hindered by the opposing flesh. With bitterness all must and will confess that they cannot do the good that they would. Hence the necessity to have the pure mind stirred up by way of remembrance, again and again. The child of God loves all the written admonitions in the word of God, because they stir him up to remember that which he is so prone to forget, and which yet he does not desire to forget.

If we know ourselves we shall all find covetousness dwelling in the flesh. We shall know that when we see our brother have need, there will arise a selfish spirit in us, which, if followed, will lead to our refusing to help him, or to the shutting up of our compassion from him, and also we shall come to know that we have a spirit in us which is so greedy of gain,

that it would, if unchecked by grace, lead into fraud, or to keeping back the hire of those who have labored for us. Some have been captivated by these evil dispositions, and have failed to minister to the needy, even when they had abundance of this world's goods, and some have so coveted riches that they have failed to deal honestly, even withholding the hire of the man who labors with his hands for a living, and if they do not withhold the hire of the labors, they give short weight or measure to those who purchase from them. We all need to be watchful over ourselves, and to pray for such grace as shall enable us to overcome the evil spirit which leads to wrong doing.

Believers are enjoined to do more than to pay their honest debts; they are to be charitable in the true sense of the word charity; they are to love their neighbor as themselves, and does not this mean more than loving as a feeling or sentiment? Does it not mean loving in practice? Not in word or profession, but in deed and in truth. The Savior said, "The poor ye have always with you," and it is good that it is so. How selfish and unfeeling should we all grow, were there no poor to lay claim to our kind feeling and charity. It is good for the rich that they have poor brethren. The word of God says, "It is more blessed to give than to receive." This does not mean more blessed in feeling, but more blessed in its result. We give but that which is temporal and perishing, while we receive growth in the love of the neighbor and of God.

From the first text we learn among other things, that there can be no love to God without love to our neighbor. These two commandments, "Thou shalt love the Lord," and "thou shalt love thy neighbor," cannot be disjoined. The text does not say, if one shutteth up his compassion

from his needy brother, how dwelleth the love of the brother in him, but, "How dwelleth the love of God in him." The love of God shed abroad in the heart brings with it the love of all whom he loves. If we love the Savior, we shall love the poor and the needy brother, for he also loved all such. It is then vain to claim zeal for God and his cause, while we have no zeal to give a cup of cold water to him in the persons of his children. A dear aged brother in Maine, years ago wrote to us saying, "If a brother loves me well enough to stand by me when in trouble, or to help me in my need, he loves me well enough to suit me, whether he ever says so in words or not." His words at that time deeply impressed us, and we to-day realize the force of them more than we did them.

We also learn from the first text that one special reason why God has given to us this world's goods is that we may minister to the needy. Riches in themselves are neither good nor evil, but they work the one or the other according as we use them. If we give no heed to the cry of the needy, while riches accumulate, they result in starving the better life, and we reap corruption from them. If we, however, use them for the purpose for which they have been conferred upon us of God, they will prove a blessing to us. Using them to sow to the flesh, we shall of the flesh reap corruption, that is, more and more of selfishness and covetousness, and unmindfulness of the needs of others, and other vile and corrupt things. But using them as God directs, for the good of others, and thus sowing to the Spirit, we shall of the Spirit reap life everlasting; that is, more and more of loving kindness and tenderness and thoughtfulness of others, all of which are blessed spiritual gifts; they belong to



the life that is everlasting.

From the second text we learn that the Lord of Sabaoth, or of host, for so the word Sabaoth signifies, has regard to the humble, though men may not have. If any child of God has given himself up to the love of gain so that he forgets justice, and right, and mercy, let him know, yea, sooner or later he shall know, that the Lord God is the Lord of hosts, and the cry of the poor whom he has wronged, finds an entrance into the ear of God, though he heeds it not. That believer who has thus wronged his brother, shall reap the fruit of his own injustice. Upon such an one the face of God will not shine. Rather, he bends down his ear to the poor and the needy, and pities them who are wronged. If any man has been guilty of thus withholding the lawful wages due to him who has labored, he has sinned against God, and with the God of Sabaoth he must sooner or later reckon. That man shall find it a fearful thing to fall into the hands of the living God. May we all be given the spirit of fear and love, to heed these solemn admonitions, and to profit by them.

EDITORS OF THE SIGNS OF THE TIMES:—Please give your views through the SIGNS upon Matthew v. 42. Your brother,

I. COX.

BENTLEY, III., July, 1902.

R E P L Y .

This Scripture reads as follows, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Much the same things are taught here by the Savior, as were presented in the foregoing Scriptures commented upon above, still the general connection is somewhat different; in the former Scriptures the disciples of Jesus are taught as to their behavior toward those who are dependent upon them for justice and for

kindness, who are yet their brethren, and friends of the Master, and of those who love and serve him; here they are told how to behave themselves toward those who deal harshly and unjustly with them. They are here taught to be kind even toward the unthankful and the froward. They are not only to love and do good to those who are the servants of God, but also to do these things to those who are the enemies of the Master. Reference to the immediate connection will set the matter forth still more clearly. In verse thirty-eight, Jesus said to the disciples, "Ye have heard that it hath been said An eye for an eye, and a tooth for a tooth." This was under the legal covenant, where the law speaks, and holds forth an even pair of balances; but Jesus says that under the gospel it is not to be so, rather his disciples are not to resist evil, that is, wrong treatment from others, but rather show all kindness to them: though thine enemy smite thee on the one side, do not refuse to still deal lovingly with him, and to still show him kindness. This is strikingly expressed by the words, "turn to him the other also." And so if a man will sue thee at the law and take away thy coat, still continue to show him kindness; give him thy cloak also. And if any man shall compel thy service even unjustly to the extent of going with him one mile, show him the good will and forgiveness that is in thine heart by going with him twain. And still further, the Master said, verse forty-two, that his disciples were not to shut the bowels of compassion from any one, but give to him that asked of them, and lend to him that would borrow, and in the following verses he still further sets forth the difference between the Spirit of the gospel, and that which belonged to the legal covenant; also he shows the difference between the

Spirit of Christ, and the spirit of the world. "It hath been said, Thou shalt love thy neighbor, and hate thine enemy, but I say unto you, Love your enemies," &c. The above references have been given to set forth the contrast between that which seems good to men, and which belongs to fallen nature, and that which belongs to God, as revealed in the gospel.

We understand that the Savior refers first of all to the manner of spirit which characterizes the gospel, and which was to dwell in the hearts of those who loved and served God. This spirit was first of all manifested in the PERFECT MAN, our Lord Jesus Christ. He loved his enemies, prayed for them, and did them good all his life; he sought not to avenge himself; he did not exact an eye for an eye, and a tooth for a tooth; rather, he rendered good for evil, and blessing for cursing. His spirit was to dwell in the hearts of all his disciples, and if so, it would produce like fruits in them. We are, however hindered by the flesh, while he was victor over all in every conflict. Yet the things which he did, are the things which his chosen and called disciples desire to do. All these admonitions of the Savior, command the ready desire of all who love him. They, when they are led by his Spirit, will desire to forgive all injuries, to bless when they are cursed, to do good for all evil, and all that appeared in his heart and life, will they desire to be and to do.

We do not understand that the meaning is to be taken with absolute literalness in outward form, but rather the Savior aims to present the spirit of all meekness, forbearance and kindness, even when unjustly treated. When the Savior was smitten on one cheek, he did not literally turn the other, but bore the smiting with such meekness as to show that

he was willing to suffer all things, to finish the work which the Father gave him to do. This is what we understand the Savior to mean here; if so used, forbear, and reply not again; still return all kindness and pity to him who would oppress you. And in the immediate text we do not understand that the meaning is that we are to give without question to all who may say that they have need, for we may know in some instances that the wants of such are already provided for, but is intended to show that we are to forgive even enemies, and do them good when they appeal for help. "If thine enemy hunger, feed him; if he thirst, give him drink," sums up the whole matter.

If God has loved us, and saved us, when we were yet enemies to him; if he has borne with us, and still bestowed upon us manifold tokens of his kindness, when we were still evil disposed toward him, ought we not to do likewise toward our enemies? His own life on earth is the best interpretation of his sayings here. These are the things becoming the people of God, these are the things that they have a desire to do, and for the many failures they so feel, and so live, they grieve daily. These things are not to be done as though we would merely comply with a form, but they are to be done as to the Lord, and not unto men. They are all heart matters, How blessed are they in whose hearts have been shed abroad such precious tokens of the love and power of God, as these fruits of the Spirit are.

In this wonderful sermon on the mount, Jesus declared the very spirit and substance of all that his law required, and then in his life, he showed out just what his words did mean. How lovely was that life, and how earnestly those who

see its beauty, desire to bear the same image, and how blessed is he who sees in Jesus all that he needs and desires, and who has ceased from his own strength, and has come to rest alone in the saving power of Jesus. Through Jesus, the righteousness of the law is fulfilled in us, and when fulfilled in us, what longings will there be to have it fulfilled by us. But right here the cry of failure comes in, and the soul is humbled within. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." We have but glanced at the wondrous theme. May our God fulfill his own word in us for Jesus' sake.

C.

#### FEET WASHING.

ON page 642 of this paper will be found a letter from our beloved brother, Elder M. L. Gilbert, of Dade City, Fla., on the subject of feet washing, as an ordinance enjoined on the saints to be performed literally. Much has been written in the SIGNS in former years on this subject, and equally gifted and faithful brethren have differed in their views as to the meaning of the Savior's language when he said, after he had washed the disciples' feet, "If I then, your Lord and Master, have washed your feet; ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." But of late, what little has been said on the subject through the SIGNS, has been by those who do not understand the Savior to here instruct the disciples to continue to perform the literal act of washing each others' feet, as an ordinance belonging to the church. Indeed so little has been written for publication in the SIGNS of late years by those who affirm that the Savior did mean that the disciples should perpetuate the

overt act itself, that some have gained the impression that the SIGNS, and most of its readers, are not in fellowship with the practice, or with those who celebrate it. This is a mistake, for as long as the brethren feel to exchange views through the SIGNS, on this subject, in the spirit of meekness and brotherly love manifested in the article from brother Gilbert, we are perfectly willing to place a reasonable amount of space in the SIGNS at their disposal. In doing this we feel that we are impartial, for we are not prejudiced in our own mind on either side of the subject. The language of the Savior, above quoted, is indeed clear and explicit, yet there are other portions of this thirteenth chapter of John that seems to imply that the Savior was using a figure, to impress upon the disciples' minds the spiritual interpretation that he would shortly reveal to them after his resurrection, when the Comforter should come and bring all things to their remembrance. For instance, in the fifth, sixth and seventh verses it reads, "After that he poured water in a basin, and began to wash the disciples' feet, and wipe them with a towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." This Scripture proves conclusively that Peter had witnessed the washing of the disciples' feet by Jesus, for when the Lord came to him, he knew that it was to wash his feet also. Yet, although Peter had just witnessed the washing of the other disciples' feet, yet the Lord told him that what he did he (Peter) did not know now, but that he should know hereafter. Peter certainly knew at the time that the Lord washed his feet, and

therefore the act itself could not have been what the Lord meant that Peter did not understand at the time, but that there was an import to the act that would be revealed to Peter later on. Not only to Peter was, and is, the spiritual import of this act of the Savior revealed, but to every heaven-born child of God, when the Comforter first comes to them, are they given to know the spiritual meaning of the Savior's language, and they are brought down to the feet of their brethren, in meekness and love, and while in their earliest love it would rejoice their hearts to think their brethren considered them worthy to loose the latches of their shoes, or wash their feet.

The mechanical performance of any religious rite or ceremony is an abomination in the sight of the Lord unless we are moved by his Spirit in the observance of it, for, "God is a Spirit, and they that worship him, must worship him in Spirit."

While the churches in the limited section of the country we have been permitted to visit, do not practice feet washing as an order of the church, and we have never had the privilege of witnessing the celebration of the order, yet we have had the pleasure of the visits of a number of brethren whose churches do practice it, and we have had sweet communion with them, and such a thought as non-fellowship never occurred to our mind, but to the contrary, love and fellowship flowed out involuntarily, and we have been cheered and encouraged by their company, and the only thing that marred our joy, was our unworthiness of the fellowship the brethren manifested for us.

Rather than being ready to declare non-fellowship for every brother that does not see everything pertaining to the church in exactly the same light as do

we, let us follow Paul's instruction in Romans xiv., "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despiseth him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." And may we not add, Let not him that washeth the saints's feet despise not him that washeth not feet; or him that washeth not feet despise him that washeth feet?

While to those brethren who are persuaded in their own mind that the Savior intended that the practice should be perpetuated, it is a solemn obligation, yet for other brethren to whom it had not been revealed as an order to be observed by the churches, it would be as much of a mockery for them to go through the form, as it would for one to be baptized merely because it was an act that was practiced by the churches, but who had never felt the ordinance impressed upon their mind as a duty and a privilege, or as much as for one to partake of elements of the Lord's supper, without any discernment of the Lord's body.

As to ourself, as said before, we have never been fully settled in our mind on the subject, and we feel that we need the instruction of more able and gifted brethren.

B.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### REVIVALS.

It is cheering to learn from our numerous correspondents that the Lord is graciously manifesting his saving power and grace in various parts of his Zion. For several years past the church of God has been in a peculiarly trying condition; few indeed, comparatively, have come to her solemn feasts, and her ways have seemed to mourn. But God has promised to make her an eternal excellency, and when he shall build again Zion, he will appear in his glory.

The churches in this vicinity have also experienced some seasons of refreshing from the presence of the Lord. Some few have recently experienced the quickening power of the Holy Spirit, while others show some convincing evidence that the arrows of the Almighty are sharp in the hearts of the King's enemies, whereby the people fall under him. Two Sundays of this month, in succession, it has been our privilege to enter the frozen stream, and administer the ordinance of baptism, which has been witnessed by many whose streaming eyes and solemn countenance betray the deep interest they have felt on those occasions. Our meetings at New Vernon, Walkkill, Howell's Depot, and at this place, are well attended, and we have enjoyed some precious seasons, which will be long remembered. We confidently hope that the gracious indications of the divine presence with us may be continued, and that the arm of the Lord made bare for the salvation of lost and perishing sinners, may be still more gloriously displayed.

MIDDLETOWN, N. Y., January 15, 1860.

DEAR BROTHER BEEBE:—We read, Gal. iii. 8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." My mind is perplexed on the above passage, particularly on the words, *And the Scripture foreseeing that God would justify the heathen, &c.* I have always taken the Scriptures to be the inspired writings of the Old and New Testaments. Daniel says in chapter x. 21, "I will show thee, that which is noted in the Scriptures of truth," and Christ told the Jews to search the Scriptures, for in them they thought they had eternal life, and that they testified of him. Again, "This day is this Scripture fulfilled," &c. And again, the Scripture cannot be broken. Christ died according to the Scriptures, and rose again according to the Scriptures. I could mention various other passages, where the term Scriptures is used in reference to the inspired writings, but in the passage first named, I cannot see that it refers to the Old or New Testament. You see how I am diffculted? believing the Old and New Testament to be the Scriptures, how could they foresee? or does it refer to the inspired men who wrote the Scriptures, or to the I AM, who created all things; for it is God alone who knows, governs and foresees all things, and manages all things after the counsel of his own will. He declares the end from the beginning, and known unto God are all his work from the foundation of the world. Then is it him that foresaw that he would justify the heathen through faith?

When you receive this, in all probability the old year will be numbered with the things that are past, and a new year will be calling upon us to adore him who has spared us to see it. Let me, as one of your patrons, greet you: Well done, thou good and faithful servant of the Most High God, and as you advance in age, may you grow in grace, and by faith lay hold of this promise, and enjoy its consolation. "Even to your old age I am he, and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you."—Isa. xlv. 4. And may the God of all grace, long preserve you as a watchman to root out and pull down and destroy, and to throw down error and heresy, by whatever name it may be called, and may you build up and strengthen God's little ones in the faith of his elect.

Yours to serve,

JOEL T. HALBERT.

COLUMBUS, Miss., Dec. 26, 1859.

### R E P L Y .

We understand the apostle to refer to the inspiration by which the Scriptures were written. The literal meaning of the word *Scripture*, signifies anything that is written, but the term applies in a

Bible sense to the written testimony of God which is recorded in the Old and New Testament; the records, which by way of distinction from profane records, are called the Holy Scriptures, and we are told by Paul, 2 Tim. iii. 17, that they are all given by inspiration of God; and that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work. As the Holy Scriptures are to perform all these offices; reproving, correcting, instructing, &c., they must reflect the perfections of their divine Author to some extent, at least. Not the mere ink and paper, but the inspired testimony of God. Hence the Scriptures are spoken of as speaking, as testifying, and as seeing, &c. These books are of themselves only of earthly composition, paper and ink, totally inanimate, and having no power to see, hear, or speak, yet the testimony which they have recorded in them, is the inspired wisdom of God himself, and as the inspiration of God they see all things past, present and to come. How could they testify of things of which they had no perception? Indeed, the peculiar excellency of the Bible is that it does foresee, and foreseeing, it foretells what God has in store for them that love him, and are the called according to his purpose. So far as the mere book is concerned, the terms are used figuratively, but in its application to the inspired testimony of God, it is not figurative nor allegorical. As the inspiration of God, the Scriptures foresee, foreknow and foretell; they declare the end from the beginning, and from ancient times the things which are yet to be accomplished, saying, God's counsel shall stand, and he will do all his pleasure. If in this sense the Scriptures did not foresee, they could be to us but a

record of the past, and unable to instruct the man of God in righteousness, or to point us to that heavenly abode in glory, which is yet to be enjoyed by the saints, when time shall be no more. Thus the Scriptures foresaw that God would justify the heathen through faith, that is, the inspiration, or testimony of the Scriptures anticipated, predicted and declared beforehand that in Abraham all nations should be blessed, that distant ages, and remote tribes of the earth were by the unchanging decree of God, interested in the blessings of Abraham. The inspired Scriptures are a perfect transcript of the mind, will, purpose and decrees of God, who spake to the fathers by the prophets, and subsequently to us, by his Son. But their being written or spoken did not give them pre-science. What are to us now literally the Scriptures, were the testimony and truth of God before they were written, and they foresaw, not only in Abraham's days, but from everlasting, what blessings our covenant God in Christ had treasured up for us poor Gentiles. Hence the Scriptures were *given*. By whom? By inspiration of God. Where were they before they were given? They were securely hidden in the cabinet of the gracious giver; and could foresee as well before they were given, as afterwards.

MIDDLETOWN, N. Y., January 15, 1860.

#### GONE TO HIS REWARD.

JUST as we are about ready to go to press we receive word that our beloved and faithful brother, Elder E. Rittenhouse, fell asleep in Jesus on the morning of October 22d, but have no particulars. A suitable notice, we trust, will be prepared for the next number of the SIGNS, by some of the brethren acquainted with the facts.

## CIRCULAR LETTERS.

*The Mt. Pleasant Association of Primitive Baptists, in session with the church at Sulphur Fork, Campbellsburg, Ky., on 3d, 4th and 5th days in September, 1902, to the several associations and churches with whom she corresponds, christian greeting and salutation.*

DEARLY BELOVED IN THE LORD:—By and through the kind providence of an all-wise and unerring God, we are again permitted to meet in an associated capacity, for the purpose, as we trust, of worshipping that God who is the Creator and Upholder of all things, who speaks, and it is done; who commands, and it stands fast.

Dear brethren, we feel to have had a season of refreshing from the presence of the Lord. Your messages of love and fellowship we greatly appreciate, and your messengers, the servants of God, coming among us proclaiming the whole truth in power and in demonstration of the Spirit, all of which is to us a source of great rejoicing, and we trust a building up and strengthening in that most holy faith, the faith of God's elect.

The eminent apostle Paul, in speaking to the Corinthian brethren, says, "For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. ii. 2. This, dear brethren, we feel has been the theme in this coming together of the saints, for which we desire to render thanks and praises unto him who is the giver of every good and every perfect gift.

We desire a continuance of your correspondence, by messengers and Minutes, feeling that we are one people, whose only hope of salvation is alone in the Lord Jesus Christ.

Our next Association, the Lord willing,

will be held with the Mt. Pleasant church, at Pleasureville, Henry Co., Ky., commencing at ten o'clock on Friday before the first Saturday in September, 1903, where we hope to meet again your messengers, and receive your messages of love.

C. F. DUDLEY, Mod.

E. F. RANSELL, Clerk.

G. R. TURNER, Ass't Clerk.

*The Elders and messengers of the Lexington Old School Baptist Association, convened with the Roxbury Old School Baptist church, October 1st and 2d, 1902, to the several churches of which she is composed, greeting in the Lord.*

DEAR BRETHREN:—We have great reason to be thankful to God for this, another manifestation of mercy, in suffering us to assemble according to previous appointment, and as you will expect a Circular Letter from us at this time, as a servant of God of ancient time addressed the twelve tribes which were scattered abroad, so we will endeavor to stir up your pure minds by way of remembrance, by presenting for your consideration the first chapter, second and third verses, of general epistle of James, "My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience." We notice in the outset that the apostle addresses a particular character as distinguished from mankind in general, a people called, sanctified and taught of the Lord, of like precious faith with himself, heirs of God, and joint-heirs with Jesus Christ, who could receive the instruction from the beloved apostle in the same spirit in which it was given, for "He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding."—Prov. xv. 32.

Now we are sensible that this admonition was not designed for, and would not and could not be received by the world at large.

"Count it all joy when ye fall into divers temptations." Now brethren, have we not been sorely tried by the attacks of the ungodly, and been tempted to reply in the same manner and spirit? Again, have not our thoughts been caught away to the Savior in remembrance of the instruction to the disciples, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Being assured then from the text that we are to meet with various temptations, let us also remember the instruction to watch and pray, that ye enter not into temptation. There is then joy to the believer when he finds that he has been enabled by the grace of God, through faith, to resist, in a christian spirit, the wiles of the adversary, though sorely tried, and to meekly bridle his tongue, or in imitation of his Lord and Master, and in remembrance of his example who replied not when mocked, reviled and spit upon, and whose visage was marred more than any man, "Knowing this, that the trying of your faith worketh patience."

The apostle declares for a certainty the things which he knows and the things which all believers do experience, for we glory in tribulations, also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And we are assured that

through much tribulation shall we enter the kingdom.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed."—James i. 12–14. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."—James v. 7, 8. "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." How fully and truthfully is this text verified in the case of Job, whose sons and daughters, and all his substance were destroyed from the face of the earth; that Satan might be proven a liar, and a perfect exemplification might be had of the power of faith and reigning grace in the heart of a man pronounced as a perfect and an upright man, by his Creator. Truly the trial of his faith only brought him in closer relationship to God, and it is said of him in all this, Did not Job sin with his lips. Now, brethren, do you not find in your pilgrimage that though the trial may be severe, so that you have been shaken like a reed, yet you have been the more firmly established in your faith and in your reliance on divine help, when you have experienced that deliverance and been made to feel the contrast, and to see the wisdom of God manifested in your behalf?



for the apostle assures us "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." "Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."—Romans xv. 2-6.

"Temptations, trials, doubts and fears,  
Wants, losses, crosses, groans and tears,  
Will through the grace of God our friend,  
In everlasting triumphs end."

JOHN CLARK, Mod.

G. W. GUERNSEY, Clerk.

JAMES AVERY, Ass't Clerk.

*The Virginia Corresponding Meeting of Old School Baptists, in session with the Frying Pan Church, Fairfax Co., Va., October 15th, 16th and 17th, 1902, to the several churches composing the same.*

THROUGH the boundless mercy of our God, we are once more permitted to address you a Circular Letter, in the manner ordained by the fathers, who in times past established the associational meetings, that churches and brethren far separated by distance, might know we are

still united in the apostles' doctrine with those of like precious faith throughout the utmost bounds of our correspondence.

We desire to set forth in this letter some of the principles by which, as we believe, the church of Christ is now, has been, and ever will be known and distinguished from the popular and fashionable societies of antichrist, and believing there is no true and reliable record of the church outside of the Bible, we will, if God by his grace permit, go to that fountain of truth for our testimony, and there learn what was done and taught by the apostles, themselves witnesses of the words and works of Jesus, at the first establishment of the visible church on earth, after all the law had been fulfilled, and its claims satisfied by the Lord our God, in the person of his Son, and our elder Brother, as the Head of the church.

In the story of the acts of the apostles, when the Holy Ghost, "the glorified Spirit of Christ," in full measure was poured out, we read, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship." Here was the church of Jesus Christ, visible to all the world, set up in complete gospel order, and the prophecy of Joel, spoken eight hundred years before, that, "It shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh. \* \* \* And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved," was fulfilled.

The "last days" of the law had come; the poor had the gospel preached unto them, even to every creature under heaven, for all were there: from Egypt, Asia, Parthians and Medes; strangers in

Rome and Jews, regardless of language or nationality, all present, and all hearing from the single-tongued Galilee fishermen, each in his own language. Small wonder that the people "were amazed," but "those who gladly received the word," knew the language of the Spirit, because the spiritual ear and understanding had been given them, and the same Spirit meets the same response to-day in those who have the quickening Spirit, and only those can receive it.

This marvel took place on the day of Pentecost, which signifies "fiftieth," the year of Jubilee, and the captives of the law had been freed from its shackles by the one perfect and complete sacrifice of the sinless Son of God.

When these wonderful things were noised abroad, the multitude came, the "sheep and the goats," the two and only classes, and these two comprising all the world of people; one class, no matter from what nation, hearing, understanding and receiving the word, as Peter told them what the Spirit gave him power to speak in all languages, causing them to cry out, "Men and brethren, what shall we do?" while the other class reviled and called them drunken.

Peter's preaching could not please that class, because he gave them no share of the work of salvation; no institutions in aid of the gospel; no Sunday Schools as "nurseries of the church;" no missions, no "acceptance of offered salvation;" no "turning in with the overtures of mercy." But he did preach Jesus and the resurrection, a finished and complete work, wrought by himself alone, when he trod the wine-press of wrath, and "of the people there was none with him." Some gladly received it then, as the living in Christ receive it to-day, while now, as then, the dead to the Spirit are made

mad.

The three thousand who had heard, believed and been baptized, were "the ends of the earth," "poor in spirit," without power to perform any works of righteousness, and now they had the gospel delivered to them by Peter, who proclaimed the doctrine of predestination and election, on that wonderful birthday of the church, telling them there what had been foretold in the olden time, of the crucifixion of Christ: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Nothing here about *permissive* decrees, but altogether positive, declaring it to be the determinate counsel and foreknowledge of God, with no fine spun theory of difference between the two, but both together predestinated and foreknown, by and through which is wrought the redemption of the purchased possession. And then he goes on, "For the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." No longer confined under the law to the Jewish nation, but a fixed and certain number, none added to or taken from it: "even as many as the Lord our God shall call."

We have the same sure word of verity from Paul, when he writes of God, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." We find here nothing left for man to do in the work of salvation; no beginning place for our

work, because it was all done in the purpose of God from the foundation of the world, by the almighty One, who will accomplish all his purpose, and by his grace manifest it to whom he will. Again, by the mouth of Paul, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn 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." This is God's own work, no chances, no doubt, no uncertainty at any point in all the glorious doctrine of God our Savior, and it is the same doctrine, preached in all languages at once, by Peter in that beginning day of jubilee for the church of Christ on earth. Election, predestination, salvation by grace, the same doctrine which was gladly received by the three thousand on that day, and by all the saints of God since.

There is anxiety, but not joy, in uncertainty, and these people were glad of the witness of the Spirit that God the Father, and God the Son, had done this great work in their own hearts, and they continued steadfastly in the apostles' doctrine; unmovable, abounding in the work of the Lord; rejoicing in the liberty wherewith Christ had made them free; not troubled or disputing about their own free will or agency, as the manner of some is, for they knew they had none of themselves. Neither did they argue as to Christ's relation to God and themselves, whether or not he was *created* equal or inferior in power and dignity to the Father, or as to their own work or mission of saving souls for him. There were no Arians nor Arminians among them on that day when the grand, eternal kingdom of him who was exalted with

God's right hand to be a Prince and a Savior to give repentance to Israel, and forgiveness of sin, was manifested to the world. Neither can there be any such thing among the saints to-day, for they know in whom they have believed, and how vain are all their works, how filthy and ragged their own righteousness, but they were and are found earnestly contending against all the power of priestcraft, for "salvation by grace, through faith, and that not of themselves; it is the gift of God." No humanly devised schemes nor works of men's hands can help in this great work, for by revelation of the Spirit they know that nothing avails but a new creature in Christ Jesus, and then it is not a marvel to them that they must be born again, of an incorruptible seed, knowing well by death's experience the corruption of their own nature.

"And they continued steadfastly in the apostles' doctrine and fellowship." Here are the two points: doctrine and fellowship, and we believe that without the first the second cannot exist, and without fellowship, the loving communion of the saints, for fellowship is brotherly love, we are without evidence that we have passed from death unto life.

It is possible to be well established in the doctrine of predestination and election, and yet lacking in fellowship: love, charity, but then we are become as sounding brass, without the Spirit, assuming to judge the church and the brethren, condemning this, and declaring non-fellowship for that brother, saying, "He is not my brother, whatever may be his relation to the church." Such are not in the apostles' fellowship, for those who gladly received the word were of one heart and one mind, dwelling together in the unity of the Spirit, and the bond of peace.

Fellowship is peace, and means a great

deal, and includes a great deal in the church, for the broken bond of fellowship severs the cord of love and life which unites it to its head. Those who are led by the Spirit of God, are the sons of God, and we have no authority for including any others among the children. So, since God is love, love is the Spirit of God by which his sons are led, and love is the law written in their hearts, according to the new covenant.

Unless the covenant is thus sealed, we are not parties to it, nor can full belief in the doctrine, though we be ready and willing to contend for it even unto death, avail without the seal of love, for, "he that loveth not his brother abideth in death," and even "if a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" and the commandment we have from him is that he who loves God, must love his brother also.

So long as these first manifested members of the church were together in fellowship, "They had favor with all the people, and the Lord added to the church daily such as should be saved."

When a church is walking in the fellowship of the apostles, her members will love the ordinances given by the Savior; the order of the house will be observed and maintained, and God the Father honored in them and by them, but without this fellowship, which is born of brotherly love, the church becomes a body of discord and confusion, a type only of Babylon of old.

May the fellowship of the apostles, and of all the saints who have gone before, be the happy lot of all the churches in this association, and of all who have received his word, and to God be the praise for his name's sake.

Our next annual meeting is appointed to be held with the Mill Creek Church, Berkeley County, West Virginia, to begin on Wednesday before the third Sunday in October, 1903, when and where we hope to greet your messengers, and receive your messages of love again.

E. V. WHITE, Moderator.

G. G. GALLEHER, Clerk.

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### CORRESPONDING LETTERS.

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*The Lexington Old School Baptist Association, in session with the church at Roxbury, October 1st and 2d, 1902, to the associations with which we correspond, send greetings.*

DEAR BRETHREN:—Another year has passed away, and we are still the spared monuments of our heavenly Father, and we hope he has gathered us together in his name, and we do hope he has been with us in our deliberations, and in our feeble attempts to worship him.

Brethren, are we not living in the days spoken of by the Scriptures, when there should come a falling off, and is there not a need of strict discipline to-day, as ever there was? It does seem to us, if one may speak for all, that we are living in a dark and cloudy day, and iniquity seems to abound, and the love of many to wax cold, and we feel that we are compassed about with many infirmities, having foes without and within. O, that God would once more cause Zion to arise and shine, and that the glory of the Lord might be seen in her midst, yet we would desire to stay upon our God, and trust in the name of the Lord.

Your Minutes have been received and examined, and we feel in accord with the sentiment therein contained.

Our next session is appointed to be held with the Gilboa Church, on the first

Wednesday, and Thursday following, in October, 1903, where we hope to meet and greet your messengers, and receive your Minutes.

JOHN CLARK, Moderator.

G. W. GUERNSEY, Clerk.

JAMES AVERY, Assistant Clerk.

## MARRIAGES.

By Elder F. A. Chick, Wednesday noon, Oct. 8th, 1902, at bride's residence, George Whitonack, of Skillman, Somerset Co., N. J., and Miss Elizabeth C. Labaw, of Stoutsburg, Somerset Co., N. J.

By Elder Joel Stanley, Oct. 9th, 1902, at the residence of Henry Young, Garretts, W. Va., John Young and Miss Molly S. McComas, of Teyo, Putnam Co., W. Va.

By Elder L. B. Hanover, at the bride's residence, Oct. 12th, 1902, Thomas W. Irwin and Miss Bertha Hatch, both of Delaware Co., Ohio.

By Elder G. N. Tusing, at the residence of Herbert Blue, in the city of Columbus, Sept. 30th, 1902, Charles Merwin Barr, of Amand, Ohio, and Miss Irene May Mocker, of Columbus, Ohio.

## OBITUARY NOTICES.

BY request I send for publication in the SIGNS, a notice of the death of **John Wesley Hobbs**, at Middletown, N. Y., on Friday, Sept. 5th, 1902. His home was in Brooklyn, N. Y. He had been failing in health for more than a year. On June 5th he was taken to Middletown, with the hope that the change might be beneficial, but that hope was not realized.

The subject of this notice was born Jan. 27th, 1841. He received a hope early in life, and united with the New School Baptist Church, where he remained about twelve years. In 1874 he moved to Middletown, and there heard Elder Gilbert Beebe preach. At once he recognized his own experience in the preaching, saw the truth, and was made free by it, and ceased to walk with the church he had joined. From that time his mind was clear in regard to the doctrine of grace and the order of the church of God, and also in regard to the erroneous character of the doctrines and institutions of men with which he had been formerly connected in church fellowship.

About twenty-four years ago, while on a steamer between Albany and New York, he related to me the experience and exercises of his mind upon this subject, which were very clear and deeply interesting and touching to me. For some reason he never felt at liberty to come into the church, though his heart was there. His walk before men was in strictest honesty,

and except that he was not a member of the church, his life was as becometh the gospel of Christ. His candor, frankness and absolute truthfulness were remarkable; so also were his kindness of heart, and his devotion to what he felt to be right, and to be his duty. While I was serving the New York church as pastor, he was regular in his attendance at the meetings. He was kind and attentive to those who served the church, and his kindness to me I must always remember very pleasantly and gratefully.

The day before he passed away his wife asked him if he knew he was going home? He answered, "Yes." She then asked him, "Is there any fear? Is it all quiet?" He replied, "I have told you that I have no fear." During the last twelve hours he was in a stupor, and passed away quietly, like one falling asleep. We believe that he did fall asleep in Jesus, to awake in the likeness of his risen and glorified Lord.

Three sons and our dear sister are left. The sons mourn a loved and honored father, the wife a devoted, affectionate husband. She is sustained by her hope in Jesus, and by the precious promises of the gospel.

Brother Ker, the pastor of the church at Middletown, was absent at the time of the funeral, on the first Sunday in September, and brother Horace H. Lefferts, who was supplying the church that day, preached on the occasion, using as a text the words recorded in John xiv. 6, and reading hymns No. 1289 and 1257 (Beebe's Collection). The body lies in the cemetery at Middletown.

May the Lord be manifest as the Comforter of each of the mourners. May his sustaining grace and love be especially felt by our bereaved sister, in her great affliction and loneliness.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 18, 1902.

**SISTER Martha O'Bannon.** According to God's immutable decree death has again invaded the Frying Pan church, and taken from her one than whom she never had a more lovely christian woman, nor one whose walk in the church, and out of the church, in season, and out of season, more pleasingly illustrates the holy life of our Lord and Savior Jesus Christ. Our beloved sister O'Bannon was born June 6th, 1839; baptized by the writer in the fellowship of Frying Pan church, 1879 or 1880; married to brother Henry O'Bannon, in the Frying Pan meeting-house, second Sunday in February, 1884; died at her home, near Pleasant Valley, Va., 2 o'clock a. m., Friday, Sept. 12th, 1902; funeral preached by the writer, in the Frying Pan meeting-house, second Sunday in Sept., 1902. In the place where they were united as man and wife, there they parted, never to meet again in this world. The very large concourse of people that followed her remains, testified to the universal esteem in which she was held. In my long acquaintance with her I never heard pass from the lips of any hu-

man being a single charge against her, nor a murmur of suspicion. Indeed, such was her life, no one would have believed it had it been made. She was also a good steward, using her Master's goods, with which she was amply provided, with discreet judgment, and generous liberality; helping the needy, and relieving the distressed. Though she suffered untold agony with that dreadful disease, cancer, for more than a year, never for one moment without pain, still she attended her church meetings, going eight miles, up to a few months before her death. The last time I saw her, her great anxiety was, "Will my faith hold out?" Poor creature, she was suffering then beyond the power of words to tell. Her greatest anxiety was, her faith. She was most anxious about that which most deeply concerned her. What an exhibition of that wonderful grace that united her to her living Head. The most important thing with her in that crucial hour, Will it hold out? It did. Nothing shall separate us from the love of God in Christ Jesus. She leaves a husband, our beloved brother, Henry O'Bannon, a fit companion for such a worthy woman, a brother, together with many friends, and a sorrowing church, to mourn their loss. Yet there is not a doubt in our minds but that she is infinitely better off; our sorrowing is not for her, but for ourselves. We beg the supporting power of God's grace to sustain and comfort our lonely brother.

E. V. WHITE.

LEESBURG, Va.

On June 14th, 1902, death entered our humble home, taking away little Henry Dykes, at the age of 10 years and 7 months. He was sick only eight days. His disease was typhoid fever, accompanied by a nervous disease a few weeks before he was taken sick. It was heart trouble that took him away. He passed away very peacefully. We had promised ourselves much comfort in him, but it appears that whatever on earth we look to for comfort, proves to be a failure. The Lord giveth, and the Lord taketh away, blessed be the name of the Lord. We weep not as those that have no hope; our loss is his eternal gain. We know there is a place where there shall be no more death, and when we are done with this sinful world, we shall dwell with him forever, and be clothed in his righteousness. May the Lord guide us all in the strait and narrow way, is the prayer of his afflicted

MOTHER.

BROTHER W. J. Stringer fell asleep in Jesus on Jan. 21st, 1902, in full faith in the hereafter, and that God does all things well. Brother Stringer passed away in peace, as a child enters sleep. He was born in the State of Alabama, Jan. 14th, 1831, and was about 71 years of age. He leaves one son and four daughters, with grandchildren and many friends, to mourn their loss. He united with the Primitive Bap-

tist Church of Bethel, Arkansas, where he lived a consistent member until called by death. I have known him from boyhood, and can truthfully say we have lost a good citizen, the church a strong pillar, a true, tried friend. He will be long remembered by those who knew him.

M. E. McDONALD.

CAMDEN, Ark., Sept. 5, 1902.

## CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|  |          |
|--|----------|
| Previously acknowledged.....   | \$613 05 |
| Dr. D. M. Leonard, N. Y., \$50.00; J. R. Yerkes, D. C., \$1.00.—Total..... | 51 00    |
| Total to date.....   | \$664 05 |

## CHANGE OF ADDRESS.

ELDER W. Lively having changed his address from Opelika, Ala., to 712 West Twentieth St., Birmingham, Ala., desires his correspondents to address him at the latter place.

ELDER Frank McGlade having changed his address from Wagram, Ohio, to Maplehurst Farm, Pataskala, Licking Co., Ohio, requests his correspondents to address him at the latter place.

## APPOINTMENTS.

ELDER Silas H. Durand will attend the following appointments, if the Lord will: Sunday night and Monday night, Nov. 9th and 10th, at South River, N. J.; Tuesday night, Nov. 11th, at Mr. Eber Livingston's, No. 343 Orange St., Albany, N. Y.; Wednesday and Thursday nights, Nov. 12th and 13th, at brother John Boes', 160 Seymour Ave., Utica, N. Y.; Saturday and Sunday, Nov. 15th and 16th, at Burdott, N. Y.; Monday night, Nov. 17th, at Grover, Bradford Co., Pa.

## M E E T I N G S .

OLIVE & Hurley Old School Baptist Church yearly meeting will be held the first Saturday and Sunday in November, (1st and 2d) 1902, nothing in providence permitting. Brethren coming from a distance will be met at Shokan, via Ulster & Delaware railroad.

JAMES H. BEVIER, Clerk.

A YEARLY meeting of the Old School Baptist Church of Olive & Hurley is appointed to be held November 12th and 13th, 1902, at their meeting-house in Olive, N. Y. A cordial invitation to all lovers of the truth is given. All coming by rail will please come to West Shokan, Ulster Co., N. Y.

A. BOGART, Clerk.

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IN

NEW YORK CITY.

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10:30 A. M.

2:30 P. M.

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THE

## "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., NOVEMBER 15, 1902. NO. 22.

## CORRESPONDENCE.

Mt. VERNON, Texas, Oct. 21, 1902.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS OF THE TIMES:—Again I feel a desire to pen a few lines, if only to faintly express my appreciation of your good letters and editorials. If I could only write as you all do, instructively and comfortingly, I would write more frequently, but how often it is my mind seems to be only worldly, barren and fruitless in spiritual things; how often it is that I am shut up and cannot come forth. With the poet I can truly say,

“When I turn my eyes within,  
All is dark and vain and wild;  
Filled with unbelief and sin,  
Can I deem myself a child?”

But the blessed Lord now and then, it seems, lifts me up out of these dark places, and I feel comforted, and at times I hope rejoice in Spirit. If it was not for this, I think I should long since have given up in despair. I cannot understand how one who finds himself shut up and cannot come out, but has to remain in prison until he is brought out, and again finds his heart at a time unexpected filled with praise to God, and he cannot

refrain, can think for a moment that the enjoyments of spiritual blessings are conditional, and are in our power to possess or reject at option. I do believe that both the Scriptures and all christian experiences teach that all spiritual blessings, are life in Christ before the foundation of the world, therefore each person who in time receives them, with every emotion of love, peace and joy felt by them in time, with all things and every single thing necessary to prepare the hearts of the subjects of redeeming grace to serve God, are the gifts of God in Christ, and are by him freely bestowed upon us in time, according to God's own will, and not ours. If we have a will or desire to serve him, it is because he has given us this blessing in Christ, and so “works in us both to will and to do of his good pleasure.” I cannot believe that there is a single spiritual blessing comes to one of God's people but what is the gift of God the Father in Christ Jesus his Son, for each person who receives it, nor that a single one of all the redeemed host of the sons and daughters of the earthy Adam, can fail to receive a single blessing that God the Father has given them in Christ Jesus their Lord. I know that such ex-

pressions bring the epithet, "Can't help it," and the like, and by a little evasion and sophistry we might dodge such epithets, but how could that help us? If our position be true, if it has for its foundation God's word, it will stand when all such epithets, with all accusers and those who bring reproaches, are fallen to rise no more. If any should ask my scriptural reasons for the belief expressed, I would ask them to read the following Scriptures: Eph. i. 1-11; 2 Peter iii. 9; Gal. v. 17; John xv. 5; 2 Cor. i. 20. Hundreds of passages might be referred to, but let this suffice for the present, with the additional thought that no other passage in all the Scriptures teach to the contrary, for the Scriptures are not contradictory, but are one harmonious whole.

I will now turn from this subject to tell the readers of the SIGNS something of two of our Predestinarian Baptist associations here in east Texas, the Sulphur Fork and the Fellowship. I was blessed with the pleasant privilege of being at the fourteenth annual session of the Fellowship Association, embracing the second Sunday in September; also at the fifty-sixth annual session of the Sulphur Fork, embracing the first Sunday in October. The two associations combined number thirty churches, with above an average membership of twenty-five, and with an aggregate membership of 772, with fifteen ordained ministers. The preaching and conversation at these meetings was such as to admit of no doubt as to their true standing in the doctrine of God our Savior, and such has been the case for many years past. Elder David Bartley was with us at the Sulphur Fork, and both him and his preaching was joyfully received. Although these associations have for several years stood solid in the

advocacy of unlimited predestination, and salvation by grace alone, not one of the churches have ever set up non-fellowship resolutions against those brethren who hold different views. On the other hand, different ministers who did not fully accept our views have passed through our bounds, at different times, preaching at the different churches. Things here in Texas, however, as elsewhere, have in the last few months taken a turn, which makes it inconsistent, we think, to receive many whom we could before have treated as brethren. The so-called "Bonham council" held about the last of June having set up a barrier between that element and ourselves, by declaring (after garbling and misrepresenting) doctrinal principles we hold sacred, heresies.

Very few of our brethren object to the free use of the words "absolute," or "unlimited," with reference to predestination, though none of them are sticklers for these words, though we can but think that where there is much kick against the words, that really the doctrine is the trouble more than the words. We have used the word "absolute" as meaning in its general sense, free, or independent of anything extraneous; complete in itself; positive; unconditional, &c.; existing independent of any other cause, as God is absolute; unlimited by extraneous power or control, &c. Now when one finds fault with the word "absolute," is it because he believes predestination is dependent on something extraneous, some outside influence? Was the predestinator dependent on something outside of himself, or his predestination dependent on something outside of what was included in predestination for its fulfillment? Is not God's predestination complete in itself? Is it conditional, depending on

something else for its fulfillment? If so, then is the word absolute improperly used, when used with reference to predestination. If not, it certainly is not wrong to use the word "absolute" with reference to predestination. No learned Rabbi in the world could ever make me believe that either God or his predestination are dependent on anything under the sun, or above it, but God is independent, and his predestination can never fail of fulfillment, even in its minutest parts, and this makes it without doubt, *absolute*.

Neither is God or his predestination limited, because God "was before all things," "Creator of all things," "whether they be things *visible* or *invisible*, thrones, dominions, principalities or powers." Hence he is the owner or possessor of all things, and most surely the disposer of all things. God's predestination is unlimited, because he is a God without limit, and his predestination certainly embraces all things. His predestination limits some things, but is itself without limit. It says to the surging billows of the ocean, "Thus far shalt thou come, and no farther." It says, The wrath of man shall praise thee, and the remainder shall be restrained. It just as much says the waves of the ocean shall come so far, as it says they shall come no farther, and that the wrath of man *shall* praise him, as that the remainder he will restrain.

If we do not like the word "unlimited," as used in connection with predestination, then we must like its opposite, *limited*, for I cannot see how we would get a middle ground between the words. I know it is hard to ride a fence built on the ground between the two. An able minister in this country, who passed away a few years ago, used to say, "Some brethren were very much afraid of getting the Lord in a difficulty," so it seems.

A nice line of distinction is drawn between the relation of God's predestination to good things, and its relation to evil things; to sin, and to holiness. Of holiness it is *causative*, of sin it is permissive. Difficulties will arise in the mind, however, and we will question the correctness and sift in our minds the "pros and cons" relative to the subject, though it should come from the lips or the pen of a Solon. The question in my mind, and I will now submit it for the consideration of all concerned, Is predestination, abstractly, the direct cause of either holiness or sin? I suppose by "holiness," as used in this connection, is meant the obedience or "good works" of those who obey God, as none likely would argue that predestination was the cause of the attribute of Deity, called holiness. What then is the cause of obedience on the part of God's children? Is it not the effect of the operation of the holy Spirit in them? This is our understanding, and if correct, then it follows that it is the operation (the subduing, ruling and guiding influence) of the holy Spirit that is *causative* in the case, and not predestination, although predestination embraced both cause and effect. It is said of God's holy Son, our Savior and elder Brother, that, "Though he were a Son, yet learned he obedience by the things which he suffered." "And being made perfect, he became the author of eternal salvation to all them that obey him." Then if the elder Son must suffer in the flesh, and thus learn obedience, to be brought into the "fellowship of his sufferings," we, if sons, must suffer in the flesh, and learn obedience. This it seems is God's ordained way, and he leads them through this world of sorrow and pain and affliction, and gives to each one his needed and appointed share, and thus brings them into closer and closer relation

to himself experimentally, and here I conclude we have both cause and effect. On the other hand, when we consider the relation of God's predestination to the wickedness of men and devils, we have to conclude that it is or it is not predestinated or determined of God. If we say it was not determined or predestinated, then we have to conclude that sin has entered the world and done its dreadful work among men without any determined course, and contrary to the will of God, and hence we must have a thwarted, baffled, disappointed God. If we say it was determined before time, must we therefore say that predestination causes men to sin and commit wickedness? Nay, by no means. Although it is abundantly proven by the Scriptures of the Old and New Testaments, that all the things Jesus suffered at the hands of wicked men and devils, was before determined and appointed of God, the perpetrators of those wicked actions had neither knowledge of nor regard for God's predestination. Hence predestination is not *causative* in these things, but their wickedness was, as is the case of all wicked or sinful actions of men or devils from the beginning of the world, the outgrowth, or fruit, of the evil nature or spirit in them. It is as true of them as of all, or any tree in the vegetable kingdom: they bring forth fruit after their kind. The trees of the vegetable kingdom were not placed here in the earth and just suffered or permitted to bear fruit, but a life and a law of life was given by which they bear fruit, and each propagates its several species, and brings forth after its kind. This we all know is true in both the vegetable and the animal kingdoms.

The word "permit" occurs only twice in the whole Bible; the word "permis-

sion" only once, and "permitted" twice, and in none of these places does it apply to wicked or sinful actions of men or devils. Still we know that none can do either good or bad, if the Lord does not permit us. Paul trusted to tarry awhile with the Corinthian brethren, "if the Lord permit." He said to the Hebrews, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection," &c. "And this will we do, if God permit." He had the will, the desire to do these things, but knew he could not do so unless God would permit. As James puts it, he would do so and so, "if the Lord wills." So in all ages, the children of God in their every experience have often felt strong desires to do things in the service of the Master, and of each other, but have realized that they could not do so unless God permit. So wicked men and devils desire to do much in sin and opposition to God, that God will not permit, and they do nothing but what God does permit. "For the wrath of man *shall* praise thee, and the remainder thou shalt restrain." So he restrains, or hinders, will not permit what he has not purposed should be to his praise.

In conclusion I desire to say that the two associations named above have stood firm for several years past in the doctrine of predestination, and denying conditionalism, or Arminianism. Yet they have not felt the necessity of, or at least to the extent of taking part in any of the council meetings that have yet been called: even the last one having its objectionable features. Although we have been advertised time and again as "fatalists," "antinomians," "arian two seeders," "non resurrectionists," &c., we have not as yet set up any non-fellowship bars.

I hope I feel humbly thankful to God, the "great Shepherd of the sheep," for

his preserving care of us, and pray for a continuance of unanimity of sentiment and fellowship among us.

May the Lord bestow like blessings upon his dear people everywhere.

Your little brother in hope,

H. B. JONES.

CAPRON, Oklahoma, July, 19, 1902.

DEAR BRETHREN AND SISTERS:—I have been deprived of the privilege of meeting with my little church, now the third time in succession. I have cried like a child over my disappointment, for I would rather be in the presence of my dear brethren, than admitted into kings' courts.

Jeremiah said, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Jesus commanded us to seek first the kingdom of God and his righteousness, and said that all needful things should be added to us, and the apostle exhorts us not to forsake the assembling of ourselves together, and yet the Scripture at the head of this letter is true. I believe that I want to get to my meetings, though I sometimes fear that the desire is but a selfish one, and not one prompted by love, as it should be, but I find that the way of man is indeed not in himself. But where then is his way? Solomon said that a man's goings are of the Lord. How can a man then understand his own way? "The way of man," and, "man's goings," mean the same thing, in these two texts. Sometimes poor man is on Pisgah's top, and then again he wanders to the foot of the mount, and is low down in the valley of despair. But O, dear child, be encouraged; after you have wandered for perhaps a long time in this low valley, the good Shepherd comes near and lifts you out of the

low, miry place, and sets your feet on a rock, and puts a new song in your mouth. Then how sweetly you can sing the songs of Zion's King, because your goings are of the Lord. Even while in doubting castle, and in the hands of Giant Despair, or in the slough of despond, as Bunyan has it, still your God rules even there. It would not do for you to always be upon the top of the mount, for if we were never weary, we could not know what rest means. If God never led you through the deep waters, or in the dark and thorny desert, you could never appreciate deliverance.

I am so glad that the way of man is not in himself, and that his goings are of the Lord. Not only your different stages in life are of the Lord, but Solomon says, "A man's heart deviseth his way, but the Lord directeth his steps." A man may be sitting still, and yet make the steps intended here. A man performs some deed, and we say that it was the worst step that he ever made. In this sense the Lord directs a man's steps. The heart may devise his way, and yet another notion strikes him, and he does the exact opposite of what he purposed to do. We see this illustrated in the case of the two brothers who were bidden of their father to go work in his field; one said, "I will not," and then repented and went; the other said that he would, and then did not go. Does not all this show that the way of man is not in himself? No doubt both of the brothers thought that they would do as they said at first, but the way of each of them was not in himself.

I will speak of myself in this connection. I united with the Old School Baptists, and at one time went so far as to say to a member of the Missionary Baptists, that I knew that Old School doctrine

was true, as certainly as I knew that I was sitting on these stone steps. He was astonished at my positive expression. I also told him that nothing could turn me from the doctrine. And then afterwards I was in the Missionary ranks in a year, and he was a member of the Old School Baptists. Yet I was never a Missionary Baptist in sentiment, though I tried to think that I was. My way was not in myself then surely. In this also I learned the difference between the predestination of God, and our doing what he had predestinated, that it was as brother Chick said, "In the motive." I meant it for evil, but God meant it for good. He meant to teach me where my sufficiency was. At that time, while I wanted to be instrumental in the conversion of some poor sinner, and worked as hard as any one ever did in their meetings, yet I never believed that I had a thing to do with the salvation of one sinner.

I asserted that I never was a Missionary Baptist in sentiment, and the committee that was sent to see me can bear testimony that I said that I believed the sentiment of this lines,

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

I truly had to go there, and yet I felt that it was my own act nevertheless, and I believe it was marked out of the Lord for my good, and now I believe in the predestination of all things, both good and evil, which I did not before that.

I find that I am saying too much about myself, but I could write a long article all about myself, and yet be right in the text named at the beginning of this letter. Either God purposed every event in time, or else they come by blind chance, and if he purposed them, he certainly predestined all events leading up to them.

David committed a most grievous crime in the case of Uriah and Bathsheba; he was wicked in what he did, and yet God had purposed through this lineage to bring his Son into the world. Matthew says, "David begat Solomon of her that was the wife of Uriah." Well may we say in view of all this, "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 once told an Elder of the limited predestinarians that here was a crime which must be committed, else the line through which the Savior came after the flesh would have been broken. And his answer was, "Solomon could have been born unto David by some other woman." I asked him about his own two little girls? What would his wife say to such a statement? I think this showed him the folly of his position, and well it might, for his statement was pure Arminianism.

And Uriah's steps as well as those of David were directed of the Lord to the fulfillment of his purpose, as the careful reading of the narrative will show. And so, dear children of God, all our times are in his hands. We shall have a few more thorns and thistles to pass over, and then our long and rough journey will be ended, and we will be called up higher. Then we will hear the King say unto us, "Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Peter, speaking of these heirs of God whose steps are ordered of the Lord, says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to 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."

I do not feel that I can dwell strongly enough upon that blessed word, "inheritance." Just to think! Poor beggars lifted from the dunghill, right into an eternal inheritance. O, it seems too good to be true. Nevertheless it is true. Poor, tried pilgrims whose faces are bent forward, crying, Life! life! your steps are all traveled over, and the dark stream of death is before you, but fear not, the same hand that has led you thus far, will safely land you, though the stream may roll high and boisterous; the waves will not overflow you, for the same hand that has led you all the way through, will not then, in that trying moment, forsake you, but will bring you off more than conquerors through him that loved you, and gave himself for you.

I am an afflicted man bodily, but my bodily afflictions are not to be compared with the plague of sin. O, my leanness, my leanness.

Dear brother Beebe, I cannot trespass much longer on your precious time. Perhaps it was best for me to be deprived to-day of meeting with my brethren; there may be many comforted in reading these lines, while there would be but few comforted in my being at the meeting. I know that those who read will be comforted, if they but catch the sweet mood that I am in as I write these thoughts. No one is with me but my dear son, and he is absent from home much of the time, and is not therefore much company for me. I am like Bunyan in Bedford jail. I write from mental fullness. Do with this as you think best, and all will be right with me. May God bless the dear old SIGNS, and all her correspondents and

readers, and especially you, my brethren editors. May you long be spared to wield "The sword of the Lord, and of Gideon," is my prayer.

A poor sinner,

J. M. DULY.

#### RESTING IN THE BLESSED PROMISES.

DEAR BRETHREN EDITORS, AND ALL OF LIKE PRECIOUS FAITH:—I feel to write something to you which will, I trust, be of some comfort to you. Somehow I am drawn to you in sweet and strong fellowship, and why should we not speak often one to another? Let us read, search and study the blessed book, we have a rich, inexhaustible store-house from which to draw; O, what a fountain. There is so much in God's record to comfort and cheer us, so much to strengthen and instruct us, so much to help and humble us, so much to guide and keep us, and we do well to heed its lesson; we do well to consult its pages, and make it our counselor, and take heed to its blessed doctrines, for interwoven with its teachings, instructions and admonitions, are the rich and blessed promises.

Like Ruth, I will try to glean from its holy pages, and make some comments which I hope and trust may be God-honoring, and of comfort to some dear souls, some tried and tempted ones, some of God's little ones. I trust that he will guide me in this matter, for without him we can do nothing; with Christ strengthening us we can do all things. (Phil. iv. 13.) What a comforting promise that is, and yet self-abasing. Paul had a wonderful conception of spiritual things, for Jesus had appeared to him in the way. He was most wonderfully favored and blessed, and what sweet and precious testimonies he has left on record for us who are kept by the power of God, through

faith, unto salvation. If I drew only from the writings of this dear apostle and saint, a book might be written that would be for the comfort of the saints, who are resting sweetly in the blessed promises, but let us for awhile go to the words of the blessed Master, as recorded in the sermon on the mount. He spoke as never man spake, and all the promises in him are yea and amen; no change in one of them, no contingencies, no conditions, and I am glad of it; he is God and changes not. Let us read in his sermon, Matt. v. 1-11: Are you poor in spirit? then the kingdom of heaven is yours; are you mourning? then you shall be comforted; are you meek? then you shall inherit the earth; are you hungry and thirsting for righteousness? then you shall be filled; are you merciful? then you shall obtain mercy; are you pure in heart? then you shall see God; are you a peace maker? then you shall be called a child of God; are you persecuted for righteousness' sake? then yours is the kingdom of heaven; are you reviled and persecuted and spoken evil of falsely, for Christ's sake? then rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. "Ye are the salt of the earth, ye are the light of the world." Also our Jesus promised to send the Comforter. O, the Bible is running over with the promises and pledges, with the covenants and consolations.

Then in the prophecy of Isaiah, how rich, free and plentiful, are the promises and declarations of God, and how wonderfully sustained was Job in his sore trials and sorrows. Do any of the little ones think their trials are greater than were those of Job? Remember not only Job, but also David, Isaiah, Moses, Peter and Paul. Think of what they endured, and

read the testimony which they all have left, and take courage. How highly favored we are in having their testimonies. "What more can he say, than to you he hath said?" Let Jesus be all and in all, and his be the glory. Bring forth the royal diadem, and crown him Lord of all. Are we resting in the promises, so satisfying and sweet?

What clouds of them there are for number. It seems that even one ought to satisfy us, but he knew our weakness, and so he has just built them up mountain high. Who can sum up all the promises of God's book? Eternity will alone be long enough for us to comprehend the fullness and richness, the immaculate completeness of all that is embraced in the promises and doctrine of the Bible. God has provided all things for his own, both for time and eternity. How lost in wonder and admiration, and adoration, are our minds in attempting to grasp the meaning of the promises of God, for he is a wonder-working God indeed. Who can fathom God's love so richly revealed in the promises? We can see but in part, but how blessed are the glimpses that he does give us.

Salvation is of the Lord. Simeon had a glorious vision of it when he saw and adored the blessed Christ. It is sufficient for all time and for eternity. We can do all things through Christ who strengtheneth us. This is enough for our time salvation. We would be like poor Peter, without the presence of the blessed Lord. Let us rejoice because our names are written in heaven, for so the Lord bids us; let us bless and praise his holy name. Human nature has always tried to provide its own righteousness, but Christ has provided the only true righteousness. I know of no righteousness but his, whether for our time salvation, or for any other.



In this life we need the presence of God; this suits my case, for I am weak, vile and sinful, of myself. Can you, my brother, stand in your own strength? Will you return to the bondage of the law, after having been translated into the glorious liberty of the sons of God? Christ indeed atoned for all the sins of his people, all original sin, all sins of omission and commission, and so all is secure in him. We may rest in the promise of that God that cannot lie, and who is able to save to the uttermost. He will keep us and not forsake us, and through Christ, freely will he give us all things, and forgive us all things; these are certainties; these are realities, thanks to God, who is omnipotent, omniscient and omnipresent; who is too wise to err, and too good to be unkind.

One more thing I want to say, Are you chastised? this is an evidence of sonship and joint-heirship with Christ. If ye receive chastisement, then are ye sons and not bastards. God is merciful and tender, and he chastens us in love, not in anger. In all the names and titles of Jesus, we have the crystalization of all the doctrine and promises that underlie them. Can we add anything to make it stronger? No, it has no weakness:

I will close by quoting Paul's wonderful words in Romans viii., "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

J. G. WILLIAMS.

QUINCY, Ill., Aug. 14, 1902.

SAN FRANCISCO, Cal., July, 1902.

TO THE EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—Inclosed find two dollars, for which please send me your paper, the SIGNS OF THE TIMES. I will also advance some thoughts upon the following Scriptures.

"In the beginning God created the heaven and the earth."—Gen. i. 1.

"In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1.

"So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 27.

"Create: to produce, to bring into being out of nothing, to cause to exist." (Webster's unabridged dictionary.) "Create: to make out of nothing, to bring being out of nonentity." (Cruden's complete concordance.)

"These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew."—Gen. ii. 4, 5.

Thus, the first stage, the beginning, was the creation. The second stage, was the formation of created things. The third stage, was the endowment of creatures with consciousness, followed by intelligent action. The faculties are in obedience to the will acting as directed by the intelligence or motive power, wisely or unwisely, as the case may be.

James said, Acts xv. 18, "Known unto God are all his works, from the beginning of the world." God's will is the supreme law of the universe. It is absolute, unchangeable. God says of himself, Mal. iii. 6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The mind cannot comprehend

how anything can be known that has no existence, or whose existence depends upon a contingency which would jeopardize its existence. Christ said, "I will build my church." Paul said, "Ye are his workmanship." Then it follows that God knew all the members of the body of Christ before the world had assumed under the Master's hand, a condition to be habitable for man. For it was in the beginning that God created (not formed) man, both male and female, and blessed them, and called their name Adam, in the day that they were created.

All things were first created, as in the case of the plant in the field, before the earth by the processes of evolution took the form of dry land, being separated from the waters. So also man, both male and female, existed in the created state before the body was formed. But as an entity he partakes of flesh and blood, as it were, by the door of the first Adam, entering into this earthly state of existence. His beginning was in the creation, and not in the act of his partaking of flesh and blood, which act was an important event in his history.

Why quibble about what man is born again, or what part of the man is born? Christ says, "Except a man be born again, he cannot see the kingdom of God." God said, "Let us make man." So God created man, and as he was first created, he must be formed or made. He was created both male and female, and was endowed with dominion and the powers of created intelligence. This gave shape and personality to the formation of his body. When the mind can grasp the fact that man existed as an entity in his created state, we then may comprehend the fact that he partook of flesh and blood. I know that it requires the great light of divine truth to enable the mind

to grasp the fact that we had a created existence before the dry land appeared, or the Adamic body was formed.

It is no less difficult to grasp the fact of life beyond the grave, when we, as living and intelligent entities, shall be partakers of the immortal pleasures and felicities of that heavenly home, where we shall dwell in mansions not made with hands, eternal in the heavens. If it be true that to know a thing, implies the existence of that thing, it must be equally true that to know of the condition of a thing, implies the existence of that condition. Paul to the church at Rome says, i. 20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

When Christ is presented to us as God manifestly in the flesh, we are not led to think of God as having a beginning, but of the manifestation of the invisible God in the person of him who was made under the law. I repeat that God's will is the supreme law of the universe. God's knowledge takes in all things, acts and conditions of things; God's will is immutable. Men of science know this as the law of nature. All natural things, known by science, are but an expression of God's will. We may not understand, and we may not comprehend, but we will learn many good wholesome truths by looking at and studying the things that are made. The seed that swells and bursts under the action of the life within, is but the opening of the door for the entrance into our view, of the tender sprout of the new plant, unfolding its leaves, and opening its flowers, whose petals fall and give place for the ripening fruit, which we have before us. In all this we see the beautiful manifestation of the wisdom, power and love of God in its

creation, with all that is needful for its sustenance and adornment.

In the contemplation of these great truths revealed by the things that are made, the spiritual mind rises in gratitude to God in the language of Paul to the Ephesians, and repeats, "Blessed be the God and Father of our Lord Jesus Christ, who hath [in the past tense] 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." The child of God, filled with the love of God, as manifested in the life, work, sufferings and sacrifices of his only begotten Son, who was made sin for us, that we might be made the righteousness of God in him, feels like looking for others of like precious faith, and is anxious to find the children of God, who have seen the One altogether lovely, and who believe in his power, love and grace. Power to conquer, and love to forgive, and grace to crown us more than conquerors through him that loved us and gave himself for us.

What gratitude, what love, what self-sacrifice, this calls for from us who have been made partakers of these spiritual blessings. When one has enjoyed the sweet power of the Sun of righteousness, who rises with healing in his wings, he is inclined to reach out a loving hand to all who dwell in the rays of that divine light. We, all of us, in our weakness, are the faint and dim likenesses of the great and loving Savior, who bled and died for us. We are but in a state of transformation, as the plant that is unfolding the beauties which God gave it in its creation. So the little children are growing in grace, and unfolding the spiritual beauties given them in Christ, and preserved for them in Christ, and which we see manifested in the children of God.

Little children, think of these things, and bear with one another. Let each bear his own burdens and also bear each the others' burdens. Let us be careful not to place our burdens upon others, but rather seek to relieve others of their burdens, and so fulfill the law of Christ.

I remain yours,

W. W. POLK.

MARSHALL, Minn., May 31, 1901.

DEAR BROTHER BEEBE:—It is through great tribulation that we enter the kingdom. It is said in the never failing word of God, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." These are not always poor in the things of this world, but poor in Spirit. To them the blessed Son of God promised blessings, before he left the world, and finished the work that his Father gave him to do, and he left this world of sin and sorrow to intercede before his Father for those given to him. It sometimes seems that the children of God are more afflicted than the children of this dark world. Perhaps it is partly because the children of God feel to mourn with those that mourn, and to weep with those that weep, in the kingdom of the heaven-born family of God. When I heard of the death of our dear brother Wm. L. Beebe, a sadness filled my heart which I cannot express. It could be truly said, A great man has fallen in Israel; he has gone to his reward. And when I heard of your sickness, I almost felt to despair. I thought, Is every one of the family so long connected with the SIGNS to be taken away from this field of usefulness and honor, to their reward, and poor, unworthy me be left? I do not feel to murmur, but to mourn.

I will say here that I am a cripple, and

have been for eight years. Six weeks since my husband took a violent cold, and since then has been nearly helpless, and a great sufferer. Sometimes we feel as though the Lord has left us in the hand of Satan, to try our faith, as was the case with Job, but if we be numbered among the Lord's elect, the devil cannot touch our life. If we were chosen in Christ before the world was formed, all our troubles and trials here will only make us the richer when we arrive at home. If we be the children of God, though cast down, we shall not be forsaken, for the Lord hath said it. When the SIGNS was received for the first of June we were feeling very sad, but it came, as it always does, as food to the famishing soul. It revived our drooping souls. How we enjoyed sister Bessie Durand's letter. We always enjoy her letters, and I wish that we could see more of them. We did not enjoy it because it told of sorrow, but because it told of comfort in affliction, and of the rich clusters which she had received from the memory of the dear ones who had fallen asleep in Jesus, but who were still precious in her memory, and it brings to my mind so many that have laid their armor by, and have gone to receive their reward. In my lonely hours I think of so many things too precious to be forgotten.

The SIGNS this year has been more interesting than usual; it has seemed that the editors, and all who have written for it, have had a message from the Lord, for the comfort and edifying of those who enjoy the things that are spiritual. In the SIGNS of May 15th, Elder Vail speaks my mind in full; I have not the gift to express these things as he has.

But I must trouble you no longer with trying to read my scribbling; had it not

been my duty to write now, I should not have attempted it under my present trying circumstances.

A lady is now visiting me who has been a cripple like me for the last seven years, and sorely afflicted in many ways, with dead and living troubles, and while we took a little rest I gave her the SIGNS to read; she read sister Bessie Durand's letter, and enjoyed it, and I said to her that I wished that she would take the SIGNS. She said that she was afraid that it would keep her from reading her Bible. I told her that it would cause her to the more love to search the Bible. She gave me a dollar, and I do think that she will never be without the SIGNS again. Send her the number for the first of June. This is the first dollar that I have sent on from here for the SIGNS in twenty-seven years.

I will close this poor scribble with much love to you. I hope that you will remember me at a throne of grace.

From your sister in hope,

PARTHENIA PATTERSON.

BROOME CENTER, N. Y., Oct. 19, 1902.

DEAR BROTHER BEEBE, AS I HOPE, THROUGH THE MERCIES AND GRACE OF OUR LORD AND SAVIOR JESUS CHRIST:— Of late I have been reading brother B. F. Butler's article published in the SIGNS OF THE TIMES, September 15th, 1898. I wish all Old School Baptists who have plenty of this world's goods, might read the same with the feeling that I had while reading it. My mind has been exercised on the same matter for a long time, and I have thought of proposing to the brethren of being one of twenty, to give fifty dollars each to clear you and our beloved paper from debt, but I have decided to inclose you fifty dollars, and leave all with him with whom we have to do,

hoping that the minds of many may be moved to assist in making your burden as light as possible. I would that the Old School Baptists might "love in deed and in truth" at all times, and "not in word, neither in tongue," after the fashion of the world. I would that the minds of the brethren might be called to the matter, but as you feel very delicate about doing so, I feel to excuse you, but brother Beebe, you ought not to be so burdened. O that we all might show a brotherly love by contributing to your relief in this matter, and thus show the love of God dwelling in us; let not our hearts condemn us: God knoweth all things.

Brother Beebe, I have for a long time been trying to devise some plan to lay this matter before the brethren, that might be agreeable to you, but thus far have failed, therefore I have decided to remit, and let the matter rest until more wisdom is given me: I would that we might show our love by our works, and make a little sacrifice; it would do us all good. If we suffer with one another, we will be drawn more and more together. "Behold what manner of love the Father hath bestowed upon us." Did we not hear and learn in our beginning that we should love one another? Love is of God.

Brother Beebe, my heart goes out to you in tenderness when I think of your afflictions and your burden and anxiety. May the Lord sustain you.

I have written in haste, farewell.

D. M. LEONARD.

(See editorial remarks in this number.)

SIMS, Okla. Ter., May 24, 1902.

G. BEEBE'S SON—DEAR BROTHER IN CHRIST:—Inclosed find order for my subscription to the SIGNS for another year. I have been intending for the past two

months to send it, but hoped to be able to write something of interest to your readers, just by way of showing my appreciation of the many words of comfort and encouragement in the paper, which my parents and grandparents have read since its first issue. I wish that I could add a long list of new subscribers to the paper, which of all papers I would like to see prosper, but I do not know of one who would care to read it, much less to subscribe for it, yet I hope in this new country, opened during this past year, I may learn through the SIGNS in some way of members and ministers sufficient to constitute a church near enough for me to attend regularly. So if any of your readers live in either of the counties, Kiowa, Comanche, Caddo or Greer, I should like to hear from them, one and all, and try to make some arrangements to have some preaching.

I have heard but little preaching since I united with the church, fifteen years ago, but I shall never forget the refreshing sermons I heard from brother Barns, of Otterville, Mo., though I found that little church but a short time before I left there, by seeing his name in the SIGNS OF THE TIMES. I do not believe I should be so cold and lifeless, and in such utter darkness, if I could hear preaching occasionally by one of the servants of God, who would preach just what I could indorse at all times. O, how I long to worship the Savior in Spirit and in truth, of whom I read in the Bible, and in the SIGNS. I find but little, if any, comfort by hearing preaching of other denominations, and it seems to be my lot to drift further and further away from those whom I so greatly enjoy hearing.

May God bless you and your labors of love, and may the SIGNS continue as long as time shall last, if it be the will of God,

Now all who read this, pray for me, that I may yet hear the truth. But the will of God be done.

(MRS.) L. D. BOLTON.

“PRIESTHOOD OF THE SON OF GOD.”

To every heir of God, and joint-heir with our elder Brother, to whom is made known his, or her, heirship by the power of the Holy Ghost, and new covenant of grace (“My grace is sufficient for thee”), the new promises of divine heirship to the great High Priest forever after the order of Melchisedec, would I sincerely commend this little book of 144 pages. Read it thoughtfully, carefully, earnestly, while tempered by love divine, consequently unbiased by creed, or traditions of men.

They who are blinded by the god of this world, envious, covetous, who would labor only for pay or promises of reward, or, like Simon, would give money for the power of the Holy Ghost, the free gift of God, to such it would seem useless to appeal for an acceptance of gospel truths. Go on with your sin-offerings, your atoning sacrifices, your law-satisfying obedience. “Render unto Caesar what belongs to Caesar.” While to those who are taught, and find a full atonement for their sins in a crucified and risen Redeemer, a High Priest who entered into the Holy of holies once for all; those who works follow them, showing their faith by their works, who preach salvation by grace and grace alone, tasting the sweets of the labor of love, bringing the branches in sweet communion, love and obedience to the true Vine, the Head of the church; those who see “every new covenant blessing the reward of grace;” (p. 138,) to all such would I commend this labor of love of brother Bartley. Especially would I direct your minds with thoughtful Christ-

love, God-salvation theme, to the concluding chapter, “The Sacrifices of the Royal Priesthood.”

To those who are acquainted with Elder Bartley’s gospel ministry of over forty-five years, and Early Religious Life (pamphlet), these lines are superfluous, and I need only say, for such they need not have been written.

JOHN L. BLOOMFIELD.

Rto, Ill. July, 1902.

CIRCULAR LETTERS.

*The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the church at Broad Creek, Delaware, Oct. 22d, 23d and 24th, 1902, to the churches whose messengers we are, send christian greeting.*

BELOVED BRETHREN:—We will address you at this time upon the subject of the churches of the saints. This will prove a pleasant and profitable theme to contemplate, if the Lord shall be pleased to direct our minds into its excellencies. Nothing on earth can be more beautiful than the church of God seen by an eye of faith. As thus seen by those who have been born again, and have felt the love of God in their hearts, the church is declared by the psalmist to be “the perfection of beauty,” also, “the joy of the whole earth,” and “glorious things are spoken of her.” (Psalms l. 2; xlvi. 2; lxxxvii. 3.) This beauty cannot be seen by the natural eye; the glorious things spoken of her cannot be heard by the natural ear, nor have they entered into the natural heart, but they are revealed unto us by the Spirit of our God. (1 Cor. ii. 9, 10.)

The church is spoken of in the Old Testament as Zion and Jerusalem. In the gospel dispensation it appears as many churches of the saints. It is still

one, though many; many, yet one. Wherever two or three are gathered together in the name of Jesus Christ, there is manifested the church of Christ, with him in the midst; there is one of the churches of the saints. Varying in numbers, differing in nationality, in personal condition, and in all worldly circumstances, yet these churches, scattered abroad through the world, are one. "The multitude of them that believed were of one heart and one soul." It is so yet. In all that characterizes them as the churches of God they are one, having "one Lord, one faith and one baptism." One of these little companies of believers, standing firmly in the truth of God, and walking in the order of the gospel, is the most lovely object that can be contemplated by a believing soul. It is in this church that we experience the fulfillment of the prayer of Moses, the servant of God, "Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us."—Psalm xc. Here in the church of Christ we see only the work of God, and his glory only appears. Here we behold his tabernacles which shall never be taken down, and where the laboring and heavy laden souls enter into that rest which remaineth to the people of God; remaineth when all other things are shaken and removed, to go no more out for ever.

All that pertains to this gospel church is God's work. No hand of man appears in any part of that work. The power and glory of God are seen in all their brightness in every part. "Out of Zion, the perfection of beauty, God hath shined." The gospel church, as seen by the faith of God's people, comes down from the perfecting hand of God out of heaven. "And I, John, saw the holy

city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2.

This perfection of the church in Christ is seen in measure by the faith of God's quickened people as it is set forth in the New Testament, and to the perfection of that pattern they desire to attain in all their walk and conversation as members of the churches of the saints. It is seldom if ever that they can see themselves as having attained, or as already perfect. (Phil. iii. 12.) Only two of the seven churches of Asia escaped rebuke for disorder. Probably even a smaller proportion of the churches in our day are worthy of commendation such as was given to the churches at Smyrna and Philadelphia for faithfulness in walk and conversation. But it is still the desire of the spiritual mind to reach that perfection. And it is the desire of the minister, as it was of Paul, to so preach Jesus, warning every man, instructing every man in all wisdom, that he may present every man perfect in Christ Jesus.

It was for this that gifts were given to men; "to some apostles, to some prophets, to some evangelists, to some pastors and teachers; for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 11-13. Something like this seems to have been experienced by the churches whose condition is so sweetly described in Acts ix. 31: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

These gifts are all of the utmost importance, and are so to be received and regarded by the churches. It would be pleasant and profitable to consider each of these gifts, and the character, power and effect of each, with the measure of responsibility resting upon the church in her relation to each, but our limits will not allow of this. We will therefore speak particularly only of the gift of pastor, and of the relationship which the Lord has established between the pastor and the church, with the duties and responsibilities devolving upon each.

And first, as to the pastor. The apostle Paul said to the Elders at Ephesus: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. The apostle Peter in similar language says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter v. 1-3. Thus in plain, simple but very comprehensive language the relation of the pastors to the church, and their duties, are clearly defined by those to whom it was given by our dear Savior to set in order in the churches the things which he had commanded. It is by the appointment of Jesus that one becomes pastor over a church. That appointment is made manifest when a church which is in gospel order is led to call one to serve her in spiritual things. The minister of the gospel does not need

to seek a church to serve. As he is led by the Spirit, and as doors are opened to him in providence to preach the gospel, churches come to know him and the gift that is in him. So far as his gift is that of an evangelist he will be directed by the Spirit to desert places, as Philip, the evangelist, was, to places destitute of gospel preaching. So far as his gift is that of a pastor, his services will be sought after by churches who need them. The relation of pastor is brought about by the great Shepherd, who directs the flock to seek for him, and leads him to the flock where his services are required. He who should seek to be called by a certain church as its pastor, and undertake to bring about that result, would thereby give strong evidence that the Lord had not been with him in that seeking. A minister may feel a drawing of soul toward a certain church, and a desired impression to serve that church, but he will not need to say anything to that church about his feeling, nor will he be inclined to do so. If that desire is of the Lord, that church will surely be led to call for him. The church must be the first to move in this matter. The church must give the call. It is not for him to make the Lord's will in the matter known to them by saying, "The Lord has sent me to serve you," but it will be made known to them by his ministry, in which he will come into their hearts and commend himself to their consciences in the sight of God.

When one has been called to the pastoral care of a church, and has felt that the Lord has directed him to accept the call, from that time a most solemn obligation rests upon him with reference to that church. This is clearly and powerfully expressed in the language we have already quoted from the two inspired



apostles, and we will not at this time enlarge upon them. Also there is an equally solemn obligation resting upon the church. The apostle Paul says to the church, "Remember them that have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day and forever." Also, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you."—Heb. xiii. 7, 17.

When once the relationship of pastor and church is established, and is manifest as of the Lord, it may not be lightly severed. It should be regarded by both the pastor and the brethren of his care as most sacred and solemn, and each should try to realize the important obligations involved on his own part in this relation, and also to estimate adequately the duties, the cares, the trials belonging to those on the other side. A pastor has much to burden one who is blessed with an honest heart and a tender conscience. The trials and afflictions of various kinds among the members of his care are his in a sense. He must try to help and comfort those who are in trouble. Coldness of heart and worldliness of mind on the part of any cause him to anxiously put forth efforts to awaken such to a sense of their condition, and to awaken in them the experience of God's love again. Difficulties and quarrels between any of the loved ones of his care must bear heavily and sorely upon him. Sometimes a sense of his own infirmities, sins and evil propensities, make him deeply question his right to exhort or reprove another. Often on this account he will seriously

doubt whether he has been called by the Lord to the place he is occupying in the church. Sometimes the afflictions and deprivations of poverty will cause sad forebodings, and a keen sense of the forgetfulness and neglect of some whom he serves will cause him to fear that he does not truly trust in the Lord, who always knows his needs, and has promised to supply them. Sometimes cases of discipline try him deeply in ways that cannot be known except by experience, and therefore cannot be fully appreciated by his brethren. The rule which he has over the church is not because of any authority vested in him as a man, not because of any superiority which he has naturally over others, which would make him a lord over God's heritage, but it is in the word of God which he has been called of God to administer, and in the office he has been appointed of God to fill. In all these things the church should try to realize the cares, difficulties and trials of his situation, and render such help and sympathy as they may be able.

No other minister should interfere in the affairs of a church which is supplied with a pastor. It is good and pleasant where the ministers are in sweet union and fellowship with each other, as is almost universally the case with those in our correspondence and fellowship, so that we enjoy brotherly freedom and mutual confidence, and are glad to have visits from each other. But even where there is such cordial fellowship and confidence among us, great care should be had in visiting churches that have pastors, and especially in regard to interfering with the care and responsibility of a brother in his field of labor. We should be as careful as we would in visiting in a brother's family. There have been cases where visiting ministers by

their intrusiveness and interference with subjects and cares belonging exclusively to the pastor and the church, have caused great trouble, and have left a trail of fire behind them. Of course a minister who is careful, sensitive and considerate, whose visit would not be other than helpful, would not visit a church, especially where there appeared any special cause of anxiety, without the invitation of both church and pastor. We do not think that regular stated appointments should be made by a preacher in a church that has the services of a pastor, nor that such a church should allow them, unless by the cordial arrangement of both church and pastor. The first thought by both church and pastor will be, when the love of God rules in their hearts, to keep the unity of the Spirit in the bond of peace among themselves. The Lord has brought them together in that sacred relation, and the love of God in their hearts will cause them to think first of each other. They want to love not in word only, but in deed and in truth, and while they will be glad to receive visits from their brethren in the ministry, they will carefully and jealously notice the first attempt on the part of any one to sow any seeds of discord, or any apparent effort to supplant the pastor in the love and confidence of his brethren.

The pastor's care is for his brethren particularly in spiritual things. The Lord has placed it upon him. The care of the church is for him not only as a brother in the church, for his spiritual comfort, but in an especial manner for his temporal welfare. This sweet and loving care the Lord has laid upon them. "Remember them who have spoken unto you the word of God." When Jesus spoke unto the two disciples in such a way that their hearts burned within them,

though they thought him a stranger, they were solicitous for his welfare, and said, "The day is far spent and the night is at hand; go in and abide with us." So those who have received of the spiritual things of the Lord's servants who have been sent by him to minister unto them, will feel a strong and loving desire to minister unto them of their carnal things. This God has ordained; it is his work in the hearts of his people. They will feel as Lydia did, who, when she had been baptized, besought the apostles, saying, "If ye have judged me faithful to the Lord, come into my house and abide with me. And she constrained them."

It is when all the gifts of our dear Savior are in exercise, and all the members, which he hath placed in the body as it hath pleased him, are each satisfied in his place and work, and all the offices occupied, and all moved and constrained in their work by the love of Christ, instead of selfish desires, that the church appears in all her glorious beauty and loveliness.

Then looking upon the spiritual company, whether few or many, we must say,

"How charming is the place  
Where my Redeemer God  
Unveils the beauties of his face,  
And sheds his love abroad."

"The church of God is fair;  
Her fame of old was known;  
And Christ shall dwell forever there,  
And claim her for his own."

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

*The Juniata Old School Baptist Association, in session with the Sidling Hill Church, Fulton Co., Pa., Oct. 10th, 11th and 12th, 1902, to the churches and associations with which we correspond, sends christian greeting.*

DEARLY BELOVED:—Through the tender mercies and gracious dealing of an

all-wise God, we are once more privileged to meet in an associational capacity, to enjoy christian greeting, and to worship, as we hope, our God in spirit and truth.

We have many reasons to be thankful, and great reasons to rejoice, but our rejoicing is in the Lord, and to him we are thankful, "for he is good" and "his mercy endureth forever." It is therefore our soul's desire to ascribe unto him all praise, power and dominion, and try in our weak way to tell some of our trials and deliverances, the reason of our trust in God, and to give some evidence of our faith in hope of eternal life.

It is with a feeling of deep solemnity that we now attempt to write, and it is, we hope and trust, with fear and much trembling. May we be led to write in spirit, truth and love, to the praise of our God and to the comfort of Zion. We do not feel that we possess the ability to write thus, but our confidence and trust in God, leads us to write with the ability that God giveth.

We therefore call your attention to these words: "Let not your heart be troubled: ye believe in God, believe also in me;" the language of our Savior to his disciples. Much might be said and written about the literal interpretation of this language of our Savior, but it is our desire to write more particularly about the spiritual interpretation.

This language, "Let not your heart be troubled," may be applied to the experience of every heaven-born child, but not until after they have experienced for themselves that tribulation that worketh patience, and also the sweetness of that joy that is unspeakable and full of glory, and to them only does this language belong. How sweet the words, "Let not your heart be troubled," of Jesus, sound in a believer's ear.

Let us now examine these words more carefully. In our early experience, when God appeared in our flesh; and for sin condemned sin in the flesh, then we were made to mourn on account of sin, and sin did appear exceedingly sinful. In this experience we felt and knew for ourselves that there was one who could pardon and forgive, but we did not believe that there was one who had conquered sin for us, therefore our hearts were troubled. Presently Jesus is revealed to us as the way, the truth and the life, and we beheld the Father, for "he that hath seen me hath seen the Father." What a great and glorious light has now illuminated our sky! Our souls are filled with joy and burst forth in psalms and songs of praise. Jesus in a still small voice has said, "Let not your heart be troubled," and when he speaks it is done. Those who have been taught of the Lord, and all that are his shall be taught of him, hear and understand his sayings, and can therefore embrace and believe him. How came this knowledge? Jesus said, "And I will pray the Father, and he shall give you another Comforter." It is this Comforter, the Holy Ghost, that has taught us these things, for this Comforter, whom the Father will send in Jesus' name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. This Comforter, even the Spirit of truth, the world cannot receive, because it seeth him not, but we know him, for he dwelleth with us, and shall be in us. Thus we behold his glory, the glory as of the only begotten of the Father, full of grace and truth, and can thus bear witness of him, and say and believe that he is Christ, the Son of the living God. Therefore our hearts are not troubled, because his word has been made life to us, and we believe not only in God,

but also in Christ, and because he lives, we shall live also.

Now we who have experienced these things are prepared to comfort and be comforted, because the Comforter is with us. He hath shown us that we are the sons of God. Verily, "the Spirit itself beareth witness with our spirit, that we are the children of God," and are therefore heirs of God, and joint-heirs with Christ. We, the elect according to the foreknowledge of God the Father through sanctification of the Spirit, are now prepared to say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope 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."

As we thus contemplate these things and meditate upon them, are not our hearts filled with joy and adoration? And this joy no man can take from us. By an effectually working within he hath enabled us to say, "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." When we thus sweetly realize these things, how our souls leap for joy, and break forth in praise and thanksgiving; a new song is in our mouth, even praise unto our God.

Thus we possess evidences of eternal life, nevertheless we also manifest evidences of natural life, the life that we derived from Adam. We are in a world of sin. It is our desire to be kept from the evil thereof. And although our carnal minds tell us that we can if we will,

and though false teachers and the world say that it is left with us, yet we are necessarily bound to regard it as the goodness and mercy of God bestowed upon us. We believe that we, the children of God, are kept from the evil of the world by reigning grace, and can truthfully say, It is by the grace of God that we are what we are. We are glad to know and believe that the new covenant is, "I will be merciful to their unrighteousness."

D. M. VAIL, Mod.

J. C. MELLOTT, Clerk.

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### CORRESPONDING LETTERS.

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*The Salisbury Association, in session with the church at Broad Creek, Sussex Co., Del., Oct. 22d, 23d and 24th, 1902, to the several associations and meetings with which she corresponds, sendeth greeting in the Lord.*

DEARLY BELOVED BRETHREN:—It is with pleasure that we address you at this time in this our letter of correspondence. We feel that we have especial reason to praise and adore the great Ruler of all, that our meeting has been one of especial interest and comfort. We have been favored with beautiful weather, and all preparation for the meeting has been in perfect order, and we hope an ear has been given us to hear the word, and your ministers have come to us richly laden with the excellent things of the gospel, and that there has been a response in the hearts of people, which makes such meetings good and profitable. We desire a continuance of your correspondence, believing such intercourse to be strengthening, and tending to bind us in a closer fellowship. There has been no discordant note or inharmonious sound from the pulpit. The preaching has been all of a piece, all seeing eye to eye,

The next session of our association will be held, if the Lord will, with the Little Creek Church, in Delmar, Sussex Co., Delaware, on Wednesday, Thursday and Friday, before the fourth Sunday in October, 1903, when and where we hope to meet your ministers and messengers, and receive your messages of love.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

*The Juniata Baptist Association convened with the Sidling Hill Church, Fulton Co., Pa., to the sister associations with whom she corresponds, sendeth love in the Lord.*

DEARLY BELOVED:—Through the mercy and loving-kindness of our God we are happy to inform you that we have been privileged once more to meet in an associated capacity, to see and hear from our brethren in the Lord. We have enjoyed much comfort and satisfaction in the company of one another, and a spirit of union and brotherly love has been evinced among us while we were together. We hope that the churches may be built up, and will continue to walk together in love and harmony. We have been much built up in our most holy faith, by the preaching and company of your messengers and Minutes, and hope that you will continue to favor us with your correspondence, and our repeated prayers have been for the building up of our churches, and for their continuance in time; that we may at last meet together in that association which shall never end.

Brethren, pray for us that our faith fail not, and that the glory of God may ever be our aim.

Our next meeting of the association will be held with the Springfield Church, in Huntingdon Co., Pa., to commence on Friday before the second Sunday in October, 1903.

D. M. VAIL, Moderator.

J. C. MELLOTT, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1902.

Entered in the Middletown, N. Y., Post Office as Second-Class Mail Matter.

### EDITORS:

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
GILBERT BEEBE'S SON,  
Middletown, Orange Co., N. Y.

### REMARKS ON LETTER OF BROTHER D. M. LEONARD.

It is with considerable hesitancy that we publish the letter of brother Leonard, found on page 684, as the brethren and friends of the SIGNS can readily appreciate our embarrassment in the matter, but as it is brother Leonard's second effort to lay the matter before the readers of the SIGNS, and as he has so substantially expressed the earnestness of his desire, we do not feel that we can again decline to publish his letter, but we feel that in doing so it is due our readers and ourself that we make some explanations, and to do this intelligibly we must repeat some things that some have read before.

Some time since we received a letter from brother Leonard requesting a statement from us of the financial circumstances of the SIGNS, and we sent him a faithful report, and shortly afterwards we received a letter from him suggesting to be one of twenty to contribute fifty dollars each to liquidate the obligations due on the SIGNS OF THE TIMES, but fearing some might attribute the publication of his letter to a covetous motive on our part, we wrote him to that effect, and in return received the letter which appears in this issue.

As some of the readers of the SIGNS will remember, a few years ago we published a statement of how the SIGNS became incumbered with a debt, but as many have since become readers who were not then, we will make a brief repetition of the circumstances.

At the death of our late beloved father, the portion of his estate left to us was the SIGNS OF THE TIMES, and the income from its publication. But when the paper came to us, May 1st, 1881, the subscriptions were about two-thirds paid in for that year, and we had to furnish the paper to the thousands whose subscriptions were paid to the end of that year at our own expense, besides paying an annuity to our mother of one thousand dollars. In order to do this we had to go in debt for about fifteen hundred dollars, which we paid from the receipts of the first of the next year, which left us with the subscription to fill out for the next year, and so on each year, every year since, with a slight decrease of the debt each year, until it is about one-third liquidated, and all would have been paid if we could have collected one-tenth of the amounts due us, for, while the subscription price of the paper is two dollars a year, our loss from delinquent subscribers brings the average down to less than one dollar and sixty cents a year received for each subscriber, including all donations. And during this time the SIGNS OF THE TIMES has passed through the most trying adversities, and influences have been brought to bear by misrepresentations and slanders, to suppress its publication, and sometimes in the weakness of our human nature we have been made to fear that "our enemies would swallow us up quick."

The most severe trial we have had, has been the witnessing of many turning

away, whose names for more than a generation have been familiar both in the columns and on the subscription list of the SIGNS. Yet painful as this has been, we are not conscious of having compromised what we believed to be the truth, in order to continue the indorsement or patronage of any from whom we have felt compelled to differ on cardinal principles, and if we know our own desire, it is our prayer that God may keep us from ever turning to the right hand or the left, in order to curry favor with the opposers of the truth, and that we may not be governed by a covetous motive in the conduct of the SIGNS.

Though the SIGNS has met with much adversity within the last decade, yet the Lord has sustained the publication through it all, and for the last two years there has been a returning of some who were led away from the paper, and the doctrine it advocates, so that there has been a steady increase in its circulation and receipts, for which we do desire to thank God and take courage.

With these remarks we leave the subject of brother Leonard's letter with the friends of the SIGNS, and may the Lord impress their minds to do what seemeth good in his sight. The paper has been sustained for nearly seventy years, and the prospect now is that it will be prospered of the Lord yet many years, and if the cause is maintained, it is but a comparatively small matter what becomes of personal interests, as long as we are able to meet our obligations when due, and thus avoid bringing a reproach upon the cause. This we have thus far been enabled to do, for which we wish to ascribe praise to the Giver of every good and perfect gift, and to extend our sincere thanks to the patrons of the SIGNS OF THE TIMES.

B.

## OUR TRIP TO CANADA.

IN obedience to the request of brother Carnell, their pastor, and of other brethren there, and also in compliance with our own wishes, we will give a brief sketch of our recent visit to the Covenanted Baptist Church of Canada, and of their quarterly meeting at Lobo, which it was our privilege to attend on the first Sunday in October. This meeting also included the Saturday previous, and the Monday following.

It is not our purpose to give all the personal details of our visit there, as this would only interest comparatively few of our readers, but we do desire to speak of the visit in a general way, and of the meeting at Lobo. It has been our privilege to attend the quarterly meeting of this church twice before, both times at Duart. All those meetings were to us good, and pleasant, and solemn seasons. The first time, their late loved and honored pastor was living, and we have always been glad that it was our privilege to meet with this church before he was called away from his labors, and to be at his home for a little time. Most of our readers will know that we here refer to Elder Pollard, who for so many years filled the office of pastor of that church, with zeal and faithfulness. We shall always be glad that it was our privilege to have become better acquainted with him, than had been the case before, at our first visit.

The second time, when we visited this church, Elder Carnell had been chosen pastor, and we were privileged to be with him much at that time. Both, at that time, and at the recent visit there, we were much in his company, at his home and elsewhere, and had much conversation with him concerning the precious things of the kingdom of God, and

if we have ever known what the fellowship of the people of God is in the truth, we became knit closely to him in that way. Brother Carnell believes and preaches the truth of the gospel, as we were accustomed to hearing it in our youth from Elders W. J. and J. L. Purington, Wm. Quint, Hiram Campbell, P. Hartwell and others in Maine, and afterwards down to the present time, among the dear brethren of what are known as the eastern associations generally. We felt glad to know that he stands firm upon the old ground, and yet that his preaching is in love, love first to God and to the truth, and then to those among whom he labors. In the gospel there is no room for hatred or enmity toward any one. If such a spirit appears in our preaching it is to be feared, and hated, and rebuked, as being of the flesh, and if, on the other hand, there be any disposition to modify the truth to escape censure, or to please men, that spirit also is to be feared, and hated, and rebuked, and will be thus rebuked by all who love the truth sincerely.

It was our privilege to meet appointments at St. Thomas, where there is a good little company of members, and lovers of the truth, on Tuesday night after the fourth Sunday in September. We were at Duart on Wednesday night, at Dunwich on Thursday night, and at Ekfrid on Friday night. They were all pleasant meetings to ourself. All the friends with whom we met at all these places, were most kind to us, and all made us feel at home among them. We were with Elder Carnell at his home, and at the meetings at Dunwich and Ekfrid, and he conveyed us to the above places, and to the quarterly meeting. We are glad to remember that the meetings and the conversation all along through the visit was solemn and edifying. It was all profitable to

ourself, yet we were oppressed, most of the time with a sense of unfitness and unworthiness to receive such great blessings, but we have learned that there are times when the seasons of deepest sorrow and shame because of self, are also seasons of the highest joy and peace, because of the redemption which is in Christ Jesus for the vilest sinners. Is not this what the apostle means when he says of his brethren at Corinth, that their state was one of sorrowing, and yet always rejoicing? Does he not mean sorrowing over self and sin, over tribulation and trial, over weakness and infirmity, and yet rejoicing in that grace of God which brings salvation, and which overcomes all these things? A GREAT sinner finds a GREAT Savior. It is good to be given eyes to see our own deformity and depravity, in order to come into that rest in Jesus which remains to the people of God. All growing in grace is but growing out of self and self-confidence. We have hoped that we knew something of this experience which glorifies God and abases the creature. It is as Jesus the gift of God is revealed to the humbled soul, that his name becomes wonderful; it is wonderful that such salvation should come to such a sinner, and the lower we sink in self-abasement, the louder we sing the glory of that redemption which is in him.

Elder Curry was with us at the quarterly meeting, and all through the meeting, his manner both in preaching and in conversation was solemn. The Lord gave him to deal with weighty things, and to deal with them in a solemn and weighty manner. The whole meeting was characterized with unusual solemnity of feeling among all with whom we met, and both at the meeting, and at the homes of the people, there seemed to rest upon all a quiet restful solemnity. We heard it remarked

by several that it had not been their privilege to attend any meeting where there was so little worldly conversation at the homes of the people, as was the case at this meeting. Our personal observation was the same. The conversation at the homes of the brethren and friends was cheerful, but lightness was absent. We could wish that our own frame of mind might always, at such meetings and everywhere else, be of that order. The joy of the Lord does not consist in gayety of spirits, and the conversation which characterizes such as are thus joyful, will not be light and trifling, but fraught with a cheerful weightiness. Neither will they who dwell in the presence of the King think that it is needful to put on a long face, or sanctimonious expression, in order to show forth the praise of God.

We found some of the dear children of God there, as elsewhere is the case at times, dwelling in the valley, and some complained that it had been long since comfort in the Lord had been theirs, yet even these the Lord had not left utterly desolate, since they expressed themselves as longing for another visit from him whom they loved. While some were cast down, yet the general feeling among the brethren and sisters seemed to be that of hope and comfort in the Lord.

To Elder Carnell, their pastor, was given wonderful peace, and gladness, and exaltation in the goodness of God. He has written us since, that such an experience has seldom been his to enjoy. We could but feel that in many ways he has abundant reason to rejoice in the Lord. He has received some signal tokens in the past two years that the Lord was in his moving to Canada, and taking charge of that church. We felt that all the church there, as well as himself, had full reason to believe that his coming among them



was of the Lord indeed. His labors have been greatly blessed among them. The church has been fed by his ministry, mourners have been comforted, the feeble strengthened, doubting souls made to rejoice in hope, and a goodly number of the children of God have come home to their friends, telling what great things the Lord has done for them, and has had compassion upon them. Very many of these perhaps, must go back to the ministry of Elder Pollard, as having been first of all blessed to them in some way. It has been given to Elder Carnell to reap where Elder Pollard had been sowing. We were reminded of the labors of Elder J. L. Purington, among the churches of the Corresponding Meeting of Virginia, years ago. He told us personally that among something over a hundred members whom he baptized, after coming to that association to live, in the course of two or three years, all but very few dated their first exercises of mind back to the ministry of Elders Trott and Leachman, their former pastors. Thus those who follow after, reap the fruit of the labor of those who have gone before them, and they themselves also sow for others to reap in coming years. It has been so in all ages, and it will be so to the end of all earthly things.

On Saturday evening of the quarterly meeting it was our privilege to witness the administration of the solemn ordinance of baptism. Two dear sisters who had been received at previous meetings of the church, were baptized, after the command of the Lord, and after the example of the dear Redeemer, in the stream near by. It was a solemn and joyful scene. It was not such joy as produces laughter, but that solemn joy which produces tears far oftener than otherwise. On Sunday morning, before the supper

was administered, two other dear ones came forward, relating clear testimonies to the work of grace within them, and were cordially received for baptism. And again, after the afternoon service, the congregation repaired to the water side, where these also were baptized as the others had been, by the pastor.

Thus many things conspired together to witness the presence of the great Master of the feast, and that his blessing was with his people at their meeting. How vain are all our best forms of devotion unless he who alone can make them live, be with us. The dry bones of worship are but dry bones still, unless the Son of Man prophesy upon them. We need the presence of the Spirit at all times, else all our worship will be but formal indeed, and we know of nothing more distressing to a humble, spiritually minded child of God, than to be able to come before God only in form, and with words without life or spirit in them. If we may speak for our own self during all the meeting, we can say that while we were not carried above, and out of all thought of things below, yet we did find a sense of quietness and peace and rest, accompanied with some assurance that these people were indeed our brethren, and their God our God. One thing we do know, that we would most willingly stay in such a frame of mind, were it the will of God that it should be so.

The meeting closed on Monday most solemnly and quietly, and with, as we believe, among all a deep regret that the time of parting had so soon come. Those who love God will love each other. And in the truth God's people must abide in fellowship. The people of God are commanded to love one another, and when this love dwells in the heart, it will cause a desire to meet together, and there will

be sorrow when the time for parting comes. Yet even this sorrow is but for a time, for faith assures us of the glorious hope of that meeting which knows no parting, when we shall be with and like our Lord.

"This glorious hope revives our courage by the way, While each in expectation lives and longs to see the day."

We cannot close without expressing our gratitude to all the dear friends, for all their kindness to us in all our visit. May God bless them and their pastor, and increase their mutual love and fellowship, and cause it to abound yet more and more as the years go on. C.

### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

RIPON, Wisconsin, Jan. 12, 1860.

FRIEND BEEBE:—Although a stranger, yet I take the liberty of addressing you. I happened to get a few copies of your paper, through a friend, a short time ago; I have taken much pleasure in reading them; they have unfolded to my mind many things which have always appeared hidden things to me. I feel that it is the true doctrine which you defend. I am placed in a very unpleasant situation at present, and I would be pleased to have your views in regard to what action I should take in the matter. In the spring of 1857 I became awakened to a sense of my lost condition, and indulged a hope that Christ had washed away my sins, and that through him I had obtained forgiveness. I felt that it was necessary I should unite with the church. The question arose in my mind as to what church I should join. I became convinced there was but one mode of baptism. Thus far I thought I was a Baptist, but then I found a great wall in that church, which I could not get over, which was the doctrine of election. I had a conversation with the pastor of the Baptist church, and he gave me to understand that their doctrine was "softened down a great deal" from that of the Old School, and, in fact, as he explained it, there was more of the Arminian doctrine about it than there was of the Regular Baptists'. I united with the church, and for a while thought I enjoyed myself in attending prayer and covenant meetings; but I soon began to study their doctrine, and I felt that it was impossible to make it harmonize; one portion was in direct conflict with the other. I believe that I tried as hard to believe it as any one ever did, but I could not reconcile my mind to both portions, but found that the Arminian portion

of it suited my views the best, yet still I could not rest satisfied with that. I often doubted that God had spoken peace to my soul, and felt that I was wandering in darkness, and could not discern truth from error. I read the Bible, but it was a sealed book to me, I could not understand it, I thought at times that it taught the free-will doctrine, and then again I would find passages which were so plain on election that I could not get around; and thus matters passed along for two years or more. I became cold and indifferent, neglecting the prayer and covenant meetings; I felt that I could not enjoy myself in the meetings of the church; I could not feel the same interest that I did when I first united with the church. I saw so much of the follies and fashions of the world in the church that I was led to doubt that the Spirit of the Lord was with them; they were so mixed up with the world.

About six weeks ago I began to get awakened as to the course that I was pursuing; I felt that I was not doing my duty as a church member or a christian. I chanced to read an article in the SIGNS OF THE TIMES, on God's electing grace, wherein was quoted many passages of Scripture which seemed new to me. I then began to read the Bible anew; it seemed that the scales had fallen from my eyes, and the Bible was a new book to me. Although I had read a chapter every morning and evening for nearly three years, and read it a considerable besides in the meantime, yet it suddenly seemed to unfold a new doctrine to me, there seemed to be so much there that I had never seen before. The doctrine of election was written so plain that I wondered that I had never seen it before. I felt that I could not remain with the church, believing they held erroneous doctrines. I attended the church meetings and asked to be dismissed, but was told there was no such thing as withdrawing from the church, and that I could not get out of the church unless by expulsion or death. I have since had a conversation with the pastor, and he told me he did not think it was profitable to be looking after those points of doctrine. He thought it was so designed by God that christians should differ, for if they all believed in one doctrine they would become careless, and would not read the Scriptures; he said he believed in election as strong as any Old School Baptist, but he went farther; he believed in man's free agency. I told him I could not make it harmonize. He said he could not, but seemed to think it was immaterial. I cannot feel at home in the church, nor I do not feel it my privilege to commune with them. I do not wish to be recognized as a member, but do not know what action to take, for they will not dismiss me, but still wish me to remain with them, but I cannot, for I feel that the church is groping in darkness, and that they do not hold the true doctrine as taught by the apostles. I feel that I have a hope in Jesus, and that if ever I am saved, it would not be by anything that I have done, or

can do, for when I would do good, evil is before me, but that it must be entirely by grace through Jesus Christ. Please give your views in regard to what course I should pursue in regard to the church, and oblige.

HENRY M. LOVELESS.

R E P L Y .

THE trying circumstances which so greatly perplex our friend, are by no means strange or unusual. Very many of God's dear children have in their early experience been allured by what they have mistaken for the church, the doctrine and the ordinances of the kingdom of Christ, and have afterwards been enlightened to see their mistake, and to feel themselves to be starving in a foreign land. Some of the children of God are seemingly born at once into a clear understanding of the truth as it is in Jesus, but very many are brought to rejoice in their early love, their burden of guilt is removed, their deep depression of mind relieved, and they feel an assurance that their sins are forgiven, and that love which transports them, like the infant gaze of a new-born babe, seems to regard everything which professes the name of Christ as equally lovely. The unrenewed nature which remains in them is still fond of a work-mongrel system, and they are easily drawn into the snares of the enemy. But if they have indeed passed from death unto life, the Lord will not suffer them to live comfortably in such company, or to feed and fatten on such doctrine. That which is born of God can only feed on the Bread of Life which comes down from God, while earthly religion can feed and feast on earthly things. As all the children of the kingdom shall be taught of God, and as every one that hath heard and learned of the Father cometh unto Christ, so those who have been scattered in the dark and cloudy day, shall be gathered by our gracious Shepherd's arm, and carried in his bosom.

Our friend appeals to us for counsel. We refer him to 2 Cor. vi. 17, 18: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." As to the manner of coming out, no letter of dismissal or of commendation is required. If they be the church of God they will listen to his word, obey his precepts, walk in his statutes, and maintain the doctrine, order and ordinances of the gospel, and then there will be no occasion for coming out. But if they only have a form of godliness and deny the power thereof, then from such, God's children are commanded to turn away. If our friend can regard the people with whom he has stood connected, as the church of Christ, then he is bound to remain with them and be subject to their rules and authority, but if he is convinced that they are not the church of Christ, although he may indulge the hope that there are some of God's children among them, he is commanded to come out and be separate from them.

Their expulsion has no terror in it. It is but the withdrawal of a professed fellowship, a mere nominal fellowship, on their part, as, if we understand him, he has already withdrawn his fellowship from them. How then could they give, or how could he consistently receive from them a letter of dismissal in fellowship? If there is fellowship, why come out? And if there be no fellowship, why ask for a letter certifying full communion and fellowship?

With the statement contained in the above letter, any Old School or Regular Baptist church would receive him on a profession of his faith as a candidate for

gospel baptism, the same as though he had never been connected with a false church, if satisfied with the relation of his christian experience. Of course, the Old Order of Baptists cannot recognize the baptism administered by those outside the fellowship of what we regard to be the church of God, for if their baptism is valid, then their order and standing are also valid, and there is no occasion for leaving them. But if convinced that they are not the church of God, as you had supposed them to be when you joined them, and from a conviction of this you are constrained to come out from them, remember that in coming out you are to be separate, and to touch not the unclean thing. We wish to deal tenderly, but at the same time honestly and faithfully with our inquiring correspondent, on this subject. If now convinced that the church with which you have been connected is impure and unclean, and not such an one as you would now apply to for baptism, certainly their administration of baptism must be unclean, for it is written, "Who can bring a clean thing out of an unclean? Not one."—Job xiv. 4. If then the church be unclean, she cannot sustain a clean ministry, and if her minister be unclean, the thing administered by him is also unclean, and however honestly or with however much sincerity you received the administration at his unclean hands, in the reception of it you touched an unclean thing. Do not then bring the unclean thing out with you, but cut entirely loose, and discard all that is polluted.

While on this subject we will also notice a letter of inquiry, which we have had on hand for a long time, and which involves the same subject in part as the above. The letter is from our brother,

Elder James Strickland, of Indiana. The following is a copy:

GIBSON Co., Ind., Aug. 18, 1859.

DEAR BROTHER BEEBE:—The universal practice of the Old School Baptists in this part of the country has been, and is now, to reject the baptism of all other denominations of professed christians, on the ground of the illegality of the administration of the ordinance; and therefore we require them to be baptized. Now we will suppose a case, about which I desire counsel from my brethren, for I feel somewhat diffculted on the subject, and do not know how to act. The case is this: A man comes to your church and asks for membership, telling you that he loves your church, and your doctrine, that he is willing to obey her rules, but that he has been a member of the Missionary Baptists, and was baptized in the fellowship of said church by a man that he believed was a christian, (and you believed the same) and was called of God to preach, and that if he ever knew anything about regeneration, and sanctifying grace, it was before he was baptized, and that in his baptism he verily believed that he received the answer of a good conscience toward God, and was fully and entirely satisfied with his baptism, but notwithstanding all this, he was willing to be baptized by you, in order to obtain fellowship in your church. (I use the term *your church*, meaning the Old School Baptist, or Church of Christ.) In this case what would you do; and your reasons?

There is still another question about receiving members, and that is this: It is a well known fact that there are a great many factions among the Old School Baptists that are not numbered among the Missionary or Arminian Baptists. These factions have split off from us on some doctrinal questions, and it has become us to withdraw our correspondence and our fellowship from them. Now, inasmuch as we have withdrawn our fellowship from them, is it order to receive their baptism? Have we done so? What say you? We are aware that many who call themselves Old School Baptists have embraced errors that we cannot fellowship, having as much fellowship for the Missionary Baptists as what we have for them. Therefore, if we receive the baptism of any so-called Baptists, with whom we do not correspond, and have fellowship, should we not receive the baptism of all that call themselves Baptists?

The next matter of inquiry is, Is not the church of Christ the highest ecclesiastical authority known on earth, and has she not a right to determine all matters in relation to membership in her body, as she in her wisdom may think just and right? Can she concede or give away this right in her compact with other churches in forming an association?

There are still other questions of grave importance that I may at some future day propound, provided the above questions are met and answered in as kind

a spirit as I hope I feel in asking them. I am young in the ministry, and have not that knowledge in the management of churches, as would make me feel free in acting in these matters without the counsel of my brethren that have both age and experience, as well as the good of the cause at heart. Therefore, all that feel an interest in the peace of Zion, are requested to give information.

Dear brother, God has been pleased to visit us, and revive his work in our midst. There has been fifty-five added to the church that I belong to, and still the work is going on. Many of the churches of our association have been much refreshed.

Yours in hope of eternal life,

JAMES STRICKLAND.

R E P L Y .

THE first inquiry we have answered in our reply to our friend Loveless. We do not regard it as our duty to search the hearts nor try the reins of the children of men, that is what none but God can do. But we are to be regulated in extending or withholding our church fellowship by the rule which God has given us. The reality of the regenerated state of the candidate or of the administrator is not what we are capable of judging. But whether the administrator stands connected with and sustained by the fellowship of an orderly church of Christ, we are competent to judge, and we are required to judge. Hence, in replying to the first interrogative of brother Strickland, we say, with due deference to the judgment of the church, whose servant we are, We should decline to baptize them on our faith, and prefer that they should remain unbaptized until they, for themselves, should see and feel the necessity of walking in the order which we believe to be the order of the gospel and kingdom of Christ. And our reason for this decision is the want of Bible authority for baptizing any but believers.

In reply to the second inquiry of brother Strickland, we say, If the factions which have split off from us are so far departed from the faith and order of the

gospel as to be rejected from the fellowship of what we regard to be the church of Christ, then they are to us as heathen men, and as publicans, equally with the New School or Missionary Baptists, so called, which have been excluded from our fellowship, and all their religious administrations to us are equally null and void.

The third inquiry. The church of Christ is undoubtedly the highest ecclesiastical authority on earth, but she has not a particle of authority to determine any matter in relation to her own or any other members, or anything else, only as the matter is already determined in the rule given in the New Testament. When the church, or any individual, departs from the laws of Christ, she or they act without divine authority, and their decisions are illegal and invalid. The church has no power to concede or delegate any right, or authority vested in her to any other ecclesiastical body, counsel, or association whatever.

We have candidly expressed our convictions on the questions involved in the two foregoing letters, and in doing so believe we have expressed the order and practice of the church of God generally, which order and practice appear to us to be clearly laid down for our guide in the New Testament of our Lord and Savior Jesus Christ, and we submit what we have written to the consideration of our brethren and to the household of faith generally.

MIDDLETOWN, N. Y., February 1, 1860.

DEATH OF EBENEZER MC COLL.

A TELEGRAM from Winnipeg, Manitoba, Canada, brought us the sad news of the death, on the 30th ult., of brother Ebenezer McColl, husband of the daughter of the late Elder Wm. L. Beebe, but we have learned none of the particulars.

## MARRIAGES.

By Elder F. A. Chick, Friday p. m., Oct. 31st, 1902, at Hopewell, N. J., Benjamin Berkinroth, of New York city, and Miss Jennie Lux, of Amwell, N. J.

By Elder D. M. Vail, Sept. 17th, 1902, at the residence of the bride's parents', Eli White, of Mount Bethel, Pa., and Miss Olive E. Miller, of Edella, Pa.

By Elder G. N. Tusing, at the bride's parents', in South Perry, Oct. 19th, 1902, George B. Beaver and Miss Myrta Federolf, both of Hocking Co., Ohio.

By the same, Oct. 23d, 1902, at the residence of the bride's parents', near Ashville, Robert G. Peters and Miss Della D. Brinker, both of Pickaway Co., Ohio.

## OBITUARY NOTICES.

A MESSAGE has been received by us informing us of the death of our beloved and highly esteemed brother and father in Israel, **Elder Ephraim Rittenhouse**, of the Delaware Association, at his residence at State Road, Delaware, on the morning of the 22d inst.

We deem it fitting for us at this time to give expression to the sincere regret we feel at the death of this dear, faithful, old soldier of the cross, and to extend our heartfelt sympathy to the bereaved family, the churches of his late charge, and the Delaware Association, with which he has stood connected for more than forty-four years. He was in an eminent degree a true and faithful minister of the gospel, laboring untriflingly to feed the sheep and lambs of the Master's fold. The character of his preaching was such as to hunt out the poor little lambs, and encourage them. A true hunter, a mighty hunter before the Lord; he hunted the scattered ones out of the holes of the rocks, and from the mountains whither they had hid themselves. He was a constant visitor to, and closely identified with this association, having also served churches in its bounds for over forty years, and we shall miss him in our assemblies, but we mourn not for him, but for ourselves, for we are assured that our loss is his eternal gain. "He fought a good fight, he kept the faith, and died with glory full in view." May the great Head of the church raise up other faithful ministers to take the place of such as fall on the battlefield.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

SALISBURY ASSOCIATION, October, 1902.

**Mrs. Mary E. Selecman** died at her home near Manassas, Va., July 28th, after a lingering illness of intense suffering from different complications. The deceased was born in Fairfax Co., Va., April 2d, 1818. She was twice married, first to Wm. DeNeal Willcoxon, who died in early life, leaving her two little sons. Her second husband was the late Redman Selecman,

of Fairfax Co., Va., where she spent most of her life. She leaves two grandsons and one granddaughter, with their mother, the widow of the late Wm. Willcoxon. She also leaves nieces and nephews to the third generation, together with the church. All will miss her cheerful face. She sustained the loss of all who were the dearest to her with a beautiful resignation, even when her only devoted son was taken from her, she was never heard to murmur. Her life spoke louder than the voice, "Thy will be done," O Lord. She was baptized by the late Elder Trott, in fellowship of the Jerusalem church. Upon its dissolution she placed her membership with the Bethlehem church, where she remained a faithful and consistent member, loving to meet with her church whenever possible. It was never too far nor too cold, and only within the last few months her health prevented her attendance. Many will remember her hospitable home open to all.

The funeral services were held in Bethlehem meeting-house, where she loved so well to meet her brethren. Elder J. N. Badger, her beloved pastor, preached a comforting sermon, after which the remains were laid to rest in the family lot near by.

May God reconcile us all. She is resting in her precious Savior's love beyond these earthly trials and temptations so besetting to the living.

C. M. LAMB.

MANASSAS, Va., Sept. 27, 1902.

OUR dear mother, **Mrs. Deborah Strimble**, was released from her suffering, Jan. 8, 1902, after being confined to her bed for five weeks with a broken hip. She was born May 16th, 1811, was married to Mahlon Strimble, Dec. 27th, 1828, who departed this life Jan. 26th, 1871. To them were born seven children, three sons and four daughters, one son and two daughters having passed away before her, leaving two sons and two daughters to mourn their loss, also one sister, Mrs. Ruth Butterfoss, and thirteen grandchildren, twenty-five great-grandchildren and two great-great-grandchildren. She died at the home of her daughter, Mrs. S. E. Chamberlin, at Locktown, where she had lived for several years.

Services were held in the Old School Baptist meeting-house at Locktown, where she had always been a faithful attendant while able to get there. Mother never made any public profession, but was a firm believer in salvation by grace; spoke often while sick of her trust in the Lord, and what he done would be right. She suffered very much, and was delirious the most of the time, but when the end came, the sweet peaceful expression that rested on her face gave us comfort, believing she was at rest. She was a kind neighbor, loving wife and mother. Though we miss her sorely, yet we desire to say, "Thy will be done." Our pastor, D. M. Vail, spoke words of comfort to the friends, from John xi. 25, 26.

MARTHA A. HORNER.

ORDINATIONS.

At the regular meeting of Henderson Church, Knox Co., Ill., Saturday before the fourth Sunday in October, 1902, the church having chosen brother Jonathan F. Reed for deacon, and having requested helps for his ordination, responses were received as follows:

Elder J. M. Brown, of Henderson Church; Elder S. H. Humphry, of Friendship Church; Elder D. W. Owens, of Mt. Gilead Church, and Deacon Joshua Ray, of New Hope Church. There being present Elders Smith Ketchum and John Downy, and Deacon G. C. Jorden, they were also requested to join in the council.

Organized by choosing Elder S. H. Humphry, Moderator, and Elder D. W. Owens, Clerk. The church presented brother Reed, and the ordination proceeded in the following order:

Prayer by Elder Smith Ketchum. Charge by Elder D. W. Owens. Laying on of hands by the council. Hand of fellowship by the council and church.

Council dissolved.

The church requested that these proceedings be published in the SIGNS OF THE TIMES, and the *Messenger of Peace*.

S. H. HUMPHRY, Moderator.

F. M. EPPERSON, Clerk.

MEETINGS.

THE Burdett Old School Baptist Church will hold a two days meeting commencing Saturday, Nov. 15th, at 11 o'clock a. m., and continue two days. Elder S. H. Durand sent word that he would, the Lord willing, be with us, and we invite all of our faith and order to come. Trains arrive in Burdett on the Lehigh, from the west, at 10 a. m., and at 5 and 5:20 p. m. from the south or east. There will be some of the brethren at the depot to meet all that may come.

H. B. ELLIOTT, Church Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., DECEMBER 1, 1902. NO. 23.

## CORRESPONDENCE.

### THE DAY'S WORK OF JESUS.

“I MUST work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.”—John ix. 4, 5.

By the request of sister Theobald, of Sadieville, Ky., I shall endeavor to explain, as the Lord may enable me, the meaning of these words of our dear Savior. As I regard them now, they seem to enlarge and expand, and to reach out over wide fields, comprehending not one subject only, but many subjects. The inquiry of our dear sister concerns particularly the day in which Jesus worked, and the night when no man can work. But there is also to be considered the works which Jesus worked, that they are the works of him who sent him; that he did no works of himself as a man, but that the Father who dwelt in him did the works. (John xiv. 10.) They are the works of “God manifest in the flesh.” Also these works of God in the salvation of his people are manifest in this blind man whom Jesus saw as he hid himself from the pharisees, who would have stoned him, and “went out of the temple, passing through the midst of them, and

so passed by.” This blind man was there, not because of the sins of either himself or his parents, but that the works of God should be made manifest in him. He was born blind, and was there at that particular time, according to the eternal purpose of God.

The day in which Jesus must work the works of him that sent him, I understand to be the time during which he was in the world after he began his ministry, from the time of his baptism by John, till he was crucified. A man does his work in the field while it is day, from the rising of the sun to the going down of the same. When the night comes he cannot work. So Jesus used this fact as a figure to show not only when his work was to be done, but that it was a work that must be done by him alone, unaided by any man, and that when he had accomplished that work it would be done forever, and that so far as that work, or any work of that kind, is concerned, it would henceforth be night to all the world, when no man can work. The time while he was in the world, engaged in that work, was the day. That work which he was to do, and to fulfill in his suffering, death and resurrection, was manifest in all the miracles

he did, and in all his teaching while he was in the world. All power was in his hands then, for the fullness of the God-head dwelt bodily in him, and that power was manifest when he healed diseases, made the deaf to hear and the dumb to speak, opened the eyes of the blind, raised the dead, hushed the tempest, bade the raging sea be still, and multiplied a few loaves and fishes, till they satisfied the hunger of thousands of men. Thus he was manifest as the light of the world, all power and knowledge being in him.

During this day, while Jesus was in the world, and was the light of the world, the great work of salvation must be completed, and it must be completed by himself. The works of God in him were done when he died the accursed death of the cross for the sins of his people, and arose for their justification. It was then and in that work that "he finished transgression, made an end of sin, and brought in everlasting righteousness." It was then that he slew the enmity of the law, and secured its favor for his people. It was then that he abolished death, became the destruction of the grave, destroyed him that had the power of death, that is, the devil, and brought life and immortality to light through the gospel. But in all his works of healing while in the world, this greater work was manifested. In all his encounters with the devil, his power over him was shown in the victory he gained. In raising the dead he displayed the power that he was to gain over death through his own death. Indeed, in this sense his works were finished from the foundation of the world, so that Abel, Eve, Noah, and all the Old Testament saints, by faith received the victory through our Lord Jesus Christ. In this wonderful, mysterious sense he could say, "Before Abraham was I AM," so that it

was given to Abraham to see his day and be glad.

But all this work was his work alone. The patriarchs and prophets, to whose faith he was made known long before he came in the flesh, saw him as the only one who could do that work of salvation, and saw that he had no one of all the people with him to help or uphold, but that his own arm brought salvation unto him. (Isa. lxiii. 5.)

In this glorious work which he worked during the day of his life in the flesh, he saved all his people with an everlasting salvation. When he had finished that work in and by his death, it was and must be night, henceforth and forever upon the earth, as to that work. No work in the way of salvation from sin can henceforth be done, for he who was the light of the world has gone from the world, having finished that work, and it is now, in that sense, night in the world when no man can work. Those who are not embraced in the work that was done during the working day of Jesus will never know salvation; nor, we can also say, will they ever desire it, or hunger and thirst for righteousness; for Jesus has declared all who thus desire and hunger to be blessed. It will be with those who are not redeemed according to the words of Jesus which John heard: "He that is unjust let him be unjust still: and he which is filthy let him be filthy still." Those represented by the wise virgins went in with Jesus, and were accepted with him, and those represented by the foolish virgins never went in. Their work day, the legal day, is ended, and to them the night is come, when no man can work, while upon the righteous, the Sun of Righteousness has arisen, never more to go down, making for them an everlasting day. But this day of the

Lord is night unto his enemies.

However many there be of the redeemed, they are all embraced in the redeeming work which Jesus did while the day of his life in the world lasted. However few there be of those who are not redeemed, they were not embraced in the work of Jesus, and shall not come into his righteousness. Nor do they ever hunger for it, but are haters of that which is good, and lovers of that which is evil.

Now a few thoughts concerning the blind man, and how the works of God were made manifest in him.

Of this particular man it is said that he was blind from his birth. I think he represents one who has received divine life. Some who are blind have once been able to see, but by accident or disease have lost their sight. Such came to Jesus from time to time, asking that their sight might be restored. They knew what things they would see when this blessing should be granted them, for they had seen them before. In each case some spiritual truth was illustrated and taught. But in this case the man had never seen, and could not know the value of the blessing he had never possessed. He did not ask for sight. But he had life, and therefore he hungered and thirsted, and felt all the wants that this life causes. These wants he was powerless to supply, and therefore he sat and begged. So the poor soul who has been given spiritual life, by which he sees himself a sinner in the sight of God, feels the need of spiritual food and water and clothing to supply the wants of that divine life. But as to any way by which those wants can be supplied he is blind. He cannot see what it is he needs, nor how to obtain it. He can only feel the hunger and the thirst and the cold, like a little child, or a

lamb, and cry. He begs of all that come by. He does not ask for sight, for of that he knows nothing. He just cries to all that come by, because of the pain of hunger and cold. He is by the wayside. Many that go by try to help him, and he gets enough to keep him alive, alive to still feel the anguish of sin and a longing to be righteous, but nothing more until Jesus comes by, the persecuted, suffering, sorrowing Jesus. He is sure to come that way at the appointed time. His way lies just there, wherever such a poor, hungry beggar sits, and there is the way that he will surely come. And he comes to every such poor, blind creature from the angry crowds of men who hate his doctrine and his work, and who would persecute him to death. They follow him as far as they can, to prevent any from believing on him, but they cannot keep him away from one poor, sorrowing soul. He hides himself from the raging multitude when he will, and comes softly to the side of the helpless, needy one just at the right time, and manifests the works of God in him.

That this blind man represents the conscious sinner is shown in the conversation of Jesus with the pharisees, recorded at the close of this chapter: "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth."

This shows that the ignorance of the natural man is not represented by the blindness of this man, but that he represents the sinner who has been quickened, and who has been made sensible of his

condition before God, but is blind to any way of salvation for such a sinner, who is justly condemned. The pharisees were not blind in that sense, for they said, "We see how we can be saved, it is by the works of the law." Now they did not know that by the works of the law no one can be justified, and that was proof that they were yet dead in sin. Their sins remained upon them. Whereas those who are blind, in the sense that Jesus meant, are those who see the true majesty of the law, and the justice of its demands, but cannot see how a sinner can escape its just penalty of death. This blindness as to the way of salvation proves one to be alive, and therefore to be one of the redeemed, whose sins have been atoned for and removed by the death of Christ, and who is in the sight of the law forever free from sin, there being no condemnation to him. It only requires that his eyes shall be opened to see his deliverance from sin and death. What the poor sinner will see when his eyes are opened by the Savior, for only he can do that work, is just as true before as after his eyes are opened. If those pharisees had been blind in this sense it would have proven them to be alive spiritually, and therefore to have no sin. But they said, "We see. Just as the same character today says, 'We see clearly how a sinner can be saved. It is only needed that he keep the law. Salvation is offered him upon conditions to be performed by him.'" This shows them to be still in nature's darkness, and that their sin remaineth upon them.

I do not know that I understand the meaning of the method which Jesus took to open the eyes of this man, but I will present some thoughts upon it. To be born blind was regarded in Israel as a special curse. Therefore the disciples

asked whose sin caused this affliction, and the pharisees referred to this common understanding among them that a blind man was held as abhorred and base, when they said, "Thou wast altogether born in sin, and dost thou teach us?" This blindness represented the curse of sin as felt by the sinner, causing self-abhorrence, with no hope of any deliverance. Now Jesus, to remove that curse of sin, was made sin for his people, and became a curse for them, and endured shame and reproach. It is this shameful death that delivered his people from the curse, and it is only when this is made known to them, and applied to the case of each, that they come to realize and see this wonderful deliverance. Jesus spat upon the ground and made clay of the spittle, and anointed the eyes of the blind man. Spitting expressed contempt, and was to the shame of the one who received it. We may think that the clay made of the dust and the spittle when applied to the eyes represents the application to the poor sinner of the shameful death of Jesus by which the curse of sin is removed. This is applied to the eyes in order that the blindness, which represents the felt curse and shame of sin, may be broken. Now one thing remains to be felt and known, and that is the power of Jesus' word. By that word spoken unto his disciples they are clean, as he said, "Now are ye clean through the words that I have spoken unto you." There is a "washing of water by the word." The power of Jesus' word, as risen from the dead, must be felt, working obedience in the heart, and bringing us into sweet conformity to his will. So he said to the blind man, "Go, wash in the pool of Siloam." Immediately the interpretation of the name of that pool is given, which to my understanding presents the key to

the subject. "Which is by interpretation, Sent." Here is the felt power of Jesus' word. Here is the experience of obedience to his blessed will and word, and the acting out of that obedience thus wrought within by his holy power. Here are the works of God made manifest in this poor beggar, blind from his birth. "He went his way therefore, and washed, and came seeing." How far he had to go, I do not know; it is of no importance. We read of no one leading him; it was not necessary. The interpretation of the name of the pool shows how he went: he was SENT. The power of Jesus' word sent him. He could not fail to go, nor go amiss, for Jesus SENT him. Men TRY to send, but may fail. Jesus never fails; he cannot fail; he sends, and obedience to his will is certain and absolute. And in that spirit of holy obedience to the sweet power and will of Jesus the cleansing of sight is felt, and the deliverance from sin is experienced.

He came seeing, but Jesus was no longer there. What solemn gladness is in that astonished soul! but he does not know who healed him, only that he was "a man that was called Jesus." He must wait awhile, and have some blessed but trying experiences to try the work of God in him before he shall know that Jesus is the Son of God. He must tell the truth concerning the opening of his eyes, before his neighbors and to the pharisees, and thus honor and exalt the name of Jesus whom they hate. He must be separated from his father and mother, and be cast out of the synagogue, and be left alone in the world, before he shall know by whom he has received this blessing, and what great things it means for him. But the blessing is his, and his soul cannot but rejoice as he comes into conflict with the religious world because

of it. How his voice rings in our souls as he says, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was once blind, now I see." What wonderful words are these, and how they have been taken up by thousands and thousands since then to tell the wonders that have been done in them, and the glorious assurance that now they do see the wonderful works of God, whether they belong to them or not. "Whereas I was once blind, now I see." He did not know till now to what he was blind. Now the untold beauties and wonders of a new world burst upon his view. No need to argue with one whose eyes Jesus has opened, for he knows that he now sees, and he is wonderingly absorbed and delighted in what he sees. The truth that his salvation is of God is clear and unquestionable in his soul. He cannot divide the praise with any, nor does it occur to him to claim any part of the credit for himself. His going to the pool of Siloam and washing was just as much the work of God as the putting of clay upon his eyes.

But after all there is a sadness in being alone, separated from friends and acquaintances, even from father and mother, and cast out by those who represent all the religion he has ever known up to this time. He cannot cease to speak of Jesus as a good man, and the opening of his eyes as a work done by the will and power of God. But he feels his loneliness.

It is just then that Jesus finds him, and asks him that question that stirs up all his wondering soul with tender longing: "Dost thou believe on the Son of God?" Remember he has never until now seen the face of Jesus, but he addresses him with the solemn reverence that is born of God, and shows a knowledge of Jesus in his soul deeper than he himself under-

stands. He answers, "Who is he, Lord, that I might believe on him?" O, what thousands of men and women and children there are in this world of sorrow who are feeling just that way; who have just that longing desire, that hungering to know of the Son of God, that they may believe on him.

Here they stand together, the man whose eyes are opened, and Jesus who opened them, but the man does not know him. Yet he has felt the touch of his soft hand, and has heard and obeyed his precious, powerful voice. And now he stands looking into that heavenly face, expecting, hoping, loving, and asking of him as no poor soul could ask of anybody else, "Who is he, Lord, that I might believe on him?" And then Jesus tells him, as he also tells you, my dear brother, sister, child, "Thou hast both seen him, and it is he that talketh with thee." Then he knew, then you know. Your past experience is brought to your mind. You remember it may be when you first saw, when you first knew the way of salvation by grace, perhaps years ago, though you did not know that you were one of the redeemed. But how differently you have felt ever since that wonderful experience, and how differently you have talked. A new world has been opened to your view, and it has been a comfort to look upon the things of the kingdom of God, even though you could not know that you had an interest in them. And now what a comfort it is to look into that dear face and ask, in deepest humility, "Who is he, Lord, that I might believe on him?" He does not describe him, does not tell you to go here or there to find him; does not tell you to do this or that to gain his favor, but just turns you to your own experience. "Thou

hast both seen him, and it is he that talketh with thee."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 6, 1902.

### THE OMNISCIENCE OF GOD.

OMNISCIENCE—boundless knowledge. Omniscient—knowing all things. God only is omniscient, for he alone knoweth all things. All his intelligent creatures, whether men or angels, are greatly limited in knowledge, being finite in all their powers. Not so with God, who is unlimited in every perfection of his, for he is the infinite one. Infiniteness cannot be measured nor bounded, and therefore God is absolutely unlimited, both in his being and in all his faculties or powers. So his knowledge is as unbounded as his eternity, and omnipresence, and omnipotence, for these, with all his other perfections, ascend upward and downward and outward forever and forever, all filling infinite eternity, having no bound or limit. And in all these majestic and awe-inspiring attributes, our blessed God and Father has always been present in all his limitless or infinite universe, and now is, AT ONCE AND EVER SEEING AND KNOWING ALL THINGS.

This is profoundly wonderful, and it overwhelms us, beloved, because we are so infinitely less than nothing, as compared with God, and we know nothing perfectly. But the omniscient One, who fills eternal space or limitless ether, sees and knows us and all things at a glance, perfectly and exactly as we are. For although his word says that all the nations are as the small dust of the balance, which is too small for us to notice, yet they are all so clearly seen in his omniscient eye that he watches the little bird, and numbers the very hairs of our heads. No wonder that David the king would say, "Such

knowledge is too wonderful for me: it is high, I cannot attain unto it." "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." All this is as true of every child of God, as it was of David. How blessed for us that it is true!

Yet there are those who are so wise in their own eyes that they make light of all this, and even ridicule the belief that the infinite One takes notice of all little things, because they in their self-importance would not. And so they measure God by themselves, and think themselves so wise that they can judge of what the Almighty should be and do, and set limits for him. It is a rich mercy, however, that our omniscient God does see and care for the smallest particles of dust in his boundless dominion, because unless he did, those vaunting nothings, who reply against their Maker, would be left to their own reward, that is, to perish in their littleness.

#### EVIDENCE THAT GOD IS OMNISCIENT.

While Baptists and many others admit the omniscience of God, that he forever knew all things, still this does not prove that it is so, and we must therefore turn to the law and testimony of the Lord in proof of this, as also of every other attribute and truth of God. For, on the other hand, some Baptists and many others deny the omnipotence of God, his unlimited sovereignty, but their denial of this truth does not disprove it by any means, for if it did, then "his eternal power and Godhead" would be destroyed. The apostle Peter said to his Lord, "Thou knowest all things." James said, "Known unto God are all his works from the beginning of the world." And as to the extent of his works, Solomon said, "The

Lord hath made all things for himself; yea, even the wicked for the day of evil." David asks, "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall he not be correct? he that teacheth man knowledge, shall he not be know? The Lord knoweth the thoughts of man, that they are vanity." Hannah said, "The Lord is a God of knowledge, and by him actions are weighed." "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard," sang the sweet psalmist of Israel. "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." To his disciples the Lord said, "Fear them not therefore: for there is nothing covered, that shall not be revealed; nor hid, that shall not be known." Of Christ, Paul says, "In whom are hid all the treasures of wisdom and knowledge." The wise man said, "The eyes of the Lord are in every place, beholding the evil and the good." Paul said of him, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

All this Scripture fully establishes the omniscience of God, and shows that all things were forever known unto him, so that his foreknowledge is perfect, unlimited or infinite. To deny this, is equal to saying that the Lord was both ignorant and changeable; for every increase in knowledge shows former ignorance, and change to more perfect knowledge. It follows also, that if God did not possess perfect knowledge from all eternity of all things that should ever be, then neither could he "work all things after the counsel of his own will," nor could Paul have truly said, "And we know that all things

work together for good to them that love God, to them who are the called according to his purpose;" for both his counsel and his purpose would be at fault concerning everything which God did not perfectly see and know from the beginning. This is a self-evident truth. The most perfect man in knowledge, is yet ignorant of many things, both present and future, and so he cannot provide for or against anything or all things unknown to him, even if he has the power to do so.

This absolute truth as certainly establishes another truth; that is,

#### GOD'S ATTRIBUTES ARE EQUAL.

His counsel and his purpose and his power are as unlimited as his knowledge, and all are alike infinite and changeless. To deny this, is to deny that God is, and say with the fool, "There is no God." For as truly as the omniscience of God saw and knew all things from the beginning, or ever the earth was, so surely did his wisdom and counsel and purpose also determine all things; because either himself or some one else must determine all things, before they could be foreknown as certain to come to pass. This is a self-evident fact. For not God himself could foreknow anything, great or small, and yet that thing never exist or come to pass. To say he could, would be as absurd as to say that a lie is the truth. Therefore, beloved, all must admit, either that the determinate counsel and foreknowledge of God "

#### ESTABLISH THE CERTAINTY OF ALL THINGS,

or else they must deny the certain foreknowledge of God, and limit him in knowledge, even as they limit him in his "determinate counsel" and purpose; for it is self-evident that the divine foreknowledge of all things, makes

#### ALL THINGS ABSOLUTELY CERTAIN.

And we know, beloved brethren, that

when God knew all things in the beginning, there was no other being or power besides himself that could have determined the certainty of all things, nor of anything whatever. Therefore, the God of omniscience is equally the God of omnipotence, and his foreknowledge and foreordination are co-extensive and co-equal, for they are parallel and harmonious one with the other, as also with every divine attribute. To deny this, would be to say that God is divided against himself, and that while he is unlimited and infinite in some of his perfections, he is limited and finite in others. But our infinite God declares that his ways are equal; and we know that there is no weakness or defect or lack in him, but in all his divine nature he is a unit or one, and so he is

#### INFINITE PERFECTION.

O, beloved, how this divine truth fills us with supreme reverence and adoration in his holy presence; and inspires our spirit with confidence and trust in him, and the heart with the love that casteth out fear. And now, as God is omniscient, perfectly foreknowing all things in his unlimited universe, this fixes the absolute certainty of all things, and also makes it evident that God himself determined their certainty, because not anything yet existed, outside of himself, when he foreknew all things in eternity, before he had created heaven and earth, with all the fullness of them. For unless the infinite Creator of the universe had before determined in his wisdom and counsel and purpose all things, his omnipotent power could and would have prevented them, and he in his infinite wisdom would have purposed and ordered differently. Certainly he would. To say otherwise, is to charge God with folly, and such folly that even an intelligent man would not



knowingly be guilty of.

The self-evident truth, therefore, beloved children of God, is this: The infinite foreknowledge and the infinite foreordination of all things,

BOTH STAND OR FALL TOGETHER.

This is inevitable, because there is not the least discrepance, conflict or opposition in the uniting and perfect attributes of him who is at once all knowledge, all wisdom and all power, and who says, "I will do all my pleasure." It certainly follows, therefore, that the infinite and blessed and holy Lord God Almighty, who "declared the end from the beginning,"

BOTH DETERMINED AND FOREKNEW ALL THINGS.

For unless God had before determined all things, they could not possibly exist or come to pass; and unless all things are certain to come to pass, they could not exist in the foreknowledge of God. These are undeniable facts. So then, a denial of God's determination of all things, is a virtual denial of his foreknowledge of all things, and there is no sensible escape from this fact. Hence, Arminians, who limit the Almighty in his foreknowledge, as they do in his other attributes, are more consistent than Baptists, who limit him in his "determinate counsel" and "eternal purpose," while they admit his unlimited foreknowledge. For the eternal and infinite Jehovah, whose presence fills all immensity and all eternity, is as almighty and unlimited in all his attributes as he is in any one of them. This is perfectly self-evident, and God has thus most infallibly and gloriously,

REVEALED HIMSELF IN THE BIBLE.

Therefore, beloved, a denial of any of the unlimited or infinite perfections of the everlasting God, who changes not, is a virtual or real denial of his "eternal power and Godhead," and it leads to

godless infidelity. While many brethren, who limit the holy One, do not so intend, and do not see that they are replying against God, or else they would not tremble before the Majesty of heaven and beseech his forgiveness for their ignorant presumption and folly, and shrink with horror from this whirlpool of dark infidelity, which is fast swallowing up the faithless world; yet the fact is solemnly the same, that all the divine attributes are alike unlimited, and they all co-operate and join in unison as the mighty pillars of the grand and unbounded universe, which God upholds by his own power, and are

THE GLORIOUS HIGH THRONE FROM THE BEGINNING,

or else the kingdom, dominion and power of the Most High, all are denied and charged with weakness and fearful failure. We know, beloved brethren, that all the Arminian religious world, no less than open infidels, do thus charge the God of the Bible, whose attributes are all alike unlimited, with weakness and woeful failure, with "wanting" many things done in which he is defeated. But we know that the Almighty, who "doeth his will in the army of heaven, and among the inhabitants of the earth," has no "wants," never "tries," and knows no failure, but "worketh all things after the counsel of his own will." And this because omnipotence is as limitless as omniscience. And now, beloved, well may we be glad and rejoice in the Lord that it is so. If the Lord will, the closing attributes will be the truth of God.

D. BARTLEY.

WARDSVILLE, Ontario, August, 1902.

ELDER F. A. CHICK—DEAR BROTHER  
IN HOPE OF ETERNAL LIFE:—Your letter was received in due course, and was read

with satisfaction, and we felt glad that you had it in your heart to write us again, and to remember us with such words of kindness and love. For I most surely realize that I am not worthy of such love and fellowship, and yet I do believe that I long for it, and love to receive it. I have told you so often, and so much, about my unworthiness that I will desist from it now.

To-day, as I was reading the SIGNS for September first, which I enjoyed more than for a long time, and which seemed to fit my frame of mind, the words of the apostle came to my mind, as they have done on several occasion during the past year, "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 have felt impressed several times to write a few thoughts upon this declaration of the apostle, but have put away the impression, but to-day it comes back more strongly than ever, and to ease my mind, I take my pen, though it is a task for me to write, owing to writers' cramp, which has made it a task for me to write for the past two years; and I would gladly be spared the task. Some might say, you do not have to write unless you wish it, but perhaps others beside poor, worthless me, who find that like the apostle, they cannot do the good they would, and that they are not able to control their actions, may understand why I write. To me it seems very strange, yet wonderful, that a poor, helpless, ignorant person in the things of the kingdom of God, like me, should have any feeling given them to write upon the solemn and wonderful things pertaining to the kingdom of God. Often do I feel that it is but presumption in me to think of such a

thing. Then comes the wonderful thought that the treasure is always in earthen vessels, and the excellency of the power is not in man, but in God, who disposes of his creatures as he sees fit, and uses them for the fulfillment of his purposes, so that they merely accomplish his purpose, in all that they do and say. As Jesus said to his disciples, "It is not ye that speak," so also is it to-day; when we speak or write of the things of the kingdom of God, as they have been revealed to us, it is the Spirit of God speaking through us, for the apostle says, "Even so the things of God knoweth no man, but the Spirit of God."

Now the apostle says, "I am crucified with Christ." Jesus was crucified in the flesh, and so must every child of grace be crucified in his flesh, and die to all hope of salvation by anything that they can do in themselves. And as crucifixion is a long, lingering, painful death, so also is this being crucified with Christ a painful, lingering death. The apostle says in another place, "I die daily." Thus it is a daily crucifixion, and sometimes we feel that the flesh is so thoroughly crucified that we will no more have any confidence in anything that we can do, but even while we are feeling sure that the flesh is crushed to the very ground, we are making resolutions as to what we will do to get into the favor of God, so that nothing but being crucified with Christ, and being crucified all the time, will ever keep us from having confidence in the flesh. I have thought at times that I have been so thoroughly stripped of confidence in the flesh that I would always afterward know that I was perfectly helpless, but I find that I have to die daily, for the flesh will always be flesh, and cannot be anything else, but when crucified with Christ, I am made to know that I have no power in

the flesh.

But now the apostle goes on to say, "Nevertheless I live." But for fear that it might be thought that after all the crucifying of his flesh, there still remained something good in himself, he quickly corrects such an idea by saying, "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." This is not like many that say that they can live by their own faith, or by exercising faith which is given to them. I believe that many of God's dear children get into a state of mind in which they really think that they can so walk as to obtain the favor of God, and be rewarded for it, but such are not yet crucified with Christ, and are not made to die daily. God, for wise purposes, has left them as the Galatian brethren were left, to fall from grace. For every child of God who is left to the idea that in himself he can better his spiritual condition, is certainly fallen from grace, having confidence in the flesh. But Paul says, "Having no confidence in the flesh," and the person who is crucified in his flesh, daily tortured and torn to pieces by the terrible conflict within him, and as the poet says, Made to feel the hidden evils of the heart, and the angry powers of hell assailing his soul in every part, and as though God with his own hand seemed intent to aggravate his woe, and cross all his designs, and on blasting all his gourds, and laying them low, learns then, like the apostle, that the good he would do, he cannot do, and that the evil that he hates, is constantly with him, and though he hates it, he cannot get away from it. What a strange and trying experience this is. O, how alone the soul often feels. He cries out, "O, is there any one like me in all this wide world?"

and in his soul he can realize the feelings of one of old who said, "O, that I had wings like a dove, for then would I fly away and be at rest," I would hasten my escape from the windy storm and tempest."

The storms and the tempests that sweep over the soul, O, so often, seem as if they must carry it to destruction, but after all they but crucify this body of sin and death, and give to the subjects of grace fellowship with Christ in his sufferings. It was said of him that he trod the wine-press alone, and of the people there was none with him, and so must his people be alone in their suffering. The apostle says, "If we suffer with him, we shall also reign with him." This conveys the idea that if we do not suffer with him, we shall not reign with him, and we know that Jesus has said, "In the world ye shall have tribulation," and if we do not have tribulation, we have no evidence that we are the subjects of his grace. So while all these things are seemingly against us, they are really for us, for the apostle says that they all together work out for us a far more exceeding and eternal weight of glory."

So this crucifixion of the flesh must go on as long as there is any life in this old Adamic nature, and until with the last expiring breath we are able to exclaim, "O death, where is thy sting? O grave, where is thy victory?" and when death has claimed this mortal flesh, as it did the flesh of Jesus, the dear Savior, then the power of the resurrection will be manifested toward all those who have been crucified with him, and as we have been crucified with him, so shall we arise with him, to enjoy that perfect and holy state of eternal happiness, where we shall be like him, seeing him as he is.

Am I crucified with Christ, is my anx-

ious and solemn inquiry, or is it but the sorrow of the world which worketh death? as the apostle testifies.

Your unworthy brother,

ROBERT SCATES.

[Of one thing we feel sure, that the sorrow of the world to which brother Scates alludes in the last sentence of his feeling and experimental letter, never leads to any such fear or questioning in any soul, as exists in the heart of the writer of the above. One of the evidences of crucifixion to the world is that the soul becomes exceeding anxious not to be mistaken in such a solemn matter. God's people have great searchings of heart in the day when the Lord tries them. No others are thus tried, and no others have such heart-searching thoughts. Our dear brother has seen affliction both within and without, and it has brought him to know the deep things of God, and the deep places wherein he makes his power known. It has also brought him into hearty fellowship with all who know the Lord.—Ed.]

BROOKSVILLE, Ala., Sept. 28, 1902.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I desire to say a few things for the dear people of God, if I can get a hearing through the columns of your paper. I attended the Five Mile Creek Association of the Old School Primitive Baptists, commencing on the Friday before the third Sunday in September, 1902. These brethren correspond with Lost Creek and Buttahatchie associations, all of which preach election, predestination, salvation by grace, and grace alone, through the merits of our Lord and Savior Jesus Christ, but north and north-west of these associations which are located in north Alabama, and east Mississippi, the preaching brethren often speak of Jude's

"common salvation," and call it "a conditional time salvation," a new thing that I never heard of until a year or two ago, though I am now past seventy-eight years of age. Those same preaching brethren will sometimes speak of other brethren using the unscriptural term, "absolute predestination." I wonder if conditional time salvation is not an unscriptural phrase also, gotten up to suit the modern popular taste of men and women. The word conditional is more hurtful to the Primitive Baptists than the word absolute. The word absolute, if I am not mistaken, means something actually done. Simply means that all of God's purposes do actually or absolutely come to pass in time. Those brethren surely or actually believe this. My poor, weak mind cannot understand how my common, time salvation, is conditional on the part of the creature, although God says for us to work out this salvation with fear and trembling, for it is God that worketh in us both to will and to do of his own good pleasure. This godly fear that makes my poor soul tremble, is a power that overcomes the fleshly oppositions, and makes me do the will and pleasure of God. If it was according to our own good will and pleasure, we could have some excuse for the term conditional salvation. But as this salvation has to be according to God's good will and pleasure, there can be nothing conditional in his will, or in his good pleasure. Then as God actually works in us this common salvation, we actually, not conditionally, work it out in time. Do not those brethren believe that God purposed or predestinated all that is good that comes to pass in the world, and that he suffers the evil also to come to pass, knowing that he would control it for our good, and for his own honor and glory?

And did not God purpose in his own mind to let this evil enter into this world? He actually did this, or he actually would have prevented it. These are mysterious things, and who can set limits to Jehovah's mind? God could always see the end from the beginning, and could see all the time what would finally be best for his dear children in this present world. Then as we cannot measure God's mind or thoughts on these things, we must not say to him, "Why dost thou do thus and so? Poor old Elder Beebe could make all these things plainer to my poor, feeble mind, than any man I ever read after. Yet in all these things we should not strive unlawfully or unscripturally, but be kind and forbearing one towards another, and pray with and for one another, hoping that the Lord will give light, and a true knowledge of his truth as it is in Christ Jesus.

Let good brethren everywhere lay down all worldly, fashionable phrases, and not try to join them on to scriptural phrases, for this will bring trouble, more or less, among brethren. But wherever a preacher, or any other brother, brings two or three direct scriptural truths to prove his position, let him alone, and let him enjoy what he believes. In this way of doing, we will patiently wait on every one's gifts and callings in Christ Jesus; in this we will promote brotherly love, and harmony, and union, in that body of people that is called in the Bible the bride, the Lamb's wife.

Yours in hope of eternal life,

J. C. SHELTON.

KANSAS, III., Nov. 3, 1902.

EDITORS OF THE SIGNS OF THE TIMES  
—DEAR BROTHERS:—Still being spared  
alive, and I trust by the grace of God  
given an interest in the doctrine and fel-

lowship of the saints of God, I once more attempt to write to the scattered ones through the medium of the columns of your dear, old, steadfast SIGNS.

After reading over the second chapter of the Acts of the apostles to-night, I felt like penning a few thoughts on the twenty-second, twenty-third and twenty-fourth verses: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

This was a part of Peter's remarkable discourse on the day of Pentecost. This day, as we understand it, was the first preaching of the gospel in public after the crucifixion of the Lord Jesus Christ. This preaching of Peter did not please all, for there were some there that accused them of being "full of new wine," but there were others there that heard them speak in their own tongue, and rejoiced, "And said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Peter was preaching Jesus, and the resurrection a finished and complete work wrought by Christ alone when he trod the wine-press of wrath, and "of the people there was none with him." Some that were there gladly received it then, so the living in Christ gladly receive it to-day. Peter's preaching had nothing about *permissive* decrees, but altogether positive, declaring it to be the determinate counsel and foreknowledge of God; no fine spun theory of *permissive* decrees, but all predestinated and

foreknown by God, through which is wrought the redemption of the purchased possession. Peter goes on and quotes from the old Scripture, and says, "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." We find the same assurance in Paul's words where he says, in writing of God's work, "Who hath [in the past tense] saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." We find nothing conditional, either for time or eternity, in any of this teaching. No humanly devised schemes, nor work of men's hands, can help in this finished work of God, in time or to eternity. We find they continued as Peter said, "Steadfastly in the apostles' doctrine and fellowship." Here are two things brought prominently to view, doctrine and fellowship. How can we have fellowship where the doctrine of God our Savior is not taught? Paul says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn 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." This is surely God's sovereign work, and there are no chances about it; no uncertainty in any of it; so it harmonizes with Peter's preaching on the day of jubilee, and with all other sound Baptist preaching of to-day.

May God keep us all from error, is my heart's desire.

JAMES M. TRUE.

PHILADELPHIA, Pa., Nov. 11, 1902.

DEAR BROTHER AND SISTER EMORY:—  
Your encouraging and welcome epistle came a few days ago. How wonderfully does the fellowship of our brethren build us up in our most holy faith. It shows us how necessary we are one to another. As each member of our own body depends upon all the other members, so also the members of Christ's body. In Christ they "are builded together for an habitation of God through the spirit." They hold up one another's hands, and so fulfill the law of Christ; and inasmuch as these things are done unto Christ's little ones they are done also unto him. We cannot always realize how much of the life of Christ we live each succeeding day. When we confess our own frailties and infirmities, and write bitter things against ourselves, we are confessing Christ, because only the Spirit of Christ could cause us to lay bare our heart before our brethren. We want to be righteous and holy in Christ Jesus, and the desire for divine perfections is the Spirit of Christ, which reveals unto us the things of his kingdom, and they are more precious unto us than the things of time and sense.

We had a short visit, and a good sermon from brother Ker, on his way to the Corresponding Meeting. He is a very precious brother to me. The Lord has not only raised him up as a faithful watchman on the walls of Zion, but he continues with him to strengthen and guide him.

I am hungry to see you all again at Middletown; you are all in my heart all the time, and in my mind much of the time. I would love to visit you oftener than I do, if I had opportunity to do so. The Spirit of our gracious Redeemer is manifestly present with you, according to my observation. I have had a desire for

many years that we might have a visit from you both. We have some precious brethren here. The membership of our church is small, (twenty-two) yet we have a good congregation, and all interested in our meetings; many of them, like the impotent man at the pool of Bethesda, waiting for the troubling of the water.

Now, dear brother and sister, you perceive that my mind is at a standstill, and I cannot come forth, and I feel about it as the bride in the "Song," when she said, "I charge you, O daughters of Jerusalem, that ye stir not up nor awake my love, until he please." I want to be patient. So you will please accept this, not for its worth, but for the christian love and esteem I have for you both. We both send love.

Affectionately your brother,

B. F. COULTER.

TORONTO, Ontario, Oct. 19, 1902.

DEAR ELDER CHICK:—I desire to ask you when you come to Canada again, to go and see my dear mother. There is nothing which gives her so much pleasure as to have a minister of the gospel visit her, and preach at her house, as Elders Durand, Carnell and others have done. But it is seldom that she is favored in that way.

Inclosed you will find some verses which she had on her mind, and which she asked me to write down. If you think they are worthy of a place in the SIGNS, she would be glad to see them there, but we are willing to leave it to your better judgment.

Unworthily your sister,

BERTHA WELLS.

Draw near now, all ye blessed,  
And lend a listening ear,  
To things that Jesus did endure  
While he was traveling here.

He was mocked, and scourged, and spit upon,  
And crowned with piercing thorns,

And then by wicked, cruel hands,  
His flesh with nails was torn

Until the crimson streams of blood  
Down from his wounds did flow,  
To cleanse his favored people  
From all their sin and woe.

Near by Kedron's flowing brook,  
The weight on him was laid,  
And on the mount of Calvary  
Their debt, his suffering paid.

But now a Prince and Savior,  
He reigns in heaven above,  
And we shall soon be with him,  
And praise redeeming love.

No more by sin and sorrow,  
To live in pain and fear,  
But in the full enjoyment  
Of the rest we tasted here.

With our exalted Savior  
We shall forever be,  
And sing his lofty praises  
Through all eternity.

REBECCA WELLS.

(Aged eighty-five years.)

58 DECATUR ST., ATLANTA, Ga., Oct. 13, 1902.

TO OUR DEAR BRETHEREN AND SISTERS:—If the dear SIGNS approve of it, I desire to ask some questions concerning Primitive Baptists sending their children to Sunday Schools, and I very much desire some brother to speak a word of admonition in a tender way, for the protection of ourselves and children, from practicing what we hold is in opposition to what we believe, and teach them at home.

We know when a child is raised up in their nursery and ready to be, as they say, transplanted into the church, they are always ready to strike, like the adder, at anything that teaches total depravity, predestination, election, the omnipotence or the omniscience of our God, and place all our works, which turns the scale to eternal death or eternal life, in our hands to dispose of, and quote as proof the Scripture which reads, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is bap-

tized, shall be saved." They say, *If you will believe, and be baptized, Christ will save you, thus taking the children's bread and giving it to dogs.*

If the Lord wants to save me, and I will not let him, by the same rule I would not let him damn me; I would not go anywhere, I would stay right here.

Brethren, I want some one to write on this subject. I know I cannot write for publication, but I feel just as anxious as if I could. The Baptists' well being is what I want. Brethren, let us be a little more consistent in our manner of raising our little, tender ones; we all well know they never get so far off from God that he has any hard cases to control, but we well know that Sunday School way of hatching christians, invariably severs them from us religiously, and makes them our enemies in that sense, and many times they are very strenuous in their enmity and contempt against the doctrine we hold so near and dear to us. I ask, Is this right? Is it right to send your little ones to the Sunday School to be taught what you so much abhor in yourself: self-righteousness, or the righteousness of the pharisees, which is the same? Brethren, in the tenderest way, and with love in my heart, I do desire that Primitive Baptists, above all people, "practice what they preach." We like consistency, it is a very precious jewel, and should be watched continually.

I will close this scribble, it looks too much like me, but I feel anxious for some brother to give us a little admonition on this line.

H. H. BENTLEY.

NAPLES, Texas, May 30, 1902.

DEAR BROTHER BEEBE:—Inclosed find order for two dollars, for which you will please give me credit on the SIGNS. I trust that you will pardon my long delay

in sending it, as it should have been sent before, but we had a very severe drought last year, and made but little, and having a large family to provide for, and care for, is my apology for delay. I do hope the dear Lord will bless me with means in the future to pay for the SIGNS promptly, for I want to take it as long as I live. According to my experience, and the teaching of the Scripture, it gives to God all the honor, wisdom and power.

Brother Beebe, I understand that all our wisdom, power, and riches, if we ever have any, are found in Christ, and existed in him before the foundation of the world, and outside of the blessed Savior I feel that I have no right to claim anything from God, except it be eternal banishment from his presence, and from the presence of the blessed Redeemer.

Now I will close by saying to you that so far as I know, the Sulpher Fork Association, of Texas, is at peace, and wherever the SIGNS OF THE TIMES are read in this section of Texas, among the Baptists, they are at peace, and are sound in doctrine.

Brother Beebe, I would like very much for you or brother Chick, or any of the contributors of the SIGNS, to give a solution of the Scripture found in Matthew xxii. 2-13.

Your brother,

T. W. PEEK.

[We are glad indeed to know that the brethren in Texas where the SIGNS circulates are in peace, and stand firm for the truth as it is in Jesus, and as it has always been contended for earnestly in the SIGNS. We have tried to present the truth, and to present it in love to the truth, in love to the God of truth, and in love to those who love the truth. Where the truth is precious to any people, and where love abounds, there will be peace.



Those who depart from the truth will be found departing from love also, and then peace cannot abide. May God bless the brethren in Texas, and continue love, and truth, and peace among them. Will some one comply with the brother's closing request?—Ed.]

BRYN MAWR, Pa., Nov. 14, 1902.

BENTON L. BEEBE—DEAR BROTHER:—I read your piece in the SIGNS, in the September number, on "Christian Obedience," and it filled my heart with such a glow of love that I thought I should have to write to you, but have neglected to do so until the present time. My step-father and mother were members of Southampton Church from my earliest recollection. I had a great reverence for anything of a religious nature, and I always believed in the Old School Baptist doctrine, and I think understood it as far as it was possible without the grace of God in my heart. I grew up to womanhood and married; my husband's people were Quakers. I lived quite a distance from Southampton, and did not get there often. I often wished I was a christian, but knew I could do nothing of myself. My brother-in-law, Edmund Vanartsdalen, furnished me with the SIGNS, in which I read a piece written by your father, about Philip and the eunuch, which gave me much comfort. This was more than thirty years ago. My mother-in-law was visiting at our place, and the conversation turned on religion. She asked if all Old Baptists believe that Christ had a chosen people? I said, Yes. She did not think it was right for God to give some a chance to be saved, and not others. I said, The Old Baptists do not believe salvation is left to chance, but that the Lord's people were chosen in him before the foundation of the world. She

replied, "O, the reason you believe that doctrine is because your father was always talking on religion; it is nothing but the force of education." I shall never forget the misery that her words cost me; it was as if I had been stabbed to the heart. The adversary was telling me, You were not in as deep distress on account of your sins as some you read of; you always thought the Old Baptists were right; it is nothing but the force of education; you have no experience at all. I was in great trouble for days, and these words kept ringing in my ears, "Nothing but the force of education," until one day I was reviewing all I had seen and felt, and it seemed as if some one asked me, "Would you be willing to part with what evidence you have?" I answered, "No." The answer to me was, "Then it must be genuine." Thus I went on for several years, until I went to the association at Southampton, and heard your father preach; his sermon was about the queen of Sheba's visit to Solomon, and there was no more spirit left in her when she saw his tables, his attendants and his cup-bearers. He compared it to that table that is spread in the wilderness of this world for all them that love God, that is spread with love, joy and peace. While he was speaking, it was said unto me, "Surely you will doubt no longer that you have tasted of the meat of this table." I have not seen as much of that fiery law as I desired to, but there have been times when I have been carried away into a region of bliss, and been permitted to feast at that table that your father so vividly portrayed. These words came to me with great comfort, "Ye have not come to the mount that burned with fire, and might not be touched, but to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that

speaketh better things than that of Abel."

Dear brother, do not be discouraged, the SIGNS is the same as when your father was the editor, and I hope you will long be spared to wield "The sword of the Lord and of Gideon."

I am seventy-four years old. Excuse bad writing, my pen was bad.

SARAH A. ALLEN.

COTTON HILL, Ill., Nov. 18, 1902.

GILBERT BEEBE'S SON—DEAR BROTHER:—In the last SIGNS is a letter from D. M. Leonard, saying he would be one of twenty to pay \$50.00, and free the SIGNS and you from debt. I am willing to be one of the twenty, and inclose you check for \$58.00, including four subscriptions that are almost due. I truly sympathize with you in your great afflictions, and hope the full twenty will soon come forward. I like brother Leonard's argument, especially his taking lead.

Your unworthy brother,

PHILEMON STOUT.

[As will be seen by the above letter, brother Philemon Stout has again sent a liberal donation to the SIGNS, and in response we will say, It is impossible for us to express in words the feelings we have in regard to the sincere interest the brethren are manifesting in the welfare of the SIGNS. For a number of years back there has been a falling away from the SIGNS on account of their opposition to some, to us, new theories among the brethren, and we must confess that at times we have become well nigh discouraged, and made to fear the Lord was not on our side, but for the last two years there has been a steadily increasing growth in the prosperity of the paper, and within the last few months an awakening of interests in support of the old principles for so many years advocated in

the SIGNS, by the old fathers who now are asleep, and resting from their labors, while their works still follow them. While it is indeed encouraging to receive such manifest proofs of the desire of the brethren for the prosperity of the SIGNS, yet personally we are pained by a realizing sense of our unworthiness of the confidence they impose in us, by their liberal donations in support of the paper, and we ask their prayers that we may ever be kept from betraying their sacred trust, either by personal transgression, or by permitting the SIGNS to soften or compromise the truth, to curry favor with the advocates of the more popular theories of the day.—B.]

WESSON, Ark., Nov. 13, 1902.

DEAR BROTHER BEEBE:—Inclosed please find money order for three dollars, for which you will please forward my date on subscription to the SIGNS. It may be notional in me, but the longer I read the SIGNS the more I like it. I notice that brother E. Rittenhouse is no more. I feel that in the death of this dear brother, we have lost an able defender of the truth. May the Lord enable us to be submissive to his will, and comfort the hearts of the loved ones this dear brother leaves behind.

L. C. TRULL.

PAYETTE, Idaho, Oct. 20, 1902.

DEAR BROTHER BEEBE:—I have moved from my old home in Thomas Co., Kansas, and I will reside here until further notice, and I hope the brethren and sisters will write me here, and if there are any Old School Baptists in this part of the country, I hope to meet them. So if you deem it fit, please publish this, as it might be the means of my meeting some of the dear brethren.

STEPHEN MURPHY.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 1, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**THE ONE THING NEEDFUL.**

As all Bible readers are familiar with the narrative recorded in the tenth chapter of Luke, of which the above words are a part, it is not necessary to fully quote the narrative here. Our desire is to suggest some reflections from the narrative for the reflection of those who may read, and for their instruction, if so be the Lord's will. Some dear brethren for whose judgment in the Scriptures we have great regard, have thought that the two sisters, Mary and Martha, here represent or are types of the church under the two dispensations; Martha representing the old dispensation, and Mary the new. It has however been our understanding that all the types ended when the Son of God and the Son of man came in the flesh. They all pointed to him, and were fulfilled in his coming. While Jesus was on earth, and since then, we believe the types have no place, since the substance to which they pointed has already come. It appears to us that all the events in the human life of our dear Redeemer, belonged to the fulfillment of the types, rather than to the types themselves. Thus it appears these two characters and persons, Mary and Martha, both belong to the new dispensation, and

are representative of persons and characters, both of which belong in the kingdom of God here and now.

We do not mean by this to find fault with brethren who have seen differently, but rather to give the reason why we shall speak of this narrative, and of these two characters, as we hope to do in this editorial.

Martha and Mary, with their brother Lazarus, were all dear to Jesus. "Now Jesus loved Martha, and her sister, and Lazarus," it is said. Their house was his home when he visited Jerusalem. They lived at Bethany, not far from Jerusalem, and he was evidently welcome there. They loved him, and rejoiced to minister to him. They were diverse in disposition, and yet alike in the love they bore to the Savior. This was true of both the sisters, and the brother. We see this difference in disposition when Jesus came to them at the death of Lazarus. When the word came, "Jesus is coming," as soon as Martha had heard it, she arose and went to meet him, but Mary sat still in the house. Afterwards when Martha had said to her that the Master was calling for her, she also arose and went to meet him. So, in the narrative especially under consideration, Martha is active, and cannot seem to rest in quietness; while Mary can sit at the feet of Jesus and devote herself to listening to his words. All this difference between the two sisters did not arise out of any superior love that one had for the Master, more than the other, but out of the natural difference of disposition between them. The lesson which we learn from it is that the people of God are diverse in a thousand ways naturally, but in the love of Jesus they are one, and the love of the one is just as much the love of God shed abroad in the heart of that one, as in the heart of another. God

reads the heart, and not the actions alone. The tribute of love is always sweet to him, no matter how it is expressed, either by the active care of Martha, or the quiet sitting at his feet of Mary.

Jesus had now come again to their home to rest for a little from his labors of love and of suffering. Jesus, as a man, was tried and suffering, and weak and needy of rest, as we are. How near to us all does this bring the Master. Under the stress of labor and trial we often grow weary, and feel almost ready to drop by the way, and so we must have a time of resting, even for the natural body. So Jesus was wearied also, and must have rest. This was another evidence that he was a man in all things like ourselves, with the exception that he did no sin, and no guile or taint of evil was found in him. How wonderful that the man Christ Jesus should be so one with his tried, weary and suffering people, and yet with no sin, and still holy, harmless, undefiled and separate from sinners, as the word says. But it was our weaknesses, and our sicknesses, and our sins that he bore. He was alone, that we might forever find in him our friend, and so never more be alone. And how blessed it is when wearied in mind, and heart, and body, to come into some house where the Son of peace abides, and find there such rest as both soul and body needs. We could find bread and water at a hotel, and it would satisfy our hunger, but how much sweeter is the refreshment given from the hand of those who give it as to the Master whom we love. Jesus found love in this house at Bethany.

This was not evidently the same supper as that recorded in the twelfth chapter of John. This was before the death and resurrection of Lazarus, and the one there recorded was after his resurrection,

for there it is said that Lazarus, "whom he had raised from the dead," was with them at the supper. But in this second supper also we see Martha serving, and Mary washing his feet and anointing them. Still the same difference between the disposition of the two sisters is apparent. But in this second supper we do not find Martha finding fault with her sister, as at the first supper. Perhaps she remembered the Master's words at the first supper, and had taken a lesson from them, and had learned that it is best to sit at the feet of Jesus, while she has found that Jesus also does appreciate the love that swells in her own bosom toward him, and which impels her to minister all that she can to his temporal wants. The natural dispositions of the sisters have not been changed, neither are the natural peculiarities of any of us changed; we are still ourselves, but now grace reigns, and grace manifests itself in us by controlling these natural peculiarities, and causing the glory of God to shine forth in them. So Martha as a believer is still active and careful, and Mary as a believer is still quiet and thoughtful.

There is in the text to which we are calling special attention, two little words that seem to throw a flood of light upon the whole subject. Notice in verse thirty-nine it is said of Mary, "which ALSO sat at Jesus' feet." The little word "also," does it not necessarily imply that before this she also had been serving, with her sister? But now she also sat at his feet. She had not been careless of the temporal needs of the Savior, and his disciples, any more than Martha, but having done what she thought was needful, she now fulfills her one chief desire to sit at his feet, and receive of him spiritual and abiding lessons. Martha, on the con-

trary, still is nervous and anxious, and cannot find a place or time to attend to the richer and better things. She must still be looking over the affairs of the house, and seeing over and over again that nothing is wanting. Mary has done what was needful, and rests, while Martha never gets done with her work. Yet all was out of love for the Master. In support of this thought the language of Martha comes in also. In verse forty she said, "Dost thou not care that my sister hath LEFT me to serve thee alone?" Notice the little word "left;" hath left me. Does not this word also imply that she had been serving with Martha, but now had left the service, to come to the feet and hear the words of the Savior? So Mary had not been neglectful of needed duties in the house, neither had she been careless concerning the comfort of the Savior and his disciples, but Martha was troubled about many things, which was not true of Mary. Martha made a burden of her service, by undue anxiety and care, while it was not so with her sister. It seems at this day we can see these two things illustrated among those who love the Lord, and who desire to serve him.

It is not true, as has been thought by some, that Martha had chosen the world, while Mary had chosen Christ as her portion. Martha was doing all that she did for the Master, and out of the warm current of love for him, and he knew this. Such love can dwell in no one's heart unless shed abroad there by the Holy Ghost. She was loved by him as well as Mary and Lazarus, and is mentioned first as one whom he loved. Her service was also needful in a sense, and the Redeemer did not rebuke this service in his words to her, of which we hope to speak directly. In the Savior's words of rebuke to her there was absolutely no note of separa-

tion between himself and her. Rather his words were the words of warmest love and appreciation, and she could but feel them to be so, even while recognizing that rebuke was also in the words. If his words conveyed any wound, they also conveyed healing, to her. She might indeed grieve, but she would love him still, and all the more. She could but know that had he not loved her, he would not have so spoken to her. If she had not loved him, and out of this love sought to do for him, he would not have so spoken to her. The rebukes of the Lord are for his children. He rebukes them always because he loves them. If he smites, it always proves an excellent oil, which does not mar nor destroy, but rather heals.

What then do the words mean, "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her"? It seems that they mean, among many things, this at least, that while the things of this life must be attended to, and may be done out of love to the Lord, and so be acceptable to him, yet they are but temporary; essentially to the believer they are not needful; they subserve a temporary interest; they are the bread which must not be preferred to the word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In the case before us, the Savior might eat, and his disciples, but after a little they would all hunger again; they might drink, but in a little time they should all thirst again. "Labor not," he said once, "for the meat which perisheth, but for that meat which endureth." The meat that perisheth is needful for this life, yet something else is so supremely needful, that in comparison, this bread is not needful at all. We

can do without this temporal bread, but we cannot do without the word of the Lord. We eat the meat that perishes, and remember that it is the gift of God to us, but still it perishes, and we also die, but we eat the bread of heaven, the word of God, the body and blood of the Son of man, and it does not perish, and we who have eaten, live forever.

Now it seems to us that this is just what Jesus would bring to the mind of Martha. Lovingly, he would bring her away from too great care for this perishable meat, to remember that something else is infinitely better. Jesus puts the stamp upon spirituality, upon communion with him at his feet, upon learning of him who is meek and lowly of heart, as the chief and only thing that is really essential to the believer. It was better far, in his view, for Mary to sit at his feet, than to minister to his temporal wants. The chief thing, the best thing, is not temporal comfort, but nearness unto God. Even though we are striving to minister to the suffering, hungry, needy children of God, and our labor and care is all with that end in view, still he says it is but a service which belongs to this temporal life, and not to the eternal life. It does not last beyond the present time. Days of trial will come, when not the service which Martha is rendering, will be her comfort, but the words which Mary has heard at his feet. No matter how unselfish and earnest our service may be, out of it we do not derive comfort and help in the time of need, but sitting at the feet of the Master, we do learn things which shall prove to be our stay for evermore. These things shall not be taken away from us.

We would return again to the thought that Mary also had been serving with her sister. It seems clear that those who

have the disposition to sit at the feet of Jesus, and to learn of him, will also have the spirit of service. At least from the narrative it appears that Mary also served. The Spirit of the Master is a spirit of service in every way, whether in giving a cup of cold water literally to the needy, or ministering in spiritual things. Jesus said himself, "I am among you as one that serveth." It must be apparent then to all, that he who said such a thing of himself as this, cannot despise service in his servants. He does not despise the service of Martha, and to Mary sitting at his feet and learning of him, would also belong in great measure his own spirit of service. Mary was learning what was the wisest preparation for service, and she was learning in what the highest and best service consisted. Mary in this sense also had chosen that good part, that should not be taken away from her. "The one thing needful," without which all service is vain, was hers.

For ourself, we trust that we can say that all our life, since we first believed, we have desired to serve the Lord in his disciples, for in them alone can he be served here below. But how often we have tried to serve with over anxiety, and without remembering that to sit at his feet is the best preparation for this service. O for more of the spirit that was manifest in Mary, in us all. Let us serve as best we can, but let us also sit at the feet of the Master. May God bring us all into this experience, and through this experience into service, so that we may be mutually blessed together with him, who is the ever blessed one, and whose meat and drink it was to do his Father's will.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SIR:—Will you do a reader of the SIGNS OF THE TIMES the favor to give your opinion of the doctrine of the eternal generation of the Son of God?

### R E P L Y .

THE above note came to us by mail, precisely as we have copied it above, without place or date, but post-marked on the envelope by the stamp, Baltimore, Md., Feb. 11, and directed to us at New Vernon, in this County; thence it was forwarded to us at this place. Who the querist is, and what is desired, and for what purpose, we do not fully comprehend, but as we desire always to oblige, as far as we have ability, the readers of the SIGNS, we will inform the inquirer frankly, that we do not know what the doctrine is, on which our opinion is requested. We have found no mention made, in our version of the Scriptures, of *the eternal generation of the Son of God*, in so many words, therefore we suppose the inquiry relates to some theory or doctrine so designated, as held and taught by men. As we do not know what the theory or doctrine is, we have no other opinion than this, that the Scriptures contain all that is essential for the saints to understand in regard to the doctrine of God our Savior. That he is the Son of God, the only begotten of the Father, full of grace and truth, and that he was the Son of God before he was sent into the world, and is the same yesterday, to-day and forever, and that he who is the Son of God, is also the eternal, underived, independent God, we also firmly believe. That in his Mediatorial union with his body, his church, he is the only begotten of the Father, while in his supreme Godhead, he is the fullness of the Godhead, underived and unbegotten.

The New Testament begins with the

words, "The book of the generation of Jesus Christ, the Son of David."—Matt. i. 1. Of his generation in this sense, we are told that he 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. (Rom. i. 3, 4.) Of his generation as the seed of David, we find no record of its being called *eternal*. The inspired psalmist, in prophesying of him, says: "The kingdom is the Lord's, and he is the governor among the nations," &c. "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalms xxii. 28, 30. This prophetic declaration of the royal prophet, compared with 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," &c., very clearly presents to us, the generation of Jesus Christ the Son of God. The life, that is, the eternal life or immortality of this generation, was with the Father, (1 John i. 2:) "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life."—1 John v. 11, 12. This generation of Jesus Christ, the Son of God, as we have proven by 1 Peter ii. 9, is a *chosen generation*, and Paul testifies, Eph. i. 4, that they were "chosen in him," that is, in Jesus Christ the Son of God, "before the foundation of the world, that we should be holy and without blame before him in love." Thus far we have the testimony that the life which was given to the generation of Jesus Christ the Son of God, was *Eternal Life*, and that it was, and still is so in Jesus Christ the Son of God, that no man can have the one without having the other, and no one can be destitute of the one without being destitute

of the other. Such, then, is the seminal union and relationship of vitality, of immortality, that indissolubly unites the Head and Body of the church of God, that we are compelled to regard it as eternal.

The book of the complete generations of the earthly Adam was given in the day that God created man, (Gen. v. 1,) consequently before any of the children of Adam were born of the flesh. And as the earthly Adam is the figure of the heavenly Adam, (Rom. v. 14; 1 Cor. xv. 47, 48,) we infer that the seed or generation of Jesus Christ the Son of God, is just as ancient as his Sonship. That is, we cannot from the Scriptures learn that our Lord Jesus Christ held the office, or occupied the position of Mediator, before the eternal life, which was with the Father, was given to us in him. That this is what constitutes the relationship between Christ, the seminal Head, and his seed, the Progenitor and the chosen generation.

We believe there are some who have held the idea that the flesh of our Redeemer, in which he was born of the Virgin, which suffered on the cross, was laid in the tomb, and which was raised from the dead, was begotten and brought forth by what they call an eternal generation, and so existed a human body and soul, from the ancients of eternity. If that theory be true, we have not so learned it, and must wait for clearer light on that subject. If what is called the humanity of Christ was so generated and did so exist before all time, then, instead of his assumption of our flesh, instead of his taking on him the seed of Abraham, or being made of a woman in his advent to this world, the whole race of mankind must have assumed his human nature when they were born of the flesh. And furthermore, we see no reason why it was

expedient for him to be made of a woman, in order to be made under that law which the human family were under, as that law was binding on all human beings, until they are redeemed from its dominion by his one offering of himself without spot unto God. Until these difficulties which, to a very little mind like ours, are insuperable, are obviated, we are unable to indorse this speculation.

Another, to us, equally untenable theory, called eternal generation of the Son of God, sets forth, that his supreme Godhead is a derivative Godhead; that it is not original, self-existent, independent and eternal. This theory, as it appears to us, seems to deny all that is essential to his Godhead. How can we conceive of absolute Godhead that has descended by generation or otherwise from any producing source higher than himself? That Christ exists in a Sonship which is begotten of the Father, is clearly demonstrated in the Scriptures, and confirmed by his own declarations, but this we understand to be in relation to what he is as Head and life of his church. But that he also is the eternal, self-existent God, the Jéhovah, is equally demonstrated in the Scriptures, and in the personal experience of every saint. For if he is not God in an absolute and unrestricted sense, he cannot be the Savior. He says: "I am God, and beside me there is no Savior." We must, therefore, be excused from indorsing a doctrine, however popular or plausible, that would rob us of a Savior, or present him in a character in which we are forbidden to worship him. This doctrine of a begotten Godhead is, to us, equivalent to a denial of his Godhead in all but a nominal sense. Nor does the fine-spun reasoning of his being eternally begotten, remove the difficulty. The effect would be the same, whether



begotten in eternity or in time. Alike it must and would imply a begetting or producing God, anterior to his development as a God; while, to our view, the denial of his self-existence is a denial that he exists at all, as an absolute, eternal, independent and self-existent God. The argument, that the son is as old as his father, that a father cannot exist without a son, is quite too feeble to bring conviction to our mind. Stripped of all artificial verbiage, the naked question returns: Is Jesus Christ absolutely, eternally, independently, underivedly, the very supreme and eternal God? To this question we emphatically answer, Yes! and as such we hope to worship and adore him when the earth and heavens shall be no more; and even now we have no sweeter song to sing than,

"Jesus, my God, I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost."

MIDDLETOWN, N. Y., February 15, 1860.

REVIVAL.

THE Lord is still manifesting his power and grace in this vicinity. On the first Sunday of this month, (February) we baptized five candidates at New Vernon, and on the Sunday following, two in this village. Five times this winter it has been our privilege to lead joyful converts into the frozen stream, to own and obey their Divine Lord and Master, in the ordinance of baptism. Others have professed a hope in the Redeemer, and some are still breathing forth the words of the publican, "God, be merciful to me, a sinner." This is indeed heart-cheering, for

"We long to see the churches full,  
That all the chosen race  
May with one heart, and voice and tongue,  
Sing the Redeemer's praise."

Our youngest son was one of the number baptized. May the good work still

go on and increase; for "when the Lord shall build up Zion, he shall appear in his glory."—Psalms cii. 16.

MIDDLETOWN, N. Y., February 15, 1860.

BROTHER BEEBE:—Inclosed I send you one dollar for the present number of the SIGNS. I would have sent before this time, but it is circulated through the White Water Association that you and some others had departed from the doctrine held by the Old School Baptists, but I see nothing in the SIGNS but what seems to be sound at this time.

LAUGHLIN KING.

HENRY COUNTY, Indiana, Feb. 18, 1860.

REPLY.

BROTHER King may rest assured that we hold the same doctrine now that we have been contending for almost fifty years. We are not aware that we have departed from a single sentiment that we held when we were baptized on profession of our faith, in December, 1811. As to what our faith is, we have been preaching it constantly ever since 1818, and publishing it in the SIGNS ever since September, 1831. We hold no *private* sentiment on any religious subject. We venture the assertion that there is not an Old School Baptist in the United States, if in the world, whose doctrinal sentiments are more universally known, or more generally indorsed by all sound and orderly Baptists.

MIDDLETOWN, N. Y., February 15, 1860.

PLEASE BE SURE

IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

Please be particular about this.

## OBITUARY NOTICES.

**Elder Ephraim Rittenhouse** was born Dec. 17th, 1819, in Hunterdon Co., N. J. His parents were members of the Kingwood church, and on August 15th, 1847, he was baptized in the fellowship of that church, by Elder Gabriel Conklin. Our mother united with the same church shortly afterward, and on Feb. 10th, 1849, they were married. Father soon began his public work of speaking and writing, a preliminary license having been given him in 1851, and I think his first letter was published in the SIGNS in that year. In July, 1852, he was given a regular license, and he then began traveling abroad. I think his first visits were made chiefly to New York State, but later he began visiting churches in Delaware. He was ordained on April 13th, 1856, but he continued to reside near the Kingwood church, retaining his membership there, and traveling and preaching as there was opportunity, until March, 1859. In April, 1858, he received and accepted a call from the church in Wilmington, Delaware. In the course of the year three other churches united in the call, and in the spring of 1859 he moved to Delaware. He never moved again, but lived for over forty-three years in the same house, and continued, without any interruption, to serve the same churches of which he then took the charge. He lived to see not only the children take the place of the fathers, but in several instances the grandchildren as well, there being now but one member living in any of his churches that was received before his coming. He traveled considerably through the five adjacent States, but he never made long trips away from home, as he did not think it right to take many Sundays away from his own churches. In addition to his churches in Delaware, he was pastor for a few years of three churches in the Salisbury Association. He took this additional charge with much reluctance, as he was beginning to feel the weight of advancing years, but in one church (Little Creek) he baptized thirty-eight in the ten years that he served as pastor. According to his record, the whole number that he baptized was one hundred and forty-seven. Two of the number are now gifted and acceptable ministers. I believe he assisted in eight ordinations. He was never a strong, robust man, but he seemed to retain such measure of health and strength as had been given him, until he began to weaken from old age. Even then he would not spare himself, but continued to try to answer every call, going sometimes when it was really unsafe for him to leave home, and taking long journeys alone, when we were distressed at seeing him start away.

Our mother died Oct. 20th, 1885, after a short but terribly severe illness. He never entirely recovered from the shock of her death; was never quite the same afterward, and continued to grieve for her as long as he lived. After her death his ministerial

work, and the care of his churches, seemed to be all he lived for.

In April of last year, while attending a yearly meeting in Wilmington, he got a fall, fracturing his hip, and causing him many weeks of suffering. We thought then that his work was ended, but he slowly recovered, and after three weary months he stood on his feet again, and was able once more to meet with his churches, but his strength was sadly broken, and it was in much weakness, and often in suffering, that he continued his work for three months more, and then the end came. He left home on Saturday, Sept. 21st, apparently as well as usual. He attended the yearly meeting at Cow Marsh, on that day and the next, and from there he went to a meeting at Nassaongo, on Wednesday and Thursday of the next week, and there, on Thursday, he preached his last sermon. Elder Francis says of it, "I will remember the text, and that it was a sweet, comforting, gospel sermon. It was a fit ending of a long and useful life devoted to the ministry of the gospel. The text was Isaiah li. 1, 2: 'Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto 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.'"

On the 28th of September, two days afterward, while he was sitting quietly talking, the stroke came, paralyzing his entire left side, rendering him helpless, and affecting his mind as much as his body. He was over one hundred miles from home, but with the kindest of friends, and as soon as possible we arranged to bring him home. We all felt that the case was hopeless from the first; that whether the time was long or short, it could have but one certain ending. So, with no hope to cheer us, we cared for him for nearly thirteen months. Sometimes his mind would seem almost clear, and he would talk sensibly and rationally; at other times he would be restless and excited, so that it was hard to pacify or quiet him. Throughout his sickness it was not of himself that he thought, but of his churches, and his continual regret was that he was no longer able to visit them, and he hoped for months that by the next meeting day he would be able to go.

On Friday, Oct. 17th, his sister came to see him. He talked a little with her that night, and again the next morning, and that was his last conversation on earth. He seemed drowsy through the day Saturday, and on Sunday he became unconscious, and remained so until the end, which came at 8 o'clock on Wednesday morning, October 22d, just seventeen years and two days after our mother was taken from us.

On Saturday, Oct. 25th, a large number of brethren, sisters and friends, came together to see him laid away. Elders Grafton, Durand, Meredith and Francis were with us, and all spoke comforting words, not only to

the family, but to the many here that were to him as dear children, and who felt, with us, that they had lost a loved and loving father.

Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.

KETURAH RITTENHOUSE.

[THE family of our late beloved brother Rittenhouse requested that we write an obituary notice of his death, in which we publish a letter we sent his daughter, sister Keturah Rittenhouse, but as she has given so full a sketch of her father's life, and labors in the ministry, in the above letter, we feel that by appending our letter, which they wish published, in which we express something of the feelings of our heart regarding him and his life, we have said all we can say that would be of any interest or comfort.—C.]

HOPEWELL, N. J., Oct. 27, 1902.

MISS KETURAH RITTENHOUSE—MY DEAR SISTER IN CHRIST:—I feel as though I must write to you, and through you to the rest of your family, this morning. This is the first that I have had a moment's leisure, since returning from the association last Friday night. I was much perplexed about what I ought to do, regarding the funeral, and the meeting here, and it was a great grief to me that I felt that I ought to be here. I did not feel that I could have added anything to what I know was said at your dear father's funeral service, but I did feel that I desired greatly to be present, when the last sad rites were said, ere my dear friend and brother, for so many years, was laid away to his last rest, till the trumpet shall sound and waken the sleeping dead. That it was your father's written request that I should be present, made it seem all the harder that I could not see that I ought to leave the church meeting here. This was so, especially, because we expected that one at least would offer herself to the church, which was the case, and I baptized her yesterday morning. I was helped in my feelings however by the remembrance of your father's faithfulness to his appointments in the churches where he labored for so many years, and by the knowledge that several ministers would be present to add a testimony to your father's worth as a man, and as a minister of the word. That I was not with you, could not have been so much of a grief to any of you, as it was to me. I gave brother Meredith a few words which I told him if he thought it wise, he might read in the congregation. But in those words I could not express what I really felt. Indeed, I never can write or speak as I feel at the time. I can speak of it afterwards, but expression seems to be denied me whenever I feel most deeply.

I have been living over again the past thirty-five or more years since I first met your father at Bryn Zion, at the association. There were present then, Elders Barton, the two Beebe's, Leachman, Durand, Harding and St. John. I recall just how your father looked,

as he stood up the last day, to say a few farewell words. About as he looked then, he always appeared in my sight afterwards. There was as little change in his outward appearance as I have ever known in any one. I recall, however, a steady growth in his power as a preacher, and in the richness of his preaching, right on to the end. He was not like most men in old age, that is, he did not lose power and freshness of thought. I think that it was the universal feeling among us, that he constantly grew in the depth and richness of his preaching. I know that it seemed so to me. We had a continued correspondence all those years until since his enfeebled and paralyzed condition came on, more than a year ago. I think that in all these years, we must have interchanged from five to fifteen letters each year, until the last year. We, when together, and in correspondence, discussed almost all the subjects that have been controverted among our people, and if in anything there was a serious difference between us, I did not know it. Perhaps, concerning some particular texts we might have had somewhat different views; it would not have been possible for it to have been otherwise, for no two men can see all things from just the same standpoint. But so far as any principle of doctrine was concerned, we never had a different view, I believe. I recall that at times I almost envied him his quiet power and clearness of expression, which made some matters, (which had been confused in the minds of many by the confused language of some who had written and spoken) plain and clear and simple. I recall one circular letter written by him many years ago, of which I felt at the time so glad; and it was so plain and clear, that some who had said other things, could find no place for criticism in it. It was upon redemption. Perhaps some of you will also recall it.

So many reminiscences come up to my mind as I write, I cannot speak of them all. Best of all, your dear father leaves the savor of a good name, of a patient and faithful ministry, of an humble and goodly walk before men, of a steadfast and constant and tender care for the churches where he labored, and of tender dealing with those who were inquiring the way to Zion. I can recall at Broad Creek, and Little Creek, when he labored there, and his labors were so much blessed among them, the tender feelings which he exhibited by gentle words, and by tears often, as he moved among the people, so many of whom he baptized, and whom he loved. It was very touching to me to watch him as he moved among them, and so evidently longed to see them blessed of the Lord. And how glad he was when any came to Zion, and how gladly, and with what thankfulness would he mention the steadfastness of the churches where he labored. They were in his heart to serve them day and night.

I do not here seek to speak direct words of consolation to you as a family. I know that you are com-

forted by the things of which I have spoken, and that you all believe that your father has entered into rest, leaving behind him a good name among all who knew him. The loneliness that you must all feel, only God can comfort you in, and you all know where to look for help. May God bless you all. Many dear friends here, including my own family, send warm sympathy to you all in your bereavement.

At the church meeting Saturday I spoke to the church of your father, and of the peaceful end which had come to him at last. Many afterwards, spoke with sorrow that they should see his face no more.

When you can do so, I desire to hear from you.

I remain as ever your brother in hope,

F. A. CHICK.

OUR brother, James H. Lowell, of South Gardiner, Maine, was born May 22d, 1844, and departed this life to be with Christ, which is far better, July 19th, 1902. He was married to Emma D. Peacock, in 1868. When it pleased the Lord to call him by his grace, he was deeply taught his just condemnation as a transgressor of the law, which is holy, just and good. His soul went burdened beneath the felt displeasure of God, and his heart was bowed in sorrow beneath the weight of his sins. No hope could he see for such a wretched, vile sinner as he felt himself to be, and he could see no way of escaping the damnation of hell. But the time for the discovery to his soul of the riches of God's mercy drew nigh. On a certain day in the year 1868, he was working in an old saw mill, deeply pondering over his lost condition, till at length he felt he would have to say amen to his own damnation, when suddenly he felt there shone round about him a light above the brightness of the noontide sun, and everything around him was resplendent with the golden brightness, and between the heavens and the earth he beheld with eyes of faith the crucified Son of God, and by the working of the Lord's gracious power he was made to hope, and to rejoice with unspeakable joy in Christ Jesus as the dear, almighty Savior. After this he went to the assemblies of the Advents, and joined them, but found no satisfaction among them. Sore discomfort and conflicts he endured with the members of this society; there was no fellowship for him there. In due time Elder Hiram Campbell came into the neighborhood to preach, and for the first time he heard the gospel proclaimed, and then he found out where the church of Christ was. He went to the Advent meeting and told them he must withdraw from them, and told them the reasons why he must do so. For some time he was troubled about baptism, having been immersed by the Advents, but in his troubled state of soul one day, as he was cutting bushes, the Lord gave him rest by sending home to his conscience the question, Was his Advent baptism of God or of men? and the answer was, of men. He united with the church at Bowdoin-

ham, and was baptized by Elder Hiram Campbell, in December, 1871. Our brother greatly delighted in the assemblies of the saints, and was chosen deacon of the church at South Gardiner, and he was in truth a deacon; he ministered in the office well, purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus. The church at South Gardiner has lost a valued and precious member. Our dear sister Lowell, and his daughter, mourn their loss, and I feel myself I have lost a dear companion in the gospel of the grace of God.

At his funeral the writer preached from Psalm xvii. 15.

FRED. W. KEENE.

NORTH BERWICK Maine.

Mrs. Martha Lucas Graves, of Middletown, Ohio, was born Jan. 28th, 1828, and departed this life Sept. 18th, 1902, after a short illness. Sister Graves had been an humble, devoted and faithful member of the church called Mt. Pleasant, in Butler Co., Ohio, for nearly half a century. She was a God-fearing woman, and ardently loved the gospel of the grace of God, believing steadfastly that salvation is wholly of grace. When Mt. Pleasant church divided a few years ago on the means question, sister Graves stood firm with the sound Baptists, and when the modern revival of Arminianism among Baptists under the name of conditional time salvation, came on, she again took her stand for the old doctrine of grace. Sister Graves is sadly missed by the church and the community, and especially by her surviving children. She leaves behind, six devoted children: Mrs. Kittie Childs, Mrs. Minta Cox, Mrs. Clara Myers, Mrs. Belle Selby, Miss Mattie Graves and Mr. Samuel Graves. The first four named of these are members of the church, and the other two are experienced believers of the truth. The children were all with her in her last illness, and were present at the time of her departure. In the death-chamber for awhile all was darkness and gloom. The Lord's mercy seemed to be gone, and all left to wrestle with despair in his own regions, but in due time the Lord appeared. His glorious presence was visibly manifest, and in a moment all was bright, all was hope and joy and peace. This visible manifestation appeared to all in the room, and remained until she had breathed her last. Praise God for his goodness, and his wonderful works to the children of men.

The funeral was attended by a large company of sorrowing friends and relatives. Elder J. G. Eubanks was present, and spoke a beautiful prayer at the home. Elder J. M. Struble was also present at the church. I tried to speak on the occasion, from the words of the psalmist, "Precious in the sight of the Lord is the death of his saints." Her remains were laid to rest in the beautiful graveyard adjacent to the meeting-house, where she had so long been a faithful attendant upon the service of her Lord. In hope of a glorious resurrection, her devoted children, the

church and friends consigned her body to the quiet and restful grave.

H. M. CURRY.

DIED—May 3d, 1902, from injury received by the kick of a horse, May 1st, Deacon W. W. Grave, of Ingleside, N. Y., aged 54 years. He was married to Miss Hepsy A. Riker, Dec. 15th, 1869. Six children were born to them, three girls and three boys. He leaves besides wife and children, of near relatives, three sisters and five brothers. He experienced a hope in Christ about the year 1873 or 4, and was baptized by Elder A. St. John, in the fellowship of the Old School Baptist church, at what was then called Rikers Hollow, and lived in the love and fellowship of the church until called away from earth. He was deacon several years, serving to the satisfaction of his brethren, having a good gift in prayer, and could speak to the comfort of the saints, being sound in the faith and clear in his views of Scripture doctrine. He was a lover of Bible doctrine, therefore loved to read the SIGNS OF THE TIMES, having been a subscriber many years. In the resurrection morn of his soul he was brought to magnify the Savior with shoutings of praise to Almighty God, after which he said he was not waiting for the resurrection, but glorification. May the dear Lord bless the lonely widow in her sad life, with his gracious presence, also the dear mourning children. He was a good husband and father, an honorable citizen. We mourn the loss of the little church of his membership. He will be missed very much, but it is well with him; his faith was strong to the close.

Services were held at the meeting-house, which was filled with friends and neighbors, while the writer talked a little to the friends.

D. M. VAIL.

John T. Randolph passed away August 1st, at his home in Springtown, Texas. He was born June 21st, 1837, in Jefferson Co., Tenn.; served in company I, of 31st Tenn. Regiment, Confederate army, the last three years of the war. With his discharge in his pocket, Nov. 5th, 1865, he was married to Miss Louie Selvidge, and shortly after that time moved to Alabama. In 1875 he moved to Springtown, Texas, where he lived to the day of his death. During the time, he served as postmaster sixteen years. The younger part of his life was spent as a teacher. In 1865 he professed a hope in Christ, and was an Old School Baptist in belief, but never joined the church. In his experience written by himself, and published in 1884, in regard to the church he says: "After my deliverance it seemed deeply impressed on my mind to go to the Lord's people and tell them my exercises, and be baptized, which I resolved many times to do, but when an opportunity offered, the cloud of doubts became so dense, and my unworthiness became so

prominent that I as often put it off till I would feel better, and I have continued to put it off, and to-day I am no nearer the church of God than I was eighteen years ago. Would the Lord in mercy grant to incline the followers of Jesus to give me instruction, that I may do my Master's will. O, that the dear children of God may be impressed to continually mention my case at the throne of God's grace, that my duty may be made plain before me."

When death came, as the result of a long spell of typhoid pneumonia, our dear brother had no fears, but went down to the tomb trusting, as we hope, in the holy One of Israel. He was a cripple in his feet all his life, from which he suffered much at times. Of the ten children born of this union, only four survive, one son and three daughters. He was a friend and reader of the SIGNS OF THE TIMES all the time that he was able to pay for it. Our dear friend Randolph believed in salvation by grace, and was pleased with the doctrine in all points advocated by the SIGNS OF THE TIMES. A great and good man has been taken from this world of sin and sorrow; therefore we sorrow not as those without hope, for we believe our loss is his unspeakable gain.

W. L. ROGERS.

BLUM, Texas, Oct. 2, 1902.

Edna Catharine Holsheliser was born August 21st, 1889, and died June 6th, 1902. She left to mourn their loss, her parents, Mr. and Mrs. John Holsheliser, and two brothers, Harry and Willie. She seemed like a ray of sunshine, always bright and cheerful, and her bright and beautiful face and disposition, made her a great favorite both in her home and among her many friends. She was indeed a talented child, at the head of her classes in school; her musical ability, and a voice remarkably strong and sweet for one so young, made her a leader. O, how she will be missed in the happy home circle; her little friends will miss her sweet face at school and in their play, but she was a jewel too pure for this earth, her place was in heaven. If she could speak to us she would say, Do not weep for me, dear papa and mamma, Harry and Willie, for I am so happy with Jesus.

Her school teacher,

ALICE TOMIELINO.

BROTHER James Sneed departed this life at his home in Powellsville, Md., July 9th, 1902, aged about 80 years. This dear brother was baptized at Welsh Tract, a great while ago, but has been with us at Indiantown about thirty years, during which time he had endeared himself to the church very closely, and his constant attendance at the meetings spoke loudly of his deep interest in the things of the kingdom. His unwavering confidence in God, and manner of expression, was always encouraging to this poor one. As his seat was seldom vacant, we do miss him so very much. He was naturally kind, morally speak-

ing, and pleasant in speaking on spiritual things, so that he never insulted any one. He watched at the bedside of the writer of this at one time with all the care and tenderness of a mother to her infant child, both night and day, about five weeks, while in the flesh we were mere strangers, therefore I loved him dearly, for I believe that the love of God in his heart prompted him. I was up to see him a day or two before he died; he said he was almost gone, but his assurance seemed bright and strong. He leaves his wife, and several children all by a former wife, to mourn the loss of a kind father and husband, and the church, of which he was a devoted member, but God took him unto himself, so we believe all is well. May God give us submission.

T. M. POULSON.

**Ell Winnie** died at his home in Kome township, Mich., Sept. 27th, 1902. He was born in the town of Cherry Valley, Otsego Co., N. Y., in the year 1820. In early life he was converted to the Calvinistic faith, and in after years was baptized and united with the Old School Baptist Church at Woodstock, then known as Kelley's Corners. He is survived by his wife, Mrs. Jennie Winnie, also by four children, Samuel Winnie, of Petoskey, Mich., Mrs. R. Tomer, of Hudson, Mich., Mrs. C. G. Potter, of Sylvania, Ohio, and Mrs. G. F. Sanford, of Cement City, Mich. Brother Winnie was a firm believer in the doctrine of election and salvation by grace; he was a devoted husband and father a kind neighbor and a good citizen. The writer was personally acquainted with brother Winnie, and has enjoyed his hospitality and communion very much; he was well versed in the Scriptures, and an able defender of Bible principles. But the dear old brother is fallen asleep in Christ, and is buried near his old home in Oustead Cemetery, to await the final consummation of all things.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

The writer tried to preach on the occasion, to the dear friends and relatives, words of comfort, and to console the broken-hearted.

T. J. WYMAN.

**Elien Earhart** was born August 8th, 1822, near Lebanon, Ohio. Her parents were Edward and Elizabeth Dunham. She was married in February, 1842, to Geo. W. Earhart, with whom she lived happily until 1846, when after a short illness he was called to his reward. For more than half a century she has been called to walk the journey of life a widow. She was a most true-hearted, pure-minded christian woman, with a firm, unshaken confidence in the atoning sacrifice of our Lord Jesus Christ as the only foundation of life; the Bible was truly a lamp to her feet, a light to her path, the guide of her youth, and the support of her declining years. At twenty minutes after twelve

o'clock Thursday, after a short illness of but a few days, scarcely one week, surrounded by loving friends and kindred, she calmly and peacefully fell asleep in Jesus.

The funeral was preached by Elder H. M. Curry, from Rom. viii. 29, in the West Baptist Church in Lebanon.

## MARRIAGES.

By Elder T. M. Poulson, Nov. 16th, 1902, near New Church, Va., Richard W. Kelley and Miss Anna W. Dickerson, both of Accomac Co., Va.

## CONTRIBUTIONS FOR THE "SIGNS OF THE TIMES."

|  |          |
|--|----------|
| Previously acknowledged.....   | \$664 05 |
| Philemon Stout, Illinois, \$50.00; Mrs. M. J. Lee, Oregon, \$1.50.—Total ..... | 51 50    |

Total to date.....\$715 55

## CHANGE OF ADDRESS.

ELDER Asa Howard having changed his address from Kushing, Texas, to Snyder, Scurry Co., Texas, requests his correspondents to address him at the latter place.

## POETRY.

LINES written by H. J. O'Bannon, on the death of his beloved wife.

Her gentle spirit was too pure  
For earth's polluted breath:  
God sent an angel down from heaven,  
And took her away in death.  
Though kind and gentle hands may lay  
In cold clay on her breast,  
I know she is in heaven now,  
That holy place of rest.  
For she has left us here to know  
That she is now in heaven,  
And now my spirit like some bird  
Before the storm is driven.  
But God can turn the darkest cloud  
To noonday's purest light;  
God never, never can do wrong,  
For what God does is right.  
Then it is right that we should lie  
Within the silent grave,  
For there the dear Redeemer lay,  
His loving ones to save.  
O, then we know it is but right  
For Christ himself to die;  
To bring eternal life to light,  
That life that's from on high.



THE

## "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY GILBERT BEEBE'S SON,  
MIDDLETOWN, ORANGE CO., NEW YORK,To Whom all letters should be addressed, and  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 70. MIDDLETOWN, N. Y., DECEMBER 15, 1902. NO. 24.

## POETRY.

### MORNING.

WHAT a rich secret is with those  
Who know and love the Lord;  
Who rest in his sweet promises,  
Yet tremble at his word.  
They have the faith that works by love,  
And purifies the heart;  
By which they view the joys above,  
That here they see in part.  
How blessed is this living faith  
To look beyond our sight;  
Trusting in all the Savior saith,  
E'en in the darkest night.  
This secret makes the wilderness  
To blossom as the rose,  
And the dark desert of the heart  
With gladness overflows.  
The parched ground becomes a pool,  
The thirsty land a spring;  
And fainting souls refreshment find,  
And with rejoicing sing.  
The prison proves a palace fair,  
Where Jesus is extolled;  
The fragrance of his precious name  
Is better far than gold.  
The lame leap as an hart for joy,  
The dumb for gladness sing,  
Blind eyes behold the works of God,  
And praise their heavenly King.  
How sweet to join in songs of praise  
To his most holy name,  
While our hearts triumph in the grace  
And glory of the Lamb.

BESSIE DURAND,

SOUTHAMPTON, Pa., Nov. 23, 1902.

## CORRESPONDENCE.

### FRAGMENTS.

It seems a sad thing to read in the Scriptures that all flesh is grass, and all the glory of man as the flower of the field. It appears to present a good cause for sadness. But there is a time when it causes unspeakable joy to find that the Scriptures do declare this as a solemn truth. That time is when we have found this to be true concerning ourselves; when we have come to the sad conclusion that we are of no more value than the grass; that all our goodness and glory are no more substantial than the flower of the field, fading as quickly and withering away. When also we feel our grief aggravated by the conviction that it is all our own fault; that it might have been otherwise if we had been more diligent, and more faithful. We feel altogether to blame; feel that we have neglected golden opportunities for improvement, and have brought ourselves to this wretched condition of nothingness. What self-reproach and self-loathing! We see ourselves as “less than nothing and vanity,” and our own vile and depraved hearts and ways the cause,

Then what a change comes over our feelings, what a brightening of our gloomy minds, what a soft and holy comfort in our hearts, as we read that this is true of *all* flesh; true of "every man is his best state," as well as in his most debased condition. "For all flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isaiah xl. 7, 8; 1 Peter i. 24, 25.

Then is it possible that while this is true of all the race of Adam, only those realize and know it upon whom the Spirit of the Lord has blown; that these are they who have been born of the Spirit; who have felt the quickening power of that Spirit, which is the heavenly wind blowing upon them. "The wind bloweth where it listeth," and they have heard the sound thereof, but could not tell whence it came or whither it went. They felt its terrible power withering the flesh, as grass, and causing its glory to fade as the flower of grass, but had no thought that this ruin and desolation were evidences of God's blessing and heavenly favor.

Now, instead of gloom, and regret, and sorrow, and self-reproach, there are gladness, and thanksgiving, and praise. We are thankful for the very bitterness of the wormwood and gall, and for the humility they wrought in us, as these are evidences that the Lord has brought us up out of the dust of death, and has become our salvation. Now as we come up out of the darkness, desolation and grief, we find the one thing of value, the one thing which can never fail or change, the word of the Lord, which shall endure forever. Here is our hope and joy.

"And this," says the apostle Peter, "is the word which by the gospel is preached unto you." This is the word of God's salvation. It is the Word which was in the beginning with God, and was God, and was made flesh and dwelt among us. It is preached by the gospel; it is the fullness of the gospel; it is that which causes the gospel to be glad tidings; it is Jesus, "the wisdom of God and the power of God." All that we can ever need is in him, for he is "full of grace and truth," and all is ours if we have ever felt this heavenly wind which causes the flesh to wither as the grass, and its glory to fade as the flower of grass.

DOES the Spirit of Christ ever lead one to speak or write of spiritual things in a sarcastic manner, or with harsh and bitter denunciations of those who may differ from the view we are presenting, or those who do not see the truth? I think not.

SOME one has said that in most of our cities God's humble poor have not the gospel preached to them. But Jesus said, "The poor have the gospel preached to them." How good it is to remember that the Lord, and not man, has charge of this matter. Wherever they are the promise of God shall be fulfilled to God's humble poor: "Bread shall be given them and their waters shall be sure."

How much pleasanter it would be to read the letters of some correspondents if they would take a little more care in writing them. Sometimes it is a really painful task to study and find out approximately the writer's meaning, instead of a pleasure, as it should be. Some seem to think they cannot write plainly because they are not educated. That is not so. It is not lack of either

skill or education that causes one to write illegibly, but want of care and thoughtfulness. The one whose penmanship gives the reader so much trouble knows how to form every letter in each word he writes, yet often not half the letters are made, but only crooked marks, and that with a pencil or the faintest, palest of ink.

One of my correspondents taught herself to read and write after she was sixty years of age. There is no difficulty in reading her letters.

Directions: Take a good *pen, black ink, white paper*, and then write each letter of each word so that the letter could be recognized if it stood alone. Do I write that way? No! but I ought to.

WHEN engaged in preaching, and especially when the power of the Word is felt in my soul, I cannot think of my manner of speaking, nor am I conscious at such a time of any wish to produce any effect upon the audience by oratory, or by anything but the plain presentation of the truth of the gospel in the subject under contemplation. But at other times I have wished I might so improve in my manner of speaking, and be able to present my subject so attractively as to hold my audience in absorbed interest. Once, while thinking thus, and wondering why I had not paid more attention to this matter, and why I should not be as interesting and attractive a preacher as others I knew personally and by reputation, I resolved to make the attempt to improve in this respect, by bringing to my aid such knowledge of literature as I had. I would try to embellish my subject by illustrations historical and otherwise, and to improve in oratory, so as to produce a strong and pleasing effect upon those to whom I should speak. "Yes,"

I said to myself, "I will do this; I will remember this when I stand up to preach to-morrow." For I had always forgotten, when I arose in the pulpit, to pay any attention to any rules of oratory, to any possible helps from literature, or to anything but telling as plainly and as quickly as possible my thoughts and feelings concerning the subject on my mind.

That night I dreamed I was fishing, and at one point in my dream I stood with my hook in my left hand not baited, while in my right hand I held a piece of mince pie. Suddenly the thought came that I would bait my hook with the pie; then instantly I said to myself, "Fish will not eat mince pie," and at once I threw it away. My eye followed it as it left my hand, and saw it go into the open mouth of a dog that stood waiting near. Then I awoke, and I saw that the day before I had decided to try to draw men by something well represented by the mince pie, which would only attract and feed the flesh.

My desire is to preach as with the ability that God giveth, and to be contented with that. No part of the true power is in the manner of the preacher, nor is any part of the true spiritual effect produced by eloquence of speech, nor by any natural ability or learning that he may possess. The power is in the Word, in the message. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of man." When we think of a messenger bringing good tidings, we can easily see how all the power is in the message, and all the effect is produced by that. If one were about to receive the execution of a just sentence of death, and if he felt the crime a greater grief and terror to him than the punishment he was about to receive, and if one should be sent to tell

him that not only was the punishment remitted, but the crime itself was removed, and he washed whiter than snow, how little would he feel like criticising the messenger's manner of speech. He would not complain that the man's ignorance made him a tedious speaker, nor express a wish to have a more learned and eloquent man sent to speak to him. He would be likely to say of him, "He is the best and sweetest preacher I ever heard."

I COUNT it a great blessing when the Lord makes me willing to endure hardship and affliction with patience, and without murmuring. I count it a great favor when I am enabled to keep down my unruly disposition, give the soft answer to harsh and cruel words, that turneth away wrath, and so to walk as becometh the gospel of Christ. I have learned by sad experience that I cannot claim the credit to myself for any self-denial, or for the exercise of any grace of the Spirit. It is clearly manifest to me that it is only by the grace and power of God that there is any overcoming of any of the evil propensities of my depraved nature, or that there is any good thing done or spoken by me. Often I know that it is contrary to will that the good thing is said or done, and the evil thing suppressed. Grace has reigned so that self is forced to be denied. Truly "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 14, 1902.

"HE BEING DEAD YET SPEAKETH."

DEAR BROTHER BEEBE:—This letter from our beloved old Elder Threlkeld, written more than forty-one years ago, which I have just now re-read, so impresses me as good and profitable for all the brotherhood that I am moved to copy it, word for word, and submit it to you. At the time it was written, he was an aged father in the ministry, and I was but a lad, having been ordained only a little more than four years, young in years and in the trials of the way, and so I was despondent and timid. But to me he was tenderly and truly as a father with a son, and most affectionately do I cherish his memory, as will dear Elders True (his son-in-law) and J. G. Sawin. These true yoke-fellows in the gospel are now old and wayworn, with myself, but the grace of the Lord Jesus has been sufficient for us, and his strength has sustained us in our weakness through all the way of tribulation. And to me there is now a preciousness and comfort of fellowship in brother Threlkeld's letter which I cannot express. Like Abraham, he was strong in faith, giving glory to God, and he never was known to waver or falter in his firm adherence to the gospel of the grace of God, as his letter will testify. So of him, as of Abel, may it truly be written, "By faith he offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

D. BARTLEY.

LEBANON, Ohio, September 10, 1902.

MATTOON, Ill., March 25, 1902.

MY DEAR BROTHER BARTLEY:—This morning I received your kind letter, and was glad to hear from you, and that you still remember me, but was sorry to hear

of your embarrassment and discouragements. I know how to sympathize with you, for I have been in similar circumstances; but I beseech you not to be cast down, but remember that we must through much tribulation enter the kingdom, and we should endeavor to endure hardness as good soldiers of Jesus Christ. And I hope the brethren will remember you in your discouragements, and help you to bear your burthen. The Old School Baptists are sometimes remiss in holding up the hands of their ministers, and leave them to bear the burden alone, and they are liable to faint under their load.

In all probability the Lord's witnesses, when they have finished their testimony, will perish by neglect. The church will neglect the minister, and he through necessity must neglect them, and thus a famine will come on them, and so, in their official capacity, they will perish. Satan has tried killing with the sword, and has found it an ineffectual method; and he may now be at his tricks, prejudicing the minds of the saints against helping the minister, and glory when he has accomplished his design.

You know antichrist, through his policy, is to cause craft to prosper; and I have thought that by the Missionary craft, in prejudicing the minds of the saints, he will cause them to neglect the ministry, that some of them, at least, will fail. Dear brethren, think on these things.

I am sorry that you could not attend the brethren at Mount Pleasant through the winter. If the Lord will, I will try to be with them in May, and will try to get brother Shellenbarger to go in June. And I hope the Lord will enable you to go and see them often. I am sorry to see them starve. I have a great desire to see you and the brethren at Hickory Creek, but think I cannot do so before the first Sun-

day in May. If I could feel any assurance that I could come in the fullness of the blessing of the gospel of Christ, it would be a matter of joy to me; but the most of my time I am so dark, so cold and lifeless, and so much under the influence of the carnal mind, that I fear my visit will be of no benefit to you. But that matter I must leave with the Lord, as I have done for the last forty-two years. It is no wonder my eyes should become dim, and my memory fail; but the Lord has been so kind and gracious to me for those forty-nine years, since I have put my trust in him, that I often say, "Bless the Lord, O my soul: and all that is within me, bless his holy name: who forgiveth all my sins." And I feel desirous still to serve him; and I think I know what Paul meant when he said, "To abide in the flesh is more needful for you." When I see the destitute situation of the brethren, I feel desirous to remain in this world of sin and sorrow, that I may serve them to the best of my ability. And I am determined to spend the remnant of my days in the service of the saints, although I often fear I am not one myself. "I am so vile, so prone to sin, I fear that I'm not born again."

But when I see the love, the grace and goodness of God in Christ Jesus towards poor sinners, I still have a desire to declare it to others, and sometimes I think I do love him, and if this is the case, all is well. I know I love the Old School Baptists, and if they are the children of God, then, according to the gospel rule, I am safe. And "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who can condemn? It is Christ that died." This is all my hope, and all my expectation, although sometimes I think he makes it not to grow.

Once I thought to grow in grace, was

to feel better, wiser, and my confidence increase, but how sadly have I been disappointed! My confidence in myself diminishes, my goodness has passed away, and I know that in my fleshly nature there is no good; and my only dependence for salvation is in God's eternal free favor in Christ. And I think, if I get to heaven, I will sing free grace louder than the rest, for I am surely the greatest sinner.

Give my love to all the dear brethren; and if you wish, you may read this letter to them. God bless you.

THOMAS THRELKELD.

CARMEN, Oklahoma, Nov. 2, 1902.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS:—It has been a long time since anything has appeared over my name in the SIGNS OF THE TIMES, the oldest and best paper that I know of among the Old School Baptists. It was a welcome visitor in my father's household from my earliest recollection. The accumulated numbers were laid carefully away by my father for future reading and reference. After they became precious to my understanding I gathered many old volumes and sewed them together for my own reading, thus getting acquainted with the writings of many of the early writers of the SIGNS. My first communication for that paper was written in October, 1860, and appeared in the June number, 1861. I have always been ashamed of my poor effort and of many that have appeared since then. It has always appeared that I could not get into the full spiritual measure that so many writers do who have written, and who write for the SIGNS. I have often spoken to the brethren about the SIGNS seeming to be the most spiritual paper that we have, that there is less of a worldly nature spoken

of than by any others. Whether this is just a notion of mine, or whether the editors are choice about what shall appear in its columns and select the communications best suited for publication, or not, this I shall leave for you to determine.

Ye saints of the Most High, I have been wanting to say something to my dear brethren for some time, and more particularly has this desire become strong in my mind in the last year, ever since it has pleased the Lord to favor us here, a little band of outcasts, scattered from the different states, seeking earthly homes in this, once called, "Great American Desert." I should like to express some emotions of holy love for God's people, to the brethren who are situated where they have never wanted for church privileges of mingling monthly and oftener with precious brethren, and hearing God's servants proclaim the unsearchable riches of Christ. How would it appear to your minds if you were widely separated from your brethren, so that you could not mingle with them in worship, so that you could not have any opportunity to hear the gospel proclaimed in its purity, and this, not for one month or one year, but for years, yes, from ten to eighteen years? Well, this has been the condition of the scattered remnant that the Lord has gathered together by his providence and grace here in western Oklahoma. Many times have my wife and I, since coming here, wondered if the Lord had any people here. We had traveled about some, and got acquainted with many people, made inquiries, and it seemed for nearly four years that every time we thought we had got on the track of Old School Baptists we were sure to be disappointed. However, when we first came here, nearly six years ago, there were four of us. I preached to the three, and all others who

came through curiosity, once a month, through all the dark days of our widowhood, hoping that the Lord would discover to us some of his scattered people. Many times we would conclude that we never could find any more in this country of 2,760 square miles, containing a population of more than 35,000, without any large towns, and all emigrants from other states and territories. After a year or two we found three Baptists of our order in an adjoining county, about thirty miles away. We were much elated, and took steps to the organization of a church, but we were soon disappointed; two of these brethren moved to a distant State, so we knew that the Lord was not in it. We felt to realize that if God had a people here that they would be manifested at the proper time. Our over anxiety was somewhat appeased in the thought that we will just go on as before and give up all hope of a church organization for a long time yet. The Lord knows how to succor those who are tempted; he will not suffer us to be tempted above that which we are able to bear, but with every temptation he will make a way for our escape. Less than three years ago, one day as I got my mail, a letter among others was of great interest; it was from brother Duley. He said that he had got my post-office address from one of the Baptist periodicals; he told me where he lived, which was about twenty-eight miles from us, also making inquiries about my place of residence; that he, like myself, had been almost alone as far as Baptist company was concerned, and was longing for the society of brethren. In a few days after the receipt of this letter, I was with this brother. He knew of one sister and one man who was strongly inclined to the Baptist doctrine. In less than a year

from this time we had found several more of the scattered saints, some that had been so long from home that their churches had become extinct. We now had good meetings in three and four places each month. The question of organizing as a church body was now before us, but how to meet the question in our scattered condition was our great trouble. The extreme location of our homes was forty, yes, more than fifty miles. Remember, however, reader, that does not seem to be such a great distance on these western prairies, especially among hardy pioneers, and more especially among the Lord's afflicted and poor people who trust in his name. The time had come, Oct. 27th, 1901, when by previous appointment three names with hearts and hands were banded together in church covenant. Immediately three more walked in the way of "holiness," to follow the Lord in all his appointed ways. Soon after this meeting, by several additions we numbered eleven. We have found other brethren and sisters, and some strong in the faith, but not members yet, to the number of nine more, who attend our meetings in different places. We call our church Ebenezer, for surely it is a stone of help, and hitherto hath the Lord helped us, but we have no abiding place, it is like the ark of the covenant of old, movable. As one of our brethren has often remarked, our church is a "church on wheels." We mutually agreed that where two or three of our members meet together for public worship, there is the church, and that she has proper authority with her minister to receive members or transact any business which may be proper, having love and confidence for each other to such an extent that would prohibit any two or three members from doing anything that would

reflect on the judgment or cause pain to any other member.

Now I think of dear sister Sarah Boyd, of Centerburg, Ohio, whose letter appeared in the number of the SIGNS for September 15th last. She, like many others, has passed through many troubles, and two only are left as the legal church. This is the smallest number to get the blessing, but the promise of Jesus is to two or three: "Where two or three are met together in my name, there am I in the midst."

Brother Bruce, of Oregon, in the same SIGNS, also speaks on the same subject. He says, "O what a precious Savior we have, and what precious promises he has left on record for our comfort. You remember he said, 'Where two or three are gathered together in my name, there am I in the midst.'"

Dear sister Boyd, our brother editor seems to give as good advice as can be given in your case, not knowing the particular circumstances in connection with your troubles. If the house (or church) can be kept up in order by two, it is better than to be dissolved, or far better than to join in with error or discord. Or it might be better to join an orderly church remote from you, than to be so lonesome. I remember once after coming west that I retained my letter for three years, because the churches near me were in disorder, and finally joined a church fifty-five miles from my home.

We now have meetings at five places, as often as we can conveniently meet. All the brethren and sisters are punctual to the appointments. We have had four communion seasons, and as pleasant and precious as any like seasons in the memory of the writer.

In love for all the household of faith,  
JEFF. F. BEEMAN.

DAWSON, New Mexico, Nov. 24, 1902.

ELDER GILBERT BEEBE'S SON—DEAR FRIEND:—I have just read the letter of D. M. Leonard, of Broome Center, N. Y., Oct. 9th, 1902. I am pleased to read what he says. In his letter he refers to a communication from B. F. Butler, of Holmes, N. D., Sept. 15th, 1898. According to Leonard's request we got the SIGNS and read Butler's letter. Now I feel in my heart to indorse what he says. Friend Butler's letter is over four years old, and I can only answer for myself, I have either overlooked that letter or forgotten it, and I am satisfied there are many friends of the SIGNS who have been raised up in the past four and a half years, who would be willing to help pay the one thousand dollars. Some might be like myself, never read it. I have been a constant reader of the SIGNS for more than forty years, and my wife has also, and we sometimes skip something that we afterwards find, and it seems new, so you see others are likely to have missed reading the appeals of the friends of the SIGNS to pay what it owes. I want to ask you, if you please, to publish this letter of mine, also with it republish friend Butler's letter of 1898. I hope God will help you to pay this old debt, that you may thereby be free from that embarrassment. I want now to appeal to the friends of the SIGNS OF THE TIMES to help make up this amount; almost any of the friends can furnish one dollar and upwards. Send it at once, right away. I inclose in this my check for one hundred dollars. May God help the cause. Read the twenty-third Psalm.

I would like to know if friend Butler is still living. Your friend,

J. B. DAWSON.

[In the management of a publication of the nature of the SIGNS OF THE TIMES



many questions arise which are hard to decide. It is so with us in regard to the publication of letters of the character of the above. Our brethren can appreciate our embarrassment, and the delicacy of the matter, yet on the other hand, when brethren request us to do so, and substantiate the earnestness of their requests by such munificent contributions to the cause they are pleading, we cannot feel that we should allow our own personal feelings to persuade us to refuse to grant their requests, and with these remarks we submit these letters to the brethren and friends of the SIGNS, and leave the matter with them to do as they may feel in their hearts and minds to do. This much we know, as long as it is the pleasure of the Lord for the SIGNS to be continued, they will be sustained, and when he has served his purpose with them, they will cease to be published.

Again thanking the brethren and friends for the kind and efficient aid already rendered the SIGNS, we herewith append the letter of brother Butler, that friend Dawson requests republished from the SIGNS for September 15th, 1898, and in answer to his inquiry will say, brother Butler is still living, and is now receiving his SIGNS at 46 Allens Ave., Galesburg, Illinois.—B.]

“SHE HATH DONE WHAT SHE COULD.”

DEAR BROTHER BEEBE:—I had fully decided to lay aside my pen, and drop out of notice, so far as writing for our publications is concerned, for I realize that when I would do good, evil is present with me. The world, the flesh and the devil, are so strongly allied against the believer in the Lord Jesus Christ, that it seems many times we will fall, as individuals, by the wayside, and that the church as a body must all but come extinct. When I read Elder Bartley's article in a recent number, on the text, “And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt,” &c., I felt his points were well taken, for certainly many of the bodies (churches) lie dead in the street, for they are

without visible life, being inactive, “Have a name to live, but art dead.” “The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.”—Rev. i. 1, 2. John was commanded to speak to the angels of the seven churches. These angels (ministers or pastors) were addressed severally, or individually. The command was emphatic, the instructions definite, and it was the Spirit, or Holy Ghost as personated by Jesus Christ, as the first-born from the dead, the faithful and true witness of God the Father, as sent to these pastors, or stars, which was held in his right hand, to proclaim to the seven golden candlesticks, or churches. Now it seems to me if the cause was so sacred, and of so much importance, that God caused John to be banished to the lonely Isle of Patmos, and to be there alone, in order to receive those wonderful profound revelations, that it was not to cease with the final disorganization of these several churches of Asia. They were organized and established by apostolic authority, and must serve as a pattern for apostolic, or properly organized churches, for all time to come. This being admitted, does it not appear that all pastors, or ordained ministers, are vested with authority, not only to proclaim the riches of God's grace and mercy, extended to lost and ruined sinners, through the precious blood of Jesus, as a lamb slain from the foundation of the world, but also to rebuke, reprove, exhort with all long-suffering and doctrine? It appears to me unnecessary for our pastors or ministers to be forever “after Arminians with a sharp stick.” It is well enough incidentally, but God's command was, “Speak to the children of Israel that they move forward.” Then it is the true Israel of God that are the objects of address. If Jesus is preached, if he is lifted up for an ensign, as Moses lifted up the serpent in the wilderness, those who are bitten with the plague of sin, will look, for they are ever looking, with a “God be merciful to me, a sinner.” “Lord, save, I perish.” And when they hear a proclamation heralded from the throne of God, they receive with joy and thanksgiving the testimony, for they themselves have an unction, a witness within, which further proves that we are saved through preaching, not saved with an eternal salvation, this was, and is, the work of Jesus, but it is through the foolishness (simplicity) of preaching, that God will save them that believe, they receive the word gladly, and are transformed from a prior belief, where they were in a state of unrest, and enter into a gospel rest. “There remaineth therefore a rest to the people of God.” They rest in hope, in faith, in charity. The love of God is shed abroad in their hearts by the power of the Holy Ghost. The Holy Spirit, which Jesus promised to send, is now received by the poor, doubting soul, and

in the power of faith he can proclaim, "The Lord our Righteousness." This plan of salvation is no longer seen with an obscure vision, "as men as trees walking," but they see a resurrected Savior, as born again from the dead, a triumphant, glorious conqueror, a Hero of heroes, a King of kings, and Lord of lords, and rest not only in sweet forgiveness of all sins, but rest in his promises, rest in his dear arms of everlasting love, and look upon the company of his saints with great favor, beg, in their hearts, for entrance to their communion, they are now come unto Mt. Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, &c. Further Paul says, "Let brotherly love continue," implying that it is liable to grow cold, that we are liable to become selfish and covetous, which is idolatry, and a sin against God, for as we do to the least of these his brethren, even so do we as unto our Savior. Then let us not think, after that God has been gracious to us, in granting us our desires, by being baptized in the name of the Father, and of the Son, and of the Holy Ghost," and thus following the dear Savior in fulfilling all righteousness of God's law, that it is doing all that is required of us, by putting on Christ in open profession of our faith in him, by following in this ordinance which he observed and honored, and requires all his believers to also recognize and honor. Nothing is farther from Scripture teaching. Read the Spirit's command to each of the seven churches. They were composed of men and women of like passions as you and I, chained to a body of this death, who also by nature were the children of wrath, even as others, but God in his own counsel predestinated them unto the adoption of children by Jesus Christ, and chose them heirs of salvation, and as children of his kingdom they were and we are subjects of him as King, and he has a right to require them. As Paul says, "Ye are not your own, ye are bought with a price." Dear child of God, think of the price it cost to redeem your soul from hell; look to the cross of Calvary; behold your dear Savior nailed to the rugged wood; see the accursed band of Roman soldiers, and the fiendish mob, jeering and making merry at his awful sufferings; see him sweating great drops of blood; look at the thief on his left hand, railing at him because he does not show the power of a God in his release; look with me at the malefactor on his right, hear him telling his companion, we are only getting what we deserve as law breakers, but this tortured man that occupies the centre of the group, is innocent; then see him turn his dying eyes to the dear Savior; hear his pleading cry, "Lord, remember me when thou comest into thy kingdom;" hear the response, "To-day shalt thou be with me in paradise." Look for the sun, and the moon, and stars, where are they? Darkness itself has covered all; the very earth is reeling and staggering like a drunken man. All nature is convulsed. The God of earth and heaven is

personated in Jesus nailed bleeding and torn and racked with pain. He is fulfilling the demands of stern justice, which would ultimately been our doom. Was not this a great sacrifice? Now, my brethren, what sacrifice are we making for the carrying on of the cause? Are we doing our part, or are we putting all the burden on our ministers and publishers? Sin, like the plague of leprosy, is in the world; none of us are free from its contamination. Do we strive to overcome? Are we doing what we can? If we were, brother Beebe would not need to make the second call for aid in sustaining the publication of the SIGNS OF THE TIMES. Providence is now most certainly blessing its present readers as much as those who have read it in days past, and who now are gathered to the fathers. Will we betray the trust committed to us, their successors? Let us be up and doing. The laws of commerce say, "Pay me what thou owest." All bills of a financial nature must be met promptly, else they will go to "protest." Some may say, "Brother Beebe has gone daft, or is quite an Arminian, and the next thing we will hear that he is a Sunday School superintendent, or has gone to darkest Africa to convert the heathen." Not at all, brethren, plenty of work at home. Let us reason together. The condition that surrounds our churches to-day are different from "ye olden times." The strange woman and her children have usurped great authority. They come into our very houses, telling us about their gods, and try to get our children away from our influence. O, how many of our brethren have lived to see their children led away to serve other gods. How many have labored late and early, hardly take time to go to the house of our God, even on Sunday, say nothing of Saturday service, working to lay up treasure, perhaps for their children to spend on the gods they themselves abominate. He that believeth and provideth not for his own house, has denied the faith, and is worse than an infidel. It is proper to provide for the future necessities of our own, but to do this to the exclusion of looking after the welfare of Sion, is altogether wrong. If we are in a nice shape financially, the world will court our favor, but way down deep in their hearts the enmity exists that God said should, for he declared that he would put enmity between thy seed and her seed, in the things of this life. So, brethren, the sooner we break away from the love of the world, and have a love for our brethren, and aid them in the service of the Master, either in the preaching of the word, or publishing approved papers, the more money you will have as a result. I would that I could condense this appeal, and make it in a few well chosen sentences, but I cannot. I have put this matter from me as long as I can, I was trusting some one of more note among the brethren would take up the subject, and stir up the pure minds of the brethren relative to this matter. I wrote a dear sister in Illinois soon after

brother Beebe published his first appeal last year, urging her to lend her voice and pen, to raise money to relieve permanently the embarrassment of the SIGNS; but she did not have the courage, but was in sympathy with the project. But we know the custom has been so long with our churches, of "a little more sleep, a little more slumber, a little folding the hands in sleep," that it appears a sin to mention money. Paul says, Be diligent in business, serving the Lord. He commands that the details of the house be kept in order, and if money was required, to gather it and use it, and if a member was covetous or selfish, to deal with that member as an offender. This is the gist of the whole matter. Now, brethren, when there is a will there is a way. Brother Beebe has been forced to raise the flag of distress. Will we stand on the shore of self-complacency, and tell the Lord we "can't" afford to aid him? when the Lord knows most of us can help if we have the will.

I ask the publishers to print this letter, and if it offends my brethren, I will stand personally responsible, and if in their hearts they excommunicate me for making this appeal, I want to know it, and know where to find them. "A friend in need is a friend indeed." "An unfaithful friend in time of trouble, is like a broken tooth, or a foot out of joint." Let us all say, by the grace of God, "THE SIGNS SHALL NOT GO DOWN," and in less than thirty days after this appeal is published, brother Beebe will feel to thank God, and take courage, feeling that the Lord has heard his prayer, and cry of distress, the SIGNS will be continued, and we all will feel it the best sacrifice we ever made. I would like to write my experience on this line, in my travels of the past fifteen years, and show cause why I take this view of the matter, and make this appeal. I have thought the reason so many of us do not like to let the left hand know what the right hand does, is because it does so little it would be humiliating to let it be known. Brethren, let us raise this thousand dollars at once, and donate it to the cause of truth, and to the readers of the SIGNS OF THE TIMES. I have come through the late panic badly singed financially. At times I thought I would drop all subscriptions, but by hustling I kept them and other dues paid up, the Lord opening the hearts and pockets of strangers, to tide me over. So I have found that if we do right, nothing is lost; if we do wrong, God can and will punish his children. God is no respecter of persons. Before I became acquainted with the Old School Baptists, I was associated in a friendly way with Presbyterians and Methodists, and if money of any amount was needed, some one would say, I will be one of ten to give fifty dollars, one of twenty to give ten dollars, as the case might be, and the necessary amount would be forthcoming at once. Now, brethren, let us put our shoulders to the wheel. Pastors, call the attention of your deacons to the importance of this matter; put this before the brethren at the very next meeting of your churches; do not wait till brother Beebe is forced to make an assignment, then it will cost more to redeem the publication, besides save the humiliation, not of brother Beebe, but of the readers of the SIGNS generally, for it can be prevented, and no one distressed. Let us use the means, and not cavil the question. A cause that is not worthy of our financial support, is of no value to us morally or spiritually. If we profess to be the light of the world, let us prove it by putting on our beautiful garments of

charity, which is love, and show by our works that we appreciate brother Beebe's labor of love in publishing the SIGNS. Let us strive to keep the house of the Lord in order, be prepared to meet the Bridegroom when he cometh, not only by a well ordered walk, and a godly conversation, but to do our duty, and not live so much for self as for others. I shall make no apologies for what I have written, only that I could not condense and make the article shorter. Could I have been in the vicinity of our churches, I should not have written, but made the appeal personally in different churches. I will show my faith in my brethren, to aid me in raising a thousand dollars, by starting the list with fifty dollars, which I will pay October 1st, 1898. Away with mock modesty, show your hand, and encourage others, and when we read the list let each one feel before God that we "have done what we could." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

B. F. BUTLER.

HOLMES, N. D., July, 1898.

[SINCE the above was in type we have received the following letter, and we feel that the Lord is certainly manifesting his supporting hand in sustaining the dear old SIGNS OF THE TIMES, and we desire the prayers of our brethren, that if it is his pleasure to continue our life, that he will enable us to so conduct the SIGNS that it will redound to his glory and to the comfort of his children.—B.]

BUFFALO, Ill., Nov. 28, 1902.

MY DEAR BROTHER BEEBE:—Inclosed you will find draft for fifty dollars, my thanksgiving offering, also two dollars for renewal of subscription. The Lord having blessed me with nearly eighty-one years of fairly prosperous life, with a family of three daughters who are very devoted to me, and prosperous in this world's goods, eight grandchildren and one great-grandson, of which I am very proud. I was blessed with fifty-six years of married life. I have reason to be thankful. I am now ready to lay down the burden of life, and join my companion of fifty-six years, who departed this life the 22d of last August.

May the Lord bless you and your work.

Yours in his name,

JAMES ELDER.

### MINUTES OF THE FORT WORTH COUNCIL.

PURSUANT to a call made by the church at Fort Worth, Texas, of the Old School Baptist faith and order, the messengers, ministers and brethren whose names appear below, met with the church at Fort Worth, Texas, from the 21st day of October, to the 23d day of same month, A. D. 1902, and deliberated as follows:

1st. Praise and prayer by Elder J. H. Daniel.

2d. Elder J. H. Fisher, pastor of Fort Worth Church, made a brief statement of the object of the meeting.

3d. Appointed Elder J. R. Hardy clerk *pro tem*.

4th. Appointed the following, Elders W. G. Green, J. W. Martin, J. C. Sikes, brethren J. I. Money and T. L. Adams, together with Elder J. H. Fisher and E. Holt, moderator and clerk of Fort Worth church, a committee to seat the messengers in the Council.

5th. The committee reported as follows:

### NEW HARMONY ASSOCIATION.

#### CHURCHES.

|                     |                                     |
|---------------------|-------------------------------------|
| Ephesus.....        | Elder S. N. Stephens, B. O. Glover. |
| Concord.....        | P. W. Warren, E. Huckaby.           |
| Shiloh.....         | Elder W. G. Green.                  |
| Antioch.....        | Elder S. C. Brinson, J. R. Pico.    |
| Willow Springs..... | Elder J. W. Martin.                 |
| Friendship.....     | Elder W. B. Sikes.                  |
| Macedonia.....      | Elder J. C. Kilgore, W. R. Bowden.  |
| Mount Olive.....    | A. J. Boen, J. N. Watson.           |
| Pioneer.....        | Elder J. C. Kilgore.                |

#### MESSENGERS.

### NEW HOPE ASSOCIATION.

|                    |   |
|--------------------|---|
| Sabine.....        | Elder J. C. Sikes, Elder J. R. Hardy,<br>J. I. Money. |
| Shiloh.....        | L. B. Mackey, J. K. Dennington.                       |
| Lebanon.....       | Elder S. M. Dickens.                                  |
| Lake Fork.....     | Frank Clifton.  |
| Prospect.....      | W. C. Voos.   |
| Mount Zion.....    | J. A. Money, J. J. Darnell, R. M. Kilgore.            |
| Beulah.....        | Elder W. W. Slaughter.                                |
| Arm of Sabine..... | J. M. Hanlin, J. A. Osteen.                           |

### TIMBER CREEK ASSOCIATION.

|                 |                                   |
|-----------------|-----------------------------------|
| Providence..... | Elder P. M. Pearce, O. B. Fisher. |
|-----------------|-----------------------------------|

### UNION ASSOCIATION.

|                   |                            |
|-------------------|----------------------------|
| Center View.....  | Elder W. L. Goss.          |
| Pilgrim Rest..... | Dennis Owen.               |
| Cool Springs..... | G. W. Martin, W. H. Burns. |
| Elm Ridge.....    | J. E. Polk, E. D. Potter.  |

### MOUNT ZION ASSOCIATION.

|                     |                     |
|---------------------|---------------------|
| New Mount Zion..... | Elder J. H. Fisher. |
|---------------------|---------------------|

### PEACE VALLEY ASSOCIATION.

|                 |                     |
|-----------------|---------------------|
| Friendship..... | Elder W. L. Rogers. |
|-----------------|---------------------|

### CHURCHES NOT IN ASSOCIATIONS.

|                    |   |
|--------------------|---|
| Roane.....         | Elder J. R. Perry.                      |
| Pleasant Hill..... | W. S. Tippett.                          |
| Fort Worth.....    | E. Holt, J. L. Lewis.                   |
| Fairland.....      | Elder R. E. White.                      |
| Emeas.....         | J. S. Young, J. M. Right, A. J. Hurley. |
| Macedonia.....     | Elder J. B. Adams, W. A. Turner.        |
| Providence.....    | Elder J. M. Griffin.                    |

### The following visitors were seated:

Elder John H. Smith, Newark, Texas; Elder D. Bartley, Lebanon, Ohio; Elder J. H. Daniell, Magnolia, Arkansas; Elder J. J. White, Bryan, Louisiana; Elder G. M. Fetter, Raton, New Mexico; Elder J. D. Hopkins, Norton, Texas; D. J. Dossey, Willis Point, Texas; Elder J. A. Rutledge, Peaster, Texas; Elder Asa Howard, Snyder, Texas.

The Council was then duly organized by electing Elder J. H. Fisher, Moderator, and Elder J. R. Hardy, Clerk.

The moderator then appointed Elders S. N. Stephens, J. C. Sikes, W. G. Green, D. Bartley, J. H. Daniell, J. C. Kilgore, W. B. Sikes, J. W. Martin, and brother J. I. Money, after which the moderator and clerk were added, as a committee to prepare matter and submit to the Council for their consideration, which they did with much deliberation and caution, as shown below, which was then read, first as a whole, before the entire Council, then re-read and carefully considered and unanimously adopted, article by article, by the entire Council and the committee was discharged.

By motion and second the entire work of the committee was then unanimously adopted as a whole by the entire Council. After which the assembly sang the song, "Bless'd be the tie that binds," and engaged with Elder J. H. Fisher in prayer

and thanksgiving to God for his mercies and protection.

Minutes were then read and adopted.

ELDER J. H. FISHER, Moderator.

Graham, Texas.

ELDER J. R. HARDY, Clerk,

Tidwell, Texas.

#### INTRODUCTION.

Forasmuch as men have risen up among us, denying the predestination of God in all things, as is most surely believed by us, and as has been held and repeatedly set forth by our ancient brethren, and those who are of like precious faith with us, in all former times; and denying that salvation is wholly of grace, both in time and eternity; and contending for certain practices in matters of worship in the churches, which we believe to be unauthorized in God's word, and threatening to the peace and welfare of Zion. Also those of the household of faith who refuse to be drawn away by their new doctrines and practices have been misrepresented by them, and many of them deprived of church privileges by the raising of bars to fellowship. Therefore, we, the messengers, members and ministers from regular Old School Baptist churches, having met with the Old School Baptist church at Fort Worth, by their request, to consider of the things that might be for the peace and unity of our people in Texas and adjoining territory, with representation from Arkansas, Louisiana, Oklahoma, Ohio, New Mexico and Texas, representing a large number of churches and brethren of the old predestinarian faith and order; and desiring to be understood by our dear brethren and sisters abroad, do hereby set forth this, our declaration of faith, as we understand the holy Scriptures and our experience to teach.

#### AS TO PREDESTINATION.

We believe that God's eternal and holy purpose embraces all things whatsoever come to pass, as "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." That God has purposed that all righteousness shall come to pass by his authority and influence, and that all unrighteousness shall come to pass without his authority and influence; as is most explicitly set forth in the London confession of faith of the Baptists of 1689, and re-affirmed by them in the Philadelphia confession of 1742, upon the authority of the holy Scriptures.

We do not believe that the predestination of God is the cause which moves men to action either in righteousness or unrighteousness, but that all righteous acts are the fruits of the holy Spirit, and that all unrighteous acts are the works of the flesh, under the influence of Satan. Therefore we do not believe that God is or can be either the author or approver of sin, as we have been unjustly accused.

#### AS TO ACCOUNTABILITY.

We believe that all human beings are under law to God, and are therefore accountable thereto, and should obey all the precepts of this law, and are justly punishable for any violation thereof.

#### AS TO SALVATION.

We believe that the salvation of God's people, whether in time or eternity, is by the free and reigning grace of God through Christ Jesus. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

We believe that all spiritual blessings received by God's people, are secured to them in Christ Jesus, and bestowed upon them freely as a merciful gift from God, "According as he hath chosen them in

him before the foundation of the world," and are not dependent upon conditions to be performed by them.

We believe that the love of God shed abroad in the hearts of his children binds them under the most sacred obligation to walk in the good works which they are created in Christ Jesus unto, and in which they enjoy the salvation of the Lord, but because of the flesh lusting against the Spirit, they cannot do the things they would, only as they are enabled and led thereto by the holy Spirit, according to the power that worketh in them, being renewed in Spirit day by day: "For it is God that worketh in them both to will and to do of his good pleasure," and "makes them perfect in every good work to do his will; working in them that which is well pleasing in his sight, through our Lord Jesus Christ." Therefore Jesus said, "Without me ye can do nothing."

We believe that teaching the hope of reward, and the fear of punishment, as incentives to obedience, are carnal and selfish, and belong to the legal covenant, and have no place in the covenant of grace, in which every good thought, word and deed of the subjects thereof are the fruits of the life of Christ in them, and they are constrained thereunto by the love of God, which passeth knowledge. We therefore do most heartily believe that, so far from the children of the regeneration being neutral and passive in their christian service and obedience to the Lord, as stones or lifeless machines, as has been so uncharitably charged upon us, they are ever active in turning to the Lord in their repentance, supplications and faith, as also in all their work of faith and labor of love in the worship of God. We certainly believe that all christian obedience is the fruit of the Spirit, and

love of God in our hearts, and is unto the praise and glory of God in Christ Jesus by us, and that with such sacrifices God is well pleased, and that in his loving service we are blessed with his loving smiles, but that he faithfully chastises us for our disobedience, until we learn obedience by the things which we suffer.

We therefore believe that while all our obedience and good works in the gospel arise from the love of God bestowed upon us, as our willing and active service unto him, on the other hand, all our unbelief and disobedience arise from our sinful flesh, and is not pleasing to God.

Therefore we believe that all the gospel obligations, commandments, encouragements and exhortations exist in this holy and blessed relation of children unto God, and that he lovingly and faithfully dealeth with us as with sons. And they who have believed in God are commanded to maintain good works, that they may thereby adorn the doctrine of God our Savior, and glorify him in their body and in their spirit, which are his.

We believe that God's children, through the instructions and exhortations of the gospel of the Lord Jesus Christ, which our Lord makes use of in leading and directing and saving his children from disobedience and its consequences, as on the day of Pentecost the apostle exhorted, saying, "Save yourselves from this untoward generation," and as ministers save themselves and those that hear them, by taking heed unto themselves, and continuing in the doctrine, for "it pleased God by the foolishness of preaching to save them that believe." They are often even "made all things to all men that they may by all means save some," and being influenced by the grace of God in their hearts, they labor abundantly, endure all things for the elect's sake; seek, and they

find; knock, and it is opened unto them; ask, and God even gives to them the holy Spirit. And while we do not think that any obedience is the price or meritorious cause of spiritual blessings bestowed upon us, yet we do most sincerely believe that those who are hearers and also doers of the word are blessed in the deeds of obedience. Not for keeping a law, (which is legalism) for law pays nothing to those who keep it, and all of us come short of God's law, and therefore cannot receive anything from a violated law but condemnation, and we can look only to the mercies and grace of God, since we are sinners who have come more or less short of compliance with any of God's laws. This shows us how unprofitable is even our best service, yet we are under continual obligations to obey all of the commands and exhortations laid down in the New Testament, and to serve God without distraction, in decency and in order.

Therefore we hold that it is right for us to exhort one another with all longsuffering and doctrine, warning every man, teaching every man "that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present evil world."

#### AS TO BARS OF FELLOWSHIP.

We believe the practice of raising bars to fellowship against those who hold to predestination and salvation alone by grace, as above set forth, is wholly without scriptural authority or church precedent, and has been a fruitful source of confusion among the churches, and all who are or have been engaged in raising such bars, have involved themselves in disorder, and have thereby separated themselves from the fellowship of all sound Old School Baptists, and we should cease to affiliate with them until they renounce said bars and return to the primi-

tive faith and practice of the church of Christ.

However, we would not have this article construed so as to mean that we would non-fellowship those dear brethren who are yet with us, but are not fully agreed with us on these points of doctrine, and yet are willing to live with us in peace.

We recommend that those who have been deprived of church privileges for no other cause than believing and contending for the doctrine of predestination and salvation alone by grace, as above set forth, and refusing to submit to bars of fellowship against those points of doctrine, be received and recognized by the Old School Baptist churches. We would urge, however, that the utmost precaution be used in receiving such members, so as not to be imposed upon by any who might be cut off for disorder of any kind.

We further recommend that where divisions have occurred among any of our churches on the points of doctrine above mentioned, and on the raising of bars to fellowship, that those who contended for the points of doctrine on predestination, and salvation wholly by grace, as before set forth, and stand in opposition to bars of non-fellowship, be recognized as the church proper, whether they be in the majority or in the minority.

#### AS TO ADULTERY.

We believe a man or woman who puts away his or her companion for any cause except it be fornication, and marries another commits adultery. And who marrieth the one which is put away commits adultery. (Matt. xix. 9.) And just so long as they continue in that condition, they are living in adultery. The Scriptures say adulterers shall not inherit the kingdom of God. (1 Cor. vi. 9, 10; Gal v. 19-21.) Therefore we will not, knowingly, receive such into our churches, nor hold

in fellowship those who persist in doing so.

AS TO TWO-SEED AND NON-RESURRECTION.

Inasmuch as Two-Seedism and Non-Resurrectionism in their different phases have troubled the Lord's people in places, and are a denial of both grace and redemption, as embracing the sons and daughters of the earthly Adam in joint-heirship with Christ in the salvation which is in him; therefore it behooves us to affirm the Bible truth:

1st.—That the elected by grace were by nature the children of wrath, even as others, so that grace only makes the children of God to differ from others, and

2nd.—That redemption by the blood of Christ, which cleanseth us from all sin, includes our "whole spirit and soul and body." And that as the Spirit quickened the buried body of our Redeemer, so also shall our mortal bodies be quickened by his Spirit that dwelleth in us; and the bodies of the saints shall be raised up from the dead in the likeness of Christ's resurrection at his coming, at the last day, unto which adoption to sonship God hath predestinated us, for which we now wait, "to wit, the redemption of our body." Therefore we are forbidden to receive or bid God speed to any who do not abide in the doctrine of Christ.

AS TO ASSOCIATIONS.

We believe that associations have no right to dictate to, advise or usurp any authority over the churches; but that they are only general meetings of the churches, for their mutual worship. And any usurpation of authority by the association over the churches is wholly unscriptural. And a church belonging to an association or not belonging to an association does not affect her order, neither should the suspending of correspondence between associations be construed as

affecting the fellowship between the churches in the associations whose correspondence is thus suspended. We therefore urge forbearance by the churches and brethren on these lines.

CONCLUSION.

TO ALL OF LIKE PRECIOUS FAITH WITH US—DEAR BROTHERS IN THE LORD:—In the special providence of God, we have been convened together in Council with the church of Christ in Fort Worth, Texas, the last three days (October 21st, 22d and 23d, 1902,) for public worship and godly deliberation, as messengers of numerous sister churches and other visiting brethren and ministers, who were invited to seats with us. A committee of brethren arranged for preaching each day and night, apart from the work of the Council, which work was conducted throughout with the utmost good feeling and brotherly kindness, and all of it was adopted in mutual love and entire unanimity. For this we are humbly grateful to the Prince of Peace, in whom we rejoice for his presence in our midst, and for his grace and truth in our hearts. We joyfully realize the truth of his word, that "the work of righteousness shall be peace," and we have been led to endeavor to keep the unity of the Spirit in the bond of peace, desiring only to know and abide in the truth as it is in Christ Jesus, to the praise and glory of God and his saving grace.

It has not been either the purpose or the effort of this Council to change or interfere with the articles of faith of the churches in the least, neither to dictate to nor control the churches; for Christ alone is the Head of the church, and our Master. We therefore recognize that all the authority of our dear Lord is in the church, and by the church, and for the church, unto his honor and glory.



This being true, we have therefore been called and drawn together as members of sister churches in Christ, and as brethren in him, to pray and confer together upon the confusing things which have come in upon us of late, and have greatly afflicted us all. In this conference we have faithfully considered and set forth the things which have troubled Zion, and have also given a brief outline of the doctrine of God our Savior, and of the order of the gospel of Christ, according to the wisdom he hath given us, and in harmony with our understanding of the sacred Scriptures. This we have done in godly fear, sincerity and love. We believe that we have expressed the faith of God's elect, as sacredly held by our fathers in the gospel, and the apostles of Christ.

This is for the faithful brethren and churches to judge of, and decide for themselves, as the love of Christ constraineth them, and as they may believe their general good and mutual fellowship and peace requires of them. We desire no more than this.

Now, having been enabled to bring this labor of faith and love to a happy close, we prayerfully send it forth to the Predestinarian Baptists of the United States and Territories; and in love submit it to their charitable judgment and disposal. We do this, beloved brethren in Christ, because a sore trial of our faith has been forced upon us, as you all sorrowfully know, and we are all made to suffer for the truth's sake. It therefore behooves us all, who are of the truth and love of it, to unitedly stand together, ask for the old path, the good way, and walk therein, and so find rest.

With this in view, and unto this end, we kindly request that *The Advocate of Truth*, and all other sound Old School

Baptist papers that will do so, to publish these proceedings, so that all our brethren of like faith may read them.

Besides this, we authorize two thousand copies of these proceedings published in pamphlet form, by our secretary, and that he sell them at the lowest price he can afford. We also request all the churches that may adopt these proceedings as their own declaration, will please give official notice thereof to *The Advocate of Truth*, for publication therein.

To the Forth Worth church and friends who have so untiringly entertained us, we express our hearty thanks for their generous hospitality and christian kindness.

With our prayers for God's grace and peace upon you all, dear brethren, farewell.

Signed for, and in behalf of the whole assembly.

ELDER J. H. FISHER, Moderator,  
Graham, Texas.

ELDER J. R. HARDY, Clerk,  
Tidwell, Texas.

[MANY of the readers of the SIGNS are not aware of the persecution the brethren in Texas have endured, who stand firm on the principles of the doctrine advocated in the SIGNS from its first issue to the present day. These brethren have been misrepresented and maligned until forbearance ceased to be a virtue, therefore they have met in council to declare to their brethren their faith and practice, and to assist them in this work we have printed several hundred extra copies of this number of the SIGNS containing the minutes of their meeting, together with a declaration of their belief, which we will mail free of charge to any whose address may be sent us for one or more copies.

Address G. BEEBE'S SON.  
MIDDLETOWN, Orange Co., N. Y.]

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 15, 1902.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**

F. A. Chick, Hopewell, N. J.

B. L. Beebe, Middletown, N. Y.

*All letters for this paper should be addressed, and money orders made payable, to*  
**GILBERT BEEBE'S SON,**  
*Middletown, Orange Co., N. Y.*

**DO WE SUFFER FOR SIN?**

DEAR EDITORS:—Will you please give your views upon the following subject: Do we suffer for sin? And if so, how? If we suffer, do the wicked go unpunished? Some in my knowledge believe that all their suffering in this life is not for anything that they have done, while others believe that all their crosses in this life are for sin. In this case, we have the record of the impotent man, as recorded in fifth chapter of John. On the other hand, we have the record of the man who was born blind. No doubt others beside myself would like to hear your view upon this subject. The truth is all that I desire to know.

Your brother,

J. J. OKES.

PROGRESS, Va.

To the above questions, we will say first of all, that no suffering in this life, either of the elect or the non-elect, is intended as an atonement for sin. To say so, would be to take away the atonement of Christ from the faith of the believer, and to say that it was not needed at all. An eternity of suffering, on the part of the sinner, would not wash away his sins, or make a sufficient atonement for them. The sufferings and death of Jesus, the Son of God alone, can avail to put away sin, and secure the eternal happiness of any one.

Still further, if the sins of the redeemed, even after they have believed, were not also laid upon the suffering Savior as he

hung a bleeding sacrifice on the cross, then they also must suffer forever for them. Jesus bore all the sins of all his people on the cross, and put them away by the sacrifice of himself. There is no redemption save in the atonement of Jesus. Who shall lay anything to the charge of God's elect? The reply is, no one can do so, since Jesus died and arose again.

Yet it is sure that believers do suffer on account of sin, in various ways, but this suffering is not an atonement, but rather a fatherly chastisement at the hand of God. Peter suffered on account of denying his Lord. David and the people of Israel suffered on account of his sin. Every child of God suffers many distresses of mind because of sin. It is well, when the Lord turns and looks upon us, as he did upon Peter, and we go out and weep bitterly for our folly, weakness and sin. Not only so, but we reap as we sow and what we sow. Such things as idleness, sloth and wastefulness, bring poverty and distress, whether indulged in by the people of God, or by men of the world. But there is this difference between them, God's transgressing people have torment of mind, and convictions of sin against God, which the unregenerate do not. David said, "Against thee, and thee only, have I sinned." The feeling of having sinned against God showed that he was a child of God. So also, vice of every kind brings its proper reward in the lives of all, whether children of God or not. What men sow they reap. They sow folly, and they reap more and more of folly. They sow selfishness, and selfishness grows upon them. What they sow, they reap, in all things. But the people of God, while reaping as do the others also, are in the end, given sorrow and sore repentance for their folly.

As said before, the wicked also suffer for their sins, but with their suffering there is no turning to God in humble repentance of heart and life. The result of dissipation and vice is always weakened bodies and minds and disease in some form or another. Another result is that the wicked wax worse and worse, becoming hardened in their wickedness, till the conscience is seared as with a hot iron. So while the judgments of God do follow their wickedness, yet they do not recognize these things as the judgments of God. But the people of God, when visited with judgment for their sins, do come to know that it is a chastisement from the Lord, and so are brought to sorrow with godly sorrow for their sins.

But all the crosses and trials of life are not chastisement for sin. We need but to refer to Job to prove this, from the Scriptures. His trials were to prove him, and to show that pure and unselfish religion dwelt in him. So the persecutions to which the godly have been subjected in all ages grow not up out of their sins, but are trials of faith and love which God has shed abroad in their hearts.

There can be no doubt, it seems to us, that in the case of the impotent man, his impotency had come upon him as the result of sin upon his part, for Jesus afterward said to him, "Sin no more, lest a worse thing come upon thee." No doubt this is true in many instances in the world, but it does not follow that sickness or trial come upon men because of some special sins. Yet sin, as a whole, is the cause of all the suffering and misery that dwells in the world. But we cannot say of this or that man, he has sinned more grievously than other men, because he suffers more. This would be to throw away entirely the lesson of the sufferings of Job. And it would be also

to deny the lesson in the case of the blind man, referred to by brother Okes. The two instances named by him, show clearly that while sin does bring upon the souls and bodies of men its proper fruit, yet we cannot say of this or that man, that he has sinned most, because he has suffered most. It all should humble us, and make us careful in our conclusions and judgments regarding our fellow men.

We trust that these thoughts may be of some satisfaction to our brother, and to others who may be interested in reading.

C.

#### CLOSE OF VOLUME SEVENTY.

WITH this number the SIGNS OF THE TIMES completes its seventy years of publication. For three score years and ten it has continued without a single interruption, so far as our knowledge goes, and for fifty years we know for a certainty that it has not missed a single number. During all these years it has passed through many changes of circumstances; the day of adversity has been set over against the day of prosperity. Seasons have been granted when the cause the publication advocates has been revived, and the brethren have been made alive with zeal and devotion, then again there have been seasons when the cause seemed to languish, and the love of many waxed cold. The latter condition has seemed to be the case in many sections for the last decade, but for the last year the signs of the times certainly indicate the Lord is about to favor Zion, and revive his cause in the midst of her enemies. Indeed, the revival has already begun in many places, and the old time zeal of the brethren is manifest. How this revival will be wrought out in his people, God alone knows. It may be by more severe persecution, to knit them to-

gether more closely in brotherly love, or, if it is his pleasure, he may favor his church with a direct manifestation of his presence in her midst, and by the shedding abroad of his love in the hearts of his chosen vessels of mercy, cause them to glow with holy zeal and love. Whatever way it may be the purpose of God to work his will in us, we know that he is too wise to err, and too good to be unkind, and whatever may be his providence with us, it will all be for our good and his glory.

Identical with the prosperity of the saints, is that of the SIGNS OF THE TIMES, therefore we feel that we are in a position to speak with some understanding as to the condition of the cause throughout the country in general, and by these signs we are encouraged to believe that the morning is breaking, and Zion is awakening to put on her beautiful garments.

The year just closing has been the most encouraging one the SIGNS has had for a long time; its circulation has increased steadily, until now we close the volume with several hundred more subscribers than we had at the commencement of the year, and financially, (not counting the liberal donations lately received) the receipts have increased in proportion to the increase in the circulation of the paper. But what is still more encouraging is the many assurances of the brethren of their hearty approval of the efforts of brother Chick and ourself in the conduct of the paper in defense of the truth against the errors and delusions which are so popular at the present day.

Thanking the brethren and friends of the SIGNS for their kind and efficient aid in its behalf, we now close the seventieth volume of the SIGNS OF THE TIMES.

B.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### HEBREWS IV. 1-12.

MR. BEEBE:—My wife is an Old School Baptist and very much afflicted, and has been so for the last eight years, so that she does not have the privilege of hearing preaching often; you would confer a favor by giving your views on Heb. iv. 1-12.

Yours with respect,

E. CORY.

BLOOMING GROVE, Jan. 2, 1860.

R E P L Y .

"LET us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it," &c. The inspired apostle describes the endless rounds of legal ceremonies, rites, sacrifices, toils and labors required of the carnal Israelites under the Levitical law as a state of bondage and fatigue, allowing not a moment's respite or rest, for the law not only required a perfect obedience, but also a perpetual labor. But the gospel in direct contrast in that respect, is set forth as a rest that remaineth for the people of God. The former dispensation is set forth by the six days labor in the creation of the world, and the six days of every week in which the Israelites were commanded to labor and to do all their work; also by their tedious wanderings for forty years in the wilderness of Mount Sinai, and other significant and impressing figures which are used in illustration. While the rest which the gospel presents and which remained after the expiration of the legal covenant to the people of God, is exemplified by the hallowed day in which God rested from all the work of creation; and the seventh day of every week to the Hebrews, also the possession of the land of milk and honey, to the Israelites after their tiresome journey in the wilderness. Indeed, all the sabbath days, sabbatic years and other legally appointed

times of rest to the carnal Israelites, were figurative of that spiritual rest which believers in Christ enter when fully and experimentally delivered from the toil and bondage of the law. With this brief explanation of the types employed in our subject, as a key to the admonition in our text, we pass to notice the entering into the rest which is left unto the people of God.

At the expiration of the old covenant dispensation all the rites and ceremonies of that covenant were abolished. The shaking of the heavens and the earth was to remove the things which are shaken that those things which cannot be shaken may remain. (Heb. xii. 27.) Of the things shaken and removed, the apostle includes the old covenant with all its rites and carnal commandments. (Heb. viii. 13; x. 9. But the things which cannot be shaken remain. The covenant of grace and salvation in Jesus Christ, embracing the promise of eternal life, which God that cannot lie, made before the world began, could not be shaken. The kingdom prepared for the saints from the foundation of the world, as described and contrasted with the Sinai covenant in Heb. xii. 18-24, is a kingdom that cannot be shaken; for it shall never be destroyed nor left to other people. (Daniel ii. 44.) It shall stand forever. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 27. While the commonwealth of Israel organized nationally under the covenant of works, as we have shown, could not rest, only in a ceremonial sense, the kingdom of Christ, embraced in the covenant of grace, is emphatically a kingdom of rest. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for-

ever; here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread."—Psa. cxxxii. 13-15. The bread which is to sustain our earthly nature, is obtained by toil and labor, and by the righteous decree of God, man shall eat it in the sweat of his face, until he shall return unto the dust, &c. But the bread of life which sustains those who belong to the kingdom which Jesus claims as his rest forever, is not obtained by toil and sweat, it cometh down from heaven, is freely given, and divinely blessed, to fill Zion's poor. "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."—Isa. xi. 10. The apostle finds a promise of rest to the people of God implied in the types, the entering into Canaan, the seventh day, &c., and this promise is exclusively to the people of God who shall all be righteous, for the wicked are like the troubled sea which cannot rest. But Paul says, "For we which have believed, do enter into rest." Again, "For he that is entered into his rest, he also hath ceased from his own works as God did from his." When God had finished the six days of creation, he rested from all the works which he had made. Nothing more has been created; nothing more required to be created. So, when the people of God enter into God's rest, they find it a perfect cessation from all of their own legal works to commend them to divine favor, for Christ is their righteousness. He is made the righteousness of God unto them, and as the righteousness of God cannot be improved or made more perfect than it is, they have only to rest in it. When trembling at the startling thunders of Mount Sinai, before Christ was revealed to them as their righteousness, they la-

bored hard and long.

"They toiled the precept to obey,  
But toil'd without success."

Guilt-stricken and despairing with deep contrition they confessed their guilt, and the justice of the fiery doom assigned them by the holy law of God, while on their heart the crushing burden pressed them down. But while in this state, far from the reach of human aid, the blessed Savior appears in all the glory of the Father, in all the irresistible attractions of life and immortality, and his voice is heard, not in the terror of Mount Sinai, not in bursting peals of wrath, but in the still, small sound, which thrills the heart with heavenly rapture and supreme delight, and his words are, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."—Matt. xi. 28, 29. This is not a mere invitation, but a heavenly calling which cannot be resisted by any unto whom it is addressed, it is the King's word and full of power. At his word, the burden is removed from the heart, yea, a new heart is given, a new spirit is put within, and a new song breaks forth in sweetest melody of praise unto God and the Lamb. The toil-worn soul is now released from Moses' yoke, which neither we nor our fathers were able to bear, and ceasing from all his own works to justify him before God or to meet the fiery demands of the law, he enters into that rest which remains for the people of God when all things else have passed away. This is the rest which Paul enjoyed, when he said to all the troubled saints at Thessalonica, Rest with us. Cease from your own works as God did from his. Come under the yoke (or law)

of Christ, your King, learn of him, for he is meek and lowly; he will condescend to instruct you, and lead you about and keep you as the apple of his eye, as he did Jacob, and although he will stir up your old nest, and tear it to pieces, he will teach you to mount up with wings as eagles, to run and not be weary, and to walk and not faint; for his yoke is truly easy, and his burden is light indeed.

Now for the admonition. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We have seen that such a promise is left, and such a glorious rest remains for the people of God, but how can any of God's people even seem to come short of it? Much perplexity has been occasioned to some of God's people by mistaking the true import of the admonition, by supposing that the rest remaining for the people of God, will not be entered until we reach the final consummation of our glory. But the apostle does not say, there shall a rest remain, &c., but "there remaineth therefore a rest." The things that are shaken, are removed, and the kingdom of Christ is received, which is that Zion of which the Lord says, "This is my rest forever, here will I dwell." It even now remaineth, and all true believers have entered into it, and in entering into it, they cease from their own works. But as in the type, the carnal Israelites who believed not the promise of entering into Canaan, could not enter in because of unbelief, their carcasses fell in the wilderness of Sinai; so the people of God seem to come short of gospel rest, whenever their doubts and fears and unbelief prevail. How can a child of God rest, confide and feel secure in the provision of the gospel while he doubts his personal interest in our Lord Jesus Christ? It is

only when our faith triumphs over our unbelief that we confidently rest in the full security and blessed enjoyment of the house of our God. To doubt our calling of God, and our having been born again, fills us with trouble, darkness, and we recede from the place of our rest, and become entangled with the yoke of bondage, and find labor and fatigue, and until we are again delivered from our unbelief it is impossible for us to rest. But the moment our faith is renewed, or made to triumph over our doubts, we say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." The Jewish Sabbaths were designed to illustrate the rest which remains to the people of God. It was enjoined on them to rest from all their work, to kindle no fires, gather no manna, to do no manner of labor, nor were they permitted to think their own thoughts, nor to speak their own words. So in our Sabbath of gospel rest. We are to kindle no fires. "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow."—Isa. 1. 2. Under the gospel dispensation it is sabbath-breaking in this sense to kindle fires or get up revivals of our own kindling. When instead of waiting a visit or a message from the Lord, we think our own thoughts, make up our own creeds, speak or proclaim the vain imaginations of our own understanding, and speak our own words, we violate the gospel Sabbath law, and seem to come short of that rest which is promised to the people of God. But we are commanded to strive to enter into rest, by denying ourselves, by ceasing from our own works, and by trusting confidently in what God has said, and in what he has

done.

"Go ye that rest upon the law,  
And toil and seek salvation there;  
Look to the flame that Moses saw,  
And shrink, and tremble, and despair.

Let me retire beneath the cross,  
Savior, at thy dear feet I'd lie,  
And the keen sword that justice draws,  
Flaming and red, shall pass me by."

Reviewing the whole subject, we think the christian will perceive that there is reason to fear, lest a promise being left us of entering into his rest (experimentally), we may seem to come far short of it. But still, although the faith of God's people must be tried, and they have to experience much tribulation, and sore temptations, and often oppressed with doubts, and failing of the enjoyment of that sweet rest which we desire, the final triumph of the saints over all their doubts and fear, over all their sorrows and their sins, is secured in Christ, and their divine inheritance of glory is reserved in heaven for them; and they are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

"O glorious hour! O blest abode,  
Thus to be near and like my God,  
And flesh and sin no more control  
The sacred pleasures of my soul."

MIDDLETOWN, N. Y., March 1, 1860.

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IN sending remittances for renewals of subscriptions, to give us the name in which the paper is already coming. If the party is married, and the paper is coming in the wife's name, and we receive a remittance to renew the subscription, and the husband's name is given, we have no means of knowing that it is meant for the subscription in the wife's name; consequently the husband's name is entered on our list as a new subscriber, and the paper sent to both parties. Or if the paper is coming in the husband's name, and the renewal is sent in the wife's name, the same thing is likely to occur.

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## MARRIAGES.

By Elder H. C. Ker, Oct. 5th, 1902, in Middletown, N. Y., Benjamin K. Hunt and Miss Lavina Galloway, both of Middletown, N. Y.

## OBITUARY NOTICES.

[We have a large number of obituary notices which are unavoidably crowded out of this number, but we will try and get them in next number.—ED.]

Mrs. Ruth Ann Watson, relict of the late Silas H. Watson, died at the residence of her daughter, Mrs. Amanda Hagel, in the city of Wilmington Delaware, June 16th, 1902. She was the daughter of Ebenezer Alden, for many years a faithful member and deacon of the church at London Tract, Chester Co., Pa., and was of the seventh generation in a direct line of descent from John Alden and Priscilla, who came to America in the Mayflower, with the little band of devoted pilgrims who landed at Plymouth, Mass., Dec. 22d, 1620; notable as the first Europeans to be married in New England, and made famous by the poet Longfellow, in his poetical romance entitled the "Courtship of Miles Standish."

Sister Watson was born in Cecil Co., Md., August 10th, 1812, and was at the time of her decease, 89 years, 10 months and 6 days of age. She was married to Silas H. Watson, about the year 1830. Her husband died in 1874, so that twenty-eight years of her life she was a widow, and proved to be one described by the apostle as a "widow indeed, and desolate." She was the mother of ten children, nine of whom lived to grow up to manhood and womanhood, only six of whom however survive her. There are also eleven living grandchildren and ten great-grandchildren. She was all her lifetime a devoted friend to the Old School or Primitive Baptists, but a sense of unworthiness deterred her from asking a place among them as a member, until July, 1891, then in her seventy-ninth year, when she united with the church at London Tract, and was baptized by the late Elder Joseph L. Staton, in White Clay Creek, near the old

Iron Hill (Welsh Tract) meeting-house. Though coming in so late in life, she enjoyed the full measure of comfort of all who walk in obedience to the command of the divine Master, and proved a faithful and worthy member till her removal from the church militant, to the church triumphant. She was a woman of unusually robust constitution, and was able to assist largely in the housekeeping duties until December, 1900, when she got a severe fall from the stone steps to the brick pavement, at the Old School Baptist meeting-house in Wilmington, and was taken up for dead, but she revived, and was so far restored to health and strength as to be able to visit her children in the city where she lived, and to attend the two days meeting last April at the place where she received her hurt. She was quite sure she would die from the effects of her fall in a few days, and as soon as she recovered consciousness made all necessary arrangements for her funeral, even making request of me that I would attend it, but she lived a year and a half, and at the time of her death I was too ill to go, so the family called in Elder J. G. Eubanks, pastor of the Welsh Tract Church, who spoke to the comfort of the bereaved ones. On the 19th her remains were taken to London Tract and laid by loving hands beside her husband, to await the trumpet's sound.

May the bereaved children take comfort in the assurance that when the Lord shall appear in his glory, to raise the dead, she shall also appear with him in glory.

## ALSO,

Miss Elizabeth Ann Watson, a sister-in-law to the above, died at the home of her niece, sister Susan E. Tawresey, 111 East Seventh St., Wilmington, Delaware, on the 5th of August, 1902. Miss Watson was born near London Tract, in Chester Co., Pa., May 1st, 1813, and was consequently 89 years, 3 months and 5 days of age. She was all her life a devoted friend of the Old School Baptists, always attending meetings whenever convenient. In her last illness she confessed to a desire to be identified with the church, though feeling unworthy. Thus she gave evidence whereby her friends feel that their sorrow is not as of those who have no hope. She was a very kind-hearted, helpful woman, and by her many good qualities won to her in bonds of friendship all who came to know her, and was loved best by those who knew her best.

These two aged persons were born within a few miles of each other, and within a few months, and were intimate friends in childhood, entered into a family relationship in early life, and continued close friends all their lives, passing away within a few weeks, and within a few blocks, and our hope is that they have entered into that "blessed sleep, whose waking is supremely blessed."

A. B. FRANCIS.

DELMAR, Del., Nov. 26, 1902.



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